

THE  
CONSTITUTION OF MAN,

PHYSICALLY, MORALLY, AND SPIRITUALLY CONSIDERED :

OR THE

CHRISTIAN PHILOSOPHER.

BY

B. F. HATCH, M. D.

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*Vincit, qui se vincit.*

He conquers who overcomes himself.

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NEW YORK:  
PUBLISHED BY THE AUTHOR.  
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## PREFACE.

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To advance a system of Christian Philosophy is the object of the present Treatise—a system more needed than any other at the present crisis of the world. In an age of literature, scientific research, and wickedness, the majority of minds are too much enlightened, and at the same time, too skeptical to receive faith without proof. The doubting Thomases make up a large share of even the Church, and require a philosophical explanation for every alleged phenomenon. In the philosophy of this age, God and Nature have become so far divorced from each other, that such an explanation cannot be satisfactorily given in harmony with any of the existing systems, and infidelity has everywhere reared its unsightly deformity and become boastful of its influence. As mushrooms spring up in the absence of the Sun, so disbelief flourishes in a philosophy which takes no cognizance of the Divine presence. Even the believing are more or less annoyed with doubts and feel the general pressure of the want of a deeper science. On the one hand, Religion without Science merges into unfounded creeds and becomes superstitious in belief and dogmatical in authority; and on the other, Science without Religion becomes speculative in opinion and false in its conclusions. Neither can ever attain to any degree of perfection without the other. As Religion without Science has no real *basis*, so Science without Religion has no real *vitality*. In these pages it has been my aim to set forth their inseparable relation to each other.

Most of the recent philosophical writers have arrived at their conclusions without any reference to the Divine forces, and have



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attributed to Nature what really belongs to God. Witnessing the operations of these forces through the natural elements, and with such uniformity as to preclude all idea of a separate existence, they have arrived at the irrational conclusion that force is an innate property of Matter, overlooking the important fact that Matter *per se*, in whatever form it may exist, is the principle of *inertia*, and is only acted upon by Spirit, as the body by the soul. So long as they thus judge from appearances rather than truths, the mind will necessarily tend to infidelity, thus leaving religion to become the mere ghost of the imagination, having no fixed basis in Philosophy, hence no stability of form or consistency of belief.

The aim of the following pages is to show the relation between the two—that they are correlative and inseparable principles; and that no true system of Philosophy can ever exist without Religion, or Religion ever become practical without Philosophy. I have sought to show the relation between the Spiritual and the Natural on each plane and in every department of existence. Much of the ground gone over in this vast field of investigation has never, to my knowledge, been explored by any previous writer, and I have been obliged to hunt my way through an immense wilderness of philosophy, guided alone by the polar star of Biblical truths, not as they exist in the popular theology of the age, but as they were revealed to me by the Holy Spirit through daily prayer and supplication for more light.

The work, such as it is, is now given to the public; and the Author feels the fullest assurance that notwithstanding its many imperfections and that it falls far short of what he could wish it to be, and hopes hereafter to make it, it contains many vital truths which will be of vast importance to both Science and Religion.

B. F. HATCH, M. D.

PROVIDENCE, R. I., 1866.



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NOTE.—In the hurry of business, many grammatical and typographical errors have crept in, for which the forbearance of the reader is respectfully solicited.

## INTRODUCTION.

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IN treating of any metaphysical subject it becomes necessary to commence with *causes*, and to trace them to their ultimate *effects*. The most needed knowledge of the present age is an acquaintance with the causes of the observable phenomena which everywhere surround us. By an irreligious skepticism on the one hand, and an unreasoning faith on the other, the chain of connection between the spiritual and the natural forces has been broken, and the balance of power in the understanding is lost, so that they who are on one side are unable to pass over to those upon the other; whence there can be no concord of opinion between them. In the following pages I shall endeavor, so far as my humble efforts will enable, to mend this broken link, and to establish harmony between these two hostile parties, and, at the same time, set forth the means of maintaining universal harmony in the social world.

So stupendous a work is undertaken only through an unwavering reliance upon the strength and wisdom of Him who is able to bring truth out of error and harmony out of discord. Freed from all party spirit, and being fully convinced that there is perfect concord between God's Word and Works when both are correctly understood; and having the benefit of mankind as the sole actuating motive of studying man's relation to God and the basis of the divine precepts, I shall follow only where the Bible, the Holy Spirit, and Science may lead. By these three, as a triune principle, I shall endeavor to be guided in each position. Whatever cannot stand their test, I shall deem either false or too uncertain to justly claim public confidence; and though I may occasionally offer an hypothesis, I shall claim for it no further consideration than the facts may seem to warrant. I have no party to plead for



but truth, none to condemn but error. I have somewhat extensively explored both the Infidel and the Christian side of the question, and at the time with a love for each, so that I am not altogether disqualified to judge of their relative merits or to determine their influence upon the human character. I shall endeavor, at all times, to guard my pen from any other severity than that of truth; but I shall not attempt to hide its two-edged sword in any mystical scabbard by any indirect or uncertain mode of expression. Whatever is necessary to be said, it shall be without prevarication.

Both the Christian Scriptures and Creation are the offsprings of the Divine Mind, and both are intended to exercise human thought. And as the secrets of nature may be disclosed by its investigation, why may not the Arcana of Revelation be unveiled through its activity; especially if that activity vibrates in harmony with its Divine Author? We do not see the whole of Nature upon its surface; neither can we expect to behold the whole of Revelation in its letter. As the petal of the flower is folded within successive layers which protect it from the rude blast until the progressive season is prepared to draw forth the sweetness of its fragrance; so the higher principles of both Science and the Scriptures are folded within the cruder forms of their outward shielding; that man, like a child, may first take on faith what his intellect is too feeble to comprehend. The winter's blast brings forth no fragrance from the flower, neither does a rebellious life perceive divine truths. True wisdom springs only from real goodness.

The evolution of our knowledge of science has been progressive; each generation, according to its fidelity to the Creator, adding new discoveries to the original stock. Still, we are now only upon the outward borders of the infinite field of investigation before us. Can it then be reasonably expected that the interior nature of man, with all its varied qualities, its aspirations and subtle workings, and his relation to God, could be comprehended by a people who could not comprehend even the cruder principles and phenomena of nature? Even the Apostles, though they were personally instructed by the Lord, and enjoyed daily association with Him, they were enabled to have but a limited appreciation of the philosophy and beauty of his teachings. Jesus said unto them, "I have many things to say unto you, but you cannot bear them now," (John 16:12); and again he said, "The time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." (John 16:25.) Here, then, are promises to communicate infor-



mation respecting more important truths than had been previously made. All that was necessary for their reception was a suitability of state on the part of man. Every one knows that the *virtues* of Christianity are the result of cultivation,—that they are the successive growths of a holy life, springing from the subordination of the human will to the Divine precepts: and to say that the *wisdom* of Christianity is not attainable by the same process, provided the feelings, the basis and sustainer of wisdom, are duly disciplined, is to assert what all experience contradicts. In science and religion, that which was revealed by our predecessors a century or so ago, has ceased to be satisfactory now; not from its unfitness to human needs; but the mind, having digested and assimilated it, demands still deeper truths—spiritual truths, which so dovetail into the natural sciences that they become inseparably connected, and the reciprocal sustainers of each other. Men now everywhere refuse to take faith on trust, and demand proof, such proof as springs from a oneness of science and religion, in contradistinction to the antagonism between creeds and philosophy. The seeming must give place to the actual, sophistry to principles. Religion will break over all previous restraints, and claim the hand of science in holy wedlock. They have always been united in God, and they must ultimately be in the hearts and the understandings of men. Their divorcee has yielded only bastard fruits, sickly in form, and early giving place to others, but of kindred feeble growth. What is now demanded, is a religion based upon principles rather than speculations, a religion so connected with the sciences that their reciprocal action shall be clearly understood, and thus become mutual helps to man in comprehending his relation to the world of mind and matter, that he may draw from their inexhaustible storehouse the blessings he needs.

