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L I G H T

FROM

THE SPIRIT WORLD;

OR,

Revelations from the Spirits

OF

GEORGE WASHINGTON, JOHN WESLEY, REV. JOHN FOX, OF BOSTON; JOEL
WEST, OF ILLINOIS; AND OTHERS;

ON

VARIOUS SUBJECTS,

THROUGH

ANDREW JACKSON McBRIDE, MEDIUM,
KNOX COUNTY, ILLINOIS.

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L I B R A R Y

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THE SPIRIT WORLD

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P R E F A C E .

AGREEABLE to announcement in the Light from the Spirit World, I am able to present this volume for the first in my life; but present it to the public, under circumstances which will be gratifying to all those who are the friends of progress and reform. No pains have been spared to present the precise words chosen by the author, and preserve the style and sense of the original manuscript. In regard to the merits of the production, it must speak for itself, for whatever merit or demerit it may possess, I am worthy of neither praise nor censure. Astounding as may be the assertion, that I had no will to write it, or exercise any other control than to let my hand be moved by an invisible influence, and write as it would, without any volition on my part, yet it is nevertheless true; and I am quite confident that out of the two thousand writing mediums in the United States, no one in a passive condition will be able to contradict the assertion. Indeed, I have found by actual experiment that, in a great many instances, the spirit who controls my hand has succeeded in writing sentences contrary to my will, and while I was endeavoring, with all my volition, to write something else. But so far as the orthography and punctuation of the pilgrimage are concerned, I have exercised supervision, and aid has been afforded me by the Spirits in this matter. The Spirits even arranged all the paragraphs, sentences, and the initials which represent different minds, to aid the general reader; and also the division of the work into chapters, with the prefatory contents of the same; for, without the help of the Spirits, I could have done nothing; never having written a book in my life, excepting by the control of the Spirits who now have given this volume to the public.

Concerning my condition while writing this book, I will

say, that when writing, the whole subject was in the dark to me. I would take my pen, and place myself in an attitude of writing, when all thought and care would be abstracted from my mind. As my thoughts vanished, my hand would generally begin to move; then a word would be dropped in my mind, and also at the same time be written. When the word was written, my hand would be uplifted, so as to leave a space between the words, then proceed as before. In this way the book was written. But when the Spirit was writing, I found my mind often, though not very often, impressed with the word that was being written. But I can say that I often have whole sentences impressed upon my mind at once, but not so often as a word at a time; and that comes, as it were, while they are writing it.

Should the reader receive instruction and pleasure in a perusal of these pages, which are now offered to the public, the reward will be great to me, though I shall condemn no one if they do not read it; because they will suffer sufficient loss without it; for there are none that need the consolation and reform that Spirits require, more than those who refuse to be instructed by them. But there are those who will, as they have done, aim their darts at both; they belong to a circle that needs more pity than censure. As regards the history and death of John Fox, I know nothing, save what has been written by an invisible influence with my hand. Having been connected with the same, I have been a faithful medium for two years and eight months. I was a strong skeptic at the beginning of my mediumship, and retained my same belief for twelve months. I visited the South, some three hundred miles from home, and the Spirits told me that some of my friends were sick, how they were taken, the day and hour, and names. I then wrote immediately to them, and received an answer, and found their words true. In that I was convinced of the matter.

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LIGHT FROM THE SPIRIT WORLD.

CHAPTER I.

THE OPENING OF THE UNNOTED PERIOD.

BEFORE I enter upon particulars, I would observe that there were five periods previous to this; but this is remarkably distinguished from all the foregoing periods, though we have no account of a great part of this time in Scripture history. Yet the events of it are more the subject of profane history than any of the foregoing periods. There are two ways wherein we have the accounts of the events, and, by which the time has passed—history and prophecy; and in one or the other we have the accounts preserved. In the Scripture we have the account of the five preceding periods from their beginning to their end. Though the Scriptures do not contain an entire proper history of the whole, yet the whole chain of great events, by which this work was carried on, from its commencement to its completion, is found either in history or prophecy. It is to be observed, where the Scriptures are wanting in one of these ways it is made up in the other—where Scripture fails, there profane history takes its place; so that the account is still carried on, and the chain is not broken till we come to the last link of it.

In the consummation of all things, as it is termed, it is accordingly observable of this space of time, that

though it is so much less the subject of Scripture history, than any of the preceding periods—there being above four hundred years of which the Scriptures give no history—so the great events of this period are more the subject of profane history, than those of all the foregoing periods, together. There are two hundred years of this period that have been taken from profane history, and is brought under the head of the Bible, in the name of a prophecy. Most of those remarkable prophecies, in the Book of Daniel, and those in Jeremiah, Isaiah, and Ezekiel, concerning Babylon, Tyrus, Egypt, and many other nations, that were fulfilled in this period. Hence, the reason why the Scripture gives us no history of so great a part of this time, is not that the events were not so important, or less worthy of notice than those of the foregoing periods, (for they were great and remarkable,) but there are several reasons that may be given for it. One was, that it was the will of God that the spirit of prophecy should cease, in this period, for reasons that may be given hereafter, so there were no prophets to write the history of those times. God, therefore, designing this, took care that the great events of this period should not be without mention in profane history. It is observable that the writing prophets in Israel, were raised up at the beginning of the foregoing period, and ceased at the beginning of this, for the time had come when the spirit of prophecy was to cease. There was to be no inspired history, therefore no other Scriptural account but that which was given in profane history. Another reason for the suspension of inspired history is, that God in his providence, took care that there should be

an authentic and full account of the great events of this period preserved in profane history.

It is very worthy of notice, that, with respect to the five preceding periods of which the Scripture gives the history, profane history is silent, or gives but very imperfect accounts. There are a great many fabulous and uncertain accounts of things which happened before, but the commencement of authentic profane history began one hundred years before Nebuchadnezzar's time, and all of his reign was taken from profane history, and brought under the head of the Bible. As before said, this period is the link that is left out from the consummation of the old laws, which is the Bible, to the establishing of the New Testament, which is the new laws. It is observable, that it was six hundred years from the fall of the old laws, to the rise of the new laws, which were manifestations of Jesus Christ, so he is termed the Great King and Savior of the world.

I would observe, that there are some prophecies in the Bible that does relate to this period; but it was left under a veil, and unexplained. Now, I will proceed from the time that authentic profane history commenced, to the erecting of the new laws. We have undoubted accounts preserved in profane history, of the principal events of this period, that wonderfully explain those veiled prophecies, which we will relate. Thus, the great God, who disposes all good, took care to give us Scriptural accounts from the beginning of the creation of the world, through all the former ages, and ceased not till he came to those times in which profane history relates things with some certainty. Concerning those later times, he gives us abundant

accounts, both by public and private manifestations of the spirits, and by comparing the profane history with those prophecies and manifestations, we may see the link or argument. This period seems to have been remarkably distinguished from all others, by great revolutions among the nations of the earth. This was caused by a dispute that was raised among themselves, concerning the promises that were given of the new laws, or the new revelation, that was to come.

Now, the time was drawing near, when Christ, the great king and Savior of the world, as he is termed, was to come. Great and mighty were the changes brought to pass, in order to do it. There had been a preparation through several of the foregoing periods, which caused many bloody wars; but things began so ripen apace, for the coming of the manifestations of the new laws; therefore, Divine providence wrought wonderfully.

There is a greater history to be penned, than any history, except this, has recorded, since creation occurred. In this period, almost all the nations within the knowledge of the Jewish empire, were overturned, again and again; all lands within this term was subjugated, or captivated, and, as it were, emptied. This was done repeatedly, in this period. This agrees with the prophecy in Isaiah, xxiv, 1: "The Lord maketh the earth empty, and he maketh it waste, and he turneth it upside down, and scattereth the inhabitants thereof." The first particular event which I shall mention, is Nebuchadnezzar's reign, which is brought under the head of the Bible, in a part that is not to be found in Scripture history, which I intend to relate, for that which can be found in other history would be of

little or less importance for me to mention, or to call to mind anew the old events, of which you have the history.

There was a great revolution with Nebuchadnezzar and his subjects. A certain part of the Jews became enlightened, and did not feel under any obligations to be governed by a tyrannical governor; therefore, Nebuchadnezzar of course caused a bloodshed, by ordering his friendly subjects into the field of battle. By this, there were many lives lost, some of which I shall notice.

The first that I shall mention is Zebedee, and two of his sons. The second was Haman, and the most of his race was destroyed. The third was Jonathan, and his wife and four children, who were destroyed within their own tents, by the hands of the cruel subjects of the king Nebuchadnezzar, ruler of the Jews at that time. The fourth was Bebel, his wife, and three daughters, who were destroyed by the same, as before mentioned. Jehoiakim, and most of the surrounding neighborhood, was also destroyed.

To proceed next, I will mention that there were many severe and dreadful bloodsheds on the fields of battle. Every monarch was doing his utmost to rule the earth, and force all nations into or under his government, or dominion. So, finally, all the monarchs came to naught; which was caused by divisions that were got up under their own government. There were a certain number of subjects, of each and every nation, chiefs, or kings, who objected to the tyrannical law or government to which they were then subjected; so there were many bloodsheds, by which there were many lives lost. The

names and number we think it too tedious to mention, for the information that could be derived therefrom.

There were several overturnings of all nations and all kingdoms; therefore it was every one for himself; and so they began to travel, range, and wander, with neither home nor friends. They were in this situation for thirty years, of which you shall have the greater part of the particular events.

After a travel of three years, through Asia, and the surrounding countries, in the manner above mentioned, they began to reunite, as it were, one by one, but yet there was no ruler. So they began to direct their course through all Asia, in different directions, by which seven years were spent, or occupied, and then Asia was vacated, one by one, as it were, till Asia was left desolate and empty. And so they wandered from there to the south of Africa, and through Italy and Germany, by which there were eleven years occupied.

They then began to reunite more and more, by laying aside, or putting down the tyrannical part of the laws, and their bigoted feelings, and so each and every individual and nation began to suffer dreadfully, from their wandering and unfriendly dispositions, and their desperate situations. Therefore they began to direct their course back through the countries through which they had once traveled, till they reached the desolate lands of Asia, from whence they started. Then they gathered the most of all the nations that were in Asia, and called a meeting, and left it to vote, whether there should be a new government or not. The majority of the people were in favor of a new government, and their desires were then to befriend all friendly nations; but

finally, it proved tyrannical. This period is the last of the thirty years before mentioned.

This united kingdom was known by the name of the new Babylonian empire. The before-mentioned thirty years was divided into small periods; first, three years; second, seven years; third, eleven years; fourth, nine years. So the cup from them went around to all nations, and all the scattered inhabitants of the earth began to collect themselves together, and form a discipline, or rather a verbal law, of which they lived up to in part for several long and tedious years. Thus the nations lived till they replenished or repopulated the long-vacated or depopulated lands of Italy, and the adjoining countries. In the course, therefore, of one hundred years, each and every state in the Italic knowledge were grown to a vast population. Therefore every nation began to think that they had grown to vastly exceed all other nations then within their knowledge. So according to the bigoted nature of man, they began to insult innocent nations, and trample down their cities and villages; but yet they had no king or ruler in all nations. So they that had none, called an election, and elected a king or ruler in each nation; therefore every nation was giving or receiving threats from other nations.

Thus the ruler of the new Babylonish empire began to threaten the kingdom of Persia. Thus the cup went around to all other nations, agreeable to what God revealed to the prophet Jeremiah, xxv, 15, 27, her special respects to be had in regard to the kindness in each and every nation in the first part of the new Babylonish empire; but, as before mentioned, it proved tyrannical.

Thus they were at enmity with all the nations within their knowledge; so they began to war with each and every nation that would resist in the least, or in any way; but, after this, there were several overturnings before the new manifestations, or the erection of the new law, which is termed Christ. What next follows is the four general overturnings of the great monarchies of the world, at that time. It was done in succession.

Therefore, there were hot bloodsheds throughout Asia and all the surrounding countries. The first was the new Babylonish empire, which was overthrown by Cyrus, who founded the Persian empire in the room of it, which was of much greater extent than the new Babylonish empire was in its greatest glory. Thus the world was overturned one time; for the world had become subject to the two nations now in view.

Therefore, when Cyrus overthrew the new Babylonish empire, all the nations that had been conquered by the latter empire, then fell into the hands of the Persians with the Babylonish kingdom, and so Cyrus conquered the world at that time. So the world, then, was once subject to one king, and the new Babylonish empire in this lost their name forever.

But one more word, and that is, when those nations were captivated, it was done by taking them without previous notice, so they had no time to call assistance; therefore, when they had taken or captivated one nation, they then would order their new subjects into the field against the next nation that would resist.

Therefore, now I think the reader has got the particulars, sufficient to draw an idea how the work was carried on thus far.

The next that offers to my mind is, the rebelling of the captive nations; and, also, another warm bloodshed upon the field of battle. Thus the nations that were then forced under the care, or under the hand of the Persian king, were not satisfied with their new master and situation. Therefore, all the under nations had now become friendly and kind to each other, knowing that they had not only become captivated nations, but they well knew they were without friends, unless they clung to each other. So all the under nations then agreed to try to escape the Persian king without his knowledge. They then began to strive to fall upon some plan by which they might escape without any bloodshed; but the king overhearing their plan, soon caused a bloodshed, by ordering his lawful subjects to slay all the under nations; but in that he was mistaken, for by that he got himself and his empire overturned by Alexander, the leader of the under nations, who founded the Grecian empire in the room of the foregoing.

Alexander, therefore, had now become the ruler, or king of all the nations of the earth, within his knowledge at that time. In the course of a short period, this empire vastly exceeded all the foregoing empires.

The next that I shall offer is, the escape of a vast number of the under nations, which were the most of them. As before said, the private nations became dissatisfied with their situation, and also with their ruler, which they were forced to obey. So, as before said, they all agreed to try to lay some plan by which they might escape out of the hands of the Grecian power; hence, the reason why they made their escape so easily, was on account of Alexander being out

exploring the distant part of Italy; by that, therefore, they made their escape, without any bloodshed or the loss of a man.

They then marched through that land to a distant part of Italy, and there located themselves in the best manner they could, according to their abilities. In the course of a short time they began to increase in strength and wealth, and, therefore, they increased to a vast population. Alexander intended to gather a heavy tax off of those under nations, as they were called by the Grecians; but those nations refused to contribute anything for the benefit of the Grecians, unless they were made to do so by the force of arms. There was, therefore, another immediate bloodshed, by Alexander ordering his lawful and adopted subjects to conquer the under nations, as he termed them, or be slain in the attempt. In this they did not succeed, but the reverse; for in this the under nations, through a siege of two years eight months and seventeen days, they slayed, captivated, and overturned the Grecian empire, and founded the Roman empire upon the ruins of the former.

We have had, therefore, several overturnings; yet, we have not come to the last, as there is one more general overturning after this, before Christ's reign.

In the course of a short time, therefore, this latter empire vastly exceeded all of the foregoing empires, for the lawful heirs of the newly-erected empire ruled with a mighty sway over all the under nations, till there was another wonderful bloodshed within their own kingdom; but the Romans ruled the day, by relieving a certain part of the nations, and bribing them so as not to rise in arms against the Roman empire, and so they

lived up to their word. Therefore those dispersed nations clung to each other, and marched out from the last named empire into a distant part of Italy, and formed a neighborhood according to their abilities, and there they lived in accordance to each other's laws, and was friendly to each other; and, also, they treated each other with kindness and benevolence; therefore, they were not molested by the Roman lords for a considerable space of time. Thus the friendly nation began to grow strong in number, and, also, the same in wealth, and I might say, in health. They, therefore, repopulated the part of Italy in which they now had located themselves, and the land to which they were limited had become quite small for the population of the nation. Therefore, as they knew that the lands they were confined to, was too small for increase, they began to send friendly requests to the Romans, but they were all rejected, with all the friendly offers that could be brought before the empire. They were placed in rather a dangerous situation in regard to the outlet or vegetation, and they began to threaten the empire with certain destruction; but which all availed nothing.

The next that I shall offer, is the length, or space of time, that they were in this situation, and also their delivery from or out of their confined situation.

Now this nation had grown to be a numerous tribe, and they began to spread throughout the surrounding countries nearest to the heart of the nation of which they belonged. This they did, without order from any of the Roman lords or priests, and they were not disturbed by the Romans; hence the reason why they did not slay the dispersed nation was, not that they were

afraid of them, or feared of the nation ; but it was on account of their scarcity of self-sustenance. In the course of time these two nations began to hold a distant communion with each other, and they rested in this manner for a considerable space of time, until, finally, the nations began to reunite, and through each nation they were welcome to pass and repass ; therefore they had now become friendly and kind to each other, and so they lay upon their leas for some time, without any insult from either nation.

The next that offers to my mind, is another part of Nebuchadnezzar's reign.

Therefore, in this time, Nebuchadnezzar gathered together a part of all the scattered nations, and he called himself the lost chief of Asia, and they then looked upon him as one of the Asian chiefs ; but, finally, this secret leaked out, and became open to all, and so, consequently, this began to raise a hatred among the people of that day. Consequently they began to call to memory the old spite that had once existed between the nations of the earth, previous to the downfall or destruction of the whole earth ; therefore, they now thought that they had been using this tyrant, who had once been over-ruler of the Jews, and had, in a part, caused their downfall. Hence they began to call together all nations of the earth, as far as was known in that day by them. They then began to council the matter over again and again ; but the result of their councils is this, that Nebuchadnezzar should swear by an oath that he would not disturb, or insult, or molest any person or persons, or put down any nation that was within his power. Consequently, if he would abide by, or be gov-

erned by that rule, that he should be granted the power to rule over all who might see fit to become his subjects; therefore Nebuchadnezzar, knowing that he was not their equal in strength or power, acknowledged their laws to be right, and that they were founded upon righteous principles, and that he would be willing to be governed by them. So there was a peaceable reign some time. But, at length, the strong nations began to bear down upon all the small nations, till at length those small nations began to call for help of Nebuchadnezzar, and accordingly he did so; and, therefore, they now saw that he would break his oath, and also they saw that by those nations assisting him, or he them, that it would, perhaps, cause life to be taken, and, perhaps, the old despised king, that is, Nebuchadnezzar, would be their king, and more bearing upon them, than they were with him, when the power was in their favor; therefore, they began to seek some plan to coincide with the expected king, and do all they could to break the friendship that was then existing between the small nations and Nebuchadnezzar; but all in vain, for their friendship was settled, and they had agreed to die in the behalf of each other.

This nation, therefore, began to get alarmed at the appearance of the under nations, and it excited them to see Nebuchadnezzar at their head; but yet they had self-conceit and self-esteem enough, to challenge them to meet them on the battle ground; but Nebuchadnezzar did not harken to their clash for some time. At length, the small nations accused him of being a coward, and they told him that they believed that his agreement with them was false, and also that he was not their

friend. But that was not the fact with him, for he owed them as much, and wanted revenge as bad as the under nations, and intended to have it, but the opportunity was not yet convenient, or was not yet suitable for a certain destruction he had in view, and intended to execute soon, or eventually upon them, to their downfall or eternal destruction.

They still kept bearing upon Nebuchadnezzar, with their unbecoming frowns, till at length he agreed to meet them upon the field appointed for battle. Thus, they met with revengeful minds, which caused a warm bloodshed, and also a large number of slayed subjects, who fell victims to the hand of death. The exact number of those that fell is not worthy of notice—but something above seven thousand—useless to mention, at present.

The battle was given in favor of Nebuchadnezzar, therefore he began to bear down upon the whipped nations, and rule them in a tyrannical manner, and therefore they began to wander through all Italy and Asia, and began to decrease in a peculiar manner, which I shall not describe now. It is not important to mention all the little events in this volume, but they were lost, as it were, for some time, in distress. But at length the lost nations began to receive some spiritual manifestations of, or from spiritual spheres, which was a great pleasure to them, for it gave them the idea of a new law and freedom, for all that would obey the new laws, which were soon to be made manifest to the world. This was the meaning, that when the man, or medium, or Christ, as he is now termed, should remove the vail of superstition and darkness, then light would enter

into the world, and then they could see their pathway, and stumble not.

The next that follows, is concerning the principal events of the time when first they began to receive light. Therefore, when they began to see the operation of the spirits, the leading characters of each and every nation began to see and investigate the matter. With this they harbored the opinion that they would lose all dominion if this thing came to light to the subjects. And true it was, for the spiritual manifestations began to receive investigation through all the kingdoms; therefore, it began to throw light upon all the preceding kingdoms, and to show the tyrannical power that was once worshipped, as if it had been of divine authority. Therefore, each and every nation began to reach, as it were, forward for light, and seek for knowledge, and you may well know, according to the natural disposition of your earthly kings now, that it was not agreeable to the will of the leading characters of that day. Each and every nation then began one more siege of warm and heavy threats of another bloodshed; therefore they began to class themselves, and elect their leaders, or rather ruling characters, as you do in this day, but in a somewhat different manner. First, I will say, that their manners and customs were practiced in a different manner from those of this day. Two of the strongest nations would throw themselves at an entire issue, and then they would choose or elect their leading characters, and then those leading men would order out a certain other two or four men of that nation, to go to all the private or less nations, to ask or invite all, both great and small, to attend at a certain

time or day, within the inviter's jurisdiction, some great feast; and if they did not appear to talk in favor of coming for that invitation, they just gave the nation to understand that some nation that they well knew could destroy them, without aid from any other nation, and then tell them that that strong nation was making certain preparations to privately destroy all their lives, both great and small. And, at the same time, perhaps the nation that those two or four men were threatening this small nation with, or making preparations to destroy them, both small and great, perhaps at that same time would have assisted them, if in distress. Hence, you see the design of those two or four men, of that, or one of the strong nations, was to get this small nation within their jurisdiction, and then force them to help or assist them, and slay, perhaps, their best friends. Often they gained the assistance of those small nations by force; often making them drunk, and then telling them the threats of that other nation against them. Therefore, the reader is well aware of the fact, that when a man is in a drunken state, he will say more than he would, and with less reason, than if he was in a sober state. Hence, the words of the leading, and also the drunken characters, would be immediately conveyed to the nation that those men had threatened them with; therefore, it would raise the anger of this strong nation, and they would raise the cry of eternal and immediate destruction upon this weak nation, and then they well knew that they would have to cling to the nation which they were then with for assistance; for they knew that they had got into a different place, by this same nation, that they were then with, and had to bear it, and do the

best they could, to defend life, then. Therefore, I think that the reader can gain an idea how those two classed and strong nations gained the assistance of the small nations.

Now I have given you the manners and customs of one of the classed nations; now measure the others by this nation mentioned, and you are right; for, of course, the opposite nations were doing their utmost, in every nation, to gain their assistance, the same way. Hence, you can see the undermining disposition of the world, in that day.

CHAPTER II.

THE next that enters my mind is, to examine a certain part of the Bible, and its evidences.

To proceed; I am not insensible that my views on those parts of the Bible that I now propose to examine, are altogether opposed to the most celebrated commentators, and that they will receive the most severe denunciations by the self-styled orthodoxy; but I hope that my readers belong to that class of beings who have a mind of their own, and think for themselves, and who will examine the weight of evidence, and render judgment according to the same, and not suffer their decision to be influenced by A B C, or X Y Z; but after they have examined my arguments, if they should feel disposed to condemn my hypothesis, I trust they will not withhold that approbation which is due to my sincerity.

I am aware that those parts of the Scriptures which I propose to examine, are admitted by all sides to be involved in much difficulty, in regard to their true meaning. My views are the result of much deliberation and research, and I am now disposed to say, that the great difficulty in coming at the true meaning of those parts of the Bible, is owing to the fact that the divines (so called) have labored to force a construction altogether foreign from the intent and meaning of the original writer; and those who have been desirous to know the true intent of the meaning of those parts of the Bible, have always consulted learned commentators, as the shortest method of acquiring the information desired. Hence, all that has been said by commentators, in regard to those parts of the book, is only a repetition of what has been said by some eminent divine, who is well known to be an orthodox in faith. It is not necessary to inform my readers, that I do disregard all those eminent critics; but as far as they carry the light of reason and common sense on the face of them, they are good.

But if the readers will consult all the writers of distinction that have already fell under your notice, and examine them with an unbiassed opinion, you will be clearly convinced that the orthodox construction originated in the dark age of the world; and that its legitimate offspring, that of mysticism, was the current divinity of that day; but the light of science and religion will soon show the absurdity of walking in the old beaten orthodox path. But the book of Genesis is so called, because it is supposed to give an account of the birth of the world, or the beginning of all things. The first

part of this book is assumed to be a simple history of the Creation, and a narrative of circumstances attending the early history of man. This, evidently, is what this part of the book aims to do, if taken aright; but it has been seriously doubted by some of the divine orthodox, whether it be agreeable to the spirit and tenor of the writer to understand it so or not; but as it regards my own view on the subject, I am fully persuaded that the first part of the book of Genesis, in their present form, were compiled out of enigmas and allegories of the ancient hieroglyphics, by which the ancient shepherds, in the crude state of society in their pastoral relations, and instead of treating on cosmogony, the writer only intended to represent the rural scenes of vegetable and animal life that proceeded in the six summer months in that place; for when the writer was penning this, the world had been made long before his knowledge, and that he knew nothing only what he got immediately from God; and my readers are well aware, that he was not inspired at that time, or it would have borne some inspection. Instead, therefore, of treating on the birth of the world, the writer only points to the birth of the three spring months which gives new existence to the vegetable world, and by the means of which animal life is produced and propagated in all its various forms.

CHAPTER III.

THE next is, according to the book it is uncertain, when and by whom the book of Moses was written. There is great diversity of opinion among the people, and knowing ones, with regard to the author of the books in question. The general received opinion is, that Moses wrote the Jewish laws, or the five books of Moses, so called; but, I have other evidences, and can support them by evidence. Admitting that he was the writer of the said books, you must admit with me, that it was done by some unlearned inspiration; or an uneducated medium, and, lastly, all done through ignorance; or, why was Moses called as the third person at all times?

But, you may reasonably suppose that Moses did write his code of laws, and a general history, and that some eminent Jew compiled, from the writings of Moses and others, what is now called the five books of Moses. It is thought, by some, that this is the writing of Moses; but it is, the greater part of it, Ezra's writing, after the return of the Jews from their seventy years' captivity at Babylon; and the first chapters of the book is and were compiled from the materials borrowed from the Chaldeans, while in their state of captivity, and not known as any part of the Jewish Scriptures, until the time of Ezra, who, in compiling the Jewish laws, prefixed the first part of the said book; hence, there are many cir-

cumstances which go to prove this opinion, according to reason and proof by evidence, the book of Genesis, so called, commences in the following manner.

CHAPTER IV.

IN the day that God created man, he created male and female, and blessed them; called their name man—Adam simply means man. The first sentence of the fourth chapter was formerly the title of the book, and brought into the body of the work by the compiler. Admit this true, then the original writer only intended to give a probable history of the human family, which has since been modified into the history of two individuals, and their immediate offspring. Hence, if the writer of the book of Genesis knew anything of the origin of the world and of its inhabitants, he must have received his information from tradition, or immediate revelation. If from tradition, it must have been vague and uncertain, like all other traditions, and those circumstances, which, according to the order of events, took place before the creation of man, could not be known without a revelation superior to man. If the writer had been divinely-inspired to write those things to man, for the benefit of mankind, his account of matters and things would have been at least intelligible, and consistent with reason. But it is not reasonable that infinite wisdom would have made any revelation to man which was not necessary to his welfare, and if a

revelation of those things were at all necessary for the benefit of the human family, it was certainly necessary that the things revealed should be clearly and distinctly made known, otherwise it would have been no revelation at all; and it is admitted by all the Christian world, the matters treated on in this book are by no means intelligible to any ordinary understanding. I may safely say that they are not stamped on the face of them with the seal of divine inspiration.

The very supposition that the book of Genesis was written by infallible inspiration, is calculated to give alarm to those who suppose that the Christian religion has a separable connection with the supposed facts alluded to in this book; to such I would observe, the truth or falsehood of what is contained in the first part of this book; but I shall say that it has nothing to do with the Christian religion.

The notion that such a dependence does exist, has done more toward making rational men deists than any other thing now among men. If they had not discovered, by the researches of the Bible, that such connection and dependence did not exist, deism would have been unavoidable with us all. It is on account of you, my earthly friends, that I now offer to give you this explanation on this subject; however, I am far from denying, or even believing with those who deny the truth of the Christian religion, or that the book of Genesis is a pious forgery, or that it is false in the sense in which the original writer intended it to be understood; could you comprehend those symbolical figures used by the writer, it would show much beauty, and also would appear in his ideas. But, to take the work

in that gross and vulgar sense in which it is generally understood, there is an absurd and palpable contradiction to the known laws of fitness, which can not fail to convince every person free from the prejudices of education, that there can be no crime in rejecting a certain part of the five books, and calling it fiction.

CHAPTER V.

Now, I shall take the liberty of offering to a candid Christian public, my reasons for calling it fiction. The work of Creation is said to have been performed in six days, and each and every day's work is particularly pointed out, with express declaration that the evening and the morning were the first day, and second day, and third day, and so on; and yet, it is necessary to notice that it is said, that two great lights, which ruled the day and night, was not made until the fourth day. This, taken as it stands, is a plain contradiction to reason and common sense, to every known law of fitness, and to matter of facts. How was it possible that three days and nights took place in this dismal revolution, without the attractive influence of the sun, that great light, said to have been created on the fourth day, and by the influence of whose light, the day is only distinguished from the night?

It will, no doubt, be replied to by those who wish to defend a literal construction of the supposed account of the Creation, but the writer has stated the manner

in which day and night were brought about, before the sun was created, viz.: God divided the light from the darkness, and the evening and the morning were the first day, etc.; taking this account of dividing the darkness and the light, for three days and nights, before the sun was made, and say it is true, it only involves a new absurdity; for, does reason say that God kept mixing and dividing darkness and light for three days and nights, before he discovered the conveniency of having the great lights to rule the day and night. The idea of separating light from darkness, is too ridiculous to merit a serious reflection. I simply ask, what is darkness? Does not every rational person know that darkness is a mere negative—the absence of light? There can be no greater absurdity than to talk of divinity, and show nothing from something. And it is vain to use the all-qualifying assertion, that is generally resorted to by the admirers of mysticism—nothing is impossible with God. We know that there is much that is impossible in the very nature of things, and it argues no imperfection in deity, to say that it is impossible for him to do anything that is impossible within itself; for instance, it is impossible for a square foot to be one thousand feet square; or, it is impossible for a triangle to be made without a right angle, and it is impossible for God to lie; for, if he was to do so, there would be no possibility, for in him lies all possibility.

The river which is said to have risen in the Garden of Eden, and from thence divided into four great rivers, can not be literally true; for the rivers named are well known to have no such connection in their sources. Much labor and research have been made to establish

the fact of these rivers, as they are given in the Book; but all has been done in vain, and proved fruitless. And I say that the writer never intended that it should be literally understood, when speaking of those four rivers having their source all from the same garden, for it is contradicted by every fact that is met with on the face of geography; but, see Genesis xi, 11, 12, 13, 14.

The account of the serpent, which tempted the woman to partake of the forbidden fruit, bids defiance to probability, or even possibility, for it would have to be of a different species of animals from any that are known in the world at this day. But the serpent that is said to have tempted the woman, is represented as going about erect, and possessing the organs of speech, and the powers of reason, and as being on terms of intimacy with the woman. No rational mind could believe all this to be literally true. But, if it be of some moral truth, or an enigmatical representation, that would be consistent with the ancient oriental allegories, according to which it was perfectly consistent, and they did represent dumb brutes, and even things which did not possess life, as possessing the powers of reason, and speaking with man's voice. It is in this sense that Balaam's ass forbid the madness of the prophet, and in this sense the ancients represented the reeds and rushes, not only dancing to the harp of Pan and Apollo, but even responded to the notes sounded on their harps, by the same rhetorical figure. The psalmist, David, represents things without life praising the Lord, and all the trees of the field clapped their hands for joy. (See, also, Jotham's enigma to the men of Schechem, recorded in

the book of Judges, ix, 7, 15.) In this enigmatical representation of Jotham, the trees of the woods are represented as meeting in council, and consulting on the affairs of the government of the forest, and no one ever supposed it to be literally true.

CHAPTER VI.

NEXT is, the properties of the fruit with which the woman was said to be tempted, rendered improbable that the account was to be understood literally. It is contrary to every known law of fitness, to suppose the fruit of any tree possesses the virtue of giving knowledge of moral good and evil, or that it would give sight to them that were blind, or that they did not know they were naked, when the sense of feeling would have inspired a knowledge of the fact. You must, therefore, either admit the whole to be an allegory, or that man was made without the sense of seeing or feeling.

CHAPTER VII.

THE next is the occupation which is said to have been pursued by the first born of the woman, and is equally improbable. For, what motives could have induced the one to till the ground, and the other to be a shepherd? It is not reasonable to suppose that either the art of husbandry, or the herding of sheep, was known at that

time, for there were but four human beings, according to the book, at that time. It is an old proverb, and a true one, that necessity is the mother of all inventions. When the family of man was so small, the fruit of the earth, which grew spontaneously, was more than sufficient to support all nature's wants; and, as far as I am acquainted with man, I find it is his disposition to live by the chase and the fruits of the earth, which can be had without much labor or toil, until necessity requires more labor and skill to supply nature's demand.

Next is the fears expressed by Cain, that every one who found him, would slay him, when, according to the book, there was no one to slay him, only his father and mother. It can not be supposed that Cain labored under such fearful apprehensions in regard to his father and mother. There could have been no reason for suspicion, that they were disposed to avenge the blood of Abel. Neither could there have been any necessity for setting a mark upon Cain, that he might be known from other men, as he was certainly well known by all who could be supposed to have existed at that time. If it is to be taken as a true history, the next is the circumstance of Cain building a city, when there was no one to dwell therein. According to the rule of this day, it takes so many to form a city; and many other reasons, which will appear in the investigation of this subject, that the account of Creation in the early history of man, is nothing more than an enigmatical representation of an advanced state of society, written in the peculiar style of the ancient hieroglyphics, and remodeled in a more recent age of the world. Hence, in order to form a correct view of this subject, it is

necessary to take into consideration the history of literary sciences, and the peculiar circumstances under which those things were made a matter of record. The long received opinion, that Moses wrote the books now in question, and that the matters and things contained in them, were dictated by the inspiring spirit, forbid any man to think rationally on the subject, while under the influence of popular faith. Hence, it becomes necessary to lay before the reader a few reasons, which are known to be the truth, for saying that Moses never wrote the Jewish law in their present form. But those reasons may be deduced from three considerations: First, by comparing the state of literary sciences in the days of Moses, with that in which the five books of Moses, so called, were written. Second, from the internal evidence of the books themselves. And thirdly, from general testimony, or Scripture. And we now acknowledge that the books of Moses, so called, are enigmatical to all who can read, or hear reading. Remember that all of the Jewish leaders, and learned ones, do not only say that the book of Genesis is an allegory, but tells us that such were the views of all the Jewish sages, and that they recommended the expounders of the laws to be careful not to lift the allegorical veil that conceals the true meaning, and which, it appears, was kept from the common people. And this is an evidence of the fictitious and allegorical character of the work; and, also, the book of Genesis, taken as a letter, gives the most absurd idea of divinity.

The most learned men that we have with us in the spheres, that once lived in the second century, pronounce the book of Genesis to be an allegory; and, also, it is

enough to astonish an ordinary reader, to consult some commentators or critics, on the situation of the terrestrial paradise, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; some say it is in the fourth heaven; some say it is in the orbits of the moon; others in the moon itself; others in the middle regions of the air; some beyond the earth's attractions; some on the earth; some under the earth; some say within the earth; some say it is at the north pole; some at the south; some in Tartary; some in China; some on the borders of the Ganges; some in the islands of Ceylon; some in Armenia; some in Africa, under the equator; some in Mesopotamia; some in Syria; some in Persia; some in Babylon; some in Assyria; some in Palestine; some in Europe; some say paradise exists not, or is not visible: and I say it is of a spiritual nature, and the whole account is to be spiritually understood, on that one point.

What man of sense can read the body of evidence in favor of the fictitious character of the account of the Creation, as given in Genesis, and not doubt its truth and real history. The account of Creation, as given in Genesis, is nothing more than fiction. Where have you any true account of Creation—a first man, or a first woman? Nowhere at all. Nor have you sustained any great loss for the want of that knowledge, except it be for the gratification of an impertinent desire to know hidden mysteries, which desire will not be made known yet. How to read the ancient history. Being so familiar with ancient history, and the present state of literature, you seldom, in reading those records, have your minds

fixed on the state of literary sciences, under which they were first made a matter of record.

As I am about to examine the hieroglyphical character of this part of the Bible, it will be necessary to enter into the spirit, and character, and state of literature, at the time those things first became to be a matter of record, in order to prepare the mind of the reader, and enable him to place himself back in that period when no other science of literature (if I may call it a state of literature) was known, but that of substituting pictures and occult imagery, for an alphabet or letters. It will be a difficult matter for you to divest yourselves of the idea of letters, so as to form an idea of that crude state of society, before ever letters were invented. In order, then, to enable the reader to place himself in a proper situation to form a correct opinion on the subject I am about to present, I will give a brief sketch of the history of literature, by which you will see the manner in which historical facts have been handed down to you, is not at all times satisfactory, when you look back on the page of history, and inquire into the means by which ancient nations preserved matters of history, and the means of handing those things down to posterity. Just call to mind the uncultivated state of society, and entire absence of the science of letters, and recollect the many dark and barbarous ages, that have rolled around their tardy rounds, before any method of recording historical facts was known—when fiction and tradition was the only recording secretary. What clouds of uncertainty and darkness rests upon the past.

CHAPTER VIII.