In a philosophical age we must have a philosophical religion—a religion which harmonizes with and becomes the expounder of creation. The doctrine of creeds too often fails to accord with man's sober reason. Hence it has long been, and still is, the custom with many religious teachers to deprecate human reason in matters of religion, thinking thereby to exalt the wisdom of God,—that it transcends, even upon the ultimate plane, all human understanding. They have opposed the introduction of every new truth in philosophy or science as inimicable to the Christian religion; as though God's Word and Works were hostile to each other. The war has not been between the Scriptures and Science, but between



unfounded creeds and an irrational philosophy. The objections which have been urged against Christianity, lie against its *perversions* rather than its *truths*; and the defences which have been undertaken on those grounds, have not always been so successful as could be desired. Accurate doctrines upon the subject will thoroughly dissipate the difficulties which have been openly raised by many, and secretly experienced by most. The infidelity of future times will be deprived of its present plausibilities by the higher developments of religious knowledge which are now in progress. Free inquiry should be *courted* rather than *condemned*; for the result must always be favorable to that which has God for its author. And in the ratio as man grows into a religious knowledge, and at the same time comprehends the workings of the natural laws, the apparent discrepancy which now exists between science and religion, will give place to a philosophy which will be equally explanatory of both.

One object of the following pages is to show the connection and concord between the two,—that philosophy is the body of which the true Christian religion is the soul. As God lives in and operates through Nature, so religion and philosophy are two parts of one whole. Neither can be understood without the other,—to live in obedience to the requirements of one, is to pay homage to both. If, therefore, we would have a just comprehension of a true philosophy, we must first comprehend and yield obedience to the Divine precepts; for it is only in this way that we can attain to the ability of a rational understanding of the ultimates of creation; this being the only means we have of placing ourselves in relation with the sphere of causes, from which we can rationally reason to the plane of effects.

In the undeveloped and half-civilized condition of mankind, the intellectual tendency is always one-sided and extreme. The mind, too feeble to grasp the whole, seizes upon certain abstract ideas, and while it may discover their importance, it fails to trace their connection and relation to other objects. To such, creation is disjointed, and the Spiritual becomes inimical to the Material. The war which exists between the carnal and the religious nature of man, is believed equally to exist between God's Word and Works. As philosophical investigation seems to be incompatible with religious devotion, so religious devotion ignores scientific research. The devotees of each have long stood in hostile attitude to each other, evidently all unconscious of the fact that they were respec-



tively representatives of two halves, the union of which makes one whole. For it cannot be denied that every new discovery in science is an additional basis for every true Christian idea, so that the theologian and the man of science, are equally engaged in erecting the harmonic temple, wherein the Christian philosophers of future ages, shall mingle their prayers and anthems of praise to Him who has succeeded in bringing harmony out of discord.

In the philosophy which developed itself in the latter half of the last century, a new footing was gained for a rational belief in spiritual things. The materialism and skepticism of that age have already waned in their influence. A century ago, the philosopher and the religionist agreed in the view, that religion and reason were necessarily opposed to each other. Each, like the Christian and Mahometan, condemned and despised the other, believing that there could be no reconciliation between them. Now, happily, a new and better, because more interior, philosophy is slowly unfolding itself; and joining hands with religion, the two are again found in lowly prostration before the throne of the Infinite. A new faith puts forth its tender shoots,—men can again look on life as a solemn reality,—can again, in sound reason and clear vision, perceive themselves to be in the process of preparation for an eternal existence. The world seems to them no longer to be merely a vast charnel house. Like the place where they laid the body of Jesus, it becomes at the same time, garden and sepulchre—a field where, though we may sow in tears, we may reap a harvest of immortal beatitude. They can see that as the outer man decays, the inner man rises into a higher vitality. The seed sown in the ground dies indeed, but there escapes from its covering the unfettered spirit, springing up into everlasting life.

The massive pillars, therefore, of natural science, when properly interpreted, support the beautiful temple of the Christian religion. Science and Christianity are eternal consorts, living in the perpetual embrace of each other. No true philosophy, either natural or spiritual, ever has or can divorce them; for they are married in God, bound together by the infinite cohesive force of His infinite Love and Wisdom. Every discovery in Science and every philosophical interpretation of the Scriptures, makes their relation more apparent to the human understanding. This is as it should be, and it is only in this way that they can ever afford any real and lasting satisfaction to the truly philosophical mind.



"I envy," says Sir Humphrey Davy, "no quality of the mind or intellect in others; not genius, power, wit, or fancy; but, if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing. For it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay and destruction of existence, the most gorgeous of all lights; awakes life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair."

What is at present most needed is a Christian Philosophy. "A firm religious belief" can never be rationally attained without it. All true science and true religion are counterparts to each other; and it is only in their wedded union they can ever become prolific of a true rationality. The divorce of Religion from Philosophy, has also divorced the intellect from the senses. The latter desires immortality, but the former is unable to decide upon its actuality. A firm religious belief must be founded upon the WORD OF GOD; and how can it rest on this foundation,—calmly, peacefully, and firmly,—when the interpretation of the Word is made to contradict the well known principles of nature and philosophy?

There is no denying the fact, that the mass of mind has receded from religion in the degree in which it has become enlightened in philosophy. True, there has been here and there one whose mind was capable of a still deeper and broader comprehension, who were enabled to discover the harmony and reciprocal action between the two. But these have been the exceptions and not the rule; and for every one of such, there have been scores, if not hundreds, who have antagonized unfounded creeds with systems of philosophy scarcely less erroneous, from which they have drifted into the most perverse and unfortunate extremes of infidelity. From this cause it has long been a popular and prevailing opinion in the religious community, that the study of the sciences is inimical to a faith in the Christian Scriptures. And even philosophers, who have become such by reading rather than originality of thought, have seldom steered clear of this whirlpool of disbelief. The science of the Scriptures is too deep for the comprehension of a superficial mind.



Hence it was necessary that they should be taken on faith until mankind had grown into a comprehensive philosophy—a philosophy which should embrace both the spiritual and the natural sciences. We are now living in that period of the history of man, where, on the one hand, he is unwilling to yield a blind belief; and, on the other, he is not sufficiently enlightened to discover the real spiritual philosophy; hence he can find no anchorage to which he can confidently feel to commit his destiny. Faith, without the least comprehension of the principles upon which it is founded; and infidelity without spiritual rationality, chiefly makes up the two classes of society. Were it not for the fact that Faith is a *principle*, having its basis in the human constitution, the skepticism of the one class would be scarcely less commendable than the non-intellectual belief of the other.

“No one who is accustomed to regard with much attention the history and tendency of religious opinions, can fail of being convinced, that the question, concerning the inspiration of the Scriptures, is soon to become the most absorbing question of Christian Theology. The minds of men are in that position in reference to this subject, which cannot long be maintained. They must move one way or the other. They must attain to some sort of consistency, either by believing less, or by believing more. The authority of the Scriptures, and especially those of the Old Testament, must either become higher and stronger, or be reduced to almost nothing. It is vain to imagine that with the present secret or open skepticism, or at least vague and unsettled notions, with which they are regarded, even by many who are defenders of a special revelation, they can be read and taught in our churches, schools, and families, as books *sui generis*, so as to command much of real reverence for themselves.”\*

“He who would become a philosopher,” says Bacon, “must commence by repudiating belief”; and concludes one of the most remarkable passages of his writings with the observation, that “were there a single man to be found with a firmness sufficient to efface from his mind the theories and notions vulgarly received, and to apply his intellect free and without prevention, the best hopes might be entertained of his success.” Custom is called the queen of the world; and “Opinion,” says the great Pascal, “disposes of all things. It constitutes beauty, justice, happiness;

\* The Christian Examiner, January, 1844.



and these are the all in all of the world." "Almost every opinion we have," says Charon, "we have but by authority; we believe, judge, act, live and die on trust, as common custom teaches us; and rightly, for we are too weak to decide and choose of ourselves. But the wise do not act thus." Or, as Sir W. Raleigh has expressed it, "It is opinion, not truth, that travelleth the world without passport."

"There is a great difference," says Mallebranche, "between doubting and doubting. We doubt through passion and brutality; through blindness and malice, and finally through fancy and the very wish to doubt; but we doubt also from prudence and through distrust, from wisdom and through penetration of mind. The former doubt is a doubt of darkness, which never issues to the light, but leads us always further from it; the latter is a doubt which is born of the light, and which aids in a certain sort to produce light in its turn. Indeed, it has been the opinion of many well educated persons that the developments of science tends to infidelity; and at the present time, many whose minds are bewildered by sophistry rather than enlightened by philosophy, make a free use of the various phenomena, the causes of which are not understood to demonstrate the validity of their infidel opinions." While it may, in justice, be conceded that a superficial observation of natural results too frequently tend to an irreligious skepticism, it cannot be denied that a deeper research into occult causes fully substantiates the truth of the Christian Scriptures and their adaptation to the needs of man.

It is well observed by Mr. Stewart, "that it is not merely in order to force the mind from the influence of error, that it is useful to examine the foundation of established opinions. It is such an examination alone, that, in an inquisitive age like the present, can secure a philosopher from the danger of unenlightened skepticism. To this extreme, indeed, the complexion of the times is more likely to give a tendency, than to implicit credulity. In the former ages of ignorance and superstition, the intimate association which had been formed, in the prevailing systems of education, between truth and error, had given to the latter an ascendant over the minds of men, which it could never have acquired if divested of such an alliance. The case has, of late years, been most remarkably reversed; the common sense of mankind, in consequence of the growth of a more liberal spirit of inquiry, has revolted against many of those absurdities which had so long held human



reason in captivity ; and though it could have been desired, it was not to be expected that, in the first moments of their emancipation, philosophers should have stopped short at the precise boundary which cooler reflection and more moderate views would have prescribed. The fact is, that they have passed far beyond it ; and that, in their zeal to destroy prejudices, they have attempted to tear up by the roots many of the best and happiest and most essential principles of our nature. That implicit credulity is a mark of a feeble mind, will not be disputed ; but it may not, perhaps, be as generally acknowledged, that the case is the same with unlimited skepticism : on the contrary, we are sometimes apt to ascribe this disposition to a more than ordinary vigor of intellect. Such a prejudice was by no means unnatural, at that period in the history of modern Europe, when reason first began to throw off the yoke of authority, and when it unquestionably required a superiority of understanding, as well as intrepidity, for an individual to resist the contagion of prevailing superstition. But in the present age, in which the tendency of fashionable opinions is directly opposite to those of the vulgar, the philosophical creed, or the philosophical skepticism, of by far the greater number of those who value themselves on an emancipation from popular errors, arises from the very same weakness with the credulity of the multitude ; nor is it going to far too say, with Rosseau, that ‘ he who, in the end of the eighteenth century, has brought himself to abandon all his early principles without discrimination, would probably have been a bigot in the days of the League.’ In the midst of these contrary impulses of fashionable and vulgar prejudices, he alone evinces the superiority and the strength of his mind, who is able to disentangle truth from error ; and to oppose the clear conclusions of his own unbiased faculties to the united clamors of superstition and of false philosophy. Such are the men whom nature marks out to be the lights of the world ; to fix the wavering opinions of the multitude, and to impress their own characters on that of their age.”

If we cast our eyes over the history of the past, it at once becomes apparent that the tendencies of the early stages of scientific research is to materialize the mind. It is scarcely possible for it to be otherwise ; for its constant engrossment with material objects, is fatal to all refining and spiritual influence. The investigation or observation of mere physical phenomena presents to the

\* Elements, volume I, book 11, page 68, *et seq.*



mind only physical facts ; and so long as these engross the whole attention, the mind fails to comprehend the occult forces by which they are produced. There are but few who are so constituted, that while they observe outward phenomena, they can at the same time, keep their attention fixed upon its primary cause, and trace the connection and relation between them ; and thus grasp the whole subject in one general view. It is only the immediate or exciting cause that secures their attention, while they forget that this is but an effect of a still more interior cause which bears a more immediate relation to the primary force which produces all ultimate effects. By this means they loose sight of the successive orders of gradations, and seeing only the operations of Nature, they attribute to it the original as well as the ultimate force. Hence, finding no plane of the Divine operations, they loose sight of God, turn to Nature and sink into idolatry and infidelity.

In these pages, it will be my aim to show that God is an Infinite Personality, from whom Creation has derived its existence ; and that in virtue of this relationship, Nature, in its every department, is either mediately or immediately pervaded by His influence, which constitutes all possible force in the realm of either Mind or Matter,—that there is no place where the Divine Influence does not operate, no force that is not primarily a Divine force,—that God is all and in all, operating in and through every conceivable object of creation. If it be said that He is not in the hand which unjustly smites his fellow man ; I reply, that the force which moves that hand is the force of the Divine Will, perverted to an unholy use by the freedom of the human will. Nor could a planet move, or a flower blossom, or a stream course its way to the ocean, or man raise his arm, or utter a sound, without being delegated with power from on high. Every thing, from the insect of an hour, to the unnumbered worlds which revolve in one stupendous lyric dance throughout immensity of space, not only derive their existence from God, but are unceasingly operated by His forces. Remove this Primary Cause, and all nature ceases its action.

Moreover, I shall endeavor to show that the Incarnation or Humanity of the Lord, and the Christian Scriptures, are immediately and inseparably connected with this Primary force, operating through discrete degrees ; and are indispensable to the salvation of man,—that love for and obedience to their precepts, is the medium of conjunction with them, through which the Divine becomes incorporated into the life of the individual,—that God and Nature



operates as one to effect uses on the universal principle of *positive* and *negative* action,—that there is but one force in nature, and that is a Divine force, operating through different mediums which constitute the different *modes* of the same force,—that the prolific element is the medium of Divine descent into the ultimate planes of life,—that marriage is a principle pervading universal existence, and is subject to no perversion, save in the freedom of the human will. From laws growing out of this marriage principle, I shall show the falacy of much of the present hypothesis pertaining to light, heat, electricity, magnetism, etc.; and the cause of the revolution of the planets and their relation to each other. In the chapter titled “The Laws of Connection,” I shall set forth the facts of the persistence of those forces which enter into the formation of any new relation or condition,—showing that with whatever principles any new undertaking is commenced, they will continue to control all its future results.