THE next is a hieroglyphical examination; for, if the individual wished to represent the idea of strength or power, first having discovered that the lion was remarkably strong, then, for these properties, he would select the figure of that animal, as a proper sign for the idea that he wished to present. And if he wished to represent the idea of meekness and innocence, the figure of the lion would not answer his purpose; but the lamb and the dove being remarkable for their innocence and meekness, he would necessarily use the dove and lamb, to represent the idea of innocence. But if he wished to represent the idea of subtilty, or cunning, or slyness, then the serpent was the figure, as he was considered remarkable for those propensities, and his image would suit his purpose best. And if a shepherd wished to represent the destruction of his flocks, he would use the wolf for that figure; but if he wished to represent the idea of the increase of his flock, he would do it by the figures of calves, which were the most natural hieroglyphics used in that day. Accordingly, you find, when the ancients wished to represent the scene of war, the god of war was painted as standing in a chariot, drawn by flying horses, with a spear in one hand, and a dart in the other, a shield on his breast, a frightful figure in human form, and a body torn to pieces under his horses' feet, and so forth, and the appearance of an army flying from the presence of the blood-thirsty god.

Then you understand that before the alphabet was invented, the hieroglyphical method was the only method known.

Hence, in this rude art of literature, you must admit that Moses wrote his code of laws on tablets of stone ; and whatever of other matter he might have written, was handed down to posterity in the same manner. If any of the fragments out of which Ezra composed the Jewish law, were furnished by Moses, they were but raw materials, which would lose much of their pristine character when systematically formed by the science of alphabetical literature. This would have been the case with almost any material that he might have borrowed from the Chaldeans, or any other nation. However, that much of the material of which the law was compiled, had been alphabetically written long before Ezra's time, but by Ezra it now has its present form. Therefore, when the use of hieroglyphics was first made use of, the idea of making a book had never entered the mind of man, and of course a very small portion of those figures were marked at the same time, by the same individual. Those engravings at first were introduced by the shepherds, who spent their time in making them on trees, or stone, and from thence they were borrowed, and engraven on sepulchral and other monuments. As the art became more refined and scientific, the use of it became more common. Hence, in the course of time, an assemblage of those figures, when they were collected by some enterprising individual, and newly modeled according to his own dictation, therein threw a shade over the holy book, by so doing. Hence, those figures being new at first, and

various in their signification, according to the relation in which they stood to each other, so that the same figures would have a variety of different ideas attached to them. The lion, for instance, has something near a thousand significations. Hence, the reader of good sense must admit, that the hieroglyphical method was an uncertain manner of preserving historical facts ; and this circumstance rendered the study extremely difficult. The truth of the matter is, that there were various ideas for which the eye could see no signs, and that involved a still greater difficulty. As those hieroglyphical figures would, of necessity, be defaced in time, they were copied off by those who wished to preserve any thing, and thus committed to record. These copies, of necessity, would differ from the original, and from each other, according to the different fancies of the transcribers, and their various degree of knowledge in the science of hieroglyphics.

Hence, by those means, in the course of time, many original ideas would have lost their meaning, and new ones introduced, without any corrupt design in those who made the innovation.

Such, of necessity, was the precarious character of that science, when men first used signs to communicate their ideas, in this rude state of society. And in this state was the book, now called the Bible, compiled. But if you wish to form a correct idea of the original meaning of the hieroglyphics used by the persons who first wrote, or marked those materials, you must keep it in mind, that such figures were arbitrarily used by them, in an allegorical sense, in order to express moral facts by sensible subjects.

Now, having shown you the probable channel through which you have received the Bible, and the character of the materials out of which they were composed, I now will give you a brief sketch of what was used originally by the same. In order to be brief on the subject, I shall give it in the following manner.

CHAPTER IX.

NOTICE the supposed account of Creation, and the time in which the same was said to be effected. Next, the transaction that was said to have taken place in the Garden of Eden, commonly called the fall of man. Next, the history of Cain and Abel, and their different occupations. Now, I have already shown you that the celebrated Jews say that the account of Creation is written enigmatically; also, you can see that by taking the account literally, it involves the greatest absurdity. I shall take the liberty of plainness of speech, in giving what you conceive to have been the original idea of the supposed Creation. I shall first give you reasons. Suppose that the six days in which the world made its appearance, vegetated, and was replenished with animal life, then it was simply the six summer months in which the vegetable world is recreated, and gives renewed existence to the animal world. *First*, the ancients divided the year into two general divisions—winter and summer. Winter was the state of the world in which it was hid in darkness—that chaotic state when vegetation seems to sleep in eternal oblivion. In the spring, the

world emerges from that state of chaotic darkness, and clothes herself with garments of light. Thus, my reader well knows that the ancients represented Proserpine, daughter of Cæsar, the goddess of plants and flowers, as living one half her time in heaven with her mother, and the other half in hell, with Pluto, her father, or husband. So those different conditions of the goddess of plants, is only a representation of vegetation, which lives in plants and flowers, that only live one half of the year, and then recede to the bowels of the earth, and sleeps in darkness. The summer season was divided into six months, or moons, which the Chaldeans called six *gahombors*, in which they say that the gods created, or renovated the world. The idea of an animal creation was prevalent among the Asiatic tribes, and particularly the Chaldeans, long before the laws made their appearance in the world. In fact, no man of reading can deny this hypothesis. I can account for the circumstances of the great lights which rule the day and night. Now, I will divide light from the darkness, that is represented as being created on the fourth day, and, also, do the same by reason. Hence, the fourth month is that *gahombor* month that commences precisely in the mid summer, when the sun is vertical in the heavens; and if the hieroglyphic writers had intended to represent the Chaldean idea of an annual creation of the vegetable and animal world, that hieroglyphic by which the great luminary of heaven was intended to be represented, would have been placed in the collection of the figures by which the fourth month, or *gahombor*, was represented, not only because this great light was, at that time, in mid heaven, but, during that month,

its light and heat is more intensely felt, by which the vegetable and animal world is produced and invigorated.

Hence, in conformity to this fact, the trees and plants are represented as bearing seed after their kind. On the sixth day, or *gahombor*—that is, at the close of the summer—that part of the law which gives an account of the Creation, was borrowed from the Chaldeans; and, also, it will appear from the plurality of the terminations of the term God, was used in the plural, or gods, by the writer, which, in our translation, is rendered God. But the Chaldeans believed in a plurality of gods, who, they supposed, to be joint in their operations of nature, by which their annual creation, or resuscitation of nature was brought about. The religion of Moses was a theism, in which the unity of God was maintained in opposition to polytheism. And some say that the plural termination in the Hebrew, is a mere idiom, which was spoken by the tribe of Judah. But it is well known that it was an idiom of the language, spoken by the Hebrews before their captivity, or only of that Chaldaic-Hebrew which was spoken by the tribe of Judah; and, also, it is known that as an idiom it exclusively belongs to the Chaldaic-Hebrew, which is a corruption of the ancient Hebrew with the Chaldean language. Also, this corruption took place during their captivity, and there is an evidence that goes to show any reader that the laws were made after that time; but the most remarkable point, is that the supposed Hebrew idiom was dropped by the writer as soon as he got through with the subject of Creation. Hence, when you come to the fourth verse of the second chapter of the book of Gene-

sis, where he thinks himself the proper speaker, a new form of speech is introduced. Instead of attributing the works of nature to the gods, he ascribes, and there he uses the word Jehovah, God, and so on, in the very form of speech that was used by Moses in his introduction to the ten commandments, that was said to have been engraven on tables of stone: Hear, O Israel, Jehovah, our God, is one Jehovah. You can not suppose that the writer of this creed, declared that Israel should have no other God but that Jehovah, who was once attributed to the works of nature, and to Elahim, their gods.

Next is, that Esra received his education among the Chaldeans, and was not only conversant with their cosmogony, but tinctured with their peculiar idiom, by which that cosmogony was written, having adopted a partial view of their notions. This is done, also, in the prophecy of Daniel, which is known to have been written after the captivity of the Hebrews at Babylon. (See Daniel, chapter xi, 2; and chapter v, 11-14.) But, to close my remarks on this head, I will observe that the whole law was borrowed from the Chaldeans by Ezra, the Jewish high priest; and, also, the Chaldeans borrowed it from the ancient shepherds. And it was first one of those pastoral hymns in which they sang the beauties of the seasons, while their flocks were nipping the flowery meadows, and bounding across the sunny plains. Nothing was more pleasing to the shepherds, than the beautiful scenes of summer, when the pastures afforded plenty of herbage for their flocks, and a season when they could be with them in the field without being exposed to the bleaching frosts of winter. And,

on the other hand, winter was a dismal season; the prospects of all things were dreary to the rustic sons of the forest, who, during this season of the year, were confined in their tents under the dark sky. Hence, this state of the world, when clothed in her winter garments, is what the ancients called its chaotic state; also, that it is evident from the following fable of Nox, the goddess of the night. Nox is, of all their gods, the most ancient. She was the sister of Erebus, they say, and the daughter of the first Chaos; she is also represented as being a skeleton, dressed in speckled garments, with black wings.

This goddess was supposed by the ancients to have ruled over night, and that wintry state, when vegetation slept in death; therefore, she was well represented as a skeleton, for such is the fact. The earth is stripped of its verdure by the heavy frosts of winter. And also they represent Mars, the daughter of Nox, to lead to hell, where Proserpine, the daughter of Cæsar, resides half of the year—during the winter season. Hence, you see the idea of hell and chaos originated from the fabulous representation of winter.

Thus I hope my readers will be able to improve on this hint, for much evidence may be deduced from mythology of the ancients, to prove that the idea of chaos—that dark and void state of earth, before the spirit of God moved upon the face of the great deep—was nothing more than the wintry state of the world, and of course was immediately followed by the spring winds, which caused dry land to appear. And, also, it is well known that the original term *ruah* was rendered spirit in the second verse of the first chapter of the Bible.

A few translations (see your learned men's concordance on the Hebrew word) were rendered into the Greek *pneuma*, and into the English by spirit. And, also, notice the Greek lexicon, on the Greek term *pneuma*, where he explains it to be the breath of God ; that breath or wind which is breathed by man and beast ; and some say the term spirit, rendered in your tongue, properly means the air and wind. Then, according to the same, the wind and air moved upon the face of the waters, before Creation took place. So do the winds of March, before the annual creation, or resuscitation in the vegetable world, and the renewal of animal life. Then, so much for the supposed revelation of the great secret of that process by which the grave and its inhabitants were brought into existence. Vain man would be wise, although he be born wild, and so on.

CHAPTER X.

ANOTHER sketch of the Garden of Eden, and the strange things that should have been done there or about.

First, according to your book, after God had made man of the dust of the earth, and breathed into him the breath of life, then God gave him a beautiful garden called Eden. But, alas, by the subtilty of the serpent, he was disinherited of its valuable possession, and sent out of the garden, to till the ground.

This allegory was borrowed by Ezra, from the myth-

ology of the ancient Pheniceans, and, according to the ancient fragments of Pherecidus, Yaho, the god of the Phenecians, and the Jehovah of the Hebrews, that they supposed brought chaos out of darkness into light, and arranged matter into order, formed man by his breath, and gave him a garden called Eden, and forbade him to meddle with the serpent, Appianeous.

But it is immaterial from whence the allegory was first derived, for the only thing that concerns you is to the true meaning of the allegory. Hence, I will give you my word, that paradisaical situation was intended to represent the moral condition of man, and not his physical state; and, also, this garden did not represent a small spot of ground, enclosed and adorned with trees, plants, and flowers. But I have already shown you that the four great rivers, that are seen to take their rise in the same garden, are hieroglyphics.

I will say, then, that by this delightful garden, you are to understand that it means that state of happiness inseparably connected with the various courses of conduct; and the fruit of the garden, that was given for food, means the pleasure of rational existence, while the possessor of the garden walked in the ways of wisdom and progression.

Next, is the fruits of the garden. First, the tree of knowledge, of good and evil, which was in the midst of the garden, was intended to represent the human passions and appetites, by indulgence of which you know by experience to be good or evil. And by the serpent that tempted the woman, you are to understand the decetiffulness of lust, by which you are so often led from the path of virtue into the ways of sin and folly. There-

fore, you have a clear idea of the tree of knowledge, and of course the meaning of the serpent is to be sought for in the field of human passion; or answer, what is it that suggests temptation but the desire of the flesh? Hence, whenever an object is presented to the passion, which appears to be good for food, and pleasant to the eye, and to be desired, then the desire of knowing by experience is what suggests the temptation; and it is remarkable that the Hebrew word *nacash*, rendered serpent, signifies to view and acquire knowledge, and so forth; and according to the same Hebrew history, *nacash* (that is, the serpent) was more *arum* (that is subtle) than any beast of the field. (See Genesis iii, and iv, and also the xxx, 27.) There you see the word *nachashti* rendered. Also, you may learn by experience. Thus, the serpent, or *nachash*, was more subtle than any beast of the field; so that was intended to represent the desires of the flesh, which is the most subtle of all the human passions; and nothing could look more natural, than for those rude sons of the forest, in discovering that the beasts of the field had the same desires and wants, or passions with themselves; then, to make use of them by hieroglyphical characters, by which their own passions and appetites were to be represented. Then, from this view of the subject, it follows next, that Adam was not the first man, nor Eve particularly the first woman.

But I want to express an idea of the human nature, both in masculine and feminine gender, and show how moral and physical evil came to exist. But the absurd notions of original sin, and total depravity, and vicarious substitution, with many more ideas extravagant

minds have originated, from a literal construction of that allegory. And this idea, on the affair of paradise, does not only render the whole a jargon of absurdities, but it draws down the curtain, and covers that moral sense, from which many useful instructions might be had, where, by real piety, and true devotion to the author of our existence, might be promoted.

CHAPTER XI.

NEXT, the history of Cain and Abel, the two first born of the woman, shall receive my serious attention.

First, it is said that Cain was a tiller of the ground, and Abel a keeper of the sheep. Now I ask if that is to be literally understood. Where was the necessity of Cain's tilling the ground, and Abel herding cattle or sheep, when there was but the four people on earth, according to the same author. It is an old, but a true adage, that necessity is the mother of invention. You can not suppose, as I have already observed, that the art of husbandry, or the art of herding, was then invented, while the spontaneous productions of the earth were more than sufficient for the support of all its inhabitants. But in regard to the art of tilling the ground, I am forced to deny Cain's invention, for certain reasons, and one reason is this, that it was first invented by Ceres, an Egyptian female, who, for her services in that matter, after her death was worshipped as the goddess of farmers. And even now, the

heathens speak of her as being the first that taught man to till the ground, established land-marks, and gave laws to farmers.

Hence, it is said of this, Cain, the first born of the woman, that after he slew his brother Abel, he built a city. Do you suppose this to be true in a literal sense. For, if the account be taken literally, there could not have been more than four persons on earth, when Cain built the great city. Reason for yourselves.

CHAPTER XII.

Now I will give you a view of this matter, which will go to confirm what I have said on the Jewish law, in the first part of my explanation of the law. I have already stated, that you may truly understand Cain and Abel to be in that enigmatical style, and that it was written only to represent the husbandmen and the shepherds, in the early stage of man.

Hence, we find that society was divided into two classes, of different occupations. Thus, the husbandmen and the shepherds. Those husbandmen were formed in a society, in the following manner: First, idle, second, wandering vagabonds from the original society, who were all shepherds; but by attempting to get their living by repeated depredation and plunder, they were driven from society by the shepherds, who found it necessary to defend themselves and flocks from those lawless men. But as they were driven from

society, they then formed a society of their own, and also the remaining shepherds formed a society of their own, on the borders of the Nile, in Egypt. There they learned to cultivate the soil, and became husbandmen. And, after they had thus formed a society to themselves, those pirates, from among those old husbandmen, would make excursions on the peaceable shepherds, and murder and drive away their flocks, and often take captive young men and women who had charge of the flocks, and sell them to their own society for slaves, or bind them to themselves for life in slavery. Hence, you see, by good evidence, that the shepherds were the original ministers of the hieroglyphics, and in representing the depredations of the husbandmen, they would necessarily use the figure of one brother killing another.

Next, I will show you how near the supposed history of Cain agrees with this view of the subject.

First, it is said that Cain was a fugitive and vagabond. Truly, those husbandmen were fugitives and vagabonds. It is said that Cain went out from the society of men, and dwelt in the land of Nod. And the word *nod*, in the Hebrew tongue, signifies wanderer; hence Cain dwelt in the land of wanderers. And more proof. The Hebrew signification of the word Cain, is to acquire possession, and so on. Then, so much for the history of Cain and Abel.

CHAPTER XIII.

A BRIEF sketch on the authenticity of the Jewish law, showing that Moses could not have been the author, in its present form.

First, you must all fairly admit, that Moses was not the author of the Jewish law, in its present form. The admissions of those divines will be noticed by and by. Then I shall give you evidences that Ezra was the author of the Jewish law; but my object is now to show you that Moses was not the author. And this I shall do from the Bible, or work, itself.

First, in giving you a view on the idea that Moses was not the author, I shall remark that it is nowhere stated within the law, or in any part of the sacred Scriptures, that Moses did write the five books in question. But, on the contrary, the writer, through the law, speaks of Moses in the third person, as any honest biographer would, of men whose translations they were recording. Therefore, if I succeed in establishing the fact that Moses did not write the books which have been ascribed to him, it will not invalidate the authority of the law as a history, inasmuch as the books themselves only assume to give a traditional account of the transactions, or the early history of man. Therefore, if the Jews and the Christians have given the work such a character, through superstition and ignorance, I feel an interest in redeeming its character; for it does not assume this false character. It should, therefore, be considered

no disparagement to the work itself, for it gives the first, or the earliest history of man, now extant. But the position I have taken is to show you that Moses did not write the work in its present form.

I shall now attend to the internal evidences of the work itself, in favor of the position that I have taken.

First, by comparing Genesis xiv, 14, with Judges xviii, 28, 29, it can be seen by the writer of the book of Genesis, that he wrote that book after the days of the Judges of Israel. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, 318, and pursued them unto Dan. Now, there was no city called Dan, until the days of the Judges of Israel, when the tribe of Dan destroyed the city of Laish, and rebuilt it, and called it Dan. Hence they called the city Dan, after their father Dan, who was born unto Israel; how be it the name of the city was Laish at first? This city was well known at the time the book of Genesis was written; hence, it must have been written after the city was built. Now I will consult Genesis xii, 6, and xiii, 7, and I will show that the book of Genesis was not written till after the Canaanites, and the Perizzites were driven out of the land by Joshua. And Abram passed through the place to the place of Sichem, unto the plain of Moreh. Hence, the Canaanites were then in the land, and there was a strife between the herdmen of Abram's cattle, and a strife between the herdmen of Lot's cattle; hence the Canaanites and the Perizzites dwelt therein. But they were not in the land when the book of Genesis was written; hence it was not written till after they were expelled by Joshua.

Another evidence by the Bible, you will see, by consulting Genesis xxxvi, 31; it will prove by itself that the laws were not written till after the days of the kings of Israel, and those are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. Hence, Saul was the first king that reigned over Israel. Hence, the book, according to its own words, could not have been written till after the days of Saul, which was four hundred years after the death of Moses.

CHAPTER XIV.

Now, another evidence by the Bible, and my own reasons. I will now make it appear that the law was not written till long after the days of Moses, in the following manner, and in the following passages:

First, Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he was buried in a valley in the land of Moab, over against Bethpeor. But no man knoweth of his sepulcher unto this day, and Moses was one hundred and twenty years old when he died. His eyes were not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab, thirty days, so the days of weeping was ended. Hence Joshua, the son of Nun, was filled with the spirit of wisdom, for Moses had laid his hands upon him; hence, the children of Israel harkened unto him, and did as the Lord commanded Moses.

Another proof, by its own words, and reason. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. (Deut. xxxiv, 5, 10.) From the face of this work, or the manner in which the writer speaks of the law, and in the manner in which he speaks of the death of Moses, must and will appear by reason and plain words, that Moses must have been dead long before the book of Deuteronomy was written, for another reason is, that when the book of Deuteronomy was about forming, the writer says that no man knoweth of his sepulcher unto this day; and there arose not a prophet since in Israel like unto Moses. Hence, you can plainly and clearly see that Moses was actually dead at the time that the book of Deuteronomy was written. Hence, I say that it is absurd to suppose that Moses wrote thus of himself, or that any man would write thus of Moses, even a short time after his death. It is evident, therefore, that it was written a long time after his death, and even after the days of the prophets of Israel.

CHAPTER XV.

ANOTHER strong proof by your Bible, that I have thought strange that you have never noticed with more attention, than ever has been done. It is simply by consulting the first and fourth chapters of Deuteronomy. It is plain to be seen, that the writer of the law was in the land of Judea when it was wrote. Hence you see that Moses never crossed over Jordan, but died in

the land of Moab, on the other side of Jordan. Hence the writer of the law speaks of the transactions of Moses, as taking place on the other side of Jordan. What more do you want of me on that subject? But I shall give you a few more evidences by the work itself.

First, it is evident that there are some translators that have rendered it on this side of Jordan; but it is well known that the vulgate translator of St. Jeromé, is translated *Jordanum*. The Greek of it is beyond Jordan; and, also, the Hebrews require the same reading. Hence it is evident that this corrupt rendering was a wilful perversion of the text, for the purpose of keeping back this weight of evidence against the received opinion, that Moses was the author of the law in its present form.

Another evidence: notice the writer in speaking of the Horims who were dispossessed by the children of Esau. Says, Deut. ii, 12, "The Horims also dwelt in Seir, before time; but the children of Esau succeeded them, when they had destroyed them before them, and dwelt in their stead, as Israel did unto the land of their possession, which the Lord gave unto them." Hence it is evident that they did not possess the land which the Lord gave unto them, till after the death of Moses. But it is evident they did possess it at the time that the Jewish law was written. Hence, you see that Moses could not have written what is now called the Mosaic law, or at least in its present form. Now, I want you to notice that the writer of the law, in referring to the monuments, as evidences of the truth of his history, mentions them as having been of long standing, and adds

that they are to be seen unto this day. (See Genesis, xxii, 14.) And Abraham called the name of that place Jehovah Jirah, as it is said unto this day in the Mount of the Lord it shall be seen. And so I have shown you that the death of Moses is mentioned as being entirely remote from the time the law was written, and no man knew of his sepulcher unto this day. Therefore, with the many evidences that I have shown you from the old work itself, I think it is most impossible for you to believe that Moses wrote the law now in question; but I have more evidences from the same work that those books were not written, in their present form, till seven hundred years after the death of Moses. For me, just examine the general testimony of the sacred book or books of the Jewish laws, and you can see that none of the writings of Moses were handed down to you in their pristine character. Hence, according to the law written, that was said to have been written by Moses, was to have been preserved in the Ark of the Covenant. (See Deut. xxxi, 24, 25, 26.) "And it came to pass when Moses had made an end of his writings, or the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the Ark of the Covenant of the Lord, saying, Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee." Hence, this book of the law was thus to be kept in the Ark of the Covenant, in the house of the Lord, and to be seen and read only by the priests, except when exhibited in the services of the temple, when it was to be read to the people. Hence, after a certain portion of the law was read to the by-

standers, then the scroll was closed for certain purposes, that they should not hear the secret part, for the leading characters reserved the free light, and only read the tyrannical part. But, when you read the history of that people, as given in the book of Judges, you see so much corruption, and idolatry, and barbarous ignorance, that you have no good reason to believe that the law, or any rule, was regarded with pious concern, so as to justify you in the opinion that law was preserved, or regarded either in letter or word, or at least till the days of the first kings of Israel; and, therefore, this law was not in the Ark of the Covenant, or any other law, except the ten commandments, at the time king Solomon dedicated the temple. (See 1 Kings, viii, 8, 9.) "And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without, and there they are unto this day." Hence, there was nothing in the ark, save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. (See 2 Chronicles ix, 10.)

There you can see that Israel had no written law; nor after that till the days of Josiah, the good king of Judea. Therefore, the Hebrews were, in truth, without any written law during this time, from the declaration of Azariah, in the days of Asa, king of Judah. (2 Chronicles, xv, 1, 2, 3.) "And the spirit of God came upon Azariah, the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah, and Benjamin. The Lord is with you, while ye be with him; and if ye seek him, he will be

found of you ; but if you forsake him, he will forsake you.”

Hence, for a long season, Israel had been without the true God, and without a teaching priest, and without a law. Thus, the prophet declares that Israel had been for a long time without law ; therefore, without the original law of Moses, as it is termed ; admitting there was in time a Mosaic law.

I now intend to make it appear that it was lost at the time that a certain portion of the Bible, or the five books in question were written, by its own work, and from the following circumstances, which took place in the days of Josiah, the king of Judea. (See 2 Kings, xxii, 8-13.) “ And Hilkiyah, the high priest, said unto Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiyah gave the book to Shaphan, and he read it.” And Shaphan, the scribe, came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hands of them that do the work : that have the oversight of the house of the Lord. And Shaphan, the scribe, showed the king, saying, Hilkiyah, the priest, hath delivered me a book, And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiyah, the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan, the scribe, and Asahiah, the servant of the king, saying, Go ye and inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found ; for great is the wrath of the Lord, that is

kindled against us, because our fathers have not hearkened unto the works of this book, to do according unto all that which is written concerning us.”

CHAPTER XVI.

Now I shall make it appear that Hilkiyah, the priest, wrote the now-termed Mosaic law, by good reason, and by the work itself.

First, the circumstances under which the book was found, will justify you in believing that it was written by Hilkiyah, the priest, himself. But this will be considered by many the height of presumption. But I will bring many circumstances that will go to prove, or confirm it, as the fact. It is not reasonable to suppose that the law written by Moses, or any copy of it, would have remained among the rubbish of the house of the Lord, until the king and the people had forgotten the contents. And if the book of the law, found by Hilkiyah, did not contain doctrines new to the king, why should he have rent his clothes, and expressed so much concern, when he heard its contents? (2 Chronicles, xxxiv, 20, 21.) “And the king commanded Hilkiyah, and Ahikam, the son of Shaphan, and Abdon, the son of Micah, and Shaphan, the scribe, and Asaiah, the servant of the king’s, saying, Go, inquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out

upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.”

Hence, it is evident that those things written in this book, were new to the king, and also to the people of Israel, when the book was said to have been found. Hence, it appears that the original law of Moses was actually lost, and had been lost for many generations. For, if this had not been the case, the king and the people could not have been so completely ignorant of its contents. For, it is reasonable that a partial knowledge of its contents would have found its way through several succeeding generations, by the prevailing influence of tradition. But here you see the book presented to the king of Judah, by Hilkiyah, the priest, purporting to be the book of the law of that nation, when both the king and the people were entirely unacquainted with its doctrines and precepts; therefore, no one knowing any thing of it but the priest. And the manner in which he came in possession of it is rather remarkable; for he says he found it. But where did he find it, is next. Was it in the Ark of the Covenant, where it ought to have been, according to the previous commands? But no, it was not there. Well, where was it? He said he found it in removing the rubbish of the temple. It is rather unreasonable. Is this the care the Hebrews manifested their regard to their sacred books, and the divine laws of their legislator? If so, is it any thing unreasonable to suppose that the original law of Moses was actually lost; and that his book of law, said to have been found by Hilkiyah, was simply a contrivance of the priesthood? No, I say there was three hundred and some years before this—i. e.—when king Solomon ded-

icated the temple. Hence, there could have been no such book to be found, or Solomon or his servants would have found it. And it was ninety years after Solomon dedicated the temple, when Azariah declared that Israel had been so long without any law.

All I say is, let reason have room now. Was it lying among the rubbish of the temple or ark all that time? I say not. But it is more reasonable to suppose that the book of Moses was absolutely lost. Another

CHAPTER XVII.

FIRST, the manner in which Hilkiyah imposed his law upon the people, is worthy of notice.

The book of the law, that he should have found, is said to have been written by the hand of Moses. (See 2 Chronicles, xxxiv, 14.) "And when they brought out the money that was brought into the house of the Lord, Hilkiyah, the priest, found a book of the law of the Lord, given by Moses."

The Hebrew is by the hand of Moses. But according to the Jewish chronology, Moses had been dead eight hundred years, when this book of the law was said to have been found. Then you would ask, what kind or sort of material was this book composed of, before you assert the fact that Moses did write that book. But, admitting that this book was written by Moses, or that it was a copy of the original law of Moses, and that it had been lost for several hundred

years, during which time, Azariah, the prophet, declared that Israel had no law, then what use would this book have been to the king or people? I ask, could any man then living have read or understood that book, from the fluctuating nature of all living languages, if it should have been misplaced for several hundred years, and then been found in a perfect state of preservation?

In regard to the characters in which it was written, no man then could have read the book, when found, so as to make it at all intelligible. But yet, you find that Shaphan could read the long lost book without any difficulty, as soon as it was handed to him by the priest. Hence, he took it to the king, and read it in his presence, and gave no intimation that it was any more difficult in reading this book, than if he had just assisted the priest in making it.

But what renders the supposition that it was written by Moses more absurd, is, that I have already shown you that Moses wrote in the ancient Egyptian hieroglyphics—a mode of writing rendered obsolete at the time that Hilkiah, the priest, should have found that book.

Now, I ask why all this contrivance in getting up a written law, on the credit of their ancient legislator, if the Jews had always preserved regular copies of the law said to have been written by Moses?

CHAPTER XVIII.

Now I shall prove to you that Hilkiab is not the author of the law, in its present form.

First, I am well aware that the authorship of the law is generally ascribed to Moses. But I say there is not a shadow of evidence in favor of any such supposition; and I say the whole of the internal evidence of the work is decidedly against any such supposition; for the writer always speaks in the third person, and not as if Moses himself were speaking; but as if the writer was speaking of Moses. . And, again, "The Lord spake unto Moses, and not the Lord spake unto me; and Moses was the meekest man in all the earth." Hence, such language no writer would use in speaking of himself. And, as I stated in the preceding chapter, that Moses did not write the law in its present form, I say that you have no evidence that it ever existed in any other form.

Therefore, I now shall proceed to prove to you that Ezra is, in fact, the bona fide author of the law as it now stands; and I shall support it by the Bible itself and good testimony from ancient men, and Jewish writers, both among Christians and Jews. And, also, I have exerted all my skill to keep within the precincts of the popular opinions of the world, and I find by examining them, that they all, when asked in truth, must and do admit that Moses never wrote the law, in its present form. So I attribute the compiling and arranging of those books to Ezra. Hence, I can prove

by all your ancient historians, that all the old Jewish laws were lost by both Jew and Christian. Hence, that makes the law precisely what I said it was.

I say it is a history of ancient customs, wrote out by Ezra, about one thousand years after the death of Moses. The reader will bear it in mind, that in my preceding remarks on the Jewish law, I took it as a position that the five books of Moses, so called, were not only written by some other person, and long after the death of Moses, but that there was a long space of time between the death of Moses, and the captivity of the Jews at Babylon. Hence the Hebrews had no written law at all. I have proved that in the days of Solomon, the third king of Israel, that there was no such thing as an old Mosaic law to be found among their sacred records in the temple. Hence, it was the case as late as the reign of Josiah, the king of Israel, during whose reign Hilkiah, the priest, wrote a book of law, and pretended to find it among the rubbish of the temple. But the book that is said to have been found by Hilkiah, the priest, was not long in the possession of the priesthood; for it was but thirty-nine years after it was first seen in the hands of Hilkiah, the priest, till Nebuzar-adan came up against Judah, and sacked Jerusalem, and burnt the house of the Lord, and with it the book that Hilkiah should have found. (Jeremiah lii, 12, 13, 14, 15.) Hence, he says: "In the fifth month, and the tenth day of the month, which was the nineteenth year of Nebuchadrezzar's reign, in Babylon. Then came Nebuzar-adan, captain of the guard, which served the King of Babylon into Jerusalem, and burned the house of the Lord, and the kings house; and the houses of Jerusalem, and all the

houses of great men, burnt he with fire. And all the armies of the Chaldeans, that were with the captain of the guard, and broke down all the walls of Jerusalem round about. And then came Nebuzar-adan, the captain of the guard, and carried away captive a certain part of the poor class of the people, hence the residue of the people that remained in the city, and those that fell away into the hands of the king of Babylon, and the rest of the multitude." Consequently, the law was burnt in the house of the Lord, according to Ezra, chap. xiv, 12-32, thus it says: "For thy law is burnt, therefore, no man knoweth the things that are done of thee, or the works that shall begin; but if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live. And he answered lead me, saying, go thy way, and gather the people together, and say unto them, that they seek thee not for forty days; but look thou, prepare many box trees, and take with thee Sarea, Dabria, and Selemia, and Geanus, and Ariel, the five that are ready to write swiftly, and come hither, and I shall light a candle of understanding in thine heart, which shall not be put out till the things be performed, which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou show secretly to the wise. But to-morrow, at this hour, shalt thou begin to write. Then I went forth, and gathered all the people together as he commanded, and said, hear these words, O Israel: Our fathers, at the beginning, were strangers in Egypt,"

from whence they were delivered, and received the law of life, which they kept not, and which ye have also transgressed after them. Then was the land, even the land of Zion, parted among you by lot; but your fathers, and ye yourselves, have done unrighteousness, and have not kept the way, which the Highest commanded you; and for as much as he is a righteous judge, he took from you in time that which he had given you." Hence, I say, at this time Israel was led away captive into Babylon, where they were seventy years without any written law, when you recollect that every man did not keep a copy of the law in his house, but that a single manuscript copy only was kept in the house of the Lord. Hence you have every reason to believe that the old law of figures was burnt, as Ezra declares, and that during the seventy years captivity, there was no written laws among the Jews. Hence, I say, that by the work itself, it is reasonable that the priest and scribe wrote it from memory, after their return from Babylon. That Ezra compiled the law, or five books of Moses, so called, after the return of the Jews from Babylon, is admitted by most of the ancient historians, inasmuch as they embrace a part of the old original law. But, it is evident that Ezra wrote the book of law used by the Hebrews after their seventy years captivity in Babylon, or at least it was first found in his hands after they returned to Jerusalem. (See Nehemiah, the viii, 1-8.) "And all the people gathered themselves together as one man in the street that was before the water gate; and they spake unto Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra, the priest, brought the law before

the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate, from morning until the mid-day, before the men and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra, the scribe, stood upon a pulpit of wood, which they had made for that purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, and Zechariah, and Meshullum. And Ezra opened the book in the sight of all the people, for he was above all the people, and when he opened it, all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherubiah, and Jamin, and Akkub, and Shabbethai, and Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place. So they read the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

Consequently, the whole chapter proves that this book of the law, like that found by Hilkiah, was a new book to the people—a book that they had no knowledge of before; neither the old men, nor the priests, who would have been most likely to have been acquainted with the book, if it had been the book of their law be-

fore that day. Those fathers of Israel, with their priests and all the people who were capable of understanding, would not have come to Ezra to know and understand the law. (See verse the 13.) “And on the second day were gathered together the chief of all the fathers of all the people, the priests and the Levites, unto Ezra, the scribe, even to understand the words of the law.” Now, I ask, if Ezra was not the author of this book, why should the chief of the fathers and the priests come to him to know and understand the words of the law? If this book had been in their hands, known and acknowledged to have been the law of their nation, given by the hands of Moses, their legislator, would there not have been as good reason for Ezra to have applied to the rest of the priests for instruction out of this book of the law, as for them to receive instruction from him? Hence, this book was written by Ezra, according to its own work, or its internal evidences.

CHAPTER XIX.

THE next that I shall offer, is a few more evidences upon the preceding chapter. Hence, this book of law, written by Ezra, was simply the Jewish law. (See verse the 14.) “And they found written in the law which the lord had commanded Moses, that the children of Israel should dwell in booths in the feast of the seventh month.” This command, which they found written in the law of the Lord, given by Moses, is to

be found in the Jewish law. (See Leviticus, xxiii, 41, 42, 43.) "And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in the booths seven days; all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

This feast of tabernacles, according to the law, was to be an annual feast of the Jews, throughout their generations, on the seventh month, beginning on the fifteenth day of the month, and to last seven days. (See Leviticus, xxiii, 33-41.) "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of the tabernacles for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire, unto the Lord: on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord; a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the Lord. Also, in the fifteenth day of the seventh month, when ye have gathered in the fruit

of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month."

Notwithstanding this feast of tabernacles was so solemnly commanded in the law, it is expressly declared that it was not observed by Israel, from the days of Jeshua until the time of Ezra, i. e., the space of one thousand years. (See Nehemiah, viii, 16, 17, 18.) "So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua, the son of Nun, unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner."

Now, is it reasonable to believe that this book of the law, which commanded this solemn assembly, or feast of tabernacles, had been known and acknowledged as

the law of the Jews, from the days of Moses to the time of Ezra. Yet not one of the high priests called one of those holy convocations for the space of one thousand years. Hence, I say it is reasonable that Ezra's law had ever been the law of the Hebrews. But I admit that Moses, in his code of rules, commanded the Jews to keep the feast of tabernacles, but they should have had a written law all the time; and if they had a written law actually in their possession all the time, and paid no attention to it for the space of one thousand years, it is not reasonable. Next, for reason.

First, if the authority of their legislator was thus disregarded by the Hebrews, where is the absurdity in saying that the written code of Moses was wholly neglected and lost, and the book of law found by Hilkiah, the priest, and the book that is now called the law of Moses, was presented to the people after their return from Babylon, were written from memory? And, of course, it is nothing more than written traditions of the Hebrews, with such innovations as the peculiar prejudices and pious judgments of the writer, would necessarily suggest.

Therefore, Ezra did compile a history of the Jews, and write a code of laws, purporting to be the laws of Moses. Those are facts that can not be denied, and are supported by evidence. Consequently, the book of Genesis is only a part of a profane history.

CHAPTER XX.

THE next that I shall offer as proof, are historical facts of ancient language, and also some Bible proof.

Now, in order to present to my friends the strength of evidence which goes to prove those facts, I shall at first give you a brief history of Ezra. First, Ezra was born at Babylon, during their captivity, and received his education from the Jews, while in their captivity, and also he was regularly inducted into the priest's office, and he served as a high priest of the Jews, after their return to Jerusalem; and so on. And more than that, it is well known that Ezra was of the lineage of Aaron. Now a historical proof.