To succeed in this undertaking is to remove all infidelity from those who become imbued with the philosophy of this work; for it establishes in the mind, the connection between the primary cause and ultimate effect, and shows the nature of man’s relation to his God, the rationality of the Divine precepts, and the necessity and office of the Divine Humanity. It is designed to be strictly a *Christian Philosophy*,—a work probably more needed than any other at the present crisis of the world. Moreover, if its principles are well founded, they clearly show how effectually Religion and Science are wedded, when both are better understood, and so far from their being hostile one to the other, they are so inseparably blended, like soul and body, as to constitute but one indissoluble principle.

No well-balanced mind who has critically investigated the different systems of theological speculations, can fail to discover deplorable imperfections in each, disjointed hypotheses which set at defiance all attempts at reconciliation and outrage every principle of rationality. It cannot reasonably be expected that such creeds, repelling every logical conclusion, will be likely to be accepted by the cool and deliberate philosopher who feels himself called upon to give a reason for the hope within him. Confident that God still maintains a definite relation to the universe which He has created, he is certain that every department of the human constitution, the moral as well as the physical, is governed by definite laws growing out of the nature and relation of things, so



that Religion, when properly understood, will become a comprehensive system of philosophy, instead of the present system of uncertain and often groundless speculation,—a system which will more effectually define the relation between *cause* and *effect* in the moral world, than does our present limited knowledge of the natural sciences in the physical. If Nature, as the ultimate of creation, is governed by definite and unchangeable laws, equally certain and definite must be every interior principle from which these laws derive their existence. And as an effect cannot transcend its cause, the physical constitution cannot become more certain in its operations than the moral. The chief aim of this work is to show the relation between the two, how each becomes impaired, and by what means they can again be brought into harmony with the forces of the universe.

In an age like the present, when, in consequence of having lost sight of the connecting principles between the Spiritual and the Natural, many of the best minds have failed to discover the rationality of the Christian Religion, no greater good can be done than to repair the broken links in the chain of connection, and to show man, philosophically, the conditions upon which he is to attain happiness, both here and hereafter. True, there are yet multitudes—though their number is rapidly diminishing—who are willing to take assertions on faith; but a still larger class demand proof, and need to see the relation between the assumed effect and its legitimate cause. Prohibitions apparently based upon arbitrary authority—and they are such to the individual until he can discover the principles upon which they are founded—are insufficient to restrain man from a vicious course of life. He must first discover upon what principle he is likely to lose any blessing by pursuing any given course of conduct, before he can feel himself justly called upon to restrain his natural inclinations by disciplining his ways into obedience to the Divine precepts. To the irreligious mind it is not enough that these precepts are found in the Christian Scriptures; for with such the question of authority and expediency are both to be proved; but not having the personal experience, the proof is wholly wanting until it is demonstrated by a comprehensive system of philosophy. For me to say that I have felt their truth is to provoke in the skeptic a smile of distrust, and reasonably so, for it is not the *feelings* but the *rationality* that is to be the criterion of decision. The atheist may *feel* that he is right; but he has no possible means of demonstrating the truth of his



position, for every principle of philosophy is against him. It, therefore, devolves upon the Christian to designate the principles upon which his confidence is based, and at the same time to show the relation between the spiritual cause and the natural effect. It is only in this way that his opinion can secure the confidence of the infidel, or justly claim any high order of respect. How far I have succeeded, in the following pages, in this undertaking, is left for a discriminating public to decide.

So far as the Author is aware, he can justly lay claim to being the pioneer in the field of investigation which makes up a large share of the following pages. He has no doubt that some alterations and much addition will hereafter be made ; in fact, he is fully aware that he has gathered only here and there a single blossom from the infinite field before him ; and if the Providence of the Lord shall so permit, he intends to spend the remainder of his days in perfecting what is here commenced. And he hopes, that other and more able minds, will soon turn their attention to the same important subject ; for the field is too vast for any one mind to be the original explorer of it all and to elucidate its teachings. Any suggestions or high-toned and just criticisms, will, therefore, receive his candid consideration ; while, at the same time, no attention will be given to any mere fault-finding or captious remarks, which often shamefully characterize the lower order of the press. It is proper here to add, that he has frequently made use of the ideas of others ; and, in several instances, used their own form of expression without naming the author or giving the usual credit ; neither the author nor the book being placed upon his notes, he could not refer to the quotations without a loss of more time than he was willing to bestow. This will account for the omission.

The laws of Conjugality underlies the discoveries of the following pages,—a law which is as universal as the existence of Mind and Matter. While it has been quite generally conceded by all ages and nations, that man is receptive of spiritual forces objective to himself, it has never, to my knowledge, been ascertained in what the specific principle connected with the human constitution, and into which this influx is immediately received, consists. It has ever been believed that man is in some way connected with his Creator in a different sense than merely as *cause* and *effect*,—that there is a still more intimate relationship which constitutes a *oneness* more like that of husband and wife, than that of parent and



child,—a belief founded upon Biblical doctrines. But how this oneness is effected, or what constitutes the specific principle by which it is maintained, the world is wholly ignorant; and so long as this ignorance prevails, there can be no rational basis upon which to predicate a philosophical Religion, nor any true explanation of the cause of the deplorable condition of the public morals. To check any evil, it is first necessary to know by what avenue it finds access to the individual, and then apply the remedy to the cause of the disease.

Marriage as an Institution, has also here received special attention. Based, as it is, upon the first fundamental principles of life, and underlying every physical and moral condition of society, it is but proper that it should. No principles are less understood, even by the more enlightened portions of the public, than the the laws pertaining to the relation of the sexes,—none have culminated in more terrible distastes to individuals and society. From observation, but far more from religious teaching, the majority of mankind have grown into an intellectual consciousness of the importance of maintaining the sanctity of the marriage institution. But upon what laws, inmost in the relation of the sexes, this institution is based, and why their infringement should prove universally disastrous to mankind, no one, to my knowledge, has ever had the most distant conception. So profound has been the ignorance upon this subject, that even the Christian has failed to discover upon what principles God has so strenuously restricted the commerce of the sexes,—why this strongest of all the instincts is put under the ban of exclusiveness. As the result of this universal ignorance, the most preposterous doctrines have, from time to time, been advocated, every one of which have found many adherents, who have drifted into the worst disorders in consequence of cutting loose from the only safe moorings of the Biblical precepts. The discoveries set forth in these pages, I am persuaded, are of more vital importance to society than any hitherto made; they are discoveries which underlie every principle of the human constitution, and will prepare the way for a proper understanding of the relation of the sexes, and guard individuals from the excesses into which they have so often run.

The Author of this Treatise has discovered, not only that which connects the moral and physical constitution of the individual, but the primary principle of every phenomena of existence, and which connects the spiritual world with the natural, and the



universe with God. The importance of this discovery cannot be questioned; for it constitutes not only the basis of all physical and moral reform, by underlying every principle of the human constitution, but it reveals the mystery of every occult force in Nature. Once establish the Universal Conjugal principle in the mind, and we come in possession of the key, which, when scientifically used, will admit us into every philosophical department of creation.

Newton discovered the law of attraction, which holds physical particles and bodies in relation to each other, without ever pretending to have extended his observation beyond them. He simply designated and named an attractive force apparently an inherent property of all matter, and from its uniform action he drew his philosophical deductions. But in what this force consists, or how or by what means it is connected with the cause of its existence, or whether or no it is self-existent, I am not aware that he ever pretended to have the least knowledge. He was strictly an observer of Nature, without possessing the moral qualities adapted to higher research; and like all other phenomenal philosophers, he was *a posteriori* rather than *a priori* reasoner; and as such, he could discover no principle beyond the merely phenomenal phase of observation. I claim, on the contrary, to have discovered and elucidated, in these pages, the law of attraction, not pertaining to physical bodies only, but to universal existence, moral as well as physical, and to have traced it from its primary cause to its ultimate effect,—a discovery paramount to all others by including them all; and have set forth the relation of all phenomena, whether of mind or matter, and the hidden forces which produce them; and at the same time, have shown by what means the Creator maintains the order of the moral and the physical world. Strictly speaking, Newton's discovery was *phenomenal*; mine *fundamental*. He called attention to a principle pervading all matter, the nature and cause of which, he did not understand; but demonstrated its *mode* of operation in its purely phenomenal phase. But I have set forth the origin and nature of this principle and its mode of operation throughout universal existence; and shown that cohesive and gravitative attraction are the conservation of Divine forces, which operate with no less certainty and uniformity on the mental and moral plane, than on the physical.

Galileo discovered the revolution of the planets; but I claim to have discovered the nature of their relation to each other, and the force by which they are moved in their respective orbits.



Here, too, speculations must give place to scientific principles. Again; the nature of Light and Heat, and the cause of their phenomena, have hitherto been an inexplicable mystery. In these pages the Author will show what they are and how they are induced,—that they do not exist in virtue of the absolute entity of any one particular orb or central sun; but are the result of the *positive* and *negative* condition of two orbs holding a specific relation to each other; thus obviating the necessity of the ridiculous hypothesis of central globes of fire, and the combustion of an infinite number of lesser planets in order to maintain the luminous and calorific conditions of a pivotal orb. Moreover, it obviates the necessity of applying the law of inverse square of the distance, —a well known law of light and heat,—to the planetary universe; for, were this law applicable to the solar system, it would deprive the more remote planets of any thing like an adequate amount of light and heat to sustain either animal or vegetable life, even in their lowest form. It is folly to say that God can adapt the constitution of their inhabitants to this inconceivably dark and refrigerant condition, for we are not to judge from what He *might* do, but from what we know Him *to* do. If we were to judge from what the imagination might conceive him capable of doing, rather than what He does do, we would be left without any basis of reasonings, hence could arrive at no conclusion beyond the limits of our absolute senses.



## CHAPTER I.

### JEHOVAH GOD.

IN the discussion of any subject it first becomes necessary to define the basis from which our conclusions are drawn. The peculiarity of the following pages, however, does not render it necessary for me to attempt to prove the existence of a God; for the very nature of the subjects treated upon will contain within themselves the strongest arguments that can well be offered in proof of an overruling and designing Providence. The *principles* or *attributes* of God as the primeval cause and operative force of all existence, will be the theme of the present chapter. Throughout this work the Christian Scriptures will be recognized as the Word of God, and as such final in authority.

To ascertain the properties of God is to come into possession of the key to every fundamental principle in Nature. But how to effect this is the problem to be solved. Human reason, unaided, is wholly inadequate to even conjecture in reference to His qualities, independent of observable phenomena; therefore, we have only two sources of information, viz.: Nature and Revelation. These will be the basis of our argument, and from their united testimony we shall draw our conclusions.

In whatever direction we turn our attention, we discover two principles in active operation; one having reference to Intelligence or design; and the other to the perfection or well-being of the thing designed,—Wisdom characterizing the former, and goodness the latter. I use the term “Jehovah God” as designating divine good and divine truth, or, divine love and divine wisdom. The union of these two principles constitutes the third, which is power, the only force in Nature. Here we have a trinity of *principles* in a unity of *person*; and not as has been too frequently supposed, a trinity of *persons* in a unity of *principles*. This constitutes a



formula of Father, (Wisdom,) the Son, (Love,) and the Holy Spirit, (Procedure.) Or we may adopt another mode of expression, as follows: The Divine Active, the Divine Passive, and the Divine Ability; or still another: The Divine Masculine, by which He begets; the Divine Feminine, by which He conceives; and a Divine Procedure of the Masculine in Feminine, by which He ultimates. Either of these formulas are synonymous in principle with Father, Son, and Holy Ghost. In this view of the subject, the ancient Polytheism assumes a distinct Infinite Personality, containing a Trinity of *discrete degrees*. Some have assumed that these three degrees may have become discreted into separate hypostasis,—that as the Father hath life in Himself, and hath given to the Son to have life in Himself, so likewise the Father, through the Son, may have given to the Holy Ghost to have life in Himself, as the conjunctive medium with regenerating humanity. But I am unable to see wherein this has any advantage over the common idea of a Triune God. In either case it is *three personalities* coöperating to one end, which belief destroys all actual conception of God, for man has never been endowed with a faculty by which he can conceive of *three as one*.

Before the dawn of creation, or e'er the morning stars sang together for joy, God was Love itself, and Wisdom itself, in their respective tendencies to effect uses. Love folded in the embrace of Wisdom, could become fixed in eternal perpetuity, only by ultimating their qualities upon the plane of effects; and it appears to me that creation was the inevitable result of the Divine Existence; for the very nature and qualities of that existence are *uses*—the planetary systems being their theatre of action. Were it possible to conceive of perfect Wisdom without planning, or of perfect Love without executing, we might conceive of a God inhabiting the solitude of an infinite nonentity, brooding forever in the consciousness of His own desolate condition. But by the execution of the plans of Wisdom through Love, a plane of use is established, and God is enabled to dwell eternally amid the galaxy of His unnumbered worlds, which are ever moving in a lyric dance through immensity, each bearing upon its bosom its successive orders of countless myriads of joyous beings, happy in their own conscious existence, and filling infinite space with the melody of their universal pean of praise.

On the one hand, the existence of a God may well be said to be nearly a universal belief of mankind. Even those who deny



his personality, but transfer to Nature the power which the Christian attributes to God. The evidences of a *controlling* principle are everywhere so observable that none pretend to deny its existence ; and the evidences of *design* are so clearly manifest that but few have been so mentally eclipsed as not to admit of an intellectual arrangement in every department of creation. But, on the other hand, it appears to me that nearly all Christendom has labored under no little mistake in transforming the *attributes* of God into distinct *personalities*. The Catholic faith is this : “ That we worship one God in trinity, and trinity in unity ; neither confounding the persons, nor dividing the substance ; for there is *one person* of the Father, *another* of the Son, and *another* of the Holy Ghost ; and yet these are not three gods, but one God ; although the Father is God, the Son is God, and the Holy Ghost is God. For like as we are compelled by the Christian verity to acknowledge *every person* by himself to be God and Lord, so are we forbidden by the Catholic faith to say there are three gods or three lords.” The Protestant formula is : “ There are *three persons* in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one GOD, the same in substance, equal in power and glory.”\* *Three in one* is a contrariety of expression which it is impossible for the mind to understandingly receive ; and it conveys, at least to a majority of minds, a wholly false and mischievous idea ; for, notwithstanding the assertion that “ these three are one,” the mind intuitively recognizes *three personalities* as distinct *entities*. Mankind has never been endowed with the ability to comprehend a *plurality* as a *single*, for it is an impossible chimera. Much of the skepticism and irreligion in reference to the Lord in His Divine Humanity, has grown out of this hypostatical theory of the Trinity.