Ezra was, and is, the same man that was called Esdras, and wrote the two books called the Apochryphal books, as called by the same name. Hence, as the field is now open for a dispute on this historical fact of Esdras, I shall offer some proof on it. This evidence is of two kinds. First, of the Jewish genealogy. Second, of the historical facts, by consulting the genealogy of Ezra, it is plain to be seen that Ezra and Esdras are two names for the same individual. The genealogy of Ezra is given in Ezra, or the book of the same. (Chap. vii, 1, 2, 3, 4, 5, 6.) "Now, after those things, in the reign of Artaxerxes, the king of Persia, Ezra, the son of Seriah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok," but lastly, Ezra was the son of Aaron. Notice the above names.

See the genealogy of Esdras, or the history of Esdras, (ii, chapter i, 1, 2, 3;) the second book of the prophet Esdras. He is there called the son of Saraias, the son of Azarias, the son of Hekhias, the son of Radamias, the son of Sadok, and so on. But remember that lastly he is called the son of Aaron, in both genealogies. Consequently Ezra and Esdras are two names for the same individual. But in regard to the historical facts, it is more evidently to be seen that these two names are for the same person. After the return of the Jews from their captivity, the following account is given of the manner in which Ezra, the priest and scribe, read the book of the law. (See Nehemiah, viii, 1, 2, 3, 4, 5, 6.) "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra, the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel." And to read it, and so forth. Now, the difference in historical and prophetic facts.

First, prophetic facts: "And he read therein, before the street that was before the water gate, from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra, the priest, stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum," and so on. And Ezra opened the book in sight of all the people, for he was above all of them,

and when he opened it they all stood up. And Ezra blessed the Lord, their God, and all the people answered amen, amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord their God, with their faces to the ground." Now notice the historical proof of Esdras being the same individual that is now called Ezra.

First, read the history of Esdras, 9th chapter, from the 38th to 47th verse; then compare them with the above history of Ezra, and mark the difference. You will see that they only differ in number, and in pronunciation of words, and that was caused by the different theories, and different standards of pronunciation.

But now I will proceed and give you some of the historical proof: "And the whole multitude came together with one accord, into the broad place of the holy porch, toward the east. And they spake unto Esdras, the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. So Esdras, the chief priest, brought the law unto the whole multitude, from man to woman, and to all the priests, to hear the law in first day of the seventh month. And he read before the holy porch and the broad court, from morning till mid-day, before men and women. All the multitude gave heed to the law, and Esdras, the priest and reader, stood upon a pulpit of wood, made for that purpose, and there stood up by him Mattathias, Sammus, and Anannias, and Azorias, and Urias, and Ezecius, Balasamus, upon the right hand; and on his left hand stood Pholdaius, and Misael, Melchias and son. But further, then, took Esdras the book of the law before the multitude, for he sat honorably in the first place in

the sight of them all. And when he opened the law, they stood all straight up, so Esdras blessed the Lord God most high, the God of hosts almighty, and all the people answered, Amen. And lifting up their hands, they fell to the ground, and worshipped the Lord their God.”

Having thus shown that Ezra and Esdras were only two names for the same individual, both by the Bible and historical evidences, I will now proceed to show you, by the work itself, that Ezra is and was, the bona-fide author of the Jewish law, in its present form. But, first, I want the reader to keep in mind, that I have already shown you that Israel was for a long time without any written law, and that they had no written law during their captivity. This fact is well supported by the profane history of Esdras, and the prophetic history of Ezra, the self same man, or author of them both, But, as the profane history of Esdras, or Ezra, is not considered canonical by many of the Christian world, as they term themselves, so I will just admit that they are Christians. Then, I now must take Bible proof for it, for they can not deny both and stand in their present form. But, if I was to prove that Esdras, or Ezra, was the same person; and, also, prove that he was the author of the profane history of Esdras, and, also, the author of the prophetic history of Moses, so called, would not that set profane and prophetic history on equal footing, in regard to their sacred inspiration? And I say, in truth, that there is as much evidence in the profane history of Esdras, or Ezra, that goes to show the divine seal of inspiration, as there is in many of the books in the Old Testament, the authors of which were,

never called in question, nor left to a vote as the Bible was. Consequently, they have equal authority with any of the rest of the historical parts of the Bible, and they ought to have this authority with every unprejudiced man, when their testimony is as well corroborated by the rest of the scriptures.

I now will give you a few of the declarations of the high priest, that is, Esdras. (See 2 book of Esdras, xiv or xv chapter, read from 15 to 48 verse.) Read, first: "Then answered I before thee, and said, behold, Lord, I will go as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? Thus the world is set in darkness, and they that dwell therein are without light; for the law is burnt; therefore no man knoweth the things that are done of thee, or the work that shall begin; but if I have found grace before thee, send the Holy Ghost into me, and I shall write all that has been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live. And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days; but look thou, prepare the many box trees, and take with thee Sarea, Dabria, Selemia, Geanus, and Ariel, those five which are swift to write, and come hither and I will light a candle of understanding in thine heart, that shall not be put out till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou show secretly to the wise. This hour, to-morrow, thou shalt begin to write.

Then I went forth, as he commanded, and gathered all the people together, and said, Hear these words, O Israel! Our fathers at the beginning were strangers in Egypt, from whence they were delivered, and received the law of life, which ye kept not. Ye have also transgressed after them. Then the land of Zion was divided," and so on. But he further states the manner in which he began the history of the law, and shows that it was the Jewish law which he wrote. He says that he wrote all that had been done in the world since the beginning. Consequently, he wrote all that was in the former law, which was burnt. But the law clearly shows the description of books of the law, which he wrote. That, evidently, purports to be a history of the law of Moses, with an account of all the things that have been done in the world since the beginning. Here I have an evident reference to the first chapter of Genesis, which shows that Ezra, or Ezdras, was the author, by a brief view of the history of language, and the state of literature at the time the supposed Mosaic law should have been written.

First, it is a well known fact, that from the fluctuating nature of language, there is but little difficulty in ascertaining the time in which a book was written. By comparing the literature of any book with the different stages of any language, in which any book is written, it may be known to a certainty, within a short time of the first existence of the book. Hence, all languages are in a continual fluctuation. Then, the following example will show the reader the truth of my remarks, and will enable him to feel the force of argument deduced from facts that I shall present to your view.

The first that I shall quote, is a part of the new translation of Matthew, the iii, 2 and 12 verses. He says: "I, indeed, baptize you with water unto repentance. But he that cometh after me, is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand. And he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Now, I will give you the old translation of the same verse. Notice the letters and the different pronounciations of the same words. First, he says: "He schal baptise or christend you with the Hooly Goost and fir, whos whynewing is in his hond." (Matthew viii, 35.)

He says that it might be fulfilled, which was spoken of by the prophet, saying: "I will open my mouth in parables; will utter things which has been kept a secret from the foundation of the world."

It reads in the old translation thus: "I schal holke out, or leele out, things hide fro making af the world."

I think the above examples are sufficient to show to the friends of truth, the great change in language. And I even shall call on the old men of this day, and let them call to mind the common language of their youthful days, and their different English standards, and so on. Hence, the state of literature at that time was peculiar to itself, and such will be the fluctuating changes in all ages to come. Consequently, every man conversant with the science of letters, or history, will find but little difficulty in deciding upon the time when, or in which, a book was written. Now, every man must

know there was a greater change in the science of almost everything, from the time of Moses to the captivity of the Jews at Babylon, than there has been in the same length of time since the science of printing, or letters, has been invented.

Then, I would say, that no man will dare risk his reputation as a man of letters, or a man of reason, and say that the internal evidence of the law of Moses, so called, does not give a greater support that it was written at the time of the captivity, or at least, more than that it was written in the time of Moses.

CHAPTER XXI.

NEXT that I shall offer, will be a few of the orthodox views upon the same question, and admit them as facts, and prove, by their own words, that Moses was not the author of the law in its present form.

First, the learned orthodox say that the law shows, by its internal evidence, that it was written in the time the Hebrew language was a living language; and they say it is well known that it ceased to be a living language soon after the captivity. The premises laid down by the learned men of this day, in part, are strictly true; but in coming to the law, these learned men forget that their conclusion occupies more ground than they can well cultivate. But I admit with the world, that the law of Moses, so called, clearly proves to have been written in the time that the Hebrew was a living language. But your learned orthodox has not shown you, or gave

you a shadow of proof, that the Hebrew was a living language in the time of Moses. And more than that, I challenge them to do it by the internal evidences of the work itself. And the learned men of this day does admit that the Hebrew language was a written language one thousand years after the death of Moses. Consequently, according to their own premises, they must admit that if the Hebrew was not a living language in the time of Moses, he could not have been the author of the law in its present form. Consequently, I assert, without the fear of successful contradiction, that the Hebrew language, in which the law was written, did not exist till eight hundred years after the death of Moses. Remember that the law, or work, is written in the Hebrew language, and I will give you another clear evidence that priests and princes must admit as facts.

First, it is well known that Moses, according to the Scriptural testimony, was educated in the Egyptian language; but he acquired a knowledge of one more language, and that was the Medianite. And he did acquire a perfect knowledge of that language through the priest of Medion; consequently, that fact is well established, and, in truth, you seek in vain to find that ancient claim of the Hebrew language, and you will find no evidence of the Hebrew being a written language till eight hundred years after the death of Moses, and two hundred and seventeen years before the Babylonish captivity.

Next, I shall prove to you that the whole Hebrew language was, and is, lost, except what is preserved in the Bible. And I shall show you how, and when it

was lost; and, also, I shall hint on the origin of the Hebrew, and other languages.

First, Abraham was a Chaldean, and of course spoke that language, and this language was spoken by Isaac, Jacob, and their posterity. These are facts; but if it be true that their descendants did dwell in the land of Egypt for the time of one hundred years, it is well known that they, as well as Moses, spoke the Egyptian language. And reason would say, that all the writings of Moses that was intended to benefit his people, would have been written in their own language; consequently, it would have been written in the Egyptian hieroglyphics. But, mark; all those learned men do admit that the law was originally written in what is called the Chaldaic language, or the Hebrew, which I shall presently show was not known in the time of Moses. Now, I say that the whole of the Hebrew language was lost, except what is in the Bible. If the Hebrew language was a written language in the time of Moses, and continued to be a living language till after the captivity at Babylon, is it reasonable to suppose that there could be no other book found in the same language but the Bible. But the Hebrew language became a dead language soon after the return of the Jews from Babylon. That is true. And now I shall show you why there is no other writings to be found in the Hebrew language, but the Bible. It is true that the Jews spoke of the Hebrew as a sacred and an ancient language, though many of the Christians of the world have adopted their prejudices in favor of the language in which the Bible was written. And it is believed that the Hebrew, or the ancient Hebrew, was the primitive language, and the language in

which God used to talk with Moses, and so forth. But this prejudice rises out of superstition, and veneration for the Jews, for their ancient Scriptures do not give the least shadow of such antiquity. Then, why is it that all of the Hebrew language is lost, but what is in the Bible? I will say, because it was not long a written language. Also, I shall here remark that there were two Bibles, or laws, that were used by the Jews at Jerusalem. One of them you now have, and it was written in the Chaldaic-Hebrew, and in Chaldean characters. And the other is used by the Samaritans, written in the Samaritan language, and in the Phœnician characters; consequently, the Samaritans say that the Jewish Scriptures is not of divine authority. And, also, the Jews say that the Scriptures used by the Samaritans is not of divine authority. So one doubts the other's sincerity; consequently, that gives room for doubt of either one being of divine authority.

Hence, I shall set them both on equal footing, as regards their sincerity; and say, that neither one is of divine authority, just in their present form; consequently, I shall say that both the Bibles of the Jews and Samaritans are neither correct in their present form.

Now, I will show you why they are neither of divine authority, by taking a more concise view of the Hebrew language, from which it will be seen that there is nothing very strange in the fact that all of the Hebrew language was lost, except what is in the Bible.

First, you all admit that the original Hebrew language is the pride and boast of the Jews; but, in fact, it is a language derived from the Arabic, and is now corrupted

by several other languages; especially the Chaldean language.

Now, I shall prove to you how the Hebrew language is derived from the Arabic. First, I say that all of the deficient roots in the Hebrew language are to be sought for in the Arabic language. And further, I want you all to notice, that in speaking of the Hebrew Elohim, it is a maxim that admits of no controversy; that every noun in the Hebrew language, is derived from what is usually termed the *radix*, or root; from which, not only the noun, but all the different factions of the verbs, spring. And the proper root of all these is to be sought for in the Arabic language. Consequently, that establishes the fact that the Hebrew language is, and was, derived from the Arabic. Hence, to prove this fact further, I will ask what language was, or is, the English language derived from?

Now, I shall prove the fact that the Hebrew language was derived from the Arabic, by your own English language. It is a well known fact that all of the roots, or *radix*, of the English language, are to be sought for in the Saxon language, from which the English language is derived.

CHAPTER XXII.

THE next that offers to my mind, is to give you the time, and under what circumstances the Hebrews derived their language from the Arabians.

First, I shall say that it is not generally the case that one nation adopts the language of another, without an intimate and long intercourse with each other. And now, I shall ask, in what history is the account of this intercourse preserved, that did take place, with the Hebrews and Arabians? None direct; but in an indifferent, indirect manner. You have a faint hint of that fact, but only by supposition. Consequently, I think the above facts are sufficiently established. So I shall next examine the book of Judges; also, I shall make it appear that after the death of Joshua, the people of Israel became degenerated, and adopted the manners and customs of other nations, and consequently corrupted their own. (Read Judges, ii, 8, 9, 10, 11, 12.) “And Joshua, the Son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance, in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. And, also, all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.” So say the Judges, but I say, God is all love, and unchangeable.

But further, it says: “They forsook the Lord, and served Baal and Ashtaroth.” Consequently, I say that

is plain evidence of the degenerated state of the Hebrews, and their entire disregard for the laws and customs of their legislator. Now, can any man say that they, in this degraded situation, had any written law, or any sacred writings? Further, I will say, that the book of Judges is a monument of incontestible evidence of the degenerate state of the Hebrews. No man can read this book without prejudice, and not see that for many years they were destitute of any written law, or refinement of language. (See Judges, iii, 1, 2, 3, 4, 5, 6, 7.) "Now these are the nations which the Lord left, to prove Israel by them, (even as many of Israel as had not known all the wars of Canaan; only that the generation of the children of Israel, might know and teach them war, at the least such as before knew nothing thereof.") Consequently, I shall say, according to the internal evidence, war is right.

But I shall take leave to differ with that command, in a few words. First, I shall say that all bloodshed is wrong, and my reason is this: that they are founded at all times, on pride, and on ambition; and lastly, on superstition. Consequently, if that be true, then, according to that command, the Lord wanted an ambitious, and a superstitious school to be taught, and adopted, and practiced, throughout all the earth.

Next, is that they were to prove Israel by the five lords, to know whether they would hearken unto the commandments of the Lord, which he had commanded their fathers, by the hand of Moses. And it states, further, that "the children of Israel dwelt among the Canaanites, and the Hivites, and the Hittites, and the Amorites, and the Perizzites, and the Jebusites; and

they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord, their God, and served Baalim and the groves.”

Hence, I say that no man can read the Bible, and admit the same to be a true history of the Hebrews at that time, and believe that they had a sufficient regard for the written law, (admitting they had any,) and then believe that they preserved an uncorruptible, or an uncorrupted book, that is now called the Bible.

Is it reasonable to suppose, that they had what is termed the sacred writ, during all their idolatry? And, also, after this time, you find them without, or destitute of, the knowledge of mechanical arts. Therefore, they were dwelling in dens, and caves, and dependent upon other nations for tools of agriculture, as well as implements of war. Hence, I do not think that my readers will even think that letters were then invented, for it was after that, some time, before the first fourteen letters were invented; which were of the Greek. Consequently, there is not the least shadow of evidence on the face of any history now extant, that the Hebrew was a written language, at that time.

I shall say that the Book of Jonah is an evident poetical fiction, according to the Bible chronology. Consequently, it is the book known to be written in the Hebrew language. This book was written eight hundred and ninety years before the time of Christ, and two hundred and sixteen years after the return of the Jews from Babylon.

Hence, you see that there is no evidence that the

Hebrew was a written language more than four hundred years. Hence, according to the learned men's premises, laid down in the world, in a part, are true, that this is taken from authentic profane history, as sincere as the Bible.

Then, I say that the law of Moses (so called) was written in the time that the Hebrew language was a living language; and also, after the days of Jonah, and previous to the death of Ezra, which was one thousand years after the death of Moses.

I think the reader can now see why there is no other book to be found written in the Hebrew only that of the Bible. The reason rests upon this fact, that when it became a written language, it did not remain a living language for more than four hundred years. And farther, I shall remark here, that the Bible is not a book; but it is a collection of books, and a various assortment of books, known by the Jews. Therefore, they were collected and written in their sacred language. All, with the exception of Job, were written within the limits above described. But the book of Job is much more ancient; and, also, it is well known, that it was not written in the Hebrew language.

But I shall give a few proofs that the Hebrew was not a living language, till long after the death of Moses, and that the law of Moses (so called) was not written till about the time of the captivity of the Hebrews, at Babylon.

I have already remarked, that there are two Scriptures existing now; one written in the Samaritan dialect, and the other in the Hebrew and Chaldean characters. If the Hebrew had long been a written,

or living language, would they not have adopted an alphabet, or some standard, or a set of characters? I want the reader to understand me, that I deny the existence of the Mosaic law, in its present form, and all other Hebrew books, previous to the book of Jonah; hence, all the Jewish traditions, and all the writings, were lost, and written out again by Ezra, or in a part, but not entire, the true code of Moses, or his rule. But it was written to suit their own genius, and their own language. This was done in the time that the Hebrew language was a living language. Then, I say that the book of Genesis is written in the Hebrew language, and it is well known that the Hebrew characters are, and were, borrowed from the Chaldean. So both of the Scriptures, now extant, are written in characters borrowed from other nations. This clearly proves that they never had any characters of their own, or their language would have been reduced to the science of letters; but once more—It is not only true, that the Bible, from its own internal evidence, must have been written during the time the Hebrew was a living language, but it was evidently written at a time when the dialect in the written copy precisely corresponded with the dialect of the spoken language. This fact will not be denied by any man at all, that is acquainted with the science of language; this being a self evidence, that can not be denied.

I now shall take a view of the stage of the dialect of the spoken language, and also that of the written.

This question is easy of solution, for the affinity of dialect would place the first existence of the Bible within the limits prescribed, of both the dialect of the

Samaritans, and the Hebrews, and would require you to believe that both of the Bibles were written about the time of the captivity.

I will here remark, that the Samaritan dialect was formed by a union of languages, which did not take place till after the death of Moses, seven hundred and twenty-five years. And, also, the peculiar dialect of the Hebrews, in which the Bible that you now have was written; and, also, first formed, in a part, by a union of the original Hebrew and Chaldean, during their captivity. Hence, according to that, the world is bound to admit that the Jewish law was absolutely written after the captivity; and, consequently, by Ezra; for it is attributed to him by all the Jewish traditions.

But the reader will look for more evidence to show that the Hebrew language was derived from the Arabic. But I have already shown you, that after the death of Joshua, the Hebrews intermarried with the neighboring nations, and adopted their worship, and habits, and customs; and, it is a matter of course, that they corrupted their language by this amalgamation. The nations with whom they amalgamated were neighbors, and held commerce with the Arabians. But long after that, the Hebrews were tributary to the Phœnicians, who were a scientific people, and also held commerce with the Arabians. Hence, through these nations, the Hebrews acquired the knowledge of the science of letters; and, also, you find them using the Phœnician characters, until after they borrowed from the Chaldeans. And, now, did they ever borrow from the Chaldeans, till after their captivity? I say it is a well known fact that they did not. Now, the substance of my evidence

is this: It is the nature of any language, to change, in process of time, and to be spoken in a different dialect and a different style; so that a book, when written, will always conform to the time, or style, or dialect, of the language at the time it was written. Then, in the space of one thousand years, (that is, from Moses to Ezra,) the language would have underwent a considerable change. But the Bible, from its own internal evidence, shows that it was evidently written at a time when the style and dialect of the Hebrew language, was precisely the same as it was about the time of the Jewish captivity. Hence, the Bible was written about the time of the captivity; but it could not have been in the life-time of Moses. Therefore he was not the writer. This argument will certainly put the question beyond the reach of argument.

CHAPTER XXIII.

I NEXT shall view the historical character of the Bible, and show you that it stands contradicted by profane history, and reason of as equal authentic character.

First, the character of the Bible is rather suspicious, for every thing is related in a marvelous manner, and all the leading features of its history are at issue with the laws of nature. But the heroes of its tales are not humane, according to the orthodox; but they say that they were divine; but they were guilty of crimes at which hu-

manity revolts. Such, in fact, is the historical character of the Bible.

I shall now relate some of the transactions of the same times, and of the same people, and give a relation of things consistent with the established order of nature, and the ordinary actions of human beings. But I am not insensible of the fact, that with all my reason, there is a certain class of beings that will cry out with a loud and a soft voice, and say, give me the Bible that which charms, and the marvelous things therein. Especially those who believe in unreasonable and unnatural things, and say that they are divine, and then object to that which is perfectly consistent with the established laws of nature, and the ordinary actions of men. And, what is more absurd, all who think rationally on the subject are denounced as infidels, and skeptics. Now, my object is to show you that many of the historical dogmas of the Bible are not only opposed to the nature and fitness of things, but are contradicted by profane history, and by reasons that are entitled to as high authority as that of the Bible. I have already shown you, in the preceding chapter, that the Jews were an illiterate and uncultivated people for several hundred years after leaving Egypt, and that they had no history in their own language, till about the time of their captivity at Babylon, one thousand years after the death of Moses. But, remember that the Egyptians were a learned and a scientific people for thousands of years before the Jews had a national existence. Consequently, the Egyptians were much better qualified to give a true history of their own national affairs than any Jewish writer, or the writer of the Mosaic law, who always dwells in mar-

velous things, and represents the Hebrews as being brought into Egypt by a scene of miracles; but the history of those miracles is familiar to the reader. And now I will show you what the history of the Egyptians says upon the matter, whose writings are much more ancient than the Bible, and done by more scientific men than many of those represented in the Jewish law. Well might Manethan, the learned priest of Egypt, say, "Mistaken history and preconceived ideas were adopted when the Jewish law was written." For Manethan, at the special instance, and by the request of Ptolemy, wrote a history of Egypt, giving facts and dates from the reign of the first king, down to the time of the captivity, or at least till the reign of Alexander the great, or within his time. This history was compiled from the sacred records of the Egyptian temple, which were faithfully preserved, and were correct both in regard to facts and dates. For in the Egyptian profane history, it says that the Israelites carried an army into Egypt, and subdued the country; were afterward expelled, and that they then settled in a province called Judea, where they built a city that they called Jerusalem, and in which they erected a temple.

The following is a historical proof and proof by reason. The profane history of Egypt says that first they had a king whose name was Timacus, and in his reign they fell, beyond all doubt, under heavy displeasure; for there came in upon them a rugged, robust people out of the east, and made an inroad into their province, and there took by force and carried all before them without any resistance, and put their prisoners in chains, and burning their cities into ashes, and oppressing the

inhabitants thereof—cutting some to pieces—took their wives and children, and sent them away into bondage. And, after this, the oppressors set up a kingdom of their own, and voted in a king whose name was Salatis. This can be found on the record in the Egyptian profane history. Consequently, after the king had subdued both the upper and lower provinces, he then put garrisons into all tenable places, especially in the east part of the province, for fear of an invasion from the Assyrians, whom he looked upon as the stronger of the two. But he then found in the country of Saïtes, a city formerly called Avaris, which was situated very conveniently for his purpose. This city he improved and repaired, and fortified it with strong works and walls, and a body of two hundred thousand men to cover it. He made choice of harvest time for the execution of his design, with a regard both to the plentiness of the season for provisions to pay his soldiers, and the securing of himself likewise against all insults, or invasions caused by his own excellent discipline and conduct.

Now, I will give you the names of some of the first kings, and the number of years in which they reigned.

First, Salatis died in the nineteenth year of his reign, and one Bœon succeeded him, who reigned forty years and nine days. And after him came Apochnos, who reigned seven and thirty years, and eight months. Apochis came next, and reigned sixty years and seventeen days. And then Janias reigned fifty years and three months; and, lastly, came Arris, who ruled forty and eight years, and three months, and eight days. Now, those were the first six kings, and they were almost perpetually in war for the purpose of destroying

the Egyptians. Here I shall give you the definition of a few words.

First, the people were then called *hic-sos*, that is to say, king shepherds, for *hic*, in the holy tongue, means king, and *sos*, according to the vulgar, is a shepherd; so *hic-sos* is taken as a compound. But, according to some copies now extant, *hyc* does not signify king shepherd, but shepherd captive. It is true that *hic*, with an aspiration sound in Egyptian, is to say captive. These are the different definitions of the same word.

But, to proceed. I now have given you a regular succession of the kings who reigned in Egypt; and, also, the state of subjection to which the Egyptians were, under the reign of the kings before named. Now, is it reasonable to suppose that the Egyptian historian, in writing the history of his own nation, would have departed from the truth, and their own sacred records, as far as to represent the Egyptians, which was his own nation, to be in bondage, and slaves to the shepherds, when, in fact, the shepherds were slaves to the Egyptians at that time? But, since the Bible, or about the time it was first in agitation, the shepherds got the government of Egypt in their own hands, and kept it for five hundred and four years. Then the king of Thebel, with an army of Egyptians, made a valiant and obstinate war upon the shepherds, and drove the greater part of them out of the land of Egypt, and then the rest retreated to a place called Avaris, where they raised a strong wall around nine thousand, nine hundred and ninety acres of land. And I say further, that Themosis laid seige to this fortification with an army of fourteen hundred and sixty-two thousand men. But he found

the place was not to be carried by assault. They then came to conditions, or articles, to depart Egypt in a safe convoy to go where they pleased. Hence, upon those terms, the shepherds left Egypt, with their goods and families, to the number of two hundred and thirty-four thousand, passed out by the way of the wilderness into Syria, and for the fear of the Assyrians, who were then the masters of Asia, they returned to the country now called Judea, and there erected cities, towns, and so on. Now, I seriously say that every part and particle of this account of the Egyptian history, and my own account and reason given concerning long-forgotten events, I say they are consistent with natural events, and they are agreeable to the law of fitness. Nothing of a marvelous nature — no legerdemain tales of rods turning into serpents, or with regard to frogs, lice, or locusts, and so on. But everything will accord with the well known history of man. So, I ask, where is the man that is blessed with common sense, and free from vulgar prejudice and prepossession, that will find any difficulty in making up his mind in regard to the reasonableness of this account? Always judge the credibility of a book by its arguments, and of its details to the order of nature, and its freedom from fiction and marvelousness. If the history of Egypt and the Bible was to be tried by that standard, there would not be the least hesitation in giving the preference to the history of Egypt, or Manethan, the Egyptian writer.

I have already remarked that the Hebrews were not a learned people till long after their settlement in the land of Judea; and, also, they were not a scientific

people till after their captivity at Babylon. Then, it is a matter of course, that you could not expect anything like a correct, or a systematic history of the first rise of that people, as a nation, or from any of their own writers. But, there are some incidental remarks in the Jewish history which casts some light upon the subject, and goes to show the reasonableness of Egyptian history, and proves my reason and my words in regard to the Israelites possessing themselves of the government of Egypt, and, consequently, they ruled in parliament for the above time. And more than that, the whole of the internal evidence shows the sincerity of the profane history, even Abraham and all of the ancient men.

Now, let me say that Abraham was a Chaldean, and that he left Ur of the Chaldeans, and settled in the land of Canaan; and, also, Abraham was a king and a shepherd when he left Ur of the Chaldeans, and carried a strong army with him into the land of Canaan, and he took possession of the country east of Bethel, on the plains of Jordan. (See Genesis xiii.) And Abraham was a mighty prince at this time, and could bring an army of his own into the field; and, also, from this circumstance of his making war with the four kings, and proving successful in the contest. (See Genesis xiv.) That shows that Abraham had three hundred and eighteen soldiers born in his own house, and furthermore those three hundred and eighteen men were not the only men that he commanded in the field of battle; for, in the fifth and thirteenth he had three confederates, Mamre, Eshcal, and Aner, who might have brought an equal force into the field. But those three hundred and eighteen men were not the only men which

Abraham could have brought into the field of his own subjects; for is it reasonable to suppose that he would have called out all the men that he had at his command, and have left the vast property that he had in his possession with the multitude of women and children which must have belonged to his household, without an armed force to protect them, especially at a time when the whole country was invaded by the combined forces of the four kings? Therefore, you see Abraham, at that time, as Genesis xxiii, and the ix says, that Abraham was, in fact, a king who governed and armed soldiery before he left Ur of the Chaldeans; and, in fact, Abraham should be represented in the following manner.

In the tenth generation after the flood, there was among the Chaldeans, a man great and skilled in celestial science; who is represented as being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans; but, after a long time, he removed from that country; also, with his people; and went into the land then called Canaan, but now called the land of Judea; and then his posterity became to be a multitude, (as to which posterity I relate.) But remember that the name of Abram, or Abraham, is even now famous in the land of Damascus, and there is now a village named from him called the habitation of Abraham. Consequently, this fact is evidently proven by the greater part of the ancient historians, and also the Jews derived their origin from Damascus, the famous city of Syria, and their first king was Abraham.

Then, if it be true, as all those ancient historians

say, that Abraham was a king in the land of the Chaldeans; and, as I say, when he left the land of the Chaldeans, above Babylon, he marched away with an army of soldiers to Damascus, and Jacob, after Isaac, succeeded to the kingdom. Then, I say, that if you will admit that to be a fact, there would be no difficulty in believing what I have said, in regard to those kingshepherds marching an army into the land of Egypt, and of their making themselves masters of both the upper and lower provinces.

Now, I shall have to say, that there is so many things in the Bible that are absurd, and so many things related out of order, and so contrary to nature, that you can not say that it was written by any writer who keeps within the bounds of reason or probability.

CHAPTER XXIV.

I SHALL give you a brief view of that part of the Scriptures that immediately concerns Abraham.

First, I want you to remember that I have shown you that Abraham was a king before he left Ur, of the Chaldeans. (See Genesis, xii, 4.) There, the writer of the same, makes Abraham to be seventy-five years old when he departed out of Haran; and, after he left Haran, he removed to the land of Canaan, and settled east of Bethel; and, after this, he journeyed toward the south; and, after some years, he sends the shepherds' king into Egypt, and made him say to his wife, "Behold,

now I know thou art a fair woman to look upon; and say, I pray thee, thou art my sister."

Now, from the brief manner that the writer of that Scripture passes over time, Sarai would have been seventy-five years old, when Abraham was so afraid that the beauty of Sarai would cost his life, that he was induced to request her to say that he was her brother.

Now, according to the Bible, it was nine years from the time that Abraham left Ur, of the Chaldeans, till he went up out of Egypt. Hence, if he was seventy-five years old when he left Ur, he was eighty-four years old when his beautiful wife rendered him so anxious that she should deny him to be her husband. Now, according to Genesis, (xviii, 17,) it appears, that Sarai was only ten years younger than Abraham. Hence, she was just seventy-four years old when she was first noticed as the beauty of the earth, at that time. Hence, in her seventy-fifth year of age, the prince of Egypt commended her to Pharaoh for her beauty. Hence, Pharaoh took her to wife, at that age. Hence, I say, is that reason on the face of the Bible? And what is still more remarkable, sixteen years after this, when Sarai was ninety years old, and in a state of pregnancy, with Isaac, her beauty and fairness of complexion was still so great that Abraham had to declare before Abimelech, that "She is my sister." (See Genesis, xx, 2.) Thus, at the age of ninety years, the king of Gerar took to wife Abraham's beautiful sister.

Readers, I am well aware that the simple recital of this absurd tale, which is so prominent on the face of the Bible, is calculated to subject good, honorable, and

rational men to the charge of infidelity. It is said that infidels point out objections to the Sacred Writ; but this, however, does not lessen the absurdity of the same, divine as it is now termed.

But, on the other hand, it shows that the infidels exercise reason and common sense, in judging of the truth or falsehood of the Jewish feignment. Reflect. Is there any man in his sober senses, that can believe that in days of yore, women, at the age of ninety years, retained their youthful bloom, so that their beauty and fairness of complexion charmed the kings, and also rendered it necessary that their husbands should practice fraud and deception, even at the risk of the chastity of their old women, in order to save their own lives. Reason again. But, if any of my readers should believe such absurdities, I must cheerfully congratulate them on their faith only, for it is not reason and truth that supports such to be true. But it is preconceived faith, or vulgar prejudice, without root or branch, that supports these fabulous and marvelous tales of the Scripture.

But I do not wish to rob them that believe in such fabulous tales. Neither do I want to rob them of any consolation that they may derive from such faith. But I beg leave to withhold my assent from any thing so repugnant to the well known inflexible laws of nature, and of nature's God. Some will say, in these remarks I differ from, or derogate from, the character of Abraham, and of the shepherd queen. But not so; for the writers of the Bible did this. But I say, that their dignified station entitled them to more honor than the writers of the Bible gives them.

CHAPTER XXV.

EXPOSING the credulity of the above work of the Bible.

Hence, I say there is one circumstance in deciding on the credulity of the Bible, when contrasted with the history of the Egyptians, which ought to be taken into account, and which will weigh much with unprejudiced minds; and that is, to remember that the Egyptians were a learned and scientific people many thousand years before the Jews had any knowledge of letters, or even had an existence, as a nation. Consequently, we can not rely on the Jewish fables, for correct history of ancient events. Also, it is well known that Egypt has always been the cradle of science; and, also, the nations of all the earth have first got their sacred records of all important transactions of their nation, from her through time immemorial. This is precise and true, and also it is faithfully preserved by the ancient writers, of the Egyptians.

Hence, I say that no writers deserve more credit than those of the Egyptian writers, in regard to the true historical facts which immediately concern that nation; for the simple and natural and reasonable manner in which it is written, gives the strongest evidence to its own work, and it looks probable; while the Jewish history's face, in almost every circumstance related in the Bible, is in a manner so far out of the ordinary course of nature, as to baffle the credulity of itself.

Were the tales there told to be met with in any other book but the Bible, they would be considered nothing more than a Methodist romance, and I call them insipid quibbles. I say their credit, as a history, would be placed on the same footing that other histories are, that are looked upon as nothing. But, yet, it is strange to tell, that these tales are considered by many good, pious, and learned men, to be sacred and divine; and all who will not receive them in that light, are, in their estimation, infidels, and unworthy of the Christian name, and claims to the religion of Jesus Christ, and ought to be guarded against as dangerous men.

Friends, this is the opinion of some of the world; but the time will soon come when this vulgar prejudice will give way to the force of reason and the light of science; when the Christian religion will have no more to do with the marvelous tales of Jewish fiction.

CHAPTER XXVI.

I NOW shall expose some of the miracles of the Bible, and show that they are no evidence of a true character of itself; and show that such are at issue with reason, and the laws of nature.

First, you are all well aware that the Jews and Christians both contend that the truth of their evidence is, and was, founded upon the evidence of miracles. But, whatever others may think of miracles, as an evidence of the truth or falsehood of any thing; as for

me, I must be allowed to say, that you never have read any book or history that was founded on miracles, but that of the Bible, but what was looked upon, by all enlightened men of the earth, as fiction and superstition, and unworthy of notice. Mark that as truth.

But, because those fabulous and superstitious tales are met with in the Bible, they are considered divine. Reason.—Well, I say that all the evidence that miracles can offer, is that something is done of which we have no understanding. Hence, how can we receive that as evidence that we can not understand? And, for that reason, I say, no wonder there are so many infidels. I will instance one case.

Is a miracle any evidence that the sun shines in a clear day? I say not. But it would take a miracle to prove that it did not shine in a clear day.

But, before I further remark, it is necessary to see what is understood by a miracle. Hence, I shall here remark, that to discourse with a miracle, without defining what is meant by the word miracle, or what a miracle means to show in fact, talks of nothing. But it is intended to take the sensible operation which is above the comprehension of the spectator. Hence, it is contrary to the established course of nature, and is now called divine. But, I say, without the fear of contradiction, that there never was a suspension in the laws of nature in the production of any miracle, or by that operation by which the effect was produced. And it is here worthy of remark, that it is much easier for them to write down a miracle than to perform one. Hence, I say that the writer of the Bible was not so destitute of common sense and honesty as to expect to be believed

by his readers, that he or they intended those marvelous tales to be more than fictions, which was common to the writers of ancient times. It is a truth that can not be denied, that the most ancient part of the histories of all the Eastern nations is so mixed with fiction and marvelous tales of miraculous events, that it is hard for men of earth to tell where such fiction ends, and where real history begins. But the following remarks I shall extract from the history of Greece, and that evidence you can not deny. And I shall apply it to all the ancient histories of the eastern nations, the Hebrews not excepted. The first notice that you have of any country, is always fabulous and uncertain in its true character.

Hence, I say, that among an unenlightened people every imposture is most likely to be practiced; for ignorance is the parent of credulity. Thus, I say, nothing which the Jews has transmitted to us can be relied on as a true history. Poets were the first that began to record the events of the nations; and, remember it is a part of their business to picture imagination even at the risk of probability. Consequently, for this reason all the earliest accounts that are now on the face of the Jewish history are fabulous; and in these early Jewish accounts you have machinations of gods, and demi-gods, and the great adventures of heroes and giants, and ravages of monsters, and the dragons, and all the potency of charms and enchantments. But the plain history of man, and his reason or nature, seem to have no share in the picture. And when the reader wanders through all unpleasant scenes and frightful scenes of such pictures as those of the Jews, he never meets with such

a being as himself. Hence, it is because they don't treat on natural things, or reasonable things.