But were we to say that there is one Eternal, Omnipotent, and Immutable God, the Creator of the heavens and the earth, who manifested himself in the flesh as the LORD the REDEEMER of man, and whose most HOLY SPIRIT is ever operative to maintain the order of the Universe, and to secure the happiness of His creatures ; we transpose the incomprehensible formula of the Trinity, into a simple mode of expression, as easy to be understood, as that, Washington possessed a Spirit and a Body, and through their united action, he secured the Independence of America. God is a Spirit, Christ the Body, in which that Spirit dwells in all the fullness of the Godhead ; therefore, it appears clearly evident to

\* New England Primer.



me, that the Divine Trinity is in the Lord the Saviour, as the *spirit*, the *body*, and the *virtues* proceeding therefrom. The Father of the Humanity of the Lord, was the divine principle *in* that Humanity, so that in Him (the Lord Jesus Christ) dwelt all the fullness of the Godhead bodily; and the Holy Spirit is the divine principle proceeding *from* that Humanity, as soon as it was made Divine, which was completed upon the cross; and thus these three are One,—the Supreme Divinity within the Divine Humanity, from which Humanity issues a saving principle (the Holy Spirit) to mankind. Thus, we have a Divine Humanity and a Human Divinity, meeting man upon his own plane of existence; without which a redemption could never have been effected; for, had not God descended to humanity, humanity could never have ascended to Him. The Lord the Saviour, opened the *way* which man, of himself, had no ability to do; therefore, to reject the Lord in His Humanity, is to reject the only way of Salvation.

The awful chasm between the Divine and man's fallen nature, could be bridged only by God himself—man having lost the power even to move in that direction; whence the Lord descended through his Humanity to man's estate, and took upon himself all the conditions to which man is subject from birth to maturity; but instead of yielding to their sinful expression, and like us becoming their victim, He conquered temptation at every point, and became victorious over death and hell, and cast up a highway through his Humanity,—the way of holiness,—which shall be for the *redeemed*, over which nothing *unclean* can pass; “no lion shall be there, nor any ravenous beast shall go up thereon, but the *ransomed* of the Lord shall *return*, and come to Zion with songs and everlasting joy upon their heads; *they* shall obtain joy and gladness, and sorrow and sighing shall flee away.”\* “The highway of the upright *is to depart from evil*: he that keepeth his way preserveth his soul.”† JESUS IS THE WAY.

That the Humanity of our Lord was born of the virgin Mary is not disputed. But the question is, was God the animating Spirit of that human form? or was He the progenitor of the animating Spirit, holding to it the relation of Father? or was Christ like other men, differing only in degree? The Holy Word alone can settle these questions, human reason, unaided, being wholly inadequate to the task. But here again, the first question to settle is, to what department does certain passages of Scripture apply? To

\* Isaiah 35 : 9, 10. † Proverbs 16 : 17.



settle this question, we will start out on the *broadest possible basis*, embracing the *two extremes*. In Revelations we have this remarkable passage, "I am Alpha and Omega, the Beginning and the End, the First and the Last."\* Alpha and Omega, are the first and last letters of the Greek alphabet; all others being *included* between them. Now, to whom does this apply, to the Father, Son, or Holy Ghost? *Who* is the *Alpha*, the *Beginning*, the *First*? the *Omega*, the *End*, the *Last*? Most fortunately this question is clearly settled for us in St. Paul's reasonings to the Ephesians: "There is *one body* and *one spirit*, even as ye are called in one hope of your calling; *one Lord*, one faith, one baptism, *one God* and Father of *all*. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also *descended first* into the LOWER PARTS OF THE EARTH? He that descended is the *same* also that *ascended up* FAR ABOVE ALL HEAVENS, that He might FILL ALL THINGS."† Thus He has completed the journey from the infancy of humanity to God. At one extreme we behold him as the babe in the manger; at the other the Controller of Universal Creation. John says: "In the 'beginning' was the Word, and the Word was with God, and the Word was God. The same was in the 'beginning' with God. *All things were made by Him*; and without Him was not anything made that was made. And the Word was made *flesh*, and *dwelt among us*, and we beheld His glory, the glory as of the only-begotten of the Father, *full of grace and truth*."‡

The argument is brief, but if there is any reliance to be placed upon the Sacred Scriptures, it appears to me to be full and conclusive, for we here have both the *centre* and *circumference*, to which nothing can be added. Inpeach the Scriptures and we are left in a boundless chaos, without chart or compass.

In the Chinese "Five Sacred Books," which date back 400 years before Moses, and were subsequently compiled by Confucius, we find the following important statement: "By consulting the ancient traditions, we know that though the Holy One will be born upon earth, yet he existed before anything was made." Again: "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world will be reëstablished in the ways of righteousness. He will labor and suffer much. He must pass

\* Revelations, 22:13.    † Ephesians, 4:4-10.    ‡ John, 1.



the great torrent, whose waves must enter into His soul; but he alone can offer up to the Lord a sacrifice worthy of Him."

If it be said that to destroy the Trinity of persons makes God both the begetter and begotten, I answer that God never was begotten. But that the Humanity by which he clothed himself in order to effect our redemption, was begotten by Himself, and for the best of all possible reasons, that there was no other to beget it. Therefore, the Humanity alone is the Son, and the Supreme Divinity its Father. United they were the eternal "God manifested in the flesh."\* Herein consists the verity of that declaration, "I and my Father are one,"—as soul and body are one. "I am the way, and the truth, and the life: no man cometh unto the Father but by me." How is He the "way"? I answer, that by the insulating influence of sin, man had been driven from the inner garden of his nature, and so had lost his direct connection with God,—a connection which, of himself, he had no power to regain. The Lord, therefore, most mercifully descended into the external plane of life, and reëstablished that connection with all who will accept of his Humanity as the means of their return; at the same time, assuring us that "There is no other name under heaven given among men whereby we must be saved."† Oh! that man could see the infinite importance of clinging with the strong hold of faith to the Humanity of our Lord! For, "no man *can* come to the Father but by me,"—to the Spirit, but by the Body; to the Divine, but through the Human. He is the "Truth," because he is the source of *all truth*; he is the Life because he is the fountain of *all* life, in whom we live, move and have our being. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that *dwelleth* in me, he doeth the works."‡ As much as to say: The power which you observe in me, does not abstractly belong to the human form, but is, in virtue of the Divinity of the Spirit, conjoined to it. Like others, the outward form was born of woman, that he might have a medium of direct connection with mankind, even in their fallen condition; but unlike others, the conception was by the Holy Spirit. And here, let it be borne in mind, that it is a physiological truth, that in all conceptions, the soul is *from the father*, but is clothed upon by the mother. In other words,

\* 1 Timothy, 3: 16. † Acts, 4: 12. ‡ John, 14: 9, 10.



the male is the *re-begetting* principle, but the female is the *receptive* or *clothing* principle. The seed is cast into the earth, and through her instrumentality is clothed upon. The Lord's Humanity was only the clothing which His Divinity took upon Himself.