It would be vain, therefore, and beside the present purpose, to give an historical air to accounts which never was transmitted as true. But some writers have, indeed, labored hard to separate the truth from the fable, and have tried to give a true narrative from the first dawning of tradition to the display of undoubted history. But they labored in vain. Hence, the fanciful pictures of strong imaginations are taught to assume a serious severity, and still tends to deceive the reader more and more, by offering in the garb of truth what had only been meant to delight and allure him. Then, I say, that there is no man of information that does not know that the Bible was written in a poetical form, or measure. Also, I say that there is scarcely a circumstance recorded in the Bible which is not connected with marvelousness, and seems to be brought about by a supernatural agency. And if you credit the Bible as true, I say that the conduct of the supreme being toward that nation was not governed by the same laws which govern or regulate the conduct of other nations. For instance—Israel, of Jacob, came into existence in a manner quite different from other children. He obtained a wife by a miracle, and all the wealth of his father in law. He and his posterity were taken to Egypt in or by a miracle. They were preserved in Egypt four hundred and thirty years by a miracle. Redeemed by a miracle. Conducted through the wilderness by a scene of miracles. Preserved and governed by a miracle.

It is a truth that all of the eastern nations had their

gods, their demi-gods, their enchantments, their miracles, and so forth. Hence, I say that miracles were once common to all nations till after the light of science was cultivated, and as the light of science increased, miracles decreased; the Jews being the last of the eastern nations that cultivated science. Hence, they were the last who boast in miracles.

Christians who think their religion and that of the Jews were attested by miracles, admit that the day of miracles is past; but they do not consider that it is owing to the spread of the light of science that such miracles as them are no longer performed. But the day of vengeance, which slaughters, and so forth, is past, and peace and joy now exist in all countries where science has increased. But you are all well aware of the fact, that there are many Christians in the world who believe that if they were to give up the notion of miracles, their religion would be gone without any chance of reformation. But with a man of the second thought, he will say that any religion that requires such fables and miracles, is not worth any name. For instance — According to the Bible, Moses and Aaron wrought eleven miracles in the sight of Pharaoh before he would let Israel go. And what is most remarkable, is that Pharaoh would have let Israel go if the Lord had not hardened his heart. Consequently, I say that I am astonished to see Christian divines laboring to establish the truth of their religion on such fictions. Can any man of sober sense believe that they are anything else? Aaron's rod was turned into a serpent; but this was mimicked by the magicians of Egypt. And the Lord hardened Pharaoh's heart, till he had cursed

him with the ten plagues which he sent upon the Egyptians—frogs, lice, flies and so forth. Furthermore, they killed their cattle, filled their people with boils, turned their water into blood, destroyed their cattle with hail, sent swarms of locusts, created darkness, although every miracle seemed to have had its desired effect, if the Lord had not hardened his heart. He still continues to curse the Egyptians, and still harden the heart of Pharaoh, until he kills all the first born of Egypt. Hence, Moses, the meek man, bore all this with great patience till he found he had to kill all the first born of Egypt. He then went out from Pharaoh with great anger. Now, I ask, why had Moses a right to be angry at Pharaoh, or the Lord, who hardened his heart—which was the sole cause of his disobedience? Consequently, the Lord baffled all the miracles that Moses could perform by hardening the heart of Pharaoh.

It is a matter of curious speculation to notice the manner in which Moses performed those miracles, or at least those that is said to have been performed by a magical rod. The ancient Jewish history differs from that of the latter Jewish account; but I say that the ancient history is entitled to as much credit as that of the Bible. The ancient account of the rod is thus given by different nations, the Hebrews included. They say that this rod first grew in Paradise, and when Adam left Paradise, he took his rod with him, and that this rod passed from Adam to Noah by the right of inheritance, and from Noah through a regular succession of patriarchs, till it came to be transplanted into Jethro's garden, and there took root again. Hence, it was called Zaphir, whence Zaphorah, his daughter, took her

name, and had the *tetragronimaton* written upon it; that when Zaphorah fell in love with Moses, her father consented that she should have him, if he could pluck up this rod; at the same time publishing a proclamation that whoever did it first should marry his daughter. Consequently hereupon, several strong young men came and tried their strength in vain; but Moses being acquainted with the true pronounciation, obtained his daughter, and not only the daughter, but he obtained all the virtues of the rod included, with which he wrought afterward so many wonders in Egypt. This Jewish fable has as much claim upon credulity as many of those fables that you meet on the face of divine writ. But, as regards the rod that Moses had, I say he learned the use of it from the priest of Medion. (Read Exodus iv, 1, 2, 3, 4.) "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." Now, I say again that the angel that learned Moses the use of this rod was no more nor less than one of the priests of Medion—a priest, the brother-in-law of Moses. But, just admitting all these ten miracles to have been performed just as is generally supposed, I can prove to every sober man that it was done by sleight of hand, or by the art of magic, as it is called,

and is often-practiced by the Oriental nations. Then, I say that no sober man believes, at heart, that when this rod was cast on the ground that it did actually become a serpent; and that as soon as he took the serpent by the tail, it turned to a rod again in his hands. Certainly not. I say if any man believes such fables at heart, it is not worth while to reason the case with him. Hence, I say that this turning rods into serpents and serpents into rods again, to sober men, is poor logic to prove a divine mission. Also, it must have appeared so to Pharaoh and the Egyptians; for when the rod of God, as it is called, (Exodus iv, 21,) was cast down by Aaron and became a serpent, the wise men of Egypt, the sorcerers and the magicians were called, and whatever miracle was performed by Aaron's rod, the magicians, with their enchantments, did so too, until Aaron commenced making lice; so this miracle baffled the Egyptian priests.

It appears they could not make lice, although they succeeded in turning their rods into serpents, and water into blood, and even made frogs by their enchantments. Then, does not reason say, that if the Egyptians could do these things by their own enchantments, I say the most reasonable conclusion would be that Moses and Aaron did the same things by enchantments. Hence, I say in regard to the things that the magicians could not do or perform, was on account of the more sleights being with the Medians, unknown to the magicians of Egypt, and in which art Moses was introduced by a priest of Medion. Consequently, there is no method of establishing a divination so exceptionable and so liable to imposture as that of the ten miracles of Moses and Aaron.

I say it is a species of evidence, that should be the least of men's attention; and what more confirms this view of the character of such marvelous tales, I say, as well as you know, that such miracles as they represent have never been resorted to since that time, nor believed by any only those who are so ignorant that they can not detect the imposture, and too superstitious to suspect it. Hence, I say that plain truth that corroborates nature and reason, does not need a miracle to prove it true, for truth seeks not to grow in the dark shades of a mystery. No, my friends, it seeks the light, and courts rational investigation.

Well, suppose Moses and Aaron did turn a rod into a serpent, what did it prove? I say was it any evidence that God had conversation with Moses on Mount Sinai? If it was, what evidence ought to be deduced from the fact that the magicians, with their arts of magic, did the same? But it is said that Aaron's rod swallowed up that of the magicians'. But that does not prove any thing more than Aaron and Moses were more expert in the science of necromancy than the magicians of Egypt. So I say if you all will exercise an honest reflection, you will say that that is the most natural conclusion; for I say, with reason, that if God had been disposed to establish any abstract truth by the miracles, he certainly would have performed miracles no impostor could have counterfeited in any part.

I will now take a brief view of the miracle of miracles—which is the standing monument of the Jewish and Christian superstition. I allude to that supposed divine theocracy called by the world the Mosaic Dispensation. And here I will remark, in regard to

God having a different dispensation under which Moses lived, or under which God exercised a different policy, and established a different form of religion; I say, such is not only destitute of a shadow of evidence, but I say it is ridiculous. But I say it is believed that God exercised a legislative power, and a judicial function, through the intervention of Moses and the priesthood, and that He spake to Moses and the priest at the altar, as a man speaks to his neighbor; and God governed Israel in His own proper person, and when not convenient to attend to His own affairs of government in person, His prime minister, or His angel of His presence, supplied the place of God in the administration of government. Hence, I say all this was nothing more or less than a system of priestcraft, perfectly in character with other eastern nations; and I say it will appear evidently to be such, or, at least, to every unprejudiced mind, and an immortal investigation.

But, I am aware that it will be said that I, by giving the above hints, impeach the character of Moses; but in answer to that objection, I beg leave to remark, you know but little about the true character of Moses from the Bible. Remember that the writer of the Bible is not Moses, but some person that always speaks of Moses in the third person.

I shall now shade the Bible, and leave it in doubt to some.

First, the writer says the Lord spake unto Moses. Question—But where did he get this information? I say how, when, or where, or how did he know that the Lord spoke to Moses? And who that Lord was, is left in imagination for you to guess; and, at the same

time, the book tells of many lords, and many gods. Then, I say, it is only guess-work of any man to say of all of those lords, and all of those gods, which of them spake unto Moses.' Or whether or not the whole be fiction, after the ancient custom of ancient eastern nations. Then, I say that the whole of that supposed divine theocracy is mere fiction, and that the Lord who spoke unto Moses in a flame, or in the burning bush, on Mount Sinai, and gave him the law, on two tables of stone, was the priest of Medion. That is almost positively proven by the Bible itself. But for a proof of that fact, I shall analyze this miracle of miracles—the Lord speaking to the people through Moses and the priesthood.

I say it is truly remarkable, that both the Jews and Christians contend that the Hebrew legislator was divinely inspired, when the writer of the Bible repeatedly asserts that the Lord spake unto Moses. I say, if the Lord spake unto Moses, there could be no inspiration about the matter, for the inspiration was received in an ordinary way, through the organs of the ear, just as other men receive instruction—by the hearing of the ear, and things in their ordinary way. Hence, the notion that Moses was inspired by some supernatural power, or manner, is not only a mistaken idea, but it is absurd in the extreme; for where was the necessity of an inspiration, when God and Moses were upon such terms of intimacy—so as to converse together as neighbors do? So I would like to see those contradictions reconciled; either the common notion that the Bible gives by inspiration, or the repeated declaration of the Bible itself, that the Lord spake

unto Moses. I say it is absurd, for the writer of the Bible never intimates that Moses of himself was inspired; but repeatedly declares that the Lord spake unto Moses. Hence, I say that if there is any credit to be attached to the writer of the Bible, you must believe that the Lord did speak unto Moses. I now will inquire what Lord it was that spake unto Moses.

And the Lord spake unto Moses. It is remarkable that this form of expression does not appear in the book of Genesis, nor until after the angel of the Lord appeared unto Moses in the burning bush, as recorded in the third chapter of the book of Exodus. Yet it is believed that Moses wrote the book of Genesis, as well as the rest of the Bible.

I shall here give you an explanation of this form of expression, and show that the Lord that spake unto Moses was simply a man, as Moses himself; or, in other words, I shall show that the Lord that spake unto Moses, was no more or less than a priest of Medion.

I hope that the reader will not be any way alarmed at my bold position, for I intend to establish it partly by learned and celebrated orthodox divines. The notion that Moses, or any other man ever conversed with the Supreme Being face to face, as a man conversing with his friend, is too ridiculous to merit a refutation. It is well known, that all the eastern nations have their oracles, and consult their gods through the priesthood, and whatever answer the priest returned was then considered the word of God to the people; hence the only difference between the Jews and other nations, is, that they, with the Medionites, consulted the Supreme Being through the priesthood, and whatever

the priest said to the people they took to be the word of God; hence, it was an ordinance in Israel, that the people should hear to the word of the Lord through the priesthood from the mouths of the priests. (See Malachi, ii, 5, 6, 7.) "For the priest's lips should keep knowledge, and they should seek law at his mouth, for he is the messenger of the Lord of hosts." Consequently, this method of inquiring the word of the Lord at the priest's mouth was a uniform custom in the eastern nations; in truth you can satisfy yourselves by reading for yourselves. I now shall show you that the Lord which spoke unto Moses, and gave him the law on Mount Sinai, was simply a priest of Medion; but as a proof of this fact I shall recite some notes of celebrated men upon the same subject. They say, that the angel of the Lord that appeared unto Moses in the bush at Mount Horeb, or Mount Sinai as it is sometimes called, was in fact a priest of Medion. These notes were taken from Exodus, iii, 5, 2. "And the angel of the Lord appeared unto him in a flame of fire."

The Hebrew writers say that this flame, in the original, was heart. But the laws and government of the Hebrews are expressly said to be faulty in the new testament, and the gospel of Jesus Christ is said to establish a more excellent ministry. (See Hebrews, viii, 6, 8.) "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant," a "covenant with the house of Israel and with the house of Judah." Thus, St. Paul declares that the old testament dispensation was not only faulty, but that the new testament dispensation was more excellent.

I say, that if Moses and the Jewish priesthood could converse with God, face to face, as men do with their friends—I say such a dispensation would have been much more excellent than the present state of things under the gospel dispensation; for, I say if Moses and the priesthood did actually have such immediate access to the Lord or to Deity, as is represented in the Bible; I say what an excellent way they had in deciding all matters of controversy. I say, would it not be an excellent thing if Christians could now refer their controversies to such an infallible oracle; what a world of controversy might be dispensed with, if such an infallible decision could be had.

I shall now call the attention of the reader to a matter of controversy that took place between Moses and his sister and brother. (See Numbers, xii, 1—16.) “And Miriam and Aaron spoke against Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord heard it. Now the man Moses was very meek, and loved all the men which were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron and unto Miriam, Come ye three unto the tabernacle of the congregation; and the three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And He said, hear now my words: If there be a prophet among you, *I*, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My

servant Moses is not so who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and He departed. And the cloud departed from off the tabernacle, and behold Miriam became lepros, white as snow; and Aaron looked upon Miriam, and behold she was lepros. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that, let her be received in again. And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in again. And afterwards the people removed from Hazeroth and pitched in the wilderness of Paran."

Now, if the world must be called infidel for believing (if such a scene as the above actually did take place,) there was something of the Egyptian art about it, why so be it. I am honest in the matter, and I say, that no honest sober man could believe anything else, and exercise reason at the same time. Some will say that I don't agree with the scriptures; but as it is, friends, I can not coincide with any book that will say that God, or the Supreme Being, would appear in person, and de-

scend from his glorious seat of peace and joy and light, just for the purpose of taking a part in a little quarrel about a black woman, which Moses married in Ethiopia, for the sake of gaining a city. Dear friends, I honestly say, the Almighty God never suffered himself to get angry about such trifling matters. But such lengthened tales, I now soon shall leave with those that I hope has incredulity enough to judge them. But, I say if the character of Moses is true, as it is drawn in the Bible, he evidently played the despot in the name of God; for every quarrel he had, not only with his honorable black wife, but in regard to his political influence, he would make an appeal to the divine oracle to silence his enemies; and of course all these decisions were in favor of the author, Moses. And there is something more absurd; that is, that a government or church which were perfectly united, when one of these political quarrels comes up, Moses makes his divine appeals, such as are recorded in the 16th chapter of Numbers. I say that the question at issue was in regard to a republican form of government. Also, Korah and his company, (two hundred and fifty princes in Israel,) accused Moses of playing the part of a despot in the name of God, and also of practicing deception; therefore they contended that there should be a republican form of government, in which the voice of the people should be heard, and not Moses' oracles in his solemn appeals to God. They plead for an equal right to all men. But the solemn appeals, threw the decision in favor of Moses. Consequently, they had to submit to the oracles of Moses, for according to Moses' own words, God had appointed him to superintend and man-

age all their private affairs, by applying to God for assistance; for, according to the Bible, God almost took a part with Moses in all of his domestic affairs. Now, I shall shortly leave the matter with my readers; all I want, is for them to give my work a fair investigation. Friends, I have raised objections to some parts of the Bible, and why—because it is based upon fiction, and should not to be represented to the world as it is by certain people now in the world. I feel like having all men or men's works to bear their own character, whether good or bad, and if there is any work that can not bear inspection, it is not of divine origin. I now will submit the work of the Bible to the good sense of my readers.

A few remarks on the new testament, especially REVELATION, so called, proving by reason that all of the beasts, and so on, were a representation of earthly affairs.

First, it is reasonable that all the hosts that John saw were nothing more than hieroglyphics representing governments here on earth. It will appear in this work, or by my reason; for his first vision was one like the Son of Man standing in the midst of seven candlesticks, holding seven stars in his right hand. These stars and candlesticks are explained to mean churches and their ministers here on earth. And this is a clear intimation to the reader, that all his hieroglyphics are as simple and plain; for ecclesiastical matters were all represented by stars and candlesticks, and so on. So civil governments were represented by beasts, and the great red dragon was intended to represent the Roman government.

I am well aware that some writers represent the dragon as having the body of a serpent with wings, and so on. But this construction is not only foreign and forced, but is false. The following facts will show the true application of the great red dragon :

The dragon is a beast of fable, supposed to have the body of a huge serpent, with the head, wings and claws of an eagle. It is a well known fact, that in Roman mythology it was the emblematic hieroglyphic of the angel of destruction, and was, in fact, the Roman ensign ; for a certain division of the Roman army carried the flag or standard of the red dragon. Also, more reason than my own for the proof of the same. There are many of the ancient writers that speak of the Roman ensign, and, with me, say that they formed this fable dragon, and painted it red on their standard or flag. Then, it is a conclusive evidence that pagans and not Roman Christians, were represented by the great red dragon. Then, here I shall be bold, and say that all the beasts that John saw were national emblems, and borrowed from the vision of Daniel. (See Daniel vii, 1-7.) "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings ; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And, behold, another

beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: And they said thus unto it, Arise devour much flesh. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. And this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

Daniel's first beast was like a lion, with eagle's wings. His second beast was like a bear. His third like a leopard, with four wings and four heads. His fourth beast was a nondescript, having ten horns. The hosts that John says he saw came up out of the sea; had the spots of a leopard; the mouth of the lion; the feet of the bear, and the same number of heads and horns that Daniel's four beasts had. So, to be short in my work, I say if any one will read Daniel and the Revelation, he will see that John uses the same word to express the same things; also, it is relative to churches, dominions, and so on. Now, I have submitted the work of the Old and New Testament to my readers, hoping that they will investigate it all, and render judgment according to evidence.

CHAPTER XXVII.

REVELATIONS FROM THE SPIRIT OF JOEL WEST.

RECOMMENDATIONS by John West, of Knox county, State of Illinois, of the foregoing volume, written by the spirit of Joel West, who was the eldest son of John and Elizabeth West, and lived with his parents till the time of his death. He was born March fifth, eighteen hundred and thirty-two, and died August twenty-seventh, eighteen hundred and fifty-four. The foregoing volume was written by the hand of A. J. McBride, medium, a resident of Knox county, Illinois. A. J. McBride appears to be so organized by nature's laws, that the Spirits from the Spirit land can influence him to speak or write their own sentiments with regard to things that transpired on earth, and things in the Spirit World; and they can tell of circumstances that did truly take place between themselves and those who are living witnesses to the truth of the same things spoken of; which, indeed, is the strongest self-evidence that can be drawn up in the mind of man, to establish the existence of a never-dying soul or spirit of the human family, that lives in certain spheres of enjoyment, through the never-ending ages of eternity.

I want the reader to understand me to say, when things are spoken of, and truly commented on, which we ourselves did know, see, and hear, with our own sensible faculties, and know the reality of the existence of such circumstances, and when we also know the

medium through which the writing and speaking comes, does not know by his own sense or nature any thing about the subject which is being written or told through him, it is evidence of the existence of our friends beyond the grave. Also, it is evidence that mankind, through such a medium, can truly converse, while in the flesh on earth, with those who have paid the debt of nature, and live beyond the grave. We should exercise reason, because it is the ground on which we should approbate. Also, it is the only ground on which we can condemn; and when we know, assuredly, that the intelligent faculty only belongs to the powers of man, and when we also know the communication we get to be just and true, and that we ourselves were a party to the circumstances or transactions told of, and that the other party to the same is dead and buried, and no other person living on earth in the flesh knew any thing about the things spoken of, it would be like a man of reason denying he had the god-given faculty of reason, or denying that the sun would shine in a clear day, to object to such self-evident proof as this.

Now, I must say, on the ground of reason and self-evident facts, which of necessity must constitute the foundation of a true belief, the proof in favor of man being so organized by nature's God, that he may, or can, converse with his departed friends who are in the Spirit Land, almost face to face. Now, I will state some things that took place, that appeared to be the working of an invisible power.

A few days after Joel West's body had been buried, he influenced A. J. McBride to write in my presence. The form of letters, and style of writing, drew my

attention to further investigation. The style of writing appeared to be the same as my son's while living in the flesh. I then asked some questions in reference to the writing. I asked, "Whose hand writing is that?" "You ought to know," was the answer. At another time, he influenced the same medium to write, and told the bystanders to not be alarmed if he should look as he did while living on earth; which look the medium certainly had, while under the influence of the spirit of Joel West. Given under my hand.

JOHN WEST.

IF the reader will bear with me, I will now give to the public some of the most interesting manifestations ever witnessed by men of earth. They are bright manifestations of noted men of our day, and of men of ancient note.

This work is designed to be what it imports: a book of manifestations. The world have been previously engaged in public discussion against spiritual manifestations, of which the manifestations treated upon here were made the subject of controversy and investigation. We, the Spirits, now offer an opportunity to the public, in order that they may acquaint themselves with all that has been said, either in favor of, or against the views entertained by spiritualists on those subjects, or in opposition to their views; which, of course, is skeptical to spiritualism. We do not say that we have collected all that would interest the public in favor of spiritualism, but we do say, that we have collected a part of all that has been said in favor of, or in opposition to, the present subject entertained by spiritualists.

or skeptics; or, at least, the most important particulars of the present theories of the day. Hence, the subjects penned in this volume, for investigation, are of great importance. This no one can dispute. We, the Spirits, have endeavored to treat all principles, and all men, fair and candidly, and to present in a condensed form all the information which we possess, concerning the Spirit World.

THE SPIRIT OF JOEL WEST.

DEAR FRIENDS:—I feel rejoiced to say, that I am able to present a part of this volume to the public, under circumstances that I hope will be gratifying to all my friends. Also, to all those who are friends to progress and reform.

I shall spare no pains in presenting my travels and experiences, precisely as they are. Also, the experience of the spiritual manifestations within the last year of my life on earth; and, also, I shall tell to the public my opinions of the manifestations when I witnessed them. Also, how they corroborate my own experience that I have witnessed since the death of my body, or since I have been forced to try the realities of the spirit world. Now, I shall proceed. When first the word of spiritual manifestation came to my ear, I scorned the idea, and in this condition remained for some time; but, first, I will have to say, that I never believed in orthodoxy in its present form. But, friends, don't understand me to say that there is no good done in civil society, for I loved morality at all times, either at home or abroad. But the reader would like to have me assign

my reasons for disbelieving the doctrine taught by the orthodox in this tense or day.

First reason is, that they say they take the Bible for their guide, and call it sacred. Also, they say it is of a divine origin. Well, I don't object to that at all, for I say let every man be fully persuaded in his own mind. But, readers, all I have to say about that is, if a man is a man, let him wear men's apparel at all times; and, also, wear them each and every day, and not change your suit as soon as the evening shade of the Sabbath appears. Now, friends, I hope you understand me.

Now, my objections to the creeds, in their present form, is, simply, that each and every priest of the different sects would and will now say, there is one faith, one Lord and baptism. When, at the same time, they know there are hundreds of different faiths, based on their own statute or law, which they hold as their own only. But, yet, they well know that the Bible they hold as their own sacred discipline, supports the whole world in all the different 'isms' that is now extant in the world. But I want my reader to understand, that I don't deny the authenticity of a certain portion of the Bible; but I do deny a great portion of the Bible being of divine inspiration. But, as for me, I shall not use many Bible proofs to prove the position that I shall take; but, I shall use reason and nature for my proof. But, now I shall proceed with my spiritual manifestations while on earth with you in the body.

It was at first very mysterious to me. I thought, when I admitted it to be of a reality, that there was no sincerity in the matter at all. And, to give you my views on the matter short, I then believed that the

whole mystery lay in the breast of the medium; but how they did it with so much acuteness, I could not tell. Also, I was a musician; consequently, they requested my company for the purpose of playing on the instruments of music at their meetings, which I did. I had, therefore, the chance to investigate spiritualism thoroughly, which I did, and, to my astonishment, I soon saw that there was something supernatural about it; for I saw manifestations given that I well knew could not have been done by anything visible. I then commenced my investigation, and I soon gained sufficient evidence to prove a reality of the matter. So, when I had sufficient proof to show to me that it was of an invisible nature, I commenced to ask questions relative to the spirit-world; also, their occupation in the spirit-world. And they answered me with kindness, as it were, and told me the divisions of the spheres or heavenly places. But it appeared to be unreasonable to me; yet, I thought that I should try the spirits of different orders, so as to convince myself of the matter, that there was some reality in the first evidence of the matter. So I did, and found that they agreed exactly on the same subject; and so it soon brought evidence forth to satisfy me, that the first had given me a regular chain of evidence. Consequently, I settled on the matter as facts, and I then commenced inquiring concerning my body that now lies moldering back to its mother dust. But, I then held it as my house or place of rendezvous; but, thanks be to heaven, I am now freed from all its cares, and now is the time that I enjoy peace and comfort. But, let me say, that no man ever enjoyed peace and joy on earth while in the body; it

is a thing impossible ; for it is not natural for a man to see pleasure while in pain, and it is very certain that man is always subject to pain while here on earth with the body.

CHAPTER XXVIII.

I SAY either in body or mind, for the body is subject to pain, and sickness, and sorrow ; but, friends, there is one thing that may make us rejoice when we are sad, and that is the thought of the never-dying thing, which is the spirit of men ; and, at the time of sickness and bodily cares, say mentally that there is a time not far distant, that you or I can live independent of the body ; and that should make glad every man, to think that the spirit can live in a future state of existence, where no thief can break through and steal ; where all bodily care is gone, and almost forgot. For, we know by experience that the body is mortal ; but, thanks be to Heaven, that we (that is, the Spirits) well know by experience, that the soul or spirit is immortal, and it never dies ; but still progresses on and upward, till we at last arrive at Heaven, (that is, in the seventh sphere,) where all is well, and joy there never ceases, nor day never ends ; nor the warm love to God never cools, nor does his kindness to us ever cease.

A few remarks on the last part of my life, and my disease, and the cause of the same. Also, my feelings, and the attending physician's ; and signing my name to this as fact, that the only proper ease was obtained.

through this medium, by the spirit of Dr. Fox. Also, his counsel and advice in the first stage of my disease. Also, his prophecy on the termination or result of my disease.

First—As to the first part of my conversation with the spirit of Fox, the last and main attending physician with me.—Through this medium the conversation was stated as follows: In examination, he said, “Mr. West, you are seriously affected, and without a certain course of medicine, and a change of climate, your case is incurable.” The spirit put the finger of the medium to every part of my body that was affected, or that I could feel pain in, and I knew it was without the knowledge of the medium. So, that proved to me that the medium was developed, and that it was of a supernatural nature, and by invisible agency. Then I requested the spirit to take me through a course of examination at different times, so as to be fully satisfied that the spirit could put the medium’s finger on that part of the system, that pain should move from or to, without the medium’s knowledge in any way, in regard to the move of the pain. I can say, that it was done at every time, so as to give me perfect satisfaction. I then asked the Spirit whether he could cure me or not, and the answer was this—that if I did as he should prescribe, that the body could be made whole, and not without. I then requested his prescription, and he gave it as follows: “West, you will change climates, with some other medicine”—which he afterwards gave me—which at all times had its desired effect; which he said it would have; but he said, “I can give medicine that will ease you while you do live, but without the change of climate

you are incurable." Furthermore, he told me how it would operate on my system, and where it would finally settle; and, also, the results. Moreover, he said that the result would not be seen in less than twelve months. Here I will remark, that I had some faith in earthly physicians, so I called on them and received their attendance, but all in vain. I then commenced to take the medicine that the spirit of Fox had prescribed, and found that it had the desired effect for which it was given. But at all times while I was conversing with the Spirit, he said that I was incurable without the change of climate, and it proved exactly true. And, furthermore, he said that the disease would rise up, and up, till at length it would settle in my throat; and so it did. But he said that if I should hold sufficient strength to cough this matter out, that the case was safe; but without the change of climate, I would not retain sufficient strength to do this. Then I asked the cause of my disease, and he answered me as follows: It was that I was affected by the poison of a snake; and I am now well satisfied it was exactly true; for I now have experienced the matter to be a truth. But at that time I did not know that it was the whole sole cause of my complaint. But, I must acknowledge that I had so little thought of dying, that I neglected the main part of the prescription, till it was too late for my recovery, so I gave up to die, and stay at home. And I did; for, at the time that the first conversation took place—about the twelve months to show the result—at the precise time it proved to be fatal to my body, and I signed my consent to be an inhabitant of the Spirit World.

Next is the death of the body. But first, reader, it is a well known fact, that every man wants to live as long as possible; so did I, for it is natural. Secondly, because I was just in the bloom of life, and just at the age to receive instruction and education; life just become to be my study; but I was like many others, I was forced to lay down all earthly cares, and try the realities of a strange land to me. But when I saw that I was bound to be launched into the stream of never-ending time, I called for all of my friends, or the most who were by, or came in time, to take the long farewell and parting hand with me; and I can say that I was perfectly willing to go; for thanks be to Heaven, not only shaking the warm hands of love with a long adieu, but that I craved death at that time, for the pain was too severe for man to stand. But, I say, not only my friends rejoiced for me, but thanks be to the Kind Giver, I saw spirits that I once knew while in the body, and, also, the spirits of all orders, and the spirit that had first communicated with me; I then lost all doubt, and gave up to bear their company; so then I pressed my mother to my breast with joy. I was then certain that all I had received from the spiritual communication was true, for even the spirits that I had first communicated with, were there, ready to welcome me to their respective homes, where, they said all was love; and I can say, that I found it to be strictly true.

But I now shall give my travails in full, to all my friends on earth. On Sabbath morning, August 27th, 1854, my heart refused to beat, and after I had taken a warm shake of hands with my nearest and dearest relatives and friends, I at last asked this medium, whether

he would be willing to grant me leave to converse with my friends through him or not, but I was so feeble that I could not make him understand; but I was made to rejoice in a moment, for the spirit of Fox, impressed the medium, and the answer was "yes." By the medium, also, the spirit of Fox said, that I should use him as I should see proper; so then I went with my friends and the spirit of Fox, my attending physician, bore me immediate company. We went first into the first sphere, and it was dark to me, and everything appeared to be still—without much communication with each other; I could see nothing, as it were, only dark visions of human forms. After some time, we passed up to the second sphere, it appeared to be some lighter than it was in the first, it appeared to me as if day was just making its appearance in the east, as it appears to you on earth; so I could see something more here than I could in the first. And we stood here some time, and I noticed that the inhabitants of the sphere were of a wild nature, but all civil to each other, also, to the passing spirits. So then we passed on and up to the third sphere, where it is as bright as it is with you in a clear day upon earth; also, I beheld an interesting scene which each and every individual should be interested in, on hearing the truth in regard to this sphere. I first beheld large companies of spirits in their natural forms, and it appeared to me that they were all engaged in schools, and teaching and receiving lessons from the higher spheres, and there appeared to be about one teacher to five hundred spirits. I here could have enjoyed myself well forever, for everything was life and education, and such scenes I never beheld before, divert-

ed me much, but yet I was not at home, so then after I had enjoyed myself a considerable length of time, my guide or friend said to me, "let's go;" so then we took leave of the sphere and passed up to the fourth sphere, and there it appeared to be peace and joy and comfort, but it was not such an interesting scene to me as that of the third, but there I had what they call a trial; and I was found equal to those of the fifth sphere. So we passed up to the fifth sphere, and there they appeared to enjoy themselves, and all appeared to be well with them; but they didn't appear to have the same care for their friends on earth, as those that inhabited the third sphere, but yet I saw them at times passing back to the earth to visit their friends. Well, I found my equal at what is called the center circle, in the fifth sphere, and there I took my station, also, I enjoyed myself well, and was quite well pleased with my new home, also with my change of life. There I remained four months exactly, then I received a message from the seventh sphere, and received the power to pass on and up to one station further on, which I did with pleasure, and where I remain yet, or to-day, when I am with my equals.

CHAPTER XXIX.

PLEASED with my new life; recognition of rudimental associates; reasons why my opinions and positions were called unpopular; my opposition to revelation; error acknowledged; strife condemned; a new song is sung; receiving lessons, and so forth, with many other remarks on different subjects.

Now, friends, to come short about the work, I shall say at once, that I was well pleased with my new home. Also, the same with my new occupation; for, when I saw the wisdom of my new occupation, I was delighted beyond the power of human expression. But, yet, as before said, I was not wholly a stranger in my new life, for I found a great multitude of spirits that I was well acquainted with in the body, especially my grandfather, William George Thomas West, my uncle and many others that I shall not mention now. I saw them receiving lessons from the higher spheres, and I wondered to myself, and one of my friends said to me, "Why do you wonder? for you have not yet seen what you will see when the clear light of this world of beauty shall remove the darkness from your vision." It appeared to me that I then saw all that I could comprehend. "You do," said my friend, "but you can comprehend more when your vision shall be increased." But, in regard to Revelation, I always objected to the Revelation written by John, the divine, for certain reasons. The first reason was and is, because it is contrary to the wants of men; and, also, it is contrary to nature in every sense of the word. And, further-

more, it is not what it is termed; for a revelation is something revealed. And, I say that this revelation, spoken of by John, the divine, is not a revelation at all; for it is a hidden mystery, and has always been dark to the world. Hence, it is only a vision, when you make the best you can of it. Consequently, it is no revelation to the world at all.

Now, a few words on opinions and nature. Now, friends, if you all would study nature more and opinions less, you would see that nature never contradicts itself; but, opinion is always wavering and crossing its own path, and fighting within itself. But, nature never denies itself, and what nature wants, nature provides. But, opinions are objectionable in every sense of the word, or as they once were formed, and on the grounds that they were based. The reason is, because they conflicted with nature, and, as before said, conflicted within themselves. Consequently, men of earth should study nature more and opinions less, because opinions, as they have previous to this age been formed, are and were, irreconcilable with nature.

And now I expose my own earthly opinions too, for men beheld my errors as I beheld theirs; but wise minds from the spheres will correct errors, and you should adopt such rules as would not be objectionable when applied to nature. I see all earthly men, as it were, a striving to be master of the circle in which they reside. But, with us, it is not so, for we have all come under one parent; consequently, we never quarrel. I can say that my aim was peace, and my success is well known.

Now, I will tell you how to control minds that are

wilfully ignorant and blind. I will only say, that force must repel force when individual or national rights are invaded; but, I do say that kindness has great power over some minds, but not to overcome the selfishness of despots and tyrants. But the time is not far distant, that is, in the future, when all the earthly inhabitants will see that nature is not contradictory; but, you will find, that nature is just and true to all. It is plain to be seen, that there are minds that are not true to nature, because such men and minds have been improperly cultivated; for, it is not natural for minds to fight, for nature is not made to contradict at all. It is not natural for one mind to control the other, so as to injure it or him; but if such be done, it is an unnatural deed, and artificially practiced; for nature is always well; but the wrong consists in not obeying the voice of nature. But, all will of wrong is induced by the want of knowledge to perceive the injury that such wrong will occasion to the possessor and others; for no mind can will what it then sees will produce its own unhappiness, because it seeks its own good. To seek its own unhappiness, would be inconsistent with nature. But, let me say, that to do wrong, is to seek misery; for wrong induces misery. Consequently, wilful ignorance is the father of misery, for it guides the possessor in the path of folly; for, when an individual or national rights are invaded, it is only done through ignorance. But when human duty is not neglected, and nature has the predominance, such invasions cannot be made, for wilful ignorance is the father of all such trouble on earth. But, you will soon see a chord of sympathy that will bind all hearts together—that chord is true nature.

And we intend to teach men this lesson, and show them its relationship. And we hope that they will receive this as a matter of notice, for they well know when they invade the rights of others; at the same time it induces their own misery and everlasting destruction here on earth, and that is a thing that the mind must naturally dread. Then, with that, I say if the many millions that have been expended in war and bloodshed—I say if they had been applied to the instruction of the ignorant in the philosophy of peace, little necessity would ever have existed to correct errors with other errors, among which the wrong of war ranks foremost. But, I say, had such rules been applied, as before said, the selfishness of despots and tyrants could not exist. But, we must take things as they are, and govern them accordingly; but, in the spheres, we have no such unpeaceable trouble. You will see no collision of minds or disturbance with the spirits; for the one and same government controls all minds here in the spheres without force. Yes, it is a perfect government, for no spirit or mind can be improved by evil, for evil is repugnant to its nature, and force against force is an evil, because minds must harmonize with minds to be happy; for the conflict of two minds is a disturbance of nature's laws, and whatever is a disturbance of nature's laws, is attended with consequences incongenial with happiness. That is true. But when minds are ignorant of the laws of nature, and ignorant of the relation of mind to mind, and the essentials of bliss, they often trample on the rights of each other. Under such circumstances it is not right to restrain, by force, the unwise and brutal. But, when minds are ignorant, they should be instructed;

for nature demands this, and what nature demands the mind should not withhold, for nature disciplines those who hold obedience to her laws. Consequently, minds trample on minds, because they are ignorant, and it is ignorant for the want of instruction; consequently, it never has received instruction. But, friends, it is not unpleasant, that which has been imparted. Remember that this lesson can be taught to the mind before it will need force to control it. Nature itself would do this work, was it not baffled by cruel and unwholesome precepts. It is false education that disciplines the mind so as to make coercive measures apparently necessary in the mind. The mind is educated in wrong by examples and precepts, then coerced by another wrong to control it right. It is educated in wrong, and then made to suffer for the wrong. Better, by far, that all minds were uneducated, than have them educated in wrong. But, no mind need to stumble for the absence of light; nor no mind will stumble, unless it walks in darkness. Let the person see before he walks, and he will never fall. No force is necessary to control those who see, in order to keep them from falling. Neither is force required to prevent the invasion of another's rights, under the light of true nature. There is nothing that wrongs any mind where no force is exerted; for it is force against force that wounds. Wounds are an evil. They are an evil that force against force has no power to overcome.

Remember, friends, that if you would have others to do right, you should do no wrong yourself. Never resist good to your friends or enemies, and then your examples will not provoke an invasion of your own

rights, and if any one should take from you, forgive him with and for the same, for that is true nature. But, if he should take from you your coat, and then you to go further and give your cloak also, and, consequently, discomfit yourself, it is well known to be contrary to nature. But, by forgiving a mind of an evil act, it is more apt to lead him to terms; for he will soon recognize you as a giver of good things. Hence, your gifts will lead him to repentance; consequently, he will not steal from you, because you will freely give, and there are none who prefer to steal when they are supplied by gifts. None will fight when they have what they desire without it, or none will do wrong when the wrong discloses no advantage.

Then study right, for, as it is said, and with truth, too, right wrongs no one, for that will lead men to knowledge and good. For that which is good is not of evil, and right will correct errors in which they have fallen by wrong precepts. It will not make them abuse nature, but disabuse themselves of their wrongs.

Friends—even the barbarians would adopt this rule after a time, when nature should show its kindness to them. Even the red man would never lift his war ax against you or any of your friends, because he would know that you would not abuse him. Consequently, he could not abuse you. But he could do wrong to them that abused him, and could slay them without remorse. And the reason for this explains itself. And if you want to be successful, let your success be owing to your well regulated treaty and stipulations. And if your engagements were as honorably fulfilled as they were honorably made, you would not wrong a mind or man.

And then, if you require that mind to forbear, and it will do it, then you will have all to do right. And when the mind does right, it need fear no evil; but the resistance of the injury of another is not right, and what is not right I will not recommend. But when savages invade, or tyrants oppress, it is right to resist their misrules. But, you would say, how could we resist more effectually than by acts of generosity and friendship? Well, force against force is encouragement to wrong; also, it provokes others to do wrong. To overcome evil with good is not resisting evil with evil. Then there is only one way to do good, and make enemies friends, and minds wishing peace will find it with less sacrifice in well doing than in evil doing. Consequently all strife has cost even the victor more than he ever obtained. Consequently, I now see where the men of earth all err, and want you all to change your wisdom, that you may sit down in your circles, where mercy flows like a cooling stream, to refresh the plants of Heaven. So come with us, and follow as far as we advise for your good; and we will lead you where the light exceeds the brightness of the sun, and you will see a door open, and a magnificent temple, which is most beautiful, and clear as crystal. Also, we want the inhabitants of the earth to proceed to that station where wisdom can and will be unfolded, and duties and obligations made known. Consequently, as you proceed, an ode will be sung by the multitude of earth, and the inhabitants of the skies will rejoice to witness that scene, for it will be unlike any thing ever beheld before on earth. There will be a softness and a melody in the strain that will roll up on your mind

with angelic loveliness, and far better had this been admitted long before, for there would have been peace and harmony on earth. It is then that you will see your name written in the book of eternal life, and then you will rejoice when you see your errors corrected.—Also, when you are instructed to see your resistance to truth overcome.—Also, in true nature you can find remedies for your own wrongs. Consequently, you can see how others can be remedied, or reclaimed. Then you will find the world, as it were, laid with gold; and you will see minds standing with elevated minds throughout all the earth; and, at their feet, students of nature, who will receive instruction from the teachers of true nature; and you will see a book, as it were, opened, and a banner of wisdom; and it will be seen by all the earth. Also, the banner will unfold. But it is not made by hands, for it is as everlasting as if it was the covenant that was made at Mount Horeb, where the everlasting covenant was given to the children of the Most High.

Now, friends, come and receive the blessing of the true nature, for you have refused and passed it by in unbelief. Now just step forward, as if drawn by an attractive power, to do what is required, and then the book will be placed in your hands. Consequently, you then are ready to receive this revelation with meekness, and make it your study, and read it to the world, with or without ridicule, and turn not from its light. But when you read, understand. Seek not your own interpretation, but let nature and wisdom conduct you in candor, to add nothing to, nor take anything from, what you have no right. Then your mind will rest in peace,

and when you understand nature, you will be able to read the words that are written on the banner. It is a beautiful banner, filled with gems and devices. Also, you will find the words written on the banner as follows:

First, "Justice;" second, "Wisdom;" third, "Progression;" fourth, "Order;" fifth, "Harmony;" and beneath it will be written, "The inhabitants of the earth shall beat their swords into plow-shares and their spears into pruning-hooks."

Question—What is justice? Well, justice is not cruelty. It is doing what benevolence requires. When you see a mind or person whom you can aid—one unto whom you can render assistance—be it your friend or a stranger, then be just to the law that makes you and him companions, and recognize the deed of mercy a deed of good to yourself; and if he fall by the wayside, because he can not see, then take him by your strength, and lead him where he may rest. Put your hand upon him gently; then say that you will not forsake him till he is able to aid others as you aid him. That is true nature. Let him want nothing; then justice to your needy friend will be satisfaction. Remember, in doing this you follow the Golden Rule.

Question—What is wisdom? Well, in short, wisdom is wise. Second—it is wise to relieve want. Third—it is wise to do good. Fourth—it is wise to understand yourself; also, to know your dependence on others. Fifth—it is wise to see or understand the wisdom of God in His works; and, readers, Sixth—it is wise to act, to say, and to wish well toward all men. Seventh—it is wise to speak the truth; to utter nothing but the

truth. Eighth—it is wise to oppose nothing that is good. Ninth—it is wise for us to love; as we see that love begets love. Tenth—it is wise to learn; because what you learn of wisdom will add to your circle of bliss; also to the bliss of others, when they are taught of you. Eleventh—it is wise to co-operate in harmony with the thousands that see you in need, and who are willing to aid you freely, within the circles of this court. Twelfth—it is wise to obey the master of the house; for, in so doing, much good may be done; for the obedient shall wear a crown. And the ignorant may envy; but they can not pluck from you; for all this is true nature and benevolence.

Question—What is progression? Answer—Progression is the expansion of the mind. In wisdom you may receive from instructed minds around you, when you do good, or do well. And, as you become wise, your wisdom will swell your mind with the luxury it gives. You well know, from what you have seen and experienced, that according to your works of well doing, so shall your measures of bliss and happiness be. So if you would do more to benefit those who need, you must be found faithful unto the instruction that you will receive, and then you will be prepared to discharge your trust, with honor to your station, and with satisfaction to yourself.

Question—What is order? Order is a law, and law is immutable and universal; but, when I say that order is a law, I want you to understand that it is obedience to law, and disobedience is disorder, and disorder is anarchy. You will see then, that nature is obedient unto law. Notice true nature; first the

planets and suns, and the system of suns, and these worlds are all true nature and obedient to law. Friends, these are beyond doubt the works of nature. Consequently, the least disobedience of such laws might work a disorder that no mind less than the Creator's could probably control, so as you behold order in the natural world, let it be your aim to observe order in the society to whose charge you have committed yourself.

Question—What is harmony? First — Harmony is what we mean by social sympathy; it is congenial with order and union of minds; it is sympathy of thoughts and words; it will not divide or distract councils or disturb the social enjoyments of the circle now assembled to witness your progress in the knowledge of the truth. You ought not to do or say what will not be upheld and understood by those whose integrity is vouchsafed to defend you in social refinement and peace. Hear, now, what your friends say unto you from the throne of mercy. Then friends, inasmuch as you have advanced and are still advancing toward the temple of light by the aid of nature; yea, and some have entered the courts of investigation in the glorified circle in which we have met them, and they have received lessons of great importance, and they are now teaching these lessons to the world, and are our assistants. Thank Heaven, they rest their faith, as it were, on our word, for we have and do now say, that upon our friends, God will pour his bountiful blessings. Then you will inquire why those words are placed on the banner that you see in the hands of true nature. Also, it will seem to indicate the end of collision among the minds on

earth. Consequently, you will judge well, for then is the time when the sword and the spear will be converted into useful implements of industry, and the banner that you will see, will wave in glory over all the world; then you will not wonder to see the wisdom that your progress will unfold to you, for as the sun and the planets are true, in relation to the planets revolving around the sun, so will the prediction that you hear be verified, and nations shall learn war no more.

As you have been instructed, so shall your followers be, till wisdom shall unite all minds. Consequently, a victory without blood, and a harmony without force, justice without cruelty, and wisdom without folly.

Question—When shall these things come to pass? —
Answer—This is your work as well as it is ours; you must know that which is your work; you must not require us or others to tell when it will be completed. So, according to your labor and skill, shall your work prosper in your and our hands, and if we are neglectful and negligent so shall the day be in advancing upon us. But, friends, we the spirits of your deceased friends, are willing to take you by the hand and introduce you into the company or inhabitants of the spirit-world; also, we wish it to be your chief delight and constant desire to remember the instruction that you may receive from us, and follow the counsel which your seniors may impart to you. You see many things now, and many more will be revealed to you. Consequently, your life will not be idle, but will be devoted to the lessons as they will be given you.

Friends, we the inhabitants of the spheres, are willing to lead you on to the light of nature, and so on till

you receive sufficient light to view yourselves both externally and internally, and till you hear the voice of your master in the spirit-world. But it is not far distant in the future, till you will hear this cry with almost all the earthly inhabitants, "My son, O hear the counsel of a father, and forsake not the law of your mother!" Also, the father will say, "These many years have I presided over this little circle, and now my children hear my voice;" and they will regard his advice and yield the parent honor by obedience at every call, and they will receive the bread that the mind needs. That is true instruction. Now we welcome you from the tears and woes that you have seen and heard, will your mind be satisfied with the abundance of mercy received and enjoyed by all of us, when you shall go on your mission and bear the banner; that is to say the truth and nature you see, and the glory of that banner shall wave over all the world with the smile of peace; then you will see the reward in the work that you will perform, for the good of mind and deed. In cancelling this charge to my friends, I will just say that no mind, or in short, no man can receive instruction without a teacher, and no man can teach the truth unless he be taught it first. Consequently, if you would advance in the knowledge of the spheres, you should understand how to apply diligence to the work before you, hence, in order to make you acquainted with your own case, I will proceed to instruct you in the use of those implements which are necessary to expediate this work now devolving upon you.

Now friends, it is an evident fact that we, as spirits, in all our devices and works, have never injured a mind;

but we have polished your rough minds and made you suitable for our service. It is true, there are many minds as was yours, rough and unfit for our service. Consequently, we are now learning you the use of the same implements, that we used in fitting you for our cause; and it is our request that you should exercise the same implements in our behalf. But just take the golden rule and true nature, the square and plumb, as it were, and try them until they conform with this rule, also work exactly to this line, then you will find such useful in the cause for which you have preferred it. We now have given you directions, and we trust that you will show yourselves as workman; also, we hope you will be faithful to the trust committed to your care, then you will find your servant faithful in all things, and then you are acquainted with your master. There is only one true master, but many, are your fellow-servants, but he who controls as a father, controls his children by the voice of kindness. Such is truly a father, and any one who controls in his family or his servants, any other way than said above, is not a true parent or master, but a tyrant filled with oppression, and consequently, destitute of human nature; and is considered beneath the level of animal creation by the Maker of Heaven and earth. But yet remember that those, who control you, you should obey, for he that controls you is your master, and therefore you should obey his will. But in the work that we require you to do, the master is as the servant, and the servant as the master; but you need not be controlled as slaves are controlled, nor work as slaves are worked, for our true Master is not a tyrant, but is a co-worker with us in the good of all his rules, with

attractions as the sun rules the planets; he rules with wisdom, as he has received wisdom; force has no authority here, only as an attractive principle to hold the workmen in a desired position—a position for which they are fitted; but when you serve one another you are servants you would suppose. Very well, you are servants of good, to them; but when you serve yourselves by their industry, you serve them as slaves are served. We are free, yet you and we are slaves of many. Also, you will see the proud eagle wave to your banner of freedom; yes, the world will see this. Then as it were, many will be one, and one many. Truly, friends, many may not be in one, but only one mind; you have seen many oppress the few, and, friends, you have seen a few who were victorious over many. Consequently, our course is a true course against tyranny. Also, you have seen our manifestations and our course, and you have always found us laboring in the cause of freedom, but not by force or oppression. We don't say go, and force you to go; or come, and force you to come; but we want your own will, and we want that will to be based on evidence. What we want you to do, is our true Master's will; consequently the Master's will is your will in our cause. If you do what you are required, when your master and you agree in all that you do, your freedom is such as slaves do not enjoy; nor is your servitude the bondage of slavery. Then the question would be this, "What will make him work?" for I have called the master over the workmen.

Well, the same rule or law which controls the natural world, as the sun controls the system of orbs that revolve around it by its attractive power, so it masters or

controls them, and you see no inharmony or disturbance, no resistance or oppression from the authority that it exercises. It is controlled as we would have rule exercised over men. Nature is free, and what nature justifies, that you should not disapprove. But you would say, can't nature be wronged — Consequently, men wronged too? Yes, you can wrong yourself by denying the laws of nature, but you can not well do what your mind forbids; for if you do, in it you deny nature. When resistance to attractive power is seen, nature is disobeyed; when oppression denies the freedom which we and you should enjoy, true nature is disobeyed.

But we do say, that all of our friends have come to the courts of investigation and desire more wisdom; but no force was necessary to bring you here, for no forcible resistance did you offer. To the pilgrimage that you now have made, you were drawn by evidence and affinity, by law of rule and power over you, not a rule of force. So then your coming to us, at our request, was as free as your will, and your will was as free as your coming. You were drawn, and drawn as your desire sought. When you see, as you will see, the harmony of this temple and its just proportions, you will not wonder at its arrangement nor need instruction to displace your errors.

If you will be wise, let not your prepossession forestall your judgment. But, what would you do with all the tools before said? you would say. Understand me by this to represent our helpers and friends of earth. Well, take them in charge, and with them our compass or our precepts to aid you in your work. Remember, also,

that wherever you go, those implements shall be a sign of your masonry, your work and your recommendation among your fellow servants as you have received them at our hands. Use them so as not to abuse the purposes for which they were intended. You would say, have we nothing more to commend you than the tokens of your profession? Friends, those tokens will reveal your work which you have received, and your work will not dispute.

CHAPTER XXX.

THE use of the implements you name will be known wherever you go, because your works will follow you. But, then, you would say, where and to whom shall we go? As you see need of you, you will see need of you. Wherever your work will adorn the uncomely things with the beauty and usefulness of the spheres of wisdom, you will reveal, with good skill, the hidden beauty of deformity, and develop the intrinsic value of mind that is now concealed beneath the rubbish of error and wrong. Let your dexterity and moderation be by your works, so that the whole building of God may resound with shouts of joy.

The next I shall offer, is my own experience in the spheres. They opened to me my travails and conversed with me and my guide, with a request to my earthly friends in the same manner, requesting them to unvail their minds, and view nature in its true light, as I did, in the spheres, and so on.

My closing remark of the first part of this volume:—

First, you all may remember that in all spheres there are teachers that give lessons from the seventh sphere, and, just according to their talent, they receive lessons and give, or teach in the same manner. Well, after I had progressed some time, their appeared to me one of the teachers, or rather our guide of the fifth sphere, and in his hand he held a book, as it were, but not made of paper and ink, but only a representation of a book; consequently, he began to ask me questions on nature and reason. He began as follows:

He opened the book and read a parable. The parable was this: "What man, who had ten children, and one of them was to get cast away by a storm; then, after the storm had ceased and all was well in the house with the rest of the children, would not that father leave the family that was at home safe, and then go to hunt the lost child; consequently, seek in every possible place for the lost child until he had found it, and when he found it, would enfold it in his arms, and shout for joy? And when he had brought it home, he would send for all his neighbors and friends, and say to them, 'Rejoice with me, also'—He would cry, 'O, heaven and earth rejoice with me, and heed my joy?'" And so it is in heaven. There is more joy over one sinner, than over ninety and nine just persons who need no repentance nor progression.

But, friends, I hope you understand the parable. It is a representation of the law of God to his whole family on earth. We don't want you to misunderstand us. Neither do we wish you to do anything that nature and right forbids. But, any person wishing for more light, they will not find it without a revelation be made to

you. What is revealed is well, and what is not revealed, you will find no interpretation which your wisdom may see fit to place on the words of others. You may interpret your own words, but you have no right to disturb that of others, unless your interpretation be taken from the wisdom which instructs you.

Question—How then are we to understand this book? You will understand that your wisdom is not of your own construction of what is required by the just rule you have received; for the book or right, will secure to you harmony and peace. You will see that angels do not need teachers of a lower order than themselves to interpret what is above themselves. When you have dispossessed yourself of errors forced upon your mind by education, you will not need a commentator to aid you in your duty. Have you not read, and don't you need an explanation on what you have read? but, you will need no explanation of this volume when rightly perused. Yes, truly, when you read and peruse these passages as you have the holy book, as it is called, you will say that this volume needs no further explanation, because in this you are guided by impressions that will unfold to you beauty, and you can see light and reformation in each and every page of this volume. Also, you will see the predictions verified in your presence. Then, you will repent of your "isms," or rather your old habits, and enter the courts of investigation to receive that joy of, Well done good and repentant servant, enter into the joy of your master, and sit down with us to this banquet of good things.

Now, friends, some of you have accepted the kind

offer, as above named, and we hope that you will prove yourselves worthy of a society whose kindness is a sufficient protection against the sin of ingratitude. But there are many who go on the same mission, and use deception, without our instruction. When you go, you shall have company, but by our instruction. Teach only. You must not impart until you have received your passports, as it were. (That is to say, our instruction.) From us you shall receive what is lacking, and we receive our lessons and information from Him who has recorded your works. So we can conduct you to the inner courts of the temple of knowledge, where you will receive your information; and from hence you will go on your mission with your companions, who will aid you, and co-operate with you in doing good to your fellow servants; whom you will bless with the blessing that you have received from us. Then they will follow you, and you will be able to conduct them to a circle whose countenance glows with continual brightness, and there the voice of nature will be sweeter than a harp. You will advance into a large area, in the center of a magnificent world. There you will see light streaming from Heaven, and a cloud of wisdom will break upon you in ineffable glory. So great will be the light, so dense will be the glory, that you will be uplifted as a bark on the wave; but not to sink in despair.

Friends, as you rise you will be willing to rise till your soul will be willing to view the height and depth of mercy, that never shuns misfortune nor conceals bread from the hungry. Then, hear my words. Ah! my friends, why do you not step forward? Are you

weary of your progress? Friends, I hope you are not weary. But your minds may at times be lost, as it were, in despair. But now press forward to the temple of light, and then your minds will be, as it were, lost in grandeur. Remember that your elevation to this position was not of yourselves, but of that cloud of mercy that will bear you up on its bosom. ~~X~~You can survey the pilgrimage that you have made, either on earth or in the spheres. ~~X~~You will also remember your servants from whom you have received instruction, and who have lifted you up by their informing power, so that you now see what you do. ~~X~~And in due time you will be permitted to see other things, and in those things you have a new name written, which no man knows save him who has received; and that is the true knowledge of nature, and the power of Deity. ~~X~~This is the passport that we want each and every one of you to have. Then, to whosoever you should go to offer your articles, you will have a welcome bid. We do not want you to take scrip or purse; neither two coats. (That is to say, deception for the true coat or garment.) That is to say, honesty, with knowledge, and it shall not be tarnished; nor your mind shall not perish, if it should be denied sympathy and friendship. You will receive a clear light; then you will behold a new name; and, at the first, you may wonder at the meaning. But you need not wonder, for what was your name in infancy—your first name—or superstition can bear you company in those mansions of light and peace. Then you will henceforth answer to your new name in this circle of wisdom. You will not return with others,

but when they turn to you and us, offer them light and knowledge, so that they may see how to walk and stumble not. Also explain to them why their names are changed. Then show them the cloud of mercy.

Consequently, when you ascend higher in the spheres of knowledge, nature will show itself more satisfactory to all minds. Consequently, you will deny your infant names, and take on yourselves the new names which shall be made known at that time to you. Then you will grow in grace, and at the time you will hear these words, you have grown to the statue of a man. But when you was a child, you did speak as a child, and understood as a child. But now you have become a man, and you should and have put away childish things. Henceforth let your name be called by the new name that we have above promised that you should understand; for you will not answer to a name that will misrepresent your true character. Since you have found favor with us, and since our instruction has enabled you to call to mind your indispensable duty, you should rest content, for such will be your condition. For you have sought for light and perfection in the degree of this circle, or the circle in which you reside. So you have found joy and peace in your finding or investigation. The day is not far distant in which you will all deny your old names. Consequently, you will not answer to any other name than the name above mentioned, when you hear your names responded by your fellow servants.

Friends, when you were in your infancy you called to mind common and unclean; but now you will do so

no more. You have seen that your mind was dark, but wisdom has shown you that you were denounced as unclean in your works and in your words, and it is not as you have said. But no unclean thing can enter here, in the temple of knowledge, because light and purity will cleanse the immortal mind from the impurities of worldly wisdom and ignorance.

Well, some orthodox would say, if we lay down our old name, we must be baptized, in order to walk in newness of life.

Now I shall proceed to give you my questions and answers in the Spirit-World, on baptism.

First—I was taught to believe in baptism, of which I retained a part at the death of my body. And when I was receiving my lessons, I noticed there was no mention of baptism. Consequently, I asked the question whether I should be baptized, in order to fit myself for a new life, or not. My teacher said, “God heard your inquiry, and if you will listen to my answer I will recite the words of God.” Recite. “Your baptism is not of wisdom, but of water. Consequently, when you are baptized of water your mind is not affected. Hence, the outward man only becomes the subject of purification. Also, you are now introduced into this circle. Hence, you will be taught to put away childish things, and consecrate yourself to the works of benevolence. Also, to aid you on in your work, I will impress your mind with the spirit of your true Father. Yea, I will baptize you in a fountain which comes like a pure river of water from the throne of wisdom. Yes, my beloved child, your duty shall be made known to

you soon, by the voice of kindness." The end of the answer to my inquiry on baptism.

Now, my request was as follows—Reach forth, O, my Father and God, from the courts of more than mortal glory, the oil of gladness, and let me, your servant, be washed in the stream of your glory and mercy. Then placing my hand to my heart, I prayed for the wisdom of God to rest upon me, and give me peace. And while my hand rested on my heart, I saw, as it were, a stream of wisdom from the holy court, descending as gentle as the dew of the evening, and clear as the mercy of God. It came like water in the rising tide, and overwhelmed my mind with a flood of living light. I saw the stream of light, and the stream carried away the question of baptism; and it left me pure from all doubts of its character.

I hope I am understood now in regard to water baptism. It is only an outward purification, while the soul is just the same, without any effect whatever; for it is a well known fact that water will never instruct the soul or inner man. ~~But~~ the baptism of the Lord is of wisdom and light, and that is well known to be the only thing that affects the inner man. ~~But~~ if you seek the baptism of light, you will receive, and then you are baptized into the water of light, and that is the flood that never passes away. This is the sea without a shore. Such baptisms will reward you, for the baptism of light is never forgotten. It will hold you up in immoral or moral society, for without light men often form immoral habits, and consequently live a treacherous life.

Now, friends, in concluding my part of this volume, I will describe the scenes of the upper spheres. Each and every one of you will witness when you progress to the same. Commence—there you will have a new song of sweetness. The whole circle will join in one melodious anthem of joy, which will follow by an ode of order. The words are words of sympathy, and they will teach you feelings. There you will see the delight of the heavenly society. Also, you will find a kindness which no mortal can understand while in the body. You will find society unlike anything on earth. It will be a society linked in union by an immortal chain. It is a home to all humble servants that progress to the same. It is a home made without hands; it was made by the great builder of heaven and earth, and its pillars are wisdom and truth, and its chief corner stone is holiness without imperfection. There you will see what no mind can see, nor no language can express while in the body. There you will see emblems of order, and emblems of honor, and emblems of brotherhood, and emblems of wisdom, and emblems of peace, and emblems of innocence, and emblems of victory, and there you will find your mind contemplating these, and you will bear the impression of all these emblems; but, your mind will be freely rewarded, and you will feel willing to render obedience to God.

THE
SEVEN SPHERES SHOWN,
AND THE
INHABITANTS AND THEIR OCCUPATIONS.



CHAPTER XXXI.

WASHINGTON'S account of his own birth-day, and the principal events of his early life; the principal views on political and private affairs.

I, the said Washington, do here say, that on February 22d, 1732, Providence gave to this embryo Republic, of the New World, a man with the elements of character to fit him for a conspicuous station in the great drama which was to shatter a mighty empire, and found a Christian Republic greater than the world had ever seen. I shall say, of myself, that I had a plain sound mind, invincible integrity, a patriotic devotion to my country; also, I can say that I filled a form noble in its proportion; also, that majesty of myself lacked for nothing in the eyes of the world. I was educated in the school of mental labor and physical endurance of dangers and difficulties. I was forced to cultivate a habit of thought, and a spirit of self-reliance. I was brought forward by my own character, and by the voice of the country in which I lived they called me to the command of the army of independence. I was called to vindicate the constitutional rights of the Colonies, and the abstract rights of man; but, friends, you don't find in me the father of the United States. You don't see either in the camp or council the glare of genius, or the dazzling brilliance of the gem whose beauties are exhibited by your artistic skill. But, like the natural productions of our or your country—the rough and

rugged mountains, the long and deep rivers, the vast plains, the interminable forests, and such is the character of the father of your country, Washington.

Friends, I can say, that I felt lofty, and was grandly fitted for a protracted and arduous struggle, and in mind as strong as the rock that surges back against the vain tempest; consequently, I was overwhelming when excited to action, with sagacity profound, and patient in labor. I appeared to be the instrument fitted for the occasion by a benign Providence, or, at least, as much so as Pharaoh was for his purpose.

But, friends, I have now passed away to another sphere of life; but, I hope that all those who enjoy the rights of America, will remember me as the father of their freedom. Also, remember my character, and I hope that my fame will be remembered as the star of freedom amid the storms of passion, amid the ruins of empires. Also, remember me in the growth of future republics, in which the inalienable rights of man will be recognized, and your perpetuation provided for.

Friends and gentlemen of earth, I can see your movements at all times. I do say that I am your true friend, for I plainly see that your love for freedom is not forgot yet. For all I am gone, I see my path full of young and useful men, and I see them calling every day for men of my character to stand by them in time of need. And I feel a warm interest in the welfare of the United States, for I labored hard to free and extricate it from the tyrant's power, which I did. Yes, thank God, I see you calling to memory my name, and the cause of my fame on every day of the year. That this blessing was granted to us of America, which is the fourth of

July, and even the anniversary of my birth-day is your Nation's Saints Day, and the whole people, as well as the wandering children in whatever clime or country their pursuits of life may have carried them, they call to mind my majestic character, my unblemished virtues and my unparalleled services.

Also, I see their vow upon the altar of their hearts true allegiance, to bear the land of the free and the home of the brave. Remember the gravity and wisdom of age; the stern resolution of manhood. Remember that sprightly and tender influence, should be joined together in this necessity, in one grand jubilee, To re-assert the principles which my career has once glorified, and which were also sacrificed on the battle field, by the crimson life-torrent of patriotic martyrs. When the public mind fails to appreciate all its just value, the character of him who was first in war, first in peace, and first in the hearts of his countrymen. But gentlemen, I have to say that the great hearts of your nation beats feebly in response to mine, and my compeers. But now you are fixed in the said state, for the want of true men, those who will stand for the true rights of America. I fear gentlemen, that you have commenced the decline of public government, or your virtue, and consequently, the down-fall of the free republic, which was bought by blood. Then gentlemen, appeal on this memorable occasion, each and every day, to the whole people of the United States, and keep burning brightly the fires of patriotism in your hearts, in order to renew your vows of true allegiance, to a sound American nationality, by cherishing and extending true and national sentiment of love and reverence for the freedom of the United States.

Also, I want you to frequent yourselves with the events of my long military and civil career; also, my general education and strict adherence and defence of the principles and maxims of civil and religious liberty, which has taken its rise in the word of God. It is re-asserted by the leaders of the Protestant reformation, and hence, reduced to practice by the American people only. Then I say, again let the flags float gaily in the breeze, let the cannon give forth the peal of thanks and its mighty thunders throughout the land, and proclaim freedom on the continent of America.

Second—The message of George Washington. This great spirit comments on political affairs and gives advice to the United States; he also details Catholic principles obtained by self-experience and from evidence adduced by their own histories proving it satisfactory to all—condemning the principles not the people; and, first, I want you to remember that there are no two events of history any more alike, yet there is a general similitude as well as diversity which enables us to judge, and by the other so as to make a comparison, and so enable us to draw a sound inference and just conclusion as to the character and probably the effect of any noble fact. I will here remark, that it has an abstract science for its basis, the intellectual faculties are most sensible. Well, history is philosophy, teaching by example, though the premises are the same in the practical as they are in the theoretic branch; they are to be excepted under all the modifications and relations resulting from more or less intelligence and strength, activity and purity of human passions of the age and generation. Gentlemen, I now come to the point, and here

certify, that the American mind is agitated at this time, by questions of public policy, having reference to foreignism as contrasted with the American nationality, and the popular heart which gives activity and direction to the popular intelligence that beats strong to-day. But gentlemen, guard against passions and superstition, that will have a tendency to lead you into outer darkness. Gentlemen, keep cool, and be sure and not halter yourselves; keep on your guard, and watch as well as pray. But as regards the sources and character of foreignism and its chief stronghold, it is searched for and has been partially found, and laid before the people of the United States. Now gentlemen the truth is this, that for many years the inhabitants of Europe have been undoubtedly, solicitous of knowing their power, and to establish the fact, whether they were able to accomplish their heart's design; which design will be made known before I close my part of this volume.

The European kingdom, illustration and facts, which bear particularly upon the issues, are such as are now laid before our people; now gentlemen, I shall spare no pains in illustrating the facts and their natures, and also, their political and religious opinions, I shall quote some of their leading men's comments in their own behalf; I shall exercise industry to give the full understanding and appreciations of all the elements in the case, and let it expose itself, if it will. But you will see many of the illustrious sages of both American and foreign during our revolutionary period, and in them you will find intercourse with all foreignism. But gentlemen, just call to mind my solemn warnings against foreignism; remember gentlemen, that it has

been but a few years, since we stood in the battle field against foreignism, and the wearisome principles they would like to impose upon you, the people of the United States, to-day. But gentlemen, do not understand me to say or even intimate, that I want you to be the cause of raising a blood shed, but I do say, that I never want to see that day again that you, the men that dearly bought this continent, shall ever take upon your necks the yoke of bondage.

Gentlemen, first try to repel their principles by mental power, but if nothing else will do, and you wish still to enjoy the freedom which with blood was bought, you must exercise physical power. Let no hostile men ever invade your rights, but don't let yourselves be insulted without a cause, neither let yourselves suffer with superstition and bigotry; never insult a friend, for to come at the matter in short, the United States stands fair for a long and serious struggle, with what is called the foreign powers. But remember, gentlemen, that we were all foreigners at one time, and the European kingdoms was as it were, our parents, but gentlemen, when a parent oppresses his children and abuses them out of reason, and goes beyond the limits of that which is consistent with nature and equality, then the parent severs the chord of love, and consequently, dissolves the union. We view that in this light, that the parent has no claim on the children, neither have they any right to reap any of their earning. Now gentlemen, we were the children of said countries, and we were as it were, forced to seek our own living in the wild forests of this continent, and after our parents, as it were at this time found us doing well, they then called

upon us to pay to them annual taxation, which is a well-known fact that their demand was unlawful, and furthermore, such is contrary to nature; moreover, it is well known that they never earned their demands by the sweat of their brow. But before they ascertained the fact that we were their children, and that we had served out our twenty-one years, they did sweat, but gained but little remuneration.

Now gentlemen, I warn you against foreignism or its baneful effects, whether political or ecclesiastical, for these things have been left to you or us, as a precious legacy, by your patriotic ancestors, who proved the sincerity and depth of their sentiments by their devotion to the cause of human liberty, by their labors and sacrifices unparalelled.

I shall now refer to the second term of my administration. That exhibits the audacity and danger of foreign influence, which has not been noticed by the true American people as it should have been done. Of this specimen of foreign power and interference, I shall now notice a small piece. This was once introduced by a bill in this country, or this continent, of which we dearly bought; but this bill was vetoed by a long, weary and serious struggle; also by losing fathers and brothers, and mothers and sisters. Now, friends, this is the way that the foreign kingdoms gained their rights here, aye, just by slaughtering us, their children, their own brothers and sisters, by seeking all the advantage of we poor orphans of America. But thank Jehovah, we gained our freedom against all their will and power; but what is the cry now? It is this, O! "the foreign kingdoms have free rights here." I ask what for, or why have

they equal rights with us, or you? I state farther, that if there had been as many men according to population, pleading for foreignism then, as there is now, your freedom would have been a hidden revelation to-day. Well, now the foreign kingdoms will call upon the United States for their rights. But first, what are their rights, I ask? Sirs, I here say their right is this, and that is your duty also; feed them as they are hungry, clothe them if they should need, then pass them on, but don't make the stranger an heir of your children's estate, and consequently, cause your family to suffer, on the account of the same. Well gentlemen of America, I would ask a few questions: First—Did they purchase by blood, any part of this continent, farther than they have had full remuneration? No sir! Well did they act as friends towards us children, at the time of special need? No sir! But did they not at all times use every means to break down the family of the United States? Did they not try in all manner of undermining plans, to murder us by night and day? They did! Well did they ever encourage us in well-doing? No sir! Did they ever appear to feel a warm interest in our welfare? Sirs, they never did—But it is a well known fact, that they oppressed us, when we were poor orphans, driven from house and home, by these same men that now call out for their equal and free rights; and at the same time, or but a few years ago, they stood before us with their bayonets, but now stand before you with a glazed face, and call out and implicate themselves too, and have the face to say our right is not sacred to us.

Gentlemen, it is dear to us, or you, for it was bought by blood and force, and not by their mercy or good

kindness. But, gentlemen, I warn you against entering into a new quarrel, but keep down malice as long as possible. But I do not ask you to submit to a bold and enterprising effort, which might take your directions and government affairs out of your hands—the like manner at this moment dwells in the United States. Gentlemen, your free, democratic, your magnanimous sentiments, the toleration that prevails with you in the United States of America, the eminently free character of all your institutions, do now invite another not less bold, but a more insidious effort, than ever Genet or the French made. I say it stands fair to be made upon the American people, by the most crafty and persevering ecclesiastical despotism that the world has ever seen. The origin of both attempts are the same. It is a desire to use this land here, and people, for selfish purposes, and forward a policy entirely foreign to your or its character, and contrary to your interest.

But, gentlemen, I here will give the French their dues, and also credit for all they ever did for us. Remember that I said that the European inhabitants never did any thing for us without remuneration. I still support the same position. Well, now for this benevolence and kindness toward us.

Gentlemen, it is a well known fact that the French government, during our revolutionary struggle, animated by hostile feelings toward Great Britain, seized the opportunity to strike a blow at its ancient enemy, by aiding the Americans, while in their war for independence. Gentlemen, this was unquestionably the chief motive, that operated upon the Catholic majority of

France. Consequently, they sent some assistance to us. But, sirs, doubtless there was a democratic spirit intent in that nation, which, excited afterwards by the doctrines put forth by Congress, and vindicated by our success, soon overwhelmed the throne of Charlemagne, and gave a fatal stroke to the Bourbon dynasty. The gratitude felt by the Americans for this service was bestowed upon that nation, and their hatred of royalty brought the king of France, their ally, and the king of England, their enemy, into the same category. The action of Louis the XVI in our favor was looked upon as French policy. The assistance of the French nation was credited to affinity of sentiments in both, and to the army of the French, the monarch had no part or lot herein. But, gentlemen, the grave and sober convictions, and the struggle for constitutional rights, were preserved so long in safety, as to satisfy the mother country that to conquer they must annihilate us. It is well known that Burke characterized it a war, but not a revolution; but a revolution prevented. It was simply the exercise of power inherent, in the organization of it, to resist the enforcement of such authority, that is inconsistent with its well being.

Democracy, as a theory, was not known at the outbreak against the British tyranny. Our government then was republican, and all our patriotic ancestors were behind us but a short distance, at the same time interposing their philosophical ideas, which characterized the subsequent and real revolution in France, the great state. The hopes of American liberty were all predicated upon the abuse of charter, but it was their abstract rights. Gentlemen, their plea against our

declaration was simply this—their complaint against our government was, they said, of their divine rights, which they held as the king's divine rights; but the kings, even in England, were exploded. One protector and two dynasties of monarchs had reigned by the divine rights of Parliament. The principle of the government was intended for the good of the governed. It was to our ancestors self-evident the consequence, that the governed were to prescribe how it should be exercised. It is plain that this was what they contended for, and fought for, at first. And in this there was no revolution; but the revolution came on afterwards. The character of the Americans and their contest is as much different from that of the French and their revolution as can well be imagined.

In seventeen hundred and ninety-three, the French republic, being desirous of an ally in the wars in which she was engaged with all Europe, turned her attention to the United States, as likely to prove serviceable and manageable. In April of the same year arrived M. Genet, minister of the infant French republic, accredited to the American government. He landed at Charleston, and in his progress toward the seat of government he preached the wildest of theories. His reception was fitted to encourage him. Public authorities and private citizens vied with each other in glorifying the representative of the European democracy. Emboldened by the manifestations, Genet at once issued commissions, enlisted men, fitted out men, and armed vessels to cruise against the enemies of France. The consuls, in accordance with a decree of the French national convention, enacted themselves into a consort

of admiralty, and proceeded to exercise their privileges and immunities, by trying and condemning in American ports, prizes captured from a nation with whom America was at peace. But when rebuked by the American government, Genet appealed to the people, who had, in places, under his advice, formed what was then called Jacobin clubs. A state of affairs ensued, which brings to mind the words of Montesquieu. He said that the corruption of government begins with the corruption of principles. So do I say, that the principle of democracy is corrupted, not only when the spirit of equality is extinct, but likewise when they fall into a spirit of extreme equality.