The soul and body are two substances distinct from each other, but reciprocally united. The former acts in and upon the latter, but not by or through it, for the action is *mutual*—the soul acting *upon* the body, and the body acting *from* the soul. The body has an organic force which it communicates to the soul, and the soul has a spiritual force which it communicates to the body. The communication of motion by *thought*, which we ascribe to spirit, is as evident as that of *impulse*, which we ascribe to body. Constant experience makes us sensible of both of these, though our narrow understandings can comprehend neither. Just so in the Lord's Divine Humanity; for the Divinity of the Father is the soul of His Humanity. Thus the two natures mutually dwell together; the Father in Him, and He in the Father—a duality in oneness. The union of the two natures was made complete at the time of his glorification of the Human, having yielded in death all that belonged to the plane of temptation or fallen humanity.

This dual nature was not separated upon the cross; but here He conquered the last temptation, subjugated the hells, and made the Human Divine; for the third day after his Passion, which completed the glorification of his Human, He raised the same body in which He had dwelt among us. When His Apostles were terrified and affrighted, supposing they had seen a spirit, He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."\* The *glorification* was effected by the complete union of the Lord's Humanity with the Divinity of His Father. His life had been one continual scene of most terrific combats with evil. All the hells had converged as to one focal point, to subjugate the human Divinity. Had he not been tempted there could have been no victory. Had He, in a single instance, yielded to temptation, His work would have been incomplete, and a link in the chain of salvation would have been broken, causing a chasm over which man could never pass.

But step by step, amid all the artillery of hell, he opened up the way from conception to maturity; meeting, and gloriously triumph-

\* Luke, 24 : 38-9.



ing over the adversary at every point ; making life a grand and victorious march through the vale of fallen humanity ; driving back the obsessing demons and relieving their captives ; lifting up the fallen and bidding them sin no more ; opening the eyes of the blind and requesting them to wash and be clean ; unstopping the ears of the deaf, that they might hear and live ; restoring the palsied limbs, that they might walk the path of righteousness ; healing the sick, that they might become strong in Him ; restoring the dead to newness of life ; and when the last final conflict drew near, borne down with unbearable sorrow, which forced the blood from its accustomed channels, wearied ; but yet made strong by the combats of life, He beheld the united forces of all the infernal spirits, who saw that their judgment drew near, focalized in the Jewish hierarchy, which had now become the central point of the world's pride and treachery ; and in awful anguish He cries, "If it be possible let this cup pass from me." But He nerves himself to the task, and, apparently alone, takes His cross and marches to Calvary where he is to engage in the final contest. Here the victory is to be won, or all is lost forever. This was more than an era ; a juncture of all the eras of time. The event of that hour was to determine whether earth was to pass entirely into the hands of Satan, or be recovered into the hands of God ; whether the expiring rays of human hope should henceforth radiate light and life to the universe ; it was to draw to a close the great question, to terminate the controversy of all ages, between right and wrong, holiness and sin. The artillery of all the combined Powers of Darkness were poured upon Him, and their mephitic vapors shrouded the earth in gloom by shutting out the light of the sun ; the vail of the temple was rent in twain from top to bottom ; the earth quaked and the rocks rent ; the graves of the dead were opened ; and universal nature sympathized in this terrific struggle. At last, our Lord cries out "My God, My God, why hast thou forsaken me ?" Another desperate struggle ensued ; mocked in his awful agony, He finally exclaimed : "It is finished," and bows His head in death. Victory seemed to turn upon the side of evil. The fairest hopes and fondest expectations which bloomed like a fruitful Paradise in the hearts of his followers, expired with their Lord. More than desolation brooded o'er the earth. He, who was to rescue a fallen world, was himself in the tomb. Three days,—the saddest days of earth,—rolled their lingering hours into the abyss of the past, when, lo, the Son of



God announced his final triumph over hell and the grave. THE VICTORY WAS COMPLETE. The way was now opened from earth to heaven, and He had erected His cross in the highway to hell that He might rescue sinners from the very jaws of perdition. Yea, more, He had formed an immediate connection with every devil therein by submitting Himself to their temptations, and then conquering them in His own person. By this means, He subjected the whole infernal host to His own will. Not a soul of them dares to raise a finger against His mandates, and whenever He commands they obey. While He saves the repentant sinner, He controls the damned.

Then, and not till then, did the powers of darkness discover their mistake—that what appeared to be our Lord's defeat was his victory. With unutterable dismay they saw, that in bowing His head He had dragged the pillars of their empire to the dust, that He had transformed His cross into a throne, and established His kingdom forever: that He had erected His church upon the rock of Truth and baptized it with His own blood, against which the gates of hell shall not prevail; and that every member belonging to it should be a vassal rescued from the empire of sin, many of whom were once vicegerants of its imperial Monarch. The devils now became subject to the Lord's disciples, and were compelled to flee whenever commanded. The realization of the Lord's statement, that the prince of this world should be judged and cast out, had begun to be a daily experience. Satan's captives, whether Jew or Gentile, were everywhere set at liberty as soon as they were willing to accept of their Redeemer. The proclamation had gone forth, "let him that is athirst, come: and whosoever will, let him take the water of life freely." The moral light which illuminates the heavens had now become established on earth, to make plain the pathway of life. The devices of Satan had been exposed, and he himself made subject instead of ruler of the human will; so that none need to become his slaves who do not first seek to become his servants. Power was given man to become the sons of God; and though living in the suburbs of hell upon a planet infested with evil, he may become the temple of the Holy Ghost. Through our Lord's victory, we can have God for our father, Christ for our elder brother, Heaven for our home, Angels for our companions, and devils for our slaves.

The Humanity of our Lord was instituted as the great ordinance by which God and man might again commune together—



the appointed place of meeting between Divine and human thoughts; for all the lines of the Divine manifestations converge and meet in Him, where also all our devotional thoughts and affections centre. Up to the time of man's apostacy, this ordinance existed in virtue of their relation of Creator and created, God having made man receptive of the Divine, so that there was a direct connection between them. But when man allowed himself to become infested with evil, the Divine avenues were closed up, for the two could not dwell together, and he was driven out from the Paradise wherein he had once held communion with God, into the field covered with thorns and thistles, the representatives of sin, which he is required to subdue in order to prepare the conditions of a second Paradise. Demons enthroned themselves amid man's disordered appetites and affections, and held his will in the iron grasp of fiendish malignity. It was morally impossible for him, unaided, to successfully combat with his infesting foe. Wherefore the Lord mercifully descended into this barren and ruined waste, and conquered these enemies in their successive order, and has ever since continued the successful combat through all who seek to return by the way and means appointed. That way is His Humanity, through which His Spirit descends and reëstablishes a direct connection with man.

### *The Holy Spirit.*

In the foregoing remarks, I have endeavored to show the oneness of Christ with God; constituting a Divine Humanity and a Human Divinity, and that the Lord's Humanity was a medium of conjunction with every department of man's nature, in order to conquer for him the evils connected therewith, and effect his redemption. It now remains to speak of the Third, or Proceeding principle in the God-head, which is immediately and constantly operative upon man.

The reader is here called to particularly notice, that in the Word of the Old Testament, no mention is made of the *Holy Spirit*, except once in Psalms,\* and twice in Isaiah.† David stood as a representative of the Lord in His Divine Humanity, which accounts for his employing an expression used by no other Scripture writer: "*Take not thy Holy Spirit from me.*" In II Samuel‡ he says: "The Spirit of the Lord (Jehovah) spake by me, and

\* 51: 11.    † 63: 10, 11.    ‡ 23: 2.



his word was in my tongue.” And Christ confirms this statement while teaching in the temple: “How say the scribes that Christ is the Son of David? For David himself said by the *Holy Spirit*, The Lord (more properly Jehovah) said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool”\*; which is equivalent to saying, that the Divinity says to the Humanity of our Lord, this victory over death and hell shall be complete. A similar form of expression is also found in the seventh verse of the forty-fifth Psalm. “Therefore, God, thy God, hath annointed thee with the oil of gladness above thy fellows.” That the Spirit of God descended in a wonderful manner upon David, is evinced by the power he exhibited over wild beasts and the giant, Goliath; and also his ability to always escape his enemies, all of which were correspondential of Christ the Anointed. In this sense, he was a man after God’s own heart,—not yet freed from evil, for this could be effected only through the Humanity of the Lord; hence, like others, he was overpowered by temptations, for the devils obsessing the human had not yet been conquered, neither could be by any finite being, for that was to be the work of God.

These considerations will be sufficient to show us why David alone was allowed to speak of the *Holy Spirit* as connected with himself. The two other passages above referred to in Isaiah, are prophetic and have direct reference to the Lord in his Humanity. The chapter commences by the following interrogations: “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? *I that speak in righteousness, mighty to save.* \* \* \* \* But they rebelled and vexed His *Holy Spirit*: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his *Holy Spirit* within him?”

It will therefore be seen that the Holy Spirit, strictly speaking, is a principle belonging to the Gospel dispensation, and is in some way connected with the Lord’s Humanity. There is evidently a wide difference between the *Holy Spirit* of the New Testament, and the *Spirit of God* in the Old. The Spirit of God communicated with man only through the intermediate agency of angels, for he had not yet formed a direct connection with man, in his corporeal condition, and no one could endure the glory of His

\* Matthew, 12: 35-6.



immediate presence, without the modifying influence of the material elements. So great was His glory that Moses said, "I exceedingly fear and quake," and if so much as a beast touched the mountain when He communicated through a cloud with Moses, it should be stoned or thrust through with a dart. As Jacob was journeying from Beersheba to Haram, he saw, while he slept, a ladder set upon the earth, the top of which reached to heaven, and the angels of God ascending and descending on it, but the Lord *stood above it* and said, "I am the Lord God of Abraham, thy Father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." I refer to this example to show the intermediate agency which God used, antecedent to his incarnation, to communicate with men. Throughout the Old Testament we constantly meet with such expressions as "the Angel of the Lord," "the angel of God," "His angels," &c., as His messengers to man. But it is never said by any of the Old Testament writers, that the Holy Spirit spoke by them, or that Jehovah spoke to them by the Holy Spirit; and that, to me, evidently for the reason that the Holy Ghost is the proceeding principle from the Lord's Humanity, which could only be given subsequent to His glorification, or to the Human being made Divine. Our Lord's words are: "*For if I go not away, the Comforter will not come to you; but, if I depart, I will send Him to you.*"

The order is, the Father, the Son and the Holy Spirit. "*God so loved the world that He sent His only-begotten Son.*" But the Son sends the Spirit; "*for if,*" says he, "*I depart I will send the Comforter.*" Moreover, the Son came in the Father's name; but the Holy Spirit, saith the Son, "*which the Father shall send in my name.*" Thus it appears evident that the Son was the ultimate plane of the Divinity, and the Holy Spirit is the Proceeding from the Divine in the Son,—as the Father is the progenitor of and is in the Son, so is the Son the progenitor of and is in the Holy Ghost.

The analogy of this principle is found in the constitution of man, for it was in this sense that he was made in the image of his Creator. The soul is in the body, and the magnetic force from the body is in virtue of the soul, which sustains it. The soul does not act *through* the body but *in* and *upon* it, and the body acts *from* the soul,—the magnetic or dynamic force being the result of their reciprocal action. Psychological experiments clearly demonstrate that in virtue of the union of soul and body we are enabled to



establish a magnetic sphere that controls the actions of the passive or willing subject. The soul is also the formative and controlling principle of the body, and inasmuch as the former acts in and directly upon the latter, it has a constant tendency to mould the body to its condition. The body becomes powerless as soon as the motive principle ceases to act upon it; and the soul at the same time loses its ability to operate upon the external or ultimate plane of life. Here we have a miniature representative of the Trinity. The Father acting in and upon the Son—as the soul in and upon the body—from which the Holy Ghost proceeds.\* “The Son can do nothing of Himself,” but uses the power delegated to Him from the Father; “for what things soever He doeth, these also doeth the Son likewise.” “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.” Every one recognizes the principle of honoring our visible presence as the means of honoring the soul which inhabits it; and it appears to me to be in this sense that Christ claims the honor due to God. Christ was the brightness of God’s glory and the express image of his person, and as we cannot hate the flesh of another without hating his personality, neither can we hate or reject Christ, the image, without hating and rejecting God. In beholding and loving the Humanity of the Son, we behold and love the Divinity of the Father,—one is in the other, *from the marriage of which proceeds the Holy Ghost*. This marriage was not fully consummated until our Lord’s Passion, when the flesh yielded its last resistance to the Divine.

Keeping these considerations in view, we see why it was that the Apostle John says, that “the Holy Ghost was not yet given; because that Jesus was not yet glorified.”† The Lord had descended and taken upon Himself the seed of Abraham and all the temptations common to man in his apostate condition; by which He formed a direct connection with every department of man’s nature; but still leaving the Will in perfect freedom to accept or reject Him. At the time of His baptism in Jordan, the Spirit of God descended in bodily shape upon Him, which now begins its work of regenerating the Human in order to prepare a way of Salvation. This was completed at the time of His Resurrection;

\* John, 5 : 19.      † John, 7 : 39.



the union between the Father and the Son, or the Human and the Divine, being perfected at the time of His Passion. Up to this time, the Spirit of God operated upon man through angelic agency ; but now the connection having once been established between God and fallen man, the Proceeding Principle from the Divine to the Human, operates without any intermediate agency. The complete glorification of the Human could not take place until subsequent to our Lord's resurrection. Herein consisted the expediency of His departure in order that the Comforter (more properly Helper) might come, bringing with Him the united qualities of the Father and Son, which adapted them to the necessities of man. Our Lord's own statements fully sustain the idea that the Holy Spirit is the common Spirit of the Father and of the Son : " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, *which proceedeth from the Father*, he shall testify of me."\* Again : " He shall glorify me ; *for he shall receive of mine*, and shall show it unto you."† The Holy Spirit thus *proceeds from the Father*, *receives of* and is *sent by the Son*. By saying, "*which proceedeth from the Father*," he exhibited the Father as being the fountain of the Spirit ; and by saying, not, *which shall proceed*, but