I say when each and every citizen would fain be on a level with those he has voluntarily chosen to command him, then the people bearing the very power they have delegated, want to manage every thing themselves, want to debate for the Senate, want to debate for the judge, and to execute for the magistrate. Gentlemen, this is extreme equality; consequently, where such is the case, virtue can no longer subsist in a republic. Genet was called upon by myself; but he remained in our country making a publication of his secret instructions from Robespierre and associates, and were made by him to vindicate his cause and relieve himself from the odium brought upon him by his insolence and indignities. Have you not had a parallel case recently in the United States? In the revolutionary attempts of the Church of Rome, by her priestly agents, they have endeavored to break up your national institutions, which form the homogeneous character of your people. They tried to grasp your public revenue in order to propagate their

own religious and political dogmas among your youth. They have tried in various ways to weaken the American nationality, and to substitute therefor a spirit of superior reverence for Papal authority. Military companies have been organized, with names that cherish old religious and political feuds. Gentlemen, there are and have been, literary, social and benvolent societies formed to prevent the harmonious growth of national sentiment and fraternal feeling, that they may consolidate physical and political power, to be used especially for Papal purposes, either by direct action or as a bane between political parties, siding with those who bid the highest for their alliance. Property of immense value is wheedled or forced from the people, and the title vested in the clergy. They are defying public sentiment, and intriguing with legislative bodies in order to have the Papal policy recognized, as they say it is our law, and call it our state policy.

Now, gentlemen, they came like the subtile, sneaking, sanguinary Bedini on his way to Brazil, falsifying manhood, and reducing them to servile submission under promise of heaven or denunciation of hell. All refractory spirits who glory in civil and religious rights, like Genet, too, Bedini had the audacity to address an insolent epistle to our or your government through the Secretary of State, advising this functionary that if he was not effectually received, it would be a dishonor to the government. But, he got the suitable answer, that the government would protect its own honor; consequently, did not need his advice upon that head.

Gentlemen, remember their secret instructions to the foreigners of Bologna. Be on your guard; it has not yet

transpired, but it may be exposed in due season. I say let the true American people awaken out of their drowsy sleep, and learn to commence labor before the heat of the day. Also, learn to scout foreignism in all its places, for it is full of evil, and if indulged, it will poison the pure fountains of the free American nationality. Gentlemen, I will say that, let every man be fully persuaded in his own mind as regards his principles; but, let every man, with his faith, stand on his own premises. Let not one man's principle invade the rights of another. But, gentlemen, to speak plain, I would say in regard to American nationality, Romanism is its most powerful representative. It is double, political, anti-Americanism, disguised under specious pretexts called religious convictions, which, giving it the true definition, means that they should be at liberty to carry out undisturbed, under the guarantee of religious freedom, to overthrow your institutions, and, consequently, establish their own dominion over the souls and bodies of true American Protestants.

Citizens, now recurring to the maxim just quoted from Montesquieu, I refer to another instance of insubordination to law, arising among a foreign population, as illustrative of their unreliable passionate nature. In 1794, what was called the Whisky Insurrection took place in the United States; having its origin in the dissatisfaction to the law, and imposing a duty on spirits manufactured in the United States. Exertions were immediately made by the foreigners and enemies of our government, wherein I was concerned at that time. I say they tried to turn that excitement in regard to the excise to political advantage, and by coupling censures

of other measures with declamation against the excise law, the dissatisfaction was rendered general, and combinations to resist the law forcible, if need be. Gentlemen, this was the condition of the Western States when Genet arrived in America, and in consequence he formed the machinations of his offspring, which were called the Jacobin Societies. At once it directed not only as a field where their operations might be carried on with success, but as an avenue through which other intended movements might proceed in like manner, were and are, the differences of opinions and contests of parties. And, to-day, such is used by an intriguing hierarchy to forward their schemes by the institution of laws that will effect fundamental changes in the character of the true American people; and, also, your institutions by firmness and a display of force. This rebellion was terminated by a revolt, and now threatens the most disastrous consequences to the nation ever known. I say that the foreign intrigue has supplied a stimulus, and a party spirit has given strength and insurrection, which is now far deeper than its apparent motive-springs of action, that are not yet fully ascertained. But, gentlemen, of the United States, I could show to the young men, and old men too, that all along the current of events, similar foreign influences are intruding themselves upon the United States in order to warp and modify the character of the true American institutions. But, they are resisted, however, by a sturdy Americanism, which was found adequate to any emergency.

But, now I shall say a few words to my true American friends, and then close my part of this volume, hoping that I shall hereafter have the opportunity of

presenting to the public all my experience and knowledge of government affairs as far back as my memory extends, and even down to the present day.

Now, friends, you have grown to be a numerous people; you have a mighty empire; your institutions are well founded, if you will support them; and you understand and ought to love them. Of course you need not expect similar attacks to those referred to upon them. But others are now made, which, of a less violent nature, are of quite as dangerous a character. A subtle and dangerous influence is instilled into the minds of the youth by early education, and consequently comes out in full, in the character of the man. And with this influence further advances are made, until without knowing it the public mind is distorted, and the public heart corrupted.

Now, gentlemen, you, the true Americans, must meet such assaults; but not by a spasm of enthusiasm, and a grand hurrah, but by a steady perseverance, year after year; teaching the young what they have to fear, and how they can successfully maintain the true American principles, a sentiment of American nationality, and so transmit the glorious inheritance. Let the youth receive untarnished and undiminished true American principles. Let them hand such down to their latest and last posterity.

GEORGE WASHINGTON.

CHAPTER XXXII.

LIGHT from the Spirit-World ; from the spirit of John Wesley—
Given in the form of a Lecture—Viewing different subjects—First,
the need of a new dispensation—Second, comments on the first
part of the Bible—On the creation of man, &c., &c.

Now, friends, I will here remark that, as for my own character, and political and religious principles, they are well known on earth. Consequently, I shall comment but little, if any, on that.

I shall first say, do you need a new dispensation to guide you to truth, to virtue, to happiness. This is a matter of the highest and most serious importance ; for if, as the advocates of Christianity contend, the Mosaic, and Jewish, and the Christian dispensations, have pointed out and delineated the rights and duties of man, and the individual and social life, in a manner to subserve man's highest interest (that is, if they have brought peace on earth, and brotherly kindness and good will from man to man,) then let us embrace the episode of Paganism as the guide to all truth, and the only sure foundation of all happiness, both present and to come. But now I will come to the point.

I ask, are those claims which are advanced by the advocates of the former dispensation carried out by facts? In their case and position, I ask, what were the claims of the Jews. Was it a sanction from the God of wisdom, and love, and benevolence, to riot in the trade of blood? They so affirmed, that as the peculiar favorites of heaven they had a pirate's maxim, and a

pirate's license, to kill, destroy, and exterminate all other nations on the face of the earth, because might made right. Whatever the priesthood should sanction, it was a dispensation with them, in which their god of war, their lord of hosts, was invoked to sanction the most horrid crimes.

Now, friends, I ask was this an impression from a good and a benevolent spirit, or was it not the spiritual prototype of the Mosaic dispensation. I say a spirit inured to bloodshed and carnage, and a thirst for universal dominion while on earth, are qualities which are predominant while in the flesh. But such information is not received from an inhabitant of the Spirit-Land. But when you come to the Spiritual or Christian dispensation, you find it a system ostensibly based on love. But the Jewish dispensation ordained the killing of their enemies. But the Christian is commanded to love them; the first being unjust, and the last being impossible. Yet it is based upon the supposition that man had rebelled against that knowledge, and at the same time, according to the same book, knew not good from evil. But nothing was allowed for the child, for it is said, and sustained, too, by the same evidence, that the same person who neither knew good from evil, transgressed; hence, became so great a reprobate, that nothing could save him from eternal perdition but the incarnation and atonement of the Son of God; or, as many Christians contend, of God himself. It personifies Deity, and makes Him creator of all things; not only of body, but of mind; not only of powers of thought, but modes of thought; not only of powers of action, but the motives of action. Hence, I say,

could a race of beings so constituted, deviate from the path of rectitude and happiness, without His design and acquiescence.

But now, which dispensation are we to adopt? Which God are we to adore? The God of discriminate favoritism and merciless power, or the God of blind and fallacious love. The love of an abstract principle, of superior claims to the natural affections, denouncing the lawfulness of self defence, the second in the tuitive principle, the first, being to sustain life, the second, to defend it. But now I will ask again, do you need a new dispensation? A harmonial philosophy, in which brother shall be reconciled to brother. And, think you, that the spirits, who were the prototype and impressive mediums of ancient times, and who through them exhorted us to sacrifice judgment and natural affections at the shrine of a blind love and a mysterious credulity, although they might have been benevolent spirits, they were certainly not very wise. But why don't the Christian, as he calls himself, take the Infidel by the hand and say, Brother, I think you may be in error; you may think the same of me; let him say: "I may be." Let him say that he lays no claims to infallibility or perfection. Let them lay down all their sources of information, which they say constitutes an evidence to the self-styled Christian, of which the infidel would say, he never had access. Let the Christian lay down all his self-experience, and all his self-imagined feelings, and just say, Brother, let's reason on that, that bears upon its face reason; then reason together, in love and friendship. Let the Christian and the infidel both adduce and weigh the evidence before them, with a strict re-

gard to truth, and as far as in themselves, accord with that divine, immutable and eternal law, which ever has and ever will, emanate from the throne of the Most High, and which finds its response in the noblest attributes of humanity, irrespective of all creeds, or of all dispensations.

Now friends, what would you think to meet with such a Christian? I say, such a true Christian would be looked upon by his brothers in the church, as an associate of the legions that caused the swine to be choked. Consequently, I say, and very properly too, that Christianity, whether based on truth or falsehood, has become a matter of serious importance; for, if true, a law of faith and conduct, measuring out to you, or us, a prosperity of sentiment and action which otherwise would not be incumbent, is propounded to our and your subservance in the first life, or in the flesh; and it is generally supposed that an eternal consequence of happiness or misery are at issue on your observance of that law, or neglect of the same. Very well, on the other hand, if law be false, no good, and no wise man could possibly be indifferent or unconcerned to the prevalence of an extensive and general delusion. Right. Here, I will remark, that no good and amiable beast could for a moment think of yielding its assent to so monstrous an idea as that. If on supposition, that error could possibly be useful, or the imposture could be beneficial, or that the heart could be set right by setting the understanding wrong, or that men were to be made rational by being deceived, or rendered just and virtuous by credulity and ignorance. How was it?

I shall now call the reader to a circumstance. Re-

member Taylor. Was he an ignoramus, who jumped to conclusions, irrespective of any satisfactory evidence? He was a graduate, and received the highest honors of Cambridge University. He was one of the first in the world; and how was he answered and remunerated? No, it never has been answered, and his remuneration for his temerity and for his venturing outside of the enclosure, fenced around by the clergy. I would say that he was summoned before the ecclesiastical court, and a sentence of one year's imprisonment in Oakham jail was the verdict, and why? Answer—because he expressed his own thoughts, and was found guilty of thinking for himself. But now I shall say, that the more you investigate the sacred volume, the more you will know in regard to the ancient church affairs and tyrannical operations, and at the same time, they called all their tyrannical and superstitious movements, of genuine origin. Here I will say, that the more you know about the old discipline, the less you will believe that such had a divine origin, for faith has extemporized so much and so often, and improvised so much, that which knowledge repudiates as godless and wrong. Consequently, I say, that the intelligent portion of the world, has deserted the continent of faith and belief, and is now aiming for a safer and firmer hemisphere of positive knowledge and reason on its face, which, in the mind, is balanced by the hemisphere of passion or impulse.

There are a few things that are at this time demanded. First—is to make the spiritual manifestations, to harmonize with the known facts of science, and the immutable laws of nature. Second—the adequacy of any and every form of theology, to answer the great

variety of questions, which involuntarily arise in intelligent minds. Third — is their failure on the part of popular theology? You want us to bring peace on earth, and to show the world their total failure in all their undertakings. Also, you want us to save you from poverty and from ignorance, from crime, discord, and from disease. Here I will say, that you need a new dispensation, in order to harmonize the known facts in the great volume of nature, thrown open for your inspection. Consequently, commence on that train of instruction that will elevate the mind of man, to the contemplation of truth, the lofty and sublime, and the beautiful.

But, again, the reader would ask me for something more definite to give my views of that immutable and eternal law of nature, in which cause, effect must, of necessity, cease, for every cause is an effect, and every effect is a cause constituting a vast and illimitable circle of consequences, constituting the mode of action of an eternal and immutable power. Consequently, friends, I shall throw out a few propositions that may serve as a basis for my action, or at least, my comments at present.

I now offer the following proposition to the public, without any one but myself being responsible for the errors they may contain. And as many as can endorse them, will be kind enough to make it public, that we may meet on common ground until experience and progression should point out to us our incompatibility with the law of nature. Here, I shall remark, that the Deity is the ultimate of vitality, intellectuality and power. Reason—because man is in possession of the above

named conditions, and as he could not form them himself, and as the superior is never subject to the inferior, you must conclude that there is an intellect accompanied with vitality, and power superior to man's to give to man the impress of humanity, not by a special providence or new creation, but in accordance with that eternal law of consequences or order of succession, which measures eternity by time. The attributes of the Deity are omnipotence, omniscience, immutability and eternity. The ultimate of those attributes would imply their perfection in the mode of action, and would constitute the law of action; consequently, the law of action could not be made better or be made subject either to revision or supervision, and, therefore, must be immutable and retain the same absolute perfection to eternity. This law constitutes the eternal and immutable law of that intelligence, and that power, and that life which we call God, to which the whole universe and man is subject; also, God is subject to the same, for it constitutes his own mode of perfect action, co-eternal with his own being. All that you can know of God is by this law or the operations of the same, for you can neither comprehend the Deity or eternity, if eternity is represented by a circle without a beginning or end. So may this law, admitting no first cause or final effect. To understand this law, is knowledge. To practice it, is progression.

In accordance with this law, therefore, the elements of spirits and laws which control them, must have been and will be, eternal. We know of power only by action. We know wisdom only by the mode of action. There could be no action prior to the elements of composition,

if the first action or first cause consisted in the creation of those elements that are to create something out of nothing. There must have been a time when those elements were not created; consequently, did not exist. Hence, God would have lived in the plenitude of omniscience or rather seemingly so, with no display of omnipotence. But, could there have been a knowledge of what did not exist; hence, would not knowledge be limited in the same ratio as the power of action was suspended; consequently, there might as well have been no God before the creation, as to have been. And for all we know of power it is in action; and all we know of action is change of places in particles of matter in the process of formation. Hence, I say previous to the formation of all things there was nothing known, for there was nothing to be known. Hence we arrive at the conclusion, by instruction, that the elements or essence of both spirit and matter, are not only eternal, uncreated, but, that apparently one is active, and the other passive. The one provisory, the other recipient. The one the agent that acts, the other the object acted upon. Here I shall say, that matter, when it is not pervaded by intellect, is senseless; when not pervaded by vitality, is dead. If there were inherent properties of matter in the mass, it must be so in the atoms which compose that mass, and, therefore, every atom would now and forever be imbued with life and intellect; but, we know it is not so. My reason is this—At the death of the material organized body, the spirit is separated from its material connection; hence, assumes a new organization while the material body is disorganized, and, consequently, returns to its original elements. Man in-

cludes, in his formation, a spiritual as well as a material body, or a physical body. Hence, on no other hypothesis can we explain spiritual or even human communications in the expression of ideas, or the impulsive power one mind has upon another. This acquires substantial proof in the fact, that the mental powers, aided by the contracted will and energy of one individual, can so strongly impress those of another, as not only to enable the recipient or mesmerizee to surmount the obstacles of time and space, but to grasp intuitively the various modifications of language, of time, and of the secret impulse of passion and feeling, as well as the unbarred recesses of human thought. It is true, that clairvoyance can be obtained by an etherial or mineral, or a medicated agent, lessens the destroying balance of physical power, by nervous derangements; but it retains the qualities, the impress, and the imperfection of humanity. Hence, clairvoyance must, of necessity, be bounded by hydro-physical laws; but, still, it indicates a higher destiny, and that knowledge, truth, love, and virtue shall be eternally progressive.

Hence, the law of progression, from the rudimental to the perfect type of each and every grade in the ascending series of the chain of beings, is confirmed both by analogy and experience; giving the appearance of continued existence, and a higher development, in more luminous and beautiful spheres of action. This is confirmed by geology and comparative anatomy. The science of paleontology shows that animal forms have been progressive from the lowest. Hence, in the series of vegetable and animal life, through the long periods of time, and in the ascending scale of the

present, forms of inanimate matter which inhabit the earth, are in the field of comparative vegetable and animal economy. We find the basis in both to be cytabast from lintas, cell, and blostos, germ. (That is, an uncleated cell, or a cell having a granule or nucleous within it.) The first sign of moving animal life within that ovule, is a microscopic point called the punctum saliens, or silent point. Hence, the organic development is thence produced, by an accretion in the filaments, fibres, tissues, organs, apparatuses, and systems. Hence, it is only in recent times, the physiologist has observed that each animal passes, in the course of its germinal history, through a series of forms resembling the permanent forms of the various orders of animals inferior to it in the scale. And it is a fact, that in the research of the highest interest, that the brain, and to a certain degree the heart, of every tribe of animals, appears to pass during its development, in succession, through the type of all those below it. Just so the brain of man passes through the type of those of every tribe in the creation; his first form being that which is permanent in the cule; and passing, during the period of future development, through conditions generally resembling a fish, a reptile, a bird, and the lower mammalia, up to the sinical type; and from that into the type of spiritualized humanity. That is according to the hypothesis of development in vestiges of the natural history of man, and the whole creation. Hence, I say, if there is an eternal and an immutable law, to which God himself is subject, (for it constitutes his own mode of action,) the law of sequences, or successive events, precludes the idea of beginning

or end; of first cause, or final effect; of creation or annihilation; and which law is to you the only evidence of His being. Hence, can men be exempt from that law?—the law of necessity, the law of destiny.

It is a well known fact, that the intuitive principal desire of every human and of every animal being, is individual happiness; for we can be happy for no one but ourselves. We are governed by the circumstances and influences which surround us, while in the flesh. Hence, we are guided and modified by the reason and the imagination, and the propensities and passions within us. Perception gives rise to conceptions, reflections, ideas, sensations, and memories. Hence, these call into exercise the judgment, which also is modified by the imagination, by passion, and by prejudice; giving rise to the motive which is constantly directed to individual happiness. Hence, the will to act must be in accordance with that motive, and no other. Thus the action is in accordance with the motive, the motive with the desire, and the desire with what we think or feel. Consequently, it will contribute to our individual happiness, and this by a universal law to which we are all subject, and which we can neither evade, modify, or change; for no two motives can prevail at the same time, for the same thing, and with equal intensity; for the strongest motive must govern the action under the same circumstance; for it is a well known fact, that the strongest motive will prevail, and spread farther its influences. Hence, I can reason no otherwise than I do. I will here remark, that I do advocate the laws of nature, but not as a great many Christians contend. Some contend that they can not act otherwise than

they do act. They suppose themselves at present in an inchoate state, and governed by the same eternal and immutable laws of attraction, repulsion, and inertia, which govern all bodies; yet they admit that these immutable laws change (but only when applied to sentient beings) into the names of sympathy, antipathy, and indifference. Thus, you never see an individual, but one of those three states obtain, though sympathy may involuntarily rise and grow into esteem, and esteem into love, and antipathy may involuntarily engender dis-esteem; hence, dis-esteem hatred. And in either of those states of feeling the imagination may endow the objects of affection or dislike with qualities unreal, until experience dissipates the illusion. And indifference, when brought under the influence of experience, and reflection, and judgment, naturally and involuntarily assumes one of the two preceding states of feeling, as inert matter, when acted upon by a motive power, assumes a motion corresponding to the force and direction of that power. Hence, if all that be true, we are as much impelled to fill our destiny, as the current of the ocean is to fill its circuit.

Here, I will state to the public, that the above reasons are feasible, but not exactly as they should be represented; but yet it is a fact, that we are all governed by an immutable law, and by the law too, that rolls round time, to which all things are subject, and is compelled to obey. But yet, man is a free agent, to act, and do in the flesh for himself, also, it is well known, that men do things that it would be an imposition to allege such to a divine being, or even intimate, that it had a divine origin. But, furthermore I say, that we

are all governed by circumstances and influences, which always are and of necessity, must be in accordance with that law, which governs all motions and actions, or motion throughout the whole universe; and upon which all other laws and relations, and descriptions, mental and physical, all rewards and punishments, all teaching, moral, artistic and scientific, are predicated, that circumstances and influences, both external and internal, direct the motive and control the action; and, if so, no person ever did act, or ever could have acted, but what they would again act, under the same circumstances and influences, precisely as they did act. I admit that as a fact. I shall inform my readers why. Because—therefore it is an evident fact, that ignorance is the great and sole cause of moral evils, and consequent misery; hence, if we were in possession of that knowledge which would invariably teach us the great law of nature, which would direct us in the pursuit of what is right; but place us back under the same veil of ignorance, and we would perform the same evils.

Now, I say, to avoid wrong, we must avoid moral, as well as physical evils, for they are equal in proportion to their force, and operate as a draw-back, upon that very happiness, it is our utmost wish to secure and enjoy. Known laws and social institutions advance towards perfection, in proportion to the perfect adjustments of rights and duties; for while rights and duties are conventional, under the pressure of ignorance and superstition, every system of moral ethics, will be deficient in all the requisites for universal application, until none shall become insensible, that the happiness of each one is interwoven with the happiness of all. Conse-

quently, the harmonial philosophy, is as necessary to man, as it is to the spheres. Now the most valuable gem of intellectual acquisition, is truth, enlightened by the highest science, and freedom from prejudice and error. But truth, is like every other principle, it is but an intellectual perception, and generally the affirmation or negative of a position, can only be reached by the most conclusive evidence, and that evidence alone is conclusive, when confirmed by the sense in harmony with known facts and sustained by reason, but as prejudice and error are universally allowed to exist in the world, you may suppose it might have contaminated more or less, the judgment and reason which we confidently submit to those early teachers of science and morals, who themselves were taught in early life, under the same contaminations, to speak by experience, or by an assumed inspiration, all that is necessary to knowledge and happiness here, and hereafter. But I say, can any written dispensation, coming up amidst the errors and prejudices of the world, and adapted to a particular age, be commensurate with the wants of all progressive future time; if not, where is it to be found? Yes, I say where, but in that ever, ever-existing original type of God, spread out in the volume of nature before you of earth, and we, the inhabitants of the spheres, which no human invention can modify or counterfeit or surpress; but which ever has been misinterpreted and secured from your unbiassed inspection. Consequently, all assumptions of ignorance are infallible, as are all men; but to doubt, is the only incentive of misery, also, investigation leads to progression, honesty of purpose, and conscientious opinions are no

excuse to ourselves, or safe-guards for others, if they contradict the great and paramount law of our being, which is to bring peace and happiness to man, in the progressive scale of knowledge; for the honest man may discharge the duties of life conscientiously, yet, through ignorance, early and unjust prejudice, pass impressions or designing council, he may be led astray, hence, persecute and even destroy that which if rightly informed and unprejudiced, he would love, cherish, support and approve the same.

But the precepts of the day, is, to take nothing for granted, but examine and judge for yourselves. Hence, I say, you have a right to examine the scriptures and any other work, in the light of reason and the exercise of your own judgment. But those, who claim infallibility and inspiration for the scriptures, without necessary proof, is equally as assuming and intolerant, as the Roman Catholic, who claims infallibility for his own church only. Hence, I say, scientific inquiry is useless, unless its demonstrations are free from error, for who would apply science, to the practical purposes, where the oppositions and caraltaries are false. Is it not the same in the moral world, and in the various religions spread over the earth?—hence, I again repeat, that error can not be useful, nor imposture cannot be beneficial. And, again I say, that no good nor creditable heart could for a moment, think of yielding its assent to the proposition, that the heart may be set right, by setting the understanding wrong, or reason may be enlightened by deception, or our lives rendered just, by credulity and ignorance; and yet that it can, is the practical teaching of all religionists, from the earliest.

period to the present day, that faith, not demonstration, that ignorance, not knowledge, is the only road to Heaven, so they affirm. I say, that with man and with spirits, it is natural and logical to reason from cause to effect, and effect to cause; forming to both, the gradations of time, but in the vast circle of eternal and immutable law, each link of that chain would no more be the cause of that link that succeeded, than the one that preceded it. It would exist as a sequence, and as a destiny of that law. I say it is merely multiplying the leaves in the volume of destiny, in which the leaves follow in succession, but no one leaf, causes the next to be in place, only in accordance with the general law of binding the whole. Then, what of design? Well, man's design indicates the arrangement of the time and mode of execution, with his means and powers of composition; hence, with Deity, power and wisdom, and action, are interwoven through that eternity, whose love of assignment to each period, was co-eval with itself.

There never was a period, when this law did not exist; nor any when this adjustment was not assigned, consequently, design does not enter into this law. To create, is frequently understood to form from nothing, but as there could have been no action prior, to the elements of composition, there could have been no knowledge of those elements prior to their existence. Here, we only reason upon conditions that wait upon phenomena; hence, I say, that a thousand nothings would not make one something. Consequently, I say, that the Almighty never creates from nothing, neither forms from something, except, it corresponds with the ascertained laws of nature and knowledge.

Friends, here I will say, that we never have had any knowledge, nor ascertained by experience, that something, was formed out of nothing; hence, the laws of action and the law of wisdom, contradict such supposition, also the laws of formation would have been now existing, if the elementary principles of matter did not exist, or if at any period, they should not exist. But, to pass that, we ask what of good and evil? All we know of good, is what conduces to our happiness, and all we know of evil, is what militates against it; hence, it is evident, that good and evil belong to humanity, then the only absolute knowledge, is that of affections of our minds. Then, all other knowledge being relative, we see nothing but the affection of the mind itself, or the reflection of mind from matter. Hence, it is evident, even to a casual observer, that all we see or hear, judge, believe or enjoy, are nothing but affections of the mind. I say, from the depth of its own essence, issue all the form or modes of thought and feeling, which in their various combination, produce knowledge, virtue, and happiness; or leave us blasted with ignorance, vice and misery.

The fleeting images of the perceptive, imaginative, and the mnemonic powers, are the essence of all conscientiousness, and however shadowing and evanescent they are, the media, which connect us with all other existence, and without which, our own would be unknown to us, even the grossest objects of sense, which absorbs the attention of the greater part of mankind, and are apt to be regarded as the only solid and permanent things, are nothing to us, as they have power of producing certain varieties in our own consciousness; what they are and of themselves, we know not.

It is, perhaps, impossible to prove, though it is equally impossible to doubt, that there exists any thing; but, as perceived by the mind, they have an unquestionable and most important reality. Yet, this reality is nothing more than the consciousness of certain changes of feeling in our own minds, although we are irresistibly compelled to believe that they have an outward and independent existence; yet, to man, they exist only as certain modifications of our consciousness, and, so far from our thoughts and feelings being the shadows of outward substance as far as it respects us, the external are the shadows, and our thoughts the substance. Hence, in science we give names to phenomena, we perceive its conditions, we know its essence. Hence, the human mind is not exempt from that universal necessity to which the materia of nature is subject. That of essence changes in obedience to the influences by which it is surrounded and controlled, and thus the mind of man is formed of an ever-changing stream of thought, which, far more correctly, may be looked upon as the stream of life and of time, than any succession of external events; for, in this only can be said to live this ceaseless flux of thought and feeling, which reflects, as a mirror, the changes and succession of external objects from the correspondence which exists between the mind and the physical structure of our nature. Hence, is not this regular and rapid succession of thoughts and impressions, which make the daily portion of our consciousness, subject to fixed and immutable laws? The evidence and type, or rather a part of one great law, wherein resides ultimate wisdom and power. Here I will say, that you have a beautiful world, with

all the ærial, mineral, vegetable, and animal adaptations to your comfort and happiness. Then, why is not man happy? The answer is easy of solution, because he is ignorant:—ignorant of the laws of his being; and, therefore, has substituted for real knowledge the conjectures of the imagination, and the strongest mental and physical powers claimed the right of giving laws, and exacting obedience from the weaker. Power once usurped is not readily yielded; and, hence, theologies and social regulations formed in ignorance have been perpetuated, and shed their demoralizing and contaminating influence over the earth. Thus it became systemized and popular from its prevalence; and, hence, the individual who dared to light his torch at the fires of nature's altar, was out of the pale of orthodox faith, and declared an Infidel.

Hence, owing to the different imaginative developments, the whole world has become Infidel. I say the Jew, the Christian, and Mohammedan have become Infidels to Pagans; also, the Pagan, Christian, and Mohammedan have become Infidels to the Jews. Consequently, each sect has become Infidel to each other. Hence, each one of the sects is Infidel to the whole, and strange to say, each great scheme has a system of faith and mystery paramount to reason, which may be used only in rejection to all other systems, but not in the investigation of their own. Hence, the human mind, when ushered into a being, is dependent upon the influence, the direction, and the wisdom of the parent and society; for this reason men should be enlightened concerning themselves, and concerning the powers and the spheres of mind. All men should give society a

healthy constitution, thus gratifying the desire for social peace and unity. This enlightenment has not spread far nor wide as yet, for men are profoundly ignorant of themselves. Hence, the world must be educated to estimate the true value of reason in the acquisition of knowledge, and its guidance into truth; then, let every individual who feels conscious of the rectitude, come out before the world and speak, and act boldly up to his convictions of what is true or false, without regard to its popularity; for you are among a class who never have, by careful investigation, arrived at any truth or reason, because they have received all they think, and all they believe, from others. Hence, they adopt popular opinions by what is called the wholesale, without troubling reason or any investigation whatever upon the subject.

It is true that the destiny of all men is immortality and progressive happiness. Their mission will be shown them as they are prepared to receive and comprehend it; for each is the Messiah of some great thought, and he will breathe it forth ere he leaves the form. He lives not but to live again; and life is glorious—not from the length of years or brilliancy of thought, for the one may be destitute of any generous impulse, and the other sacrificed at the shrine of appetite and passion. But it is glorious, whatever may be its duration, when directed by that high and holy principle which fears no danger in the path of duty, which claims no right productive of evil, neglects no duty for the common good, which dares to appear before God and man as the advocate of truth, obtained through a purified mind and cultivated intellect.

Now, friends, in concluding my part of this volume, I shall make a few remarks upon the words of knowledge, and how man should act and do, in order to be guided into the path of happiness.

First—friends, be guided in every action, and more by the inward voice than by any external direction; inasmuch as the external is not the real, but the internal is the true reality. Hence, rely not upon any external authority, though it should be presented in the name of the most advanced spirits; for authority forbids the proper exercise of reason. Hence, that which is received without reason can make no appeal to the spirit. Do not place reliance on what men say, as much as on what they are; for what they say will be but a feeble and imperfect expression of indwelling truth, but what they are involves the inherent qualities of the soul, which no change or circumstance can destroy. Receive only that as truth which can be comprehended by reason, and which has an application to the inner consciousness of the soul, for that which is above or beyond reason can not be inwardly digested. Hence, that which does not appeal to the consciousness of the soul can do the soul no good.*

Now, friends, I will just say, let the standards of thought and action, which mortals have erected, be made subservient to the divine and immutable law, which presents itself to the soul, by true nature.

JOHN WESLEY.

CHAPTER XXXIII.

FROM the spirit of Isaiah Collins, when in the flesh a resident of the State of Virginia, Loudon Co.—Viewing the subject of nature, and of the constitution of man—Proving it in part by the Divine Writ (as termed)—A brief view on the organization of man, and the word of knowledge—Brief sketches on various interesting subjects.

First—Gentlemen of the earth, in viewing the world of man on earth, we find every creature and every physical object has received a definite constitution; hence, are placed in rotation to other objects. The natural evidence of a Deity and His attributes has been drawn from contemplating those arguments. Then, I would say, that intelligence, wisdom, benevolence, and power, characterize the whole works of creation. Hence, the human mind ascends by a chain of correct and rigid induction, to a first great cause, in whom these qualities must reside.

But, gentlemen, this great truth has excited a barren though sublime admiration—more than practical beneficial results. But it is evident that man obviously stands pre-eminent among sublunary objects. Consequently, he is distinguished by remarkable endowments above all other earthly beings. Hence, no other creature presents such an anomolous appearance. As man views man, in one aspect he almost resembles a demon, as is termed. See him in another aspect, and he bears the impress of the image of the Maker of all

things. See him in his crimes ; see him in his wars, and all his devastations, and he might be mistaken for an incarnation of an evil spirit from the Lord, to deceive Ahab, or the evil spirit that was sent from God upon Saul. But, again, view man in all his schemes of charity, and all his discoveries of science, and all of his vast combinations for the benefit of his race ; he then seems to bear the intelligence of the bright angels of God. This is nature in its different periods of life. Hence, the lower animals exhibit a more simple and a more regulated constitution. For instance, the lion is ferocious, but he is regulated. And, on the other hand, the sheep is feeble and inoffensive at all times, but its internal condition also is suited to its constitution, and it apparently lives in as great enjoyment as the lion. Hence, the same remark applies to all the inferior race of beings.

Now, gentlemen, the idea that I wish to convey is, that their bodily organs and faculties, their instincts, and their external circumstances, form parts of a system, in which adaptation and harmony are discoverable, and that the enjoyment of those animals depends upon their constitution and their external condition.

Now, for instance, gentlemen, if you were to see a lion, one day, tearing to pieces every inferior animal that he could overtake by his way, then the next day oppressed with remorse for the death of his victims, consequently compassionately healing those whom he had mangled, you would exclaim, what an inconsistent creature ; hence, conclude that he could not be happy. And I would say, and with a just conclusion, too, that all such are owing to the opposition among the princi-

ples of nature. Hence, we come to the just conclusion, that there are certain conditions which are essential to enjoyment.

First—the different instincts of an animal must be in harmony with each other.

Secondly—that the whole constitution must be in accordance with the external condition.

Now keep these principles in mind, and that will direct your attention to man. It very formidably presents itself. Hence, the most opposite instincts, or impulses exist in the mind, and actuated by combativeness, destructiveness, acquisitiveness, and self-esteem, when the moral sentiments being in abeyance, he is then almost a fiend. But on the contrary, when inspired by benevolence, veneration, hope, consciousness, ideality, and intellect, then the benignity, serenity, and splendor, and a highly elevated nature, beams from the countenance. Then the eye pours forth its tears of joy. He is then gigantically lovely and noble. But, next, how shall these conflicting tendencies be reconciled? Also, can external circumstances be divested, so as to accord with such heterogeneous elements? Here the power of Deity comes to our assistance. Hence, I say that man is obviously essential, and the most important part of creation; so there is no doubt of man's future destinies. Then we ought not, as long as our knowledge is incomplete, to consider our condition as inexplicable.

Here, I will say, that the nature of man has been known only in a part, consequently leaving a shade upon the whole. Hence, the constitution of man has been judged ignorantly and rashly of late. Skep-

tics have advanced arguments against religion, as it is termed. But the crafty deceivers have in all ages founded systems of superstition, and disorder, and inconsistency, which are too readily to be admitted. Hence, call the investigator a skeptic or an Infidel, and consequently consider him the miserable attribute of human existence on earth. But I hope that man will yet be found in harmony with himself, and with the condition in which he is placed.

Gentlemen, I am aware that some individuals, whose piety is entitled to respect, conceive that the great revolutions of human society, as well as all other events in the lives of individuals, take place under moving causes, and various causes, too; and act wrong in the case of necessity. Some act wrong by early and wrong education. Some act wrong for a high call in society, here on earth; but I now can come at the point short. The first cause of all wrong is ignorance; hence, ignorance cultivated causes the downfall of man.

“Stop,” says one; “the Creator has bestowed such faculties on man, and it is presumable that he, as a maker of all things, should govern man in accordance with them.”

Now, gentlemen, here the world can join issue with me, if they will. I do say that the constitution of man implies that they should investigate creation. Here I would say, that the fowls of the air when they migrate on the approach of the first winter of their lives, they are impelled by an instinct implanted by the Supreme Being; but, they can neither know the cause that prompted them to fly, nor the end that is to be obtained by their flight. But their mental constitution is wisely,

adapted to their condition, for they have no stimulating power to reflect on themselves and external objects, nor to inquire from whence come their desire, or to what end they should lead. But, remember, that men are formed on a scale, or well the Creator has bestowed on them observing faculties, that they can trace cause and effect.

Hence, the Creator of heaven and earth has constituted the external world so as to afford sufficient scope to all those powers. Hence, we, as the favorites of the earth, are entitled to say that the Creator himself has commanded us to observe and inquire into the causes that prompts us to act, and to know the results that will naturally follow. Consequently, we must modify our own conduct according to the discoveries which we shall make, in order to enable us to form a just duty, and to make an estimate of our own interests as the rational occupants of the earth. Now, I hope you understand me to say, that there is a vast difference between the animal creation. The animals of the earth are not placed on that elevated point, for reasons that they are nothing more nor less than the objects of human sustenance. Consequently, they have not the faculties of knowledge, nor the freedom of choice; consequently, they are not capable of acting and doing for themselves; hence, the Deity has provided for such. But, man is placed on the ground of choice; consequently, he does and acts for himself. He can do good or bad; and, at the same time, he has internal and external knowledge sufficient to teach him his duty. Hence, he understands the law, and has the knowledge to obey or disobey. Also, he knows well the result of the same.

When the animal has no such knowledge of the laws of God, or the laws of earthly mortality, consequently, man need not say that man is so organized that he can not help doing evil deeds, and, consequently, say that God will lift the souls of men to heaven, because they are so organized; for, when they claim such, they then immediately level themselves with the brute. Hence, they would call on God to save their souls through ignorance and evil deeds. And, why? Because they would have to contend that they did not know God from evil. But, where is the man that would not get offended if he was told, to his face, that he did not know any more than a beast of the forest? Nor, neither know good from evil? Then, if man is not placed on the ground of freedom, to act and to do for himself, why is it that man will not be oppressed? Why is it that man objects to tyrannical laws? Why does man object to slavery, and call out and say that man is placed on earth free to do and act for himself? Also, say that it is the will of the Supreme Being, that every one should be his own agent. And I affirm, that it is the will of the Supreme Being that all men should be free and equal in privileges.

Now, I shall pass that part of the subject. The next one of the various subjects that I promised to notice, will be on the authority of the Old Bible. I shall present it for the purpose of investigation, not because it is possessed of that intrinsic importance which would demand a labored argument; but, because it has been a subject which is made prominent and conspicuous through the force of human ignorance and bigotry for long ages in the past. Mankind has received the Bible with the

most profound and solemn reverence. They have looked upon it as a book which is intrinsically holy; every word and every sentence of which are the result of a direct influx from the divine mind; and, therefore, authoritative in the most literal and ultimate sense. So far has this reverence for the Bible extended, that individuals whose reason and judgment were not sufficiently blind to receive all its teachings, have been denominated infidels and heretics, and have been treated as the vilest sinners. By whom? Answer—by those whose faith was in the writings of the Bible; consequently, they say they are rendered perfectly holy. Hence, the Bible has been made the standard, immovable, and fixed for all thought and action in reference to subjects of morals and religion. This has been regarded as the book which God gave to the world as an expression of his will, and a revelation of the destiny which he has designed for his creatures. Hence, in this it has been supposed is contained the records of truth which are unmoved and unsullied by any mixture of earthly error, and have their original source in the great vortex of life and love which exists in the inconceivable depths of space. Hence, I say, according to the profound and bigoted emotions of the religionists in reference to the Bible, the ministers of the temple have made that a basis for the delivery of lengthy sermons and tedious prayers, and in correspondence with the commands which are here enjoined, the people attend to external forms of worship; hence, hold baptism as the sacred means of saving their souls from hell.

Now, gentlemen, the superstition which has belonged to the past, have thus been brought into the sphere of

the present age; hence, the mass, are now willing to be bound and crushed, by those burdening chains, which have been placed upon the minds and hearts of all the past generations. Gentlemen, there has been a time, when ignorance covered the earth, as the clouds conceal the brightness of the sky; yes, when the elements of the human soul, were in a chaotic state, like those of the primitive materials, of which the universe was formed, when error, bigotry and superstition, were the natural results and concomitants of the law, and state of spiritual development. Hence, the reverence for the Bible, of which I have spoken, had its origin and birth in that period mentioned, when ignorance covered the whole earth.

This reverence has grown stronger and deeper, in its hold upon the general mind, as noxious plants do, in the cultivated garden. It will strike down, far into the bosom of the earth, if left un-eradicated. Hence, I say, in the natural increase of this, revered men at last, come to look upon the Bible, in the light in which it is at present regarded; while at first, this was respected simply as a valuable collection of wise sayings and useful precepts. It was ultimately adorned, as the direct, inspired word of God, which could be neither altered nor amended, without committing the unpardonable sin, and an extreme danger of being subjected to a consuming fire. Consequently, in virtue of this view of the subject, which has been gradually fastened upon the human mind, the Bible has been set up as an authority; hence, it has been appealed to, as true and a reliable standard for men. Yes, even to the thought of all subjects, which pertain to the

interest of man. I say, that it has in past time been leaned upon, as an infallible statement of truth, which requires the most implicit and unreasoning confidence, in view of the most terrible penalty which is attached to a want of faith, in its divine origin. Hence, men have repaired to this source, for their instruction and direction, under all circumstances. So deep and fixed, have been their reverence, which has thus been inspired, that it has amounted to absolute Idolatry; and has even superceded the reverence which should have been entertained for its supposed author.

Here, I say, that the world has leaned upon the Bible, as a child clings to its toy; hence, has exercised as little wisdom in the maintainance of its claims, as the child manifests in defense of its peculiar property. Then, all other books which have been written, and all other productions which ever have emanated from the most expanded minds on earth, have been looked upon as feeble and unimportant. Now, gentlemen, do the bounds that are presented in the Bible, represent the boundaries of human thought? As far as the teaching of the Bible extends, or is supposed to extend on any subject, just so far will the mind reach faith, its thought and reason. But the noblest, the most exalted and expanded faculties of the God-like soul, have been cramped, bound and chained by the imaginary lines of truth, which are supposed to be established in the word of God. It is a scene which is lamented by the inhabitants of the spirit-land—This blind and irrational reverence for an earthly book! It is a scene which the bosom of angels view with sentiments of the most profound, pity. It is a scene which causes us to labor with

increased earnestness, in the work of human emancipation. It is a cause that deepens our sympathy. It is a cause that flows through our courts. I say here, that we as the inhabitants of the spirit-land, do feel a warm interest for our earthly friends, who are the children of men, moreover, our friends. We, as your Brothers, have strengthened the feeble efforts that our earthly friends have made. I say, that we, the dwellers of the second sphere, are now making an elevation for your reformation. Hence, the reverence for the Bible, which has been the ruling sentiment of the human heart, which has cramped and restricted all the free and noble faculties of the human race, or the souls of men. Yes, friends, it has had its sway upon the earth for ages past; therefore, friends, the poor souls, (as they were termed by the priests of both that and this day,) drag through all their life, in poverty, sorrow, pain, and tears, awaiting in full expectation, to receive that sentence of endless misery. I here say, that such a life was base. Poor benighted souls, I think experience was a sufficient torment to them.

Hence, I say, friends, it is time that such a thing, that would cause such as I have said, trouble, should be removed, and a principle introduced, that is worthy of the dignity of man, and more consistent with the design of God. I say, that it has been seen by the inhabitants of the spirit-world; that the authority of the Bible has been the corner-stone of bigotry and superstition. It is a plain fact, that the Bible is the prolific fountain of all the sects, now extant on earth. Hence, the creeds have cast their darkening shadows upon the face of humanity. Now, gentlemen, it is an

evident fact, that the Bible and its strict advocates, has been the primary cause, of all the narrow-mindedness, and all the contraction of thought and blind devotion to human systems. It is the cause of all faith, which has been and are still, a nuisance to mankind. But, friends, the flowing stream of time rolls around, bearing the truths and principles, which have now commenced to be revealed. The principles of the old ages, are now sinking beneath the waves of the new principles, which are in a more perfect adaption to the increase of the human race. But, here I will have to say, that some of the earthly inhabitants feel contracted and bigoted in mind, or as they say, soul; hence, they cling with childish and idolatrous worship, to the crumbling altars of their ancient errors. But, friends, it is plain to be seen, that the time is now near approaching, that all such reverence of the old superstitious fables, will be done away with. When the authority of the Bible, will be no longer regarded as an external standard of thought, and when the gate way of Heaven shall not be closed by the darkness of night, or by the human minds, which are not willing to receive truth.

I now say, that no effort of the theologian or the religionist, can prevent the approach of this period for there is a power on high, by which it shall be introduced, that is far more mighty, than the puny arm of man or the stern command of his will.

Now, friends, in concluding my part of this volume, I will just present the orthodox doctrine in its present form, also, the spiritual principle, as they are taught in their present forms. First—it is an evident fact, that it would be far better if the orthodox principle should

prove false; but of us it can't be said. First—the orthodox faith sharpens the sting of death. Second—we, the spirits that have experienced death, take away the sting of death, or the greater portion of it. Third—orthodox, acknowledge Christ to be the Savior of only a part of the earthly family. Fourth—we acknowledge him or his father, to be the Savior of the whole family. Fifth—the orthodoxy hold Christ as a special Savior. Sixth—so do we, and further, that he could not be a special Savior, unless he would save all men. Seventh—the orthodox teach, that the endless sighs and groans, shall forever ascend from caverns of horror and the regions of black despair. Eighth—we teach that scripture revelation, every creature which is in Heaven, and which is on the earth and under the earth; and such as in the seed, and all that are in them shall be heard saying: “Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.” Ninth—the orthodox teach, that the Devil so called, shall be king forever, and that nine-tenths of all rational intelligence shall be his subjects. Tenth—we teach, that the Devil, who is wrong, shall be destroyed, and all his works shall be destroyed also, and God shall be all and in all. Eleventh—the orthodox, teach and run the line of endless separation between families and friends, fathers and sons, mothers and daughters. Twelfth—we teach, that all shall again meet, and that the link of affection shall be united again in one golden chain, which shall bind all hearts together, in one universal bond of love. Thirteenth—the orthodox teach, that Christ will never be able to accomplish his design, for it is his will that

all shall be saved. Fourteenth—we teach, that he shall see of the travail of his soul, and shall be satisfied; we also teach, that Christ shall reign, or righteousness, until he or it hath put all enemies under foot, also, the last enemy, shall be death and earthly toils.

Then, friends, the saying shall come to pass, and the words will be pronounced with joy, “O, Death, where is thy sting? O, Grave, where is thy victory?” Then will all the ransomed sons and daughters return, and come unto the Lord; and by progression safely reach the heavenly Zion, with songs of everlasting joys. Then, friends, we all will obtain never-ending joys, and peace, happiness, and everlasting rest to the weary souls. There sorrow and sighing will be no more.

I shall here say, that the orthodox do say, that we deny the divine revelations penned within the Bible. Hence, that is the grand plea. But I shall try to remove all such mistaken ideas from the minds of all rational men, or at least all who will reason and read with me.

First—is that we deny endless misery? So we do, as represented. Then we ask the question next: Where does the Scripture tell us or you that man shall suffer eternally? Answer that. Then I would ask another: What would he suffer eternally for? For man is but a moment of time on earth, consequently, he would have to sin forever to suffer forever, or eternally. If not so, God is crueller than men of earth; for man only has to suffer according to his crime, here with men—Reason. Also the constitution is said to be founded on the Divine Writ. So it is. Then, suppose a man by the name of B steals a horse, or C steals a

half-dime; according to the orthodox doctrine B would suffer no more than C—Reason. But would that be equity, honor, justice, or mercy; or would that be according to crime, at all? No, readers, it would be cruelty, and a palpable contradiction to honor, justice, mercy, truth, or equity—Reason. Now, friends, we all have to admit that all wisdom, justice, mercy, happiness, love, and truth, belongs to God. Also, it is, and has been admitted, that God is all love, and that His love is infinite in degree, and unlimited in extent, and endless in duration—Reason. If so, then God's love stretches to every sentient being that ever did, does now, or ever will exist in the universe—Reason. Well, we will all have to admit that God is the primary cause of all things. Then He is the primary cause of man's existence. He then must have had a design in making man—Reason. Now, it is reasonable to say, if a man makes any thing to be destroyed, he makes it with a bad design. And if he makes it for something good, and it proves to be a nuisance, it limits his knowledge. That is an every day occurrence. Now reason: Just so with God. If He made man, knowing that his end was endless torment, it must have been through a bad design man was made—Reason. But remember that an Infinite Being, with all His attributes, controlled by love, can not act with a bad design. So if He called man into existence just for the purpose of cursing nine tenths of all rational and intelligent beings, it was through a bad design. Moreover, God would be entirely destitute of love, honor, justice, mercy, or truth—Reason. But as it is said He made men, then He could not help their wickedness—Reason. If so;

it plainly says, He is not all power, and it limits His power, and makes man the ruler of good and evil, and all that pertains to earth—Reason. Do you not see where it places God? It places Him beneath man in authority—Reason. For, if He can not command His own family, it makes Him no ruler of earth; and if they trample down His precepts against His will, it limits His power, and makes man the superior in all his acts; independent of God, and all His love, and all His authority, and all His laws—Reason. But if God made man good, and for a good end, and for a wise purpose, it then includes all of His glorious attributes, and all of His divine love and precepts. Consequently, God had a good design in making man, and we say He saw that all was good. Now reason. He made all men with just as good a design as the first. Then we say, He has a good design in all His works. Then the existence which he conferred upon man was not for a curse, but a blessing upon the whole.

Now God is all, and in all. He is a Spirit. He is love. He is all power. He is all wise. He is endless in duration. He is infinite. He is omnipotent. He is justice, mercy and truth—all this is Scripture. I have reasoned on the same. All I ask is a fair reasoning.

Well, next is Spiritualism, in its present form. The great and grand principle is that the spirits of this day make mistakes or lie. I shall try to account for all this, and then I will lay the try-square on the old spiritual manifestations, penned and looked upon as infallible.

The spiritual manifestations of the day are given through all kinds of temperaments. Hence, there are

certain temperaments which no mind can control, without injuring the system, but what they will have their own will in some degree. Then you get a part of a natural manifestation, and a part supernatural; then it looks doubtful. ~~And as~~ for when you get a manifestation from a full developed medium, it is of a clear nature. It gives light on every word in the sentence. Also, you get a manifestation from spirits who still retain their same disposition of earth; that this is done often, in order to show their friends on earth that they were the spirits of their departed friends.

Reason—first, if spirits were to return to their earthly friends, and show nothing of the nature which they had in the flesh, it would be no manifestation at all. Or, if you could not try them by a test, how would a man know his friends with no other evidence? But, in reference to any one law of heaven or earth, we all agree on any one thing. Reason—find men that do agree on any one thing, in every sense of the word, on every definition of the same—this we do more like brothers than earthly men. Moreover, we do obey all God's laws, whether written in the Bible or verbally; we do sanction all Christ's precepts; we do agree with all his principles. Reason—do the orthodox do this? No, reader, far from it. There are hundreds, and thousands, and millions, and myriads of faiths, all based on that same revelation. Some denying one part and choosing another to shelter them, and another taking the part objected to to shelter him, and so on throughout the whole world. Hence, I say, not only the churches have differences, but every man, to a man, has some part of the book in view, that he thinks is more appli-

cable to his case than any other. So this makes the myriads of faiths, all drawn from one sacred volume. Here, I say, that we, as spirits, do not deny the Bible as much as the earthly priests and saints of the earth.

So just take Christ and all the acts that he says he did, then define the words to their proper meaning, and in that you will find our platform. We do teach that the world will, at last, by progressing onward and upward, reach the heavenly Zion, and again be permitted to enjoy all love, peace and perfection. The orthodox do teach that there are a certain portion of men who will reap their reward, for a few days of feeble erring, in endless torments, where their feeble cry will forever ascend, but have no chance for reformation. ~~But,~~ we teach that all will again be reunited in one bond of love. ~~The~~ orthodox teach that the devil will be king forever, and that nine-tenths of all rational beings will be his subjects. We teach that the devil, which is evil, will be destroyed, and that God will be all and in all. The orthodox teach that all families and friends shall be separated, never to meet again. We teach that the link of affection will again be welded, never to be broken. The orthodox teach that Christ died to save sinners, but can't do it only at man's own will — how much better did Christ make the matter by dying? There was a chance for such and such men to be saved before his coming. Hence, if the orthodox be true in their faith, his death was for nought; for they say it is only such and such that can be saved. If so, Christ died in vain, and was not able to accomplish his design. But, we teach that Christ was a mediator and a medium through which man received great manifestations

concerning divine things. We teach that he was one of the greatest men of the earth. We teach that Christ was a man, and had a most meek and loving disposition, and was nearer clear of sin than any man of his day, or since his day. The orthodox say he was clear of sin; but we say that there was but one God, that was his father which was in heaven at that time. We teach that there must be such a thing as is now called spiritualism; for, without it, Christ's divine writ would be without effect, for he is to send the angels of heaven, or Elijah and the same old prophets are to come again. One of the old prophets appeared to John, the revelator. Spirits of all nations appeared to the people on the day of Pentecost, and conversed with all nations in their own tongue. There God promised that in this very day that sons and daughters were to prophecy. Don't they do it? And that the old men and the young men shall see visions and dreams. Don't they do it? Don't they converse, every man in his own language, with his departed friends? Moses and Elias conversed with Christ and the apostles, etc.

CHAPTER XXXIV.

I FEEL as if I was now about to step in to my same family, that I once was father of. I rejoice in this hour, for it is a happy moment to me, for it has been some time since I had the opportunity of conversing with my near and dear friends, but often have I weeped around

my bed side, but my work was in vain, for the light of spirits was then dark to all of my friends, also, to all the world.

Now, I shall say a few words on death. It is a scene that all dread. But life: What is life? I shall say, that it is a trouble to man to live, for he labors hard, night and day as it were, for nothing; and if he accumulates any thing, he then soon dies, and leaves it for his heirs to quarrel over and trample under foot; and at the same time, he lives in fear of that dreadful scene, called death. But, thanks be to Heaven, that pain of mind is past with me, so I am at rest with this world's good, and, it will be just so, with all of you in time. But let me say, that death is not such a dreadful scene as generally supposed, and were it not for the thoughts of endless misery, it would have been no sting at all; but that is the pain of death with most of the world. Now, all that will take my word as evidence for facts, I will just drop these few lines, on the term, endless misery, and that is this: That if all the priests would say less about the devil and his kingdom, and more about God and his kingdom, there would be more peace and comfort and earthly joy than there is; also, death would be no pain to the minds of all; for it is the sweetest moment that man ever enjoys, while here on earth, as it only leads a man from death to eternal life; he also then ceases from all toil and care of a laborious nature.

I shall now copy my travails; and, friends, I shall give a brief sketch of it. First—when my body and spirit parted, and which is me, as I am now, I first went to the first sphere; and there I could see nothing, save

dark images of human forms. There I and my guide remained for some time; at last, I began to think that I was condemned, and that I was as the book says, cast out into outer darkness. But, after a while, my guide said to me, let's go, and that revived me, but yet I was not allowed to speak a word, and in this way we passed up to the second sphere; there, the sun, as it were, commenced to light the spheres, as it is with you, when the east begins to show its red clouds of light over the earth, so there I could see more than I could in the first sphere. The inhabitants of that sphere, looked rather rough, and appeared to have a wild nature about them; but all were civil, and not a word yet said by me. I now began to think that that was the place certain, for me; consequently, I was much displeas'd with my home. After my guide had let me see all their actions and manners, he took me by the right hand, and said, let's go, and that revived me much. We then passed up to the third sphere, where it was and is as light as it is in a clear day with you on earth. There, I could have remained with ease and comfort, for every one, men and women, appeared to be engaged in schools, and passing back and forth to their friends on earth, and all appeared to be life, merriment and peace; also, there appeared to be one teacher to about five hundred souls. That was not my home yet. After some time, my guide said, let's go, and so we passed up to the fourth sphere, and there it was peace, joy and comfort; and it appeared that they had most lost their care for their friends, but yet I could see some passing back to the earth, to visit their friends. But it was not so interesting a scene as that of the third sphere; or.

however, they did not carry on schools as in the third sphere. So now, I will come to my trial. I received a message from the seventh sphere, that message was as follows: Mr. George, I say that your crime, will not allow you to come any nearer home now; so you must pass with your equals in that sphere, until you progress according to the deeds done in the body; and just so fast as you pay that debt, so much nearer home you come, and at last, you shall have a home, where all shall be peace, joy and comfort to you.

So in the fifth sphere I take my station. Remember, friends, that I was glad to think that I had landed so high in the heavenly places, especially, so far above the sphere of darkness. So I felt satisfied with my new home. But yet, I was anxious to progress further on, and upward too, to witness the scenes of the higher spheres. But there, I remained six months and ten days, when I received another message from the seventh sphere, and it was as follows: Mr. George, you now can equal yourself in your station; which, was still in the same sphere, but further on and upward. So I did; and there I enjoyed myself well, and often coming back, to visit my friends, here on earth. Also, I enjoyed the company of my friends in my new station; so in that station, I remained five months and nine days, then I received another message from the seventh sphere, to take my station still further on and upward. So I did; and there enjoyed myself some better, than I had at any time before. Consequently, I then took the privilege of visiting my friends here, as before, and I also enjoyed myself as before. And there I remained four

months and six days, and I received another message from the seventh sphere, and it was as follows:

Mr. George, you can come in and up to the fifth sphere. And so I did; and there I saw new scenes, and they were so bright that I was surprised to behold the scene, and my orders were to take my station in the first circle of the fifth sphere. So I did; and I enjoyed myself as well or better than I did any time before. And I then began to see farther into the higher spheres than at any other time before, and further through all nature's ways. And so I then commenced to notice the forms of nature, and the powers of the Deity. So, then, at times, I came back to visit my friends here on earth, and I then could see nature more plain with all my friends, than ever; but all my visits to them were in vain. So I stayed there three months and three days, and I received another message from the seventh sphere, to take my station one farther on and upward still, which I did; and there I could see the forms of nature in all directions, and all was delightful to me. It is not imaginable at all to the rudimental mind; so that it took all my time, for some time, in my new station. Friends, I can not express the beauty of this sphere, with all its attractive scenes. And its inhabitants appeared to me to have a selected company of the most beautiful, and the most benevolent and kind companions, decorated with the most beautiful apparel that I ever saw in all my experience, either in life or in the spirit. I was then ordered, by my willingness too, to another station where all appeared to be new again to me, and its inhabitants appeared still more

benevolent; also, all the scenes of nature were still brighter than at any other time that I ever witnessed in any part of my travails. I can not describe the full scene now; they were more beautiful and brighter than ever I hoped to see at any time before. So I then received another order from the seventh sphere to take my station one farther on and up. So I did; and all kept growing more beautiful and bright. I then enjoyed myself better than at any time before, but the full scenes of nature I can not describe; but I stayed there two months, and then received another order to take my station in the center circle of the fifth sphere, which I did; and all of nature's forms were still more bright and plain to be understood, and every thing appeared to be applicable to the wants of men. I then viewed nature again, and I wondered why it was so hard to understand with earthly men; but it is not hard to understand any thing when it is experienced; consequently, men can not understand nature perfectly, until it is experienced by them. So I stayed there one month and sixteen days, and then I received another order to take my station one farther on and up, which I did; and I can say that that is my home to-day, when I am with my equals. But, friends, I am this morning from my place of happiness, and at this time with my friends of earth; and, almost, as it were, sharing with their troubles. Also, a trying to make them shun trouble and sorrow, for such is the pain of life, and a bane to the earthly man. And I can say that I feel rejoiced to say that I am able to help to teach this lesson, and I feel thankful to think that God has so ordered men, that nature must fill its place or it will

throw itself out of order, or off its axles; for, if God was to cast off one soul, it would throw his power out of his own reach or at least his word. Remember, that when you throw one part of the machine away, the whole is out of order; hence, it is evident that we all derived our existence from God, or else he would have no claim on us at all. Consequently, God, in creating man, created him for his purpose and good. Now, it is said that he blew the breath of life in him. Well, then, man was a part of God or the maker, as it is said, and so now we are; consequently, if he should cast off one soul, he damns himself eternally. But, thank the God of heaven and earth, he is love and true love; he is as just to one as to the other, uses all alike; for, if man sins he don't injure God, but himself at all times, for sin don't reach the power of heaven at all. Consequently, if you sin, you don't hurt God, but you only have to atone for the same yourself only.

Now, friend, rest assured that there is one God that has all power over heaven and earth, and his mercy is to all his friends the same, and, at least, we will land far above the earth or its cares. So all I have to say on the plan of a progression, is to follow the golden rule, "Do as you would wish to be done by." That is the head of the law and the prophets; also, the first step of progression. Remember me as your same husband and friend through all the trials and troubles that may befall you here on earth. I hope, also, to be your equal and the same friend in the spirit world. Also, this is to all relations and inquiring friends.

WILLIAM GEORGE.

CHAPTER XXXV.

DEAR mother, I feel quite as near to you as I ever did. But we have not the same chance to converse as we once had. But the time will come when we can shake the warm hand in a happier manner than it was done the last time that we ever shook hands; for you well know that that was an unpleasant hour which we experienced. For I will confess that I hated to leave you, my mother; and also wanted to stay with all of my near and dear friends. But alas, I was taken from my friends in the bloom of youth. Also, I was taken from my friends' care, and then I had to try the realities of another world. Yes, mother, I was launched into a never-ending stream of time, without my mother's company. Yes, I say, I was wafted away on the tide of never-ending eternity, just as all of you must and will be sooner or later. Yes, mother, I say all, both great and small, even from the aged man down to the tender child, that you know has been snatched from your bosom. So no more of that. But, mother, your children are all now here with you. But neither you nor I know how soon you will cease all your sorrow, and all your pain, and your distress, and all your sighing, and all your weeping, and before twelve months join us in our little band, and again be our mother far above. Yes, I say, with us children, in the bright realms of glory, where time never ends. Yes, where comfort and pleasure never ends, where light and joy never cease.

Yes, mother, thank God, there is a day in store for us, and in that day you will once more be our mother, and we will be your children. Mother, then place it to your bosom, just to remember me, when I pressed you to my heart the last time in life. Mother, remember me, your child that you once nursed on your knee. Also, I shall remember you as my dear mother. But now I am called away from you, and all your cares; but, mother, I can say, freely, that you always, either at home or abroad, used me as a tender child of your special care. But now I see and acknowledge my faults to you; for I well know that I was a child of rude nature, and at times I did not regard your command as I should, and consequently it caused hard thoughts with us. But remember there is almost at any time fault or wrong on both sides with earthly men, or inhabitants of the earth; consequently, it existed some in our family. But I hope that all such fabulous matter will be dropped, and the cause of righteousness taken up, and true nature practiced, and folly condemned, and errors acknowledged, and malice buried, to never be called up again. Mother, I can say one thing with truth, and that is, if the little folly that existed at times with us, can not be laid down and extinguished from your memory, while on earth, thank God, there is a time not far distant in the future, when you and I will forget all earthly cares and frivolous events. Yes, mother, there is a time when God will encircle us all in one bond of His love to us, and then, thank heaven, we will forget all earthly trouble. Then the link of affection will draw our hearts together. Thank heaven, the chain of affection is never to be

broken, and the chord of love is never to be untied ; and there we all will join in praise to God for His love to us.

JOEL WEST.

CHAPTER XXXVI.

DEAR SISTER—I now have one more opportunity to address you as a sister.

First—What I shall say is concerning myself. If, remember, you know that I once had some childish ways, and it is a fact that all the world is possessed of the same, more or less. This is beyond a doubt.

Now I shall come to you, Rhoda. You are my sister, and I want you to do well. You know that when I was with you I always tried to select decent and honorable society for you. Perhaps some may say that I tried to ruin your character, by wanting you to go with me to parties ; but I always expected a decent company, or I should have been clear of wanting you to go.

Furthermore, I should not have went myself. So no more of that. But, Rhoda, I want you to think of me, and when you are in the bloom of youth, I want you to think how quick your brother was snatched from your company, just in the bloom of youth. Then just say, my days, my weeks, my months, my years, fly rapid as the whirling spheres ; then just say, it will not be long, at the most, till we will shake the warm hands of sister and brother again, where you will be my sister, and I will be your brother. Where there are no tears,

and where we never will have to shake the parting hand any more. Rhoda, remember your friends. Use your friends well. Remember us all, (that is, the spirits,) for if it had not been for some of us you now would be with us. So always use a friend as a friend, and a foe with honor. That is the way to gain friends and honor in life. Just form your habits so as to make yourself common and sociable in society. Never be exaggerated or augmented, so as to use scorn or ill-manners in or out of company. Associate with your equals as much as possible; but never shun the rich, for they are no more than your equals, if they are only moral and honorable. Nor do not scorn the poor, for they are your full equals, if they are honorable and innocent. Now, to come at the matter short, it is one of the worst of crimes to act unbecoming toward each other. I want you to understand me to say, that you, and all the inhabitants of the earth, and the inhabitants of spheres, derived your existence from one parent. Also, that all by nature are just equal. They only differ in practice. Well, that is nature. For instance, look at the difference in just one family; at least, in size and habits. Some large and some small, and some low and some tall; some will curse, and some will swear; and some are dark, and some are fair. And, at the same time, they are brothers and sisters. Just so with the whole world. They are, as it were, brothers and sisters; and they should treat each other as brothers and sisters; for we are all of one parent. This is my advice to my sister, and all my inquiring friends. JOEL WEST.

CHAPTER XXXVII.

DEAR FRIENDS—I now am seated with the medium in a silent room. The evening shade appears. Now it is dark, and my joy is the same. The day is gone, and now that the night comes on, I feel that it is the case with you all, and me, too, as far as conversing with my friends is concerned. But this is only a momentary affair; but such as are now in the neighborhood, without a compromise there, will reach the fifth sphere. But I hope for the better.

Now, a few lines on death. I can say, for one, that I have tried the reality of an unknown world to you, and that death is a horrible thing. It takes more pain than any of you ever felt to take life. But after it is taken, then, the body is laid in that lonesome room, where there is not even a voice, or a gentle breeze of summer's eve, to cheer the decayed body. Friends may weep over the graves of their friends, or mothers weep over the graves of their tender children. But, alas, they are soon forgotten, and grass springs up over the lonesome dwellings of the body, and even the beasts of the field soon feed over the dark vaults, and the body and grave are soon forgotten by their nearest and dearest friends, and extinguished from the memory of their parents. But death is the sweetest moment that is experienced by man, for it is a door leading from time to eternal life. Ah! but the thoughts of death are the sting of life; and why? Answer—be-

cause of the fear of endless misery which they think awaits them, and they rest in fear night and day; and in this way they end their days. Often they are shortened by trouble, which causes pain to the mind and body, and ever-flowing tears; so the Christian, (as he is called,) sees no peace on earth.

But, I say, if such belief could be laid down, and justly so, that God loves all his children, then, death would be no pain to the mind; then they could say, Come death, I am ready; and then, with a loud voice, say to the grave, Where is thy victory? for the grave is not our home.

Friends, remember me, as one who hopes that malice will die and rise no more. These few lines, are founded on truth.

J. WEST.

CHAPTER XXXVIII.

DEAR FRIENDS—We now are once more blessed with the opportunity of meeting around our friend's fire-side, almost as we once did. But, alas! When are we, as we have, to enjoy again, the blessing of conversing with each other, face to face? But where am I? My friends, I am happy at all times; but, to say I am satisfied at all times, I am not, for my friends, I feel like weeping over you all, when I see malice and superstition so predominant with you. But, I hope the time will come, when we will all meet, and shake the warm hand of love, which, can not be severed or cooled by flesh.

Now, a few words on my own acts. First—they are to father and mother! How often have we sat at the table at home! But now, where am I? And how often have you taught me the arts of nature? also, you have taught the arts of man, and taught me all you could, in regard to heaven and earth. Now, where am I? Do you miss me or not? How often have you nursed me on your knees, and pressed me to your bosoms, the life of children? Is not all your care for me gone, that you paid to me once. For now, where am I?

Dear connections and friends—Have I not sported with you all? And, also, have I not shared my part of all solemnity and all trouble? But now, where am I? Now, I can tell you where I am. My body has paid the debt that you all owe, and must pay; it requires some time, and as for me, I am growing in grace and in the knowledge of the truth; and this, is all your dooms, my dear friends, and so don't say, where am I, any more; for I am waiting to accompany you all to your equal classes. My friends, the day is coming, when we all will set together, in a more sublime clime than this, and it is in waiting for some of you. Then remember me as one of your children and cousins.

JOEL WEST.



CHAPTER XL.

SPIRITUALISM AN INSANITY OF THE DAY.—I notice the press generally, are disposed to treat the subject of spiritualism in an illiberal manner; though there are a few noble exceptions. Among the persecutors, those papers that pander to sectarian appetites have been foremost in crying, Crucify them! crucify them! We, who have severed the chains that bound our minds in the misty path of error, can commiserate their condition, and bear their derision; praying, God forgive them, for they know not what they do. We know, that men have fought, bled and died for error—so strong is the prejudiced mind disposed to cling to opinions, that they have been taught are true, without ever applying the touch of true reason. The diversity of opinion existing, is evidence that their creeds are built on the sand, for had they the rock of nature for a foundation, they would move on in the march of progression as a harmonious whole. They see in the developments of the present, an irresistible power applying the lever of truth to their structures, and they are exercising every exertion to maintain their individual dogmas. When not in accordance with the revealment of nature, they cry out insanity, as an attendant upon spiritual devotees, who have traversed the broad length and breadth of the earth. And every opposing paper is busy gathering instances of this character, which they parade with long

visages, exclaiming, that it makes the people insane, and must necessarily proceed from the very devil.

Insanity, is a part of the price that we pay for civilization—the cause of one increase, with the developments and result of the other. Because this is the case, shall we return to the condition of the aborigines, when insanity was comparatively unknown? No, this is an evil not necessary, but resulting from the manner of our reading and education. The world is waking from her lethargic sleep, and insanity, as an evidence of the great mental storm, that is preceding the harmonial calm, and a few unevenly-balanced minds, like ships at sea, become wrecked. That man's miseries are generally of his own procuring, is verified here; for by habits of life, a predisposition to his ideas is induced, and only requires some exciting breeze to fan the latent spark into a flame. It does not seem strange to me to hear of insanity from spiritual manifestations, as it is a subject particularly calculated to excite the mind; and persons predisposed, may be affected; therefore, I would caution enthusiasts, and all others, to be calm and deliberate in their investigations. Some remark, True religion or spiritualism will not develop insanity. But this is an error, for an abnormal state of the mind may be induced by the marked study of truth or error, and may be as highly excited by one as the other. Unprofessional men do not look far enough for the cause of this affection, for very frequently some important organ is diseased, and by sympathy, the influence extends to the brain, and insanity is the result; the disease bearing the cause. But, if the unfortunate subject believe in spirits, or was,

investigating, or even had a work on the subject, spirit knockings, he would be entered on a lunatic asylum register. As the case is, there is a class that are placed in the same list, whose aberration rises from the same obscure cause; but when developing, they take hold of any subject that occupies public attention or concerns themselves; and that, instead of being the cause, is an effect.

We, in this country, are more predisposed to insanity than any other, from our system of physical, mental or moral education being defective; and then, the road to preferment is open to all, which is an incentive to great mental exertion, where the brain is over-taxed, and disease of the nervous system engendered. Again, every one worships God, according to the dictates of his own conscience. This encourages theological investigation, and every demonstration furnishes patients for insane institutions. But, as to spiritualism being a great cause, in conclusion, I will say, that it is newly developed to the mass of mankind, and creates more or less excitement. But if it, like orthodox, had age, and the principles had been instilled into the mind of youth from the cradle, it is my opinion, that there would be less to develop insanity, in its teachings, than in the same number of orthodox, who long have been taught that there existed a place of endless torment, where a benevolent God, would eternally consign the greater portion of his noblest work, man. Oh! Consistency, thou art a jewel; and, for one, I long for the time, when thou shall sparkle resplendent in the coronet of every being—and praying for it, I subscribe myself, yours, in the cause of progression,

J. M. WARD.

CHAPTER XLI.

LET not the opinions of others be thy guide, unless they are founded on justice. Let not love blindly control thee, unless wisdom govern. Justice and love will be likely to cause inharmony, for they are incapable of producing happiness of themselves, although indispensable accompaniments; yet, of themselves, they are incomplete, and must be associated with wisdom before the harmonial can be realized that is required to produce harmony, much less than to produce its opposite; for harmony is according to nature. Behold, how man is calculated to promote other's happiness, and as he produces it himself, also enjoys more satisfaction than another course of conduct could produce. Thus, every act in which another shares has a two-fold effect; it produces happiness or misery, as the case may be, in proportion to its results both upon him that acts, and upon the individual that is effected by the action. Thus the individual interest is advanced, and the interest of others also. And such is the order of nature; every act seems calculated to have an effect beyond the actor. Hence, it must depend upon the nature of the action whether good is the result; for, unless the motive is pure, the effects of the action will not produce happiness; it will not be in accordance with the great law of nature, as men may say it is small business to be continually watching themselves, that their acts may be in accordance with higher ideas of nature's laws; yet, it

will ever be found that the nearer men come to understand the laws of their being, the more they live in accordance with them, the more their enjoyment will be, and the more they will influence others, and those who know them will love them. Thus, you must perceive the inducements are all in favor of goodness, all in favor of harmony, all continue to invite purity and progression; but, many men are so engaged in pursuing natural gratification, that they have almost lost their way, and they have been so continually looking without for what can only be found within their own minds, that they are almost strangers to themselves. They are lost as they journey from youth to age, and when they are summoned home, they feel like entering a strange land—a land from which none have ever returned to give a correct report of. Hence, when the hour approaches for their entrance, it looks dreadful; it seems to them the arrangement is horrible, that they must enter the silent grave; but, to him that studies nature in its truthfulness, the grave will not seem an enemy; death will not be counted a dreadful condition to be shared, but the passport to a brighter state of existence, to a higher development of the capacities of men. It will be seen that it is a beautiful law that requires the physical man to return to his original elements, he having been intended for a refined state, which would always be the case, if he lived in harmony with the highest inducements within his reach. This may be doubted at first view, but when the truth comes to be realized, it will be as the noonday sun. It may be said, why so much theory? why not put us in a way to arrive at our true position at once? The time has arrived when you

may readily partake, for as fast as you become acquainted with your spirit friends, they must convince you that there is no death to the spirit, and as soon as you become assured of that fact, you must be prepared to learn what will promote the most happiness that will best prepare you for that inheritance that shall not end. You will find elevated spirits; that is, those who are famed for their love to their brethren, while clothed with bodies, ready to assist and lead you in the way you should go. They will not refer you to ages long since passed away, for more wisdom than they themselves possess; neither will they despise the wisdom of former ages, but will encourage you to gather from every field what there is of value. Always, remember, good men make good spirits—they are not dogmatical, but will lead gently along, and assist, as they have the opportunity, their younger brothers, willing to impart wisdom as fast as it is appreciated.

CHAPTER XLII.

THE Celestial Scenery and Spirit of Life

The scenes of spirit abodes are varied with innumerable differences. Upon first entering this sphere, little is seen comparatively. Spirits are not at first capable of ascending sufficiently to view as much as afterward. Elevation in purity and wisdom enables them to rise higher, take longer journeys, and understand more of what is presented. In the first surveys they pass over much that is afterward reviewed with great pleasure.

The scenes, from vast fields of enjoyments, are as scantily appreciated as known on earth-land. We do not learn much by means of printed books, they are not adequate to our wants, nor required by our increased perceptions. Each spirit learns by actual sight—time is required to see and know. There is more in the orb of earth to learn, than has been comprehended in the mortal shades. When spirits first enter this sphere, they are shown a concise view of other globes, as a preparatory lesson in understanding the works of our Heavenly Father. They visit the nearest ones. As spirits progress they can go longer and longer distances from the orb they left. We are informed, none have ever found the limits of creation, and that this will be impossible. There is a constant change upon them all. We are so constituted as to love to see this passing away of the old, and rise of the new. There is more in one small speck of creation, like your globe, than can be learned in many years; and the work of creation is constantly going on. Our Heavenly Parent knows no rest. He is not, like mortal beings, weary. The nearer spirits approach him, the less they require rest. Mind, in its elevation, needs no rest. How much less God, who is infinitely above any of his creatures? The inhabitants of the earth are not the only beings of immortal life beside the Deity; immortals are commencing existence upon other globes. The earth was not the first inhabited by beings of eternal life. Its surface, with its teeming millions, is but a speck in creation. The number of spirits that have left the peanate earth, all congregated together, form but a small band of the inhabitants of the spirit home. Their attractions for

communicating with those upon their native dwelling-places, are universal. Those from different orbs send messages to their own respective ones. They assimilate in feeling as they lose their old prejudice. This is not realized in the rudimental spheres. All have a large share of it. It contracts the soul so much, that it is not aware of its existence. It seems a part of itself. Spirits, in the primary circles, do not see much they might otherwise. There is no compulsion in this sphere; all are at liberty to do what they please. The most undeveloped classes of spirits, having left chief incentives to action in the mortal habitation, are not as actively engaged as those more advanced. They are prejudiced against many truths, and have to become, in a manner, accustomed to them, before they choose to look for themselves. Antipathy is a strongly-marked feature in spirit-life; all have their likes and dislikes. The power of affinity is the strongest incentive to action throughout existence; to love the good and true, and follow out its claims, is worthy an angel's life. What is good and true must first be learned. This can not be done immediately; all have to try and see for themselves. As the soul advances, the conviction of truth rises up as spontaneously in its mind, as the breath of a living form in health. During the sojourn in the house of earth, it sees and knows for itself. The repelling power of ignorance increases with the refinement of purity and wisdom. The atmosphere of ignorance is so repulsive to the highly developed soul, that it can not breath it. Hence, spirits of a very high order do not directly communicate with those immersed in the darkness of undevelopment. It is immaterial whether they dwell in first

or second spheres. There are spirits far above the shades of earth. They don't approach within a long distance of the spirits you see from afar. As their elevation increases, their length of sight is increased. The soul's atmosphere is not well understood in the rudimental sphere. Each spirit has its own peculiar breathings. It is this radiating influence which shows to the untrameled spirit the true condition of others; it is this which repels or attracts. Those in the house of earth know something of it. They instinctively feel it in all with whom they have intercourse. It is not always necessary to approach very near to perceive it. The sensibilities of the unfettered spirits are immeasurably more acute. This does not prevent the action of love. Love is the foundation of the spirit-being, and the higher it advances, the more it is developed. There are spirits more highly developed in this principle, than have entered into the comprehension of any in the earthly home; yet, they are far, unmeasurably down beneath the dwelling place of God. There are none from the globe of earth as far advanced as many others. Each is comparatively a new home for the dwelling-place of spirit life. There are others of more recent date. All are in a state of progress. Immortal life commenced ages upon ages, innumerable, before the earth was covered with any living thing. All commenced in a state somewhat analagous to the earth. God was never alone. Immortal intelligences have ever existed. Minds of earth are bewildered in the contemplation. They can not fathom the commencement of creation. It did not commence with the tiny ball of earth. The planetary system to which the earth belongs, was one among the

first created. ? There is an innumerable number of planetary systems in the universe. Those inhabiting their homes of earth, have only seen a small shadow of them. Eternity can not disclose the whole. All sufficiently advanced are inhabited by immortal intelligences. Their condition, at first, is rudimental. They all advance step by step, for nature's rudimental condition is up to nature's God; yet, none can ever reach his elevation. Humanity, in the undeveloped condition, does not and can not realize the unfathomable meaning of omnipotent omnipresent omniscience.

Mankind judge others by themselves. They judge the Deity by their finite measurings. They view Him with their highest conceptions of majestic elevation. This is peurile in comparison with others still increased, *ad infinitum*. God is every where. All, even the lowest, can see Him manifested in His works. He is not a being to whom an honored few can go and render homage. All can do it with their highest capacities of thought. He works by laws invisible, yet not unseen. No particle of matter exists without His controlling power. All move in constant unison; each in its kind; suited to its appropriate place. This is more and more realized as spirit-life advances. Omniscience does not stoop to some wish of unenlightened understanding, and break His eternal laws for a short space, in order to show His power. Blind, weak reason, would not know it if He did. It has already learned that much, once esteemed a controversion of majestic power, was in nature's old and beaten track. There can be nothing new with God. Man sees but a little before him. God sees the events of all coming time. None can adore

Him with sufficient reverence. Neither angel nor man can speak with a realizing sense of His greatness. Eternity, who can fathom it? Yet in all that time the highest seraph will not be able to adore sufficiently the length and breadth, and height and depth of His benefactories. The life commenced in the rudimental state. Learning ever rises, ever sees, yet never views the whole; its comprehensions ever being enlarged, yet never are completed. What joy and lofty aspirations of gratitude should rise for the gift of existence. It is not begun to be appreciated with any thing like a commensuration of its worth. Angels have not done it. How much less the drawings of existence. Listen, oh, sons of earth, and learn to be wise. Accept the gifts of your Heavenly Father, and despise not the teachings of His ministering servants.

RELATIONS OF THE SPIRITUAL AND MATERIAL WORLD.

—I did not come for the purpose of addressing myself to kindred. But I come, another witness, bearing with me the joyful intelligence, that we, the departed of earth, are still around you; silent witnesses of the doubt, fear, contempt and ridicule, the noble struggle and certain victory of this cause of truth and love.

I come, and would tell you that death does not alter or materially change the soul of man, when he leaves the rudimental sphere of existence. There he must commence his spiritual progression, as in the material form. So here are different minds incited to immediate progression, or lingeringly waiting in their first stage of advancement, to compose their views, seeking to cover former errors, or contemplating past

misgivings. All, my friends, are joyfully welcomed to this delightful home. Some by a tender guardian of love. Some by a bond of such attractive love as bears them, unmindful of earth's separation, to scenes of bliss unbounded. Yet be their joy ever so great, the spirit is true to its nature; returns to take cognizance of, and sympathize with, mourning kindred. Sorrowful is it for them, for us to behold the anguish and despair of grief-riven hearts. Earth's children can never conceive, till re-united to us in our home of endless joy, the untiring, determined, zealous labor, with which we, their loved ones, have been enabled to complete, thus far, this method of communicating our ideas and truth, as it is with us when past the shores of time. Could our brethren of earth appreciate our efforts, what joy would thrill every mind, as they contemplate the beautiful theme of dying affection. Could you fully appreciate it, how high on the wings of love would you soar? how dim and fleeting would seem the trials and tears of earth? In what a shout of ever-flowing gladness would you join in that clear and perfect concord, and would sing out the song, "O, Death, where is thy sting?"

CHAPTER XLIII.

LIGHT from the Spirit-World—From the Chief of the Oneidas—
An address to his white brothers on earth.

I AM now a spirit. I was once Oneida chief of the Oneidas. My motive in coming here is pure, and evil is far from being my design; so far as is the setting of the golden sun from the rising thereof. I have a motive for making this unexpected visit. I am envious on one point, which will be made visible to you. It is this: I was conversing with a mind, who said some spirits could impress more correctly than others. I replied to that mind: I have the power of impressing quite correctly; for behold my name. 'Tis written while the medium is talking in being. Thus successful, I determined to exercise her, to see if I could impress her as the red man talks. Do not look for high-flown words or sentiments, that are high sounding, for the child of nature is not vain of much speaking. I do not propose to tell you of that which is unknown to you, but to recall your minds to the past and the present, in bright array—the mighty truths of the Great Spirit. They are not new, but they are clean, and I wish to explain them in my own way. The red man is well known to the inhabitants of North America, and has been looked upon by many as the barbarous child of the forest. But the Great Spirit has had compassion upon his imperfections and short comings, and has made him an heir, and an inheritor also, of the kingdom

of heaven. The red man has felt his imperfections, and has humbled himself before Him who is mighty and able to save. And in his forest home he prayed to the Great Spirit to bless him and his tribe, and to deliver them from the hands of their aggressors. He does not feel to justify himself or others in the course they have pursued on earth. The red man knows that himself. But one evil gave rise to another then, as now; and he forgot to pray, and the pipe of peace was too often unheeded. But he is now forgiven, for he has mourned over his unworthiness. I wish to say that the tomahawk is taking its last draught of blood, and that the scalping knife shall not be made red in times that shall come, for the Great Spirit hath sounded His trumpet to the angels of glory, and they are working with that energy which is only for the hand of the Almighty. The forest which the children of nature hath claimed shall be delivered in peace; for the war path shall no longer be followed by the warrior; but peace shall be the cry, for it shall pervade the face of the globe. For the Great Spirit hath spoken, and the world shall hear and know that the trumpet of peace is sounded in the distance. I wish to say that it will be heard in the ears of my red brothers, in their cabins and wigwams, and their wives and children shall lend a helping hand to the promotion, for they shall know that we are the spirits of their much loved and departed kinsmen, and that we have returned to console and assist them in the hours of despair; and in a short season to fulfill the law which has been spoken. For the time is at hand when all shall know the Lord, and missionaries shall return, for they will not be heeded, for the voice

of angels will be preferable to them. Then our white brothers will see, and feel, and know, that the Great Spirit is the red man's God. For His angels shall perform His work, which He hath given them to do. The war-cry will no longer sound in the ears of the white man, for the Great Spirit hath spoken, and not one jot of His law shall fail. But all shall go on to His glory, till nations of earth shall bless His holy name, and lift up their voices in praise and thanksgiving. For great miracles shall be wrought to denote the presence of His servant. Oneida will be an active spirit, and will serve the Great Spirit as is good in His sight. But he must labor in his own sphere, to do the work which is for him to do. Oneida must perform in the forest where his brothers hunt; for he must be up and doing, and his brothers shall know that spirits are with them, and shall fall down and offer up praises to the Great Spirit, for His goodness and mercy, in rendering us aid in a dark hour, and when the hand of the aggressor was so exceedingly heavy. I wish to say that your red brother is happy, so I will leave you to perform my other duties. Now, may the Great Spirit send His angels to administer to your wants, and may you be wise and happy, is the prayer of your red brother. ONEIDA.

A WORD FROM SHAKSPEARE ON THE IMPORTANCE OF
SPIRITUAL DEVELOPMENTS.

My name has been handed down from one generation to another, so that immortality has been the bequest of all the generations since my earthly life. My name is

familiar with the schoolboy and sage, with the refined and vulgar. The talents, with which I was endowed, when inhabiting your sphere, were principally imparted by celestial teachers, which I retain in increased proportions. I might have accomplished much more good than I did ; yet, many a salutary lesson has been taught at my expense, to the thousands who throng the halls of folly and dissipation. Great men have lived in the past. Few, indeed, are willing to admit that their age and country possess the wise and great. But, days of yore, days of ignorance, days of blood, are times when great men are developed. Had my earthly life been in this age, the people who now applaud and immortalize me as a demigod, would regard me as a mere penny-a-liner of some daily periodical. No man receives his desert in the rudimental state. Some are extolled above, others, beneath their true condition or planes. This judging is the result of outward conditions. The mere glitterer, with pomp and parade, takes with the sensuous multitude. Men should be judged by their qualities. But a difficulty arises here : the grossness of the children of earth and the materialism of their education impede their better judgment. But, as the spirit develops ; as the grosser nature yields to servitude, in just proportion, so will man see the interior qualities of his fellow-man.

I have much, that I wish to say. I find some, who possess sufficient of the spirit-controlling nature, to admit my presence, and a willingness, I perceive on the part of some mediums, to suffer me to instill my thoughts into their minds, and thus, move the hand to pen the same. The reason why the children of earth do not

have more and more frequent communion with the inhabitants of the spirit-home, is on account of the grossness of their nature, the animal affections and the natural repulsion that exists between spirits and gross substances, defiled by inordinate affections. When men learn to live in purity, observe the laws of nature, and overcome their animal and brutal passions, spirits in and out of the form will be drawn as certainly together, as loadstone attracts the needle. The spirits have not given any rules of conduct yet, or the manner of approaching the higher circles.

THE SKEPTIC SPIRIT'S EARNEST APPEAL FROM THE SPIRIT OF ALEXANDER.—There are apparently different degrees of practical development and capacity, in the spirit-land. Some spirits appear not so readily to comprehend or appreciate the practicability of external manifestations, as others. This seems to have been the case with the spirit of the author of the following message, and he appears very much delighted on actual observation, to yield his testimony.

Having become convinced of the genuineness of spirit communion, I will endeavor briefly, to address a few words to you, who are patiently waiting for the glad tidings of truth from us, who have crossed the dark valley of shadows. I will speak to all the world in particular of this light which is so fast spreading throughout your land; and with earnestness, I will beg you to investigate this matter, giving it your careful attention. It has long been the study of those more advanced spirits, to demonstrate some practical means of communicating with those whom, on arriving at the

present condition of intelligence and light, we behold struggling amid the dark waves of contending errors; yet, for one, though an ever-attendant guardian of those whom I still fondly love, I deem this a matter of almost perfect impossibility. But more energetic spirits have won for us the prize. They have stirred the long-slumbering yet ever-acting spirit of man. They have awakened his dormant energy, calling his attention by demonstrations, which, opposing error can not away with; and zeal and energy lend might, such as spirits alone possess. They have undertaken the work, which shall not fail, which is human redemption. And, now with all my newly-awakened powers, I call upon you all, to press on in aid of the glorious work.

CHAPTER XLIV.

A MANIFESTATION referring to the description of Thomas West, a brother of John West, questioner.

He died in the State of Ohio. He was a man of common talent, rather slow in speech, but yet of great strength; a man six feet one inch and a half high; rather a bluish eye, with auburn hair; equally proportioned to his height. Also, he was a man that liked to hear, and tell, and talk of fables, and he in general augmented the story to suit the people present. But, alas, he has paid the debt which all the earthly occupants owe, and which they must all pay at some time.

But we, the occupants of the spirit-land, can, and

do thank God that we have found a palace far superior to that of Queen Mary.

The said West would give his travails to the public, and describe his stations, but Joel West has described the same spheres accurately. Consequently, it would be of little or no importance to describe the same again in this volume.

CHAPTER XLV.

I, JOHN FOX, was born in Boston, Lincolnshire, in the year one thousand five hundred and seventeen, where my parents lived in respectable circumstances. I was deprived of my father at an early age; and, notwithstanding my mother married again soon, I still remained under her parental roof. Also, I had an early display of talents, and a natural inclination for education. Hence, my friends were induced to send me to Oxford, in order to cultivate my natural talents. During my residence at Oxford, I was distinguished for the excellence and acuteness of my intellect, which was improved by the emulation of my collegians. Hence, united to an indefatigable zeal and industry on my part, those qualities soon gained me to the admiration of all, and as a reward for my amiable exertions and conduct, I was chosen Fellow of Magdalen College, which was accounted a great honor in the university, and seldom bestowed unless in great distinctions.

But the first display of my genius was in poetry.

Hence, I composed some Latin comedies, of which a few are still extant. But I soon directed my thoughts to a more serious subject—the study of the sacred Scriptures. Hence, I applied myself to divinity, with more fervency than circumspection. Then I discovered a partiality to the reformation which had then commenced, before I was known to its supporters, or to those who protected them; a circumstance which proved to be the source of my first trouble.

Here, readers, mark that I now was a Roman priest of high degree; and I say again, that I now shall pen the cause of this exposition. It was simply this: that I saw divers things which looked repugnant in their nature; not only to things foreign, but even to one another; as also the order in which they were forced upon the poor, ignorant, blind and vail-faced people.

Friends of earth, including my Roman brethren, it was upon the foundation above mentioned that I took my stand. Hence, I then began to see the pillars on which Romanism stood. There I saw nature crossed. There I saw right wronged. I then looked into the popish doctrine. It was there I saw that all the subjects of that kingdom were in danger of being beheaded. I then looked into the granted rights of the popes. There I saw exultations used to an excess. Also, I saw that nature was tied by the power of the popes. It was there I saw the Maker of the universe baffled out of His ruling power on earth, if so that their doctrine was true. I saw, at the same time, that they took all His business out of His hands, for they pretended to have power to forgive sin. Now, reader, this is God's business. That you will admit, of course.

Well, they did not stop at God's power only, for they claimed the devil's business, too. They claimed the power of burning them in hell. So it was with all of this assumption that I concluded, that if their doctrine was true, that they were boss of above and below too. But to pass that part of the subject by, I shall proceed farther on in my first investigations.

Now, gentlemen, I shall endeavor to show you that I investigated the subject fairly. First—my care was to look into both the ancient and modern history of all the churches, in order to ascertain their beginning and progress, and also to consider the cause of the beginning, etc. But now I shall come home, or to the Roman Empire alone. I then studied the why of all those controversies, which in the mean time had sprung up. I then diligently weighed them, and their effects, infirmities, and so on. This was all done before I attained my thirtieth year. Also, in this time I had studied the Greek and Latin languages, and had learned the manner of councils and decrees, and consistories; and at this time I had acquired a very competent skill in the Hebrew language. Hence, in these occupations I very frequently spent half or even whole nights in order to unbend my mind after such incessant labor. Then, at other times, I would resort to a grove near the college, a place not much frequented by the students in the evening, on account of its sequestered gloominess. Here, I will say, that I have, when in my solitary walks, been heard to ejaculate heavy sobs, with tears. Also, I poured forth my prayers to God. But now for the pope's first suspicion. It was on the account of these nightly retirements, which first gave rise to the suspi-

cion of my alienation. The church pressed me to have an explanation of the alteration of my conduct. I then scorned to call in fiction to my excuse. I then stated my opinions, and was, by the sentence of the college, convicted and expelled. Hence, they called me a heretic. But my friends, upon the report of this circumstance, were highly offended, and especially my father-in-law, who had now grown altogether implacable, either through a real hatred conceived against me for this course, or pretended himself aggrieved that he might now show more justice, or at least with more surety hold from me his paternal estate, for he knew it would not be safe for one publicly hated and in danger of the law, to seek a remedy for his justice. Hence, when I was thus forsaken by my own friends, a refuge offered itself, in the house of Sir Thomas Lacy, of Warwickshire, by whom I was sent to instruct his children. In this house, I afterward married, but the fear of the pope hastened my departure, for at that time the fear of the inquisitors was great upon all its subjects. So I departed thence, as they were not contented to pursue public offenses only, but began to dive into the secret affairs of private families.

I now began to consider what was best to be done, to free myself from further inconvenience; hence, I resolved either to stay with my wife's father, for reason, that he was a citizen of Coventry, whose heart was not alienated from him; hence I was more likely to be well treated, for his daughter's sake. Mark here, reader, that in the mean time, I had filled my mission of Popery, strictly up to the time. I was first suspicioned to be a heretic; but then I was forsaken by all, as I thought,

and nearly right too. But, I first resolved, to hold on to my warm-hearted father-in-law, as I thought. I then, to ascertain the fact of his good feeling toward me, in the mean while passed letters to him, by the way of my wife, desiring to know whether he would permit me shelter or not, in time of need or danger, and, for an answer, I received this: that it seemed to him to be a hard condition to take one into his house whom he knew to be guilty and condemned for a capital offense. Well here, I admit, he was in an equal danger of the law of the inquisition with myself; neither was he ignorant of the hazard that he should undergo in so doing; hence, if my request should be granted, he would first have to shun kinsmen, and utterly neglect his own danger. But here I will say, that he did entirely refuse my request, so I then resolved to remove as soon as possible to some foreign country; but my mother-in-law heard of my design, and she, as any mother will do who has a motherly feeling for her child, stepped up and said with a smile, and also tears in her eyes, "My son, as you have been initiated into our little family, I say that you feel as near and dear to me as my own child; I now, as a mother, ask you not to remove from my house; I know your intention is to move to some foreign land, where I perhaps shall never see either of you, my children, this side of the spirit-world. Now, my son, I feel as if I was about giving up my last child, to see it no more." Hence, this caused me to reflect back, then I remembered that I had stood by and seen four out of five of her dear children go never to return to her again; which I, at that time, thought would cause insanity with her. With all these piercing

reflections, I was stabbed to the heart. I then related the circumstances which awaited me, but all of no avail. She then secretly advised me not to fear my father-in-law's severity, for that, per chance, it was needful for him to have written as he did in refusing my request; but she plead, that when occasion should offer, he would show the reverse by actions toward me, and make recompense to me, for his words with his actions. True, after some time, I was really better received by both of my new parents than I had previously hoped for.

Well, by these means I kept myself concealed for some time, and afterward I made a visit to London, in the latter part of the reign of Henry VIII. But here, being unknown, I was in great distress, and was even reduced to the danger of being starved to death. I shall try, as the orthodox do, to make it appear that Providence interfered in my behalf. First interference was one day when I was sitting in St. Paul's Church, exhausted with long fasting, a stranger took his seat by my side and courteously saluted me, and then thrust a sum of money into my hand, hence, bade me cheer up my spirits, and at the same time informed me that in a few days, new prospects would present themselves for my future subsistence. But who this stranger was, I never learned until I laid down the mortal clay, and departed to what is now termed the spirit-land; but the name is unworthy of notice here, for the act is sufficient to establish his benevolence and justice, and warmth of soul as it is termed.

At the end of three days from the time I sat in St. Paul's Church, I received an invitation from the Duchess of Richmond, to undertake the tuition of the children of

the Earl of Surry, who, together with his father, the Duke of Norfolk, was imprisoned in the tower, by the jealousy and ingratitude of the King. The children thus confided to my care, were Thomas, who succeeded to the dukedom of Henry, afterward Earl of Northampton; and Jane, who became countess to Westmoreland; and here, in the performance of my avocation, I fully satisfied the expectations of the people. These halcyon days continued during the reign of Henry VIII, and five years of the reign of Edward VI, until Mary came to the crown, who soon after her accession, gave all power into the hands of the papists. I was at this time under the care of my worthy pupil. Then the duke began to think of leaving the kingdom; consequently, he began to excite the envy and hatred of many, particularly Dr. Gardner, Bishop of Winchester, who, in the sequel, became my most violent enemy; but of all the charges I was innocent.

I then had become aware of all those dreadful persecutions that had then commenced. I then began to think of quitting the kingdom. But, as soon as the dukes of the Common Council found out my intention, they began to persuade me to remain, and prove myself honorable to any society. Their persuasion was so strong, that I, at length, gave up the thought of leaving previous to a trial. But, here I shall say, that all rested quietly without any disturbance for some time. After this, in a few months, the Bishop of Winchester and the duke became very intimate, by the patronage of whose family he had risen to the dignity he then enjoyed, and frequently waited on him to present his service, when the bishop often requested that he might

be permitted to see the old tutor. At first, the duke denied him the opportunity of seeing me; at one time alleging his absence, and at another his indisposition. At length, it happened that I, not knowing that the bishop was in the house, entered the room where the duke and himself were in discourse. I then saw that the bishop withdrew his discourse, and I supposed that I was intruding on the lords of the day. I withdrew, then, from the room. But, it was only an idea of the bishop, that I certainly was the man whom he desired to see. Judging from the description of my person, he then turned to the duke and asked who that was. The duke answered, courteously, that the man was his physician, who was somewhat courtly, being newly come from the university—hinting that I was bashful and a young scholar from the school of medicine. “Well,” said the bishop to the duke, “I like his countenance very well, and when an occasion offers, I shall send for him.”

The duke understood that speech to be the messenger of some future danger to himself and to the country in which he then lived; for the duke knew that he had secretly harbored me from a horrid exposition. Hence, the duke then became frightened, so that he made every thing ready for my departure in silence. He then sent his servant to Ipswich to hire a bark for me. He then prepared all the requisites for my safe departure. He also fixed on the house of one of his servants, who was a farmer, where I might lodge till the wind became favorable, he now having all things in readiness. Hence, when the wind became favorable, I took my leave of the said patron. I then made for the ship. The vessel

was scarcely under sail when a most violent storm came on, which lasted all day and night, and the next day drove us back to the port we had the day before left. During the time the vessel had been at sea, an officer, dispatched by the Bishop of Winchester, had broken open the house of the poor farmer with a warrant to apprehend me wherever I might be found; also, with a grant of the bishop to bring me back to the city dead or alive. On hearing this news, I hired a horse the same night under pretense of leaving the town; but, soon after returned, and the same night I made an agreement with the captain of the vessel to set sail as soon as the wind was favorable. I met him in this language, I wished him to sail as soon as the wind shifted, and I told him not to doubt that God would prosper his undertakings. I used the authority of a pope, and told him that I knew God's intentions; hence, by his knowing that I was a pope, he then gave way his own mind. Then, I bent him into the track of leaving, and, as he thought, in safety. But, here I will say, that a lie done, in one sense of the word, is the truth, for the poor captain thought I was sincere; hence set sail when every breeze of the wind spoke death to all that was within its reach. The wind roared, the thunder howled, the sea rolled and burst forth its entire surface. It poured forth its briny froth; it heaved heavenward its fathomless waves, and, in short, its death-fanned mouths,—and rain descended so fast, withal, it was as dark as night. Sure enough, amid all these dangerous scenes, he set sail on my words, pretending them to be the words of God! Now, right here, I will say, that the captain was in earnest, and,

with the faith of a lie, he set sail on such deathly scenes, as before said, without a doubt but what he should go safe. Well, if he that doubts is damned, I was certain I doubted whether a soul that was on the vessel would ever see daylight again while in the body. More of it: I did not believe that there was any soul existing in man; so if he that doubts is damned, I was damned again.

But, as before said, the mariner suffered himself to be persuaded to start through all those frightful scenes, and, by chance, within two days he landed all his passengers in the port of Newport. So faith, based upon a lie, rescued myself from the law of the inquisition, and landed the passengers safe at their journey's end.

Question—Was it faith that landed them safe? Answer—Yes; faith based on a positive falsehood and deception, with work and the same, landed us just as safely as if I really had the power to have communed with God; and, as I said, knew his intentions in regard to the storm. Mark, reader, that I did not say that a lie is as good as the truth; but, in this case, and at that time, it answered my purpose better; for, if I had not told a falsehood and persuaded the captain to have risked his works on falsehood, I would, without a doubt, have been burned at the stake.

Well, some may say, that I ought to have been burned at the stake for my deception. I now shall want such men's faith tried by fire, and then, friends, you will see but few bold men, especially since light has shone over the dark earth. I am not so shorn as many a man I know; but, let the lion find himself in a place where his physical strength refuses to be his help,

then you will hear the lion pour forth his cries in deep and solemn lamentations. Just so with man; as long as he can find himself backed up with physical or mental force, he stands up boldly, and says, "Let millions invade me, I will meet them undaunted and conquer or die." But such are not apt to wish such a trial. Well, says one, you have reasoned on lying well; but, now, I must have more evidence on my side, or the reader will say I am a turncoat, as termed. Why? Because I denied my faith to some of the popes whom I knew would behead me, if they found me a heretic, as they called them—that is, the same as Christians term them now, and was then by the heretics themselves.

But, says one, you have forgotten to give us any more evidence on lying in time of need, and using deception in time of need, and also denying faith in time of need. Yes, I say in time of need; for without the fear of contradiction I say, that we, as earthly occupants, need all things; and consequently, deception in such things, as before mentioned, is one of the all things. I say, that we would limit God's wisdom, to say that he placed things in the world among men that were needless. Stop, says one, God never placed such evil things among men, for men make all the evil that is extant. Answer—well reader, if you deny the Bible, you have only then to guess that there is a God, for it is the only record extant that speaks of a God; or that men are men; or that God had any command in making the universe; or that there is a heaven; or that you have an existing thing in you that lives throughout all ages. I say, that it is only on the earliest history of the earth, or of

man, or even of animals, and all the ancient events, that we or you can rely as truth.

Well, says one, I know that; but the Scriptures don't teach or even intimate that God ever set evil extant in the world—such as lying, or using deception, or denying your faith in time of need, or, that man should do such evil in preference to death. No, never, say nine-tenths of the readers. Well now, says one, you have shunned the subject of evil being right. Well, I didn't say it was right; but I said it would limit the wisdom of God, to say that he placed a thing among men that was needless to man at any time. But, the reader will think that I have no divine authority on this side, that ever God did place evil in the world. Well, let's see what Isaiah says. (See xlv, 7.) There it is said by a good man, or at least as good as Isaiah, that God formed the light and created darkness, made peace and created evil; I, the Lord, do all these things. Hence, he created nothing bad or imperfect; consequently, evil is perfect and good in its place.

Well, I thought that in my case it would be as good and as perfect as any other in the world, for if we use it at all, let's use it where it would look reasonable, where it belonged, and never use it where it is not a special benefit to the body or immediate person. O! says one, the denying of faith is one of the unpardonable sins. Well then, I say, farewell Peter, for I see in the time of need, when his life was at stake, he very emphatically denied his Lord, who was immediately present. But, says one, he was influenced to do that by the Holy Spirit; well, that is so, the spirit knew that Peter would lose his life, unless he did so. The Holy

Spirit, as you say, knew more than men of a few centuries since, who, like stubborn men, stood to the stake, and for what? Well—to show their manhood. Well, says one, Peter did perfectly right, when he denied his Lord. Well, I say so too; I admit it to be exactly right, for his life depended on that denial, and the Holy Spirit knew it well. So he then placed one of those evils which were made perfect and good to work in its proper place. Hence, every thing has its place. So evil is one of the every things; and it, of course, has a place too. But now I will stop and ask a question, and answer it if I can. First—Does the reader of the Bible admit that Peter was a sinner? No, not one will. I don't believe he was; but I shall have to say, that he was more of a sinner than I, for I only used deception and lied, and that all in the time of need. So did Peter; he used deception in time of need, and also lied in time of need—so now Peter and I are on equal footing thus far; and I acknowledge I used my own influence, and only communed with my condition, with using my own sinful industry. I only lied and used deception, in order to assist me in life, while Peter, the reader would say, was influenced by the Holy Spirit; and while in or under this influence, did all the evil he did. He used deception, denied his Father, and told three positive lies; but I admit all this, for it was done in time of need. Did he stop, when he had used all the evil that he needed? No: but to add evil to evil, he had to swear, which in his case was of no use; consequently, he used evil where it was needless, so he went further with evil than I did in my case of need, for I only used what I thought would make me safe.

Now, dear friends, I don't want you to think that I uphold evil, for I don't, but I was asked to reason on this same subject, which I have complied with.

Well, reader, I now shall go with you back to Newport, the place where we were landed from the vessel—the bark on which my deception was made known of divine authority.

Well, after spending a few days in this place, I set sail for Basle, and on landing there, I found a great number of English refugees, who had quit their country for fear of the law of the inquisitors. There, with these friends, I associated for some time. I then began to write a history of my life or travails, and the acts and movements of the Church of Rome and other churches. This history was first published in Latin, in Basle, but was soon afterward published in English. Hence, in the mean time, the reformed religion in England began again to flourish, while the popish faction much declined by the death of Queen Mary, which induced the greatest number of the Protestant exiles to return to their native country. Hence, I was among the number that returned to their native country, at the time when Queen Elizabeth's accession took place. But on my arrival in England I met with a good old friend. It was my old pupil, the young Duke of Norfolk, whom I had tutored to his then high standing office. The duke being very intimate with me, he then willed or granted me a certain portion of his wealth at his death, which I soon inherited.

But now, friends, I must skip twenty years of my life, of which could be formed a full history of remarkable events, and full worthy of notice.

But, again, I will say, on my resettlement in England I employed myself in revising and enlarging my admirable Martyrology with prodigious pains and constant study. I finished the great work in eleven years, and would remark, for the sake of further correctness, I wrote every line of this vast work with my own hand.

Friends, I can hardly forbear penning about three hundred pages, concerning the particular events of the world, from the year one thousand five hundred and thirty to one thousand five hundred and eighty-seven. I think it would be worthy of notice to all earthly men. But with solemnity I must now forbear, for this volume is about filled.

I would say, in conclusion, that having long served the Church of Rome, also the world, alas! on the eighteenth day of April, one thousand five hundred and eighty-seven, I was interred in the chancel of St. Giles, Cripplegate, of which parish I had long been, in the beginning of Queen Elizabeth's reign, vicar. Then my body returned to its origin, in the seventieth year of its age.

JOHN FOX.

CHAPTER XLVI.

DEAR FRIENDS OF REFORM—I feel an interest in the world's welfare. Therefore, my friends, I shall pen a few lines for your consolation, and endeavor to compare the spiritual platform with that of the orthodox. We will compare our precepts. We will test our principles and teachings by applying nature and reason to both

doctrines. Yes, we will lay our theories down on the world, of man, his nature, and reason; hence, by so doing, the world may see who holds the true tri-square.

First—the orthodox engender superstition, bigotry and intolerance; hence, fill the mind with gloomy doubts, forebodings, horror and fear. Reason for yourselves. Spirits teach that finity has no superstition; neither can they exist together. Spirits teach that all men are brothers, and that all men have one common Father. Hence, we are entirely opposed to any thing like tyranny, bigotry or intolerance. Spirits teach the dispelling of all gloomy doubts and destructive fears, consequently effectually destroy all opposing thoughts. Reason for yourselves. Try both rules by nature and reason.

The orthodox have had for their strongest advocates, the fiercest despots, the most savage and cruel tyrants, and the most furious and unrelenting bigots, that ever moved in existence—Reason. Spirits have never had any such votaries; moreover could not, from the nature of truth and reason itself—Reason. The whole argument of the orthodox teaches this: that God had a bad and cruel design in creating man, and that design will most assuredly be accomplished. Reason says, yes, if He was all wise, and their principles be true. Or, again, that God had a good and a benevolent design in creating man, but His design was baffled;—consequently, He is not able to accomplish His own good design. Or, thirdly, they say that God had no particular good and benevolent design in creating man at all. Reason, friends; square such by experienced scenes of nature on earth.

Spirits teach that God had a great and benevolent design in creating man, and that his designs can not be frustrated by man; for he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, and say unto him, "What doest thou?" and what his soul desireth even that he doeth. Orthodox—their principles may truly be said by the world, that it would be better if they should prove false. Reason—but of the spirits it can not be said with any semblance of truth. Orthodox foster and cherish the spirit of partiality and revenge. Reason—spirits inculcate the spirit of love and kindness, and forgiveness, as a crowning principle. Reason—the orthodox sharpen the sting of death. Facts—spirits take away the sting of death. Facts—orthodox teach that the endless sighs and groans shall ascend up from the caverns of horror and the regions of outer darkness forever or eternally.

Reason—Spirits teach that every creature that is in heaven, and on earth, or under the earth, and such as are in the sea, and all that is in them shall be heard saying, "Blessed, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Also, the spirits teach that all the family of earth will return unto the Lord, and to the heavenly Zion by progression, with songs and everlasting joy upon their heads, and there they will obtain joy and gladness, and sorrow and sighing shall flee away forever. Amen.

ISAIAH COLLINS.

CHAPTER XLVII.

THE Spirit of Joel West to his Parents and all his Friends.

I say that I fell—and the still breeze of one more day is gone. It was a gentle and a healing balm to all existing things. I, for one, can say that the day past was, to me, one of almost dead silence, because I could not commune with earth, which is my joy.

But, my near and dear parents, I have not forgot you, though the day of parting with you was a sad one to all my earthly joys. I want you to look back a moment, and view me sitting with you around your pleasant fire-side, passing off the long and lonesome evenings, with all the mirth and joy that belong to earthly men. View me thus; then, my parents, look around you and view my chair and room now entirely empty. Listen to the lonesome breezes of heaven as they pass over my chair and once occupied place! Yes, the soft whispers of air will pass off from them—but no voice of mine is heard. You call forth and say, "Joel, Joel," but, alas, your voice will sound throughout the lonesome valleys; but the death-like voice of night will be the returning echo, with no news of your lost child. Again, my parents, I want you to look forward a moment and view yourselves, with me by your side, never to part again. Yes, my friends, it is but a moment, as it were, until you will again press to your bosom all your near and dear children that ever have or ever will be torn from your tender embraces. It is there that

you will be parents again over all your dear family;—it is there that we will enjoy all the scenes of heaven;—it is there that we will enjoy all the sweets of life;—it is there we will enjoy all the company of dear friends;—it is there we will never take the parting hand, but enjoy all the comforts of heaven.

LINES FROM THE SPIRIT OF JOEL WEST TO HIS FRIENDS,
IN POETIC FORM.

Far from the rolling seas,
Where the sunlight played,
We sat beneath the locust trees,
And wept within their shade.

We hung our harps amid their leaves,
We touched their chords no more;
For now, I've bound my harvest sheaves
Upon the spirit's shore.

From the earthly hills and lovely plains
They have borne me far away;
How can we sing the olden strains
We sung in life's darken'd day.

When I forget thee, may this hand
Refuse to do my will;
My heart shall cling to you while in that land,
Or my weak tongue be still.

Thou art the pearl of price,
The brightness of my diadem;
Thou art my earthly paradise,
O, remember me, my friends.

JOEL WEST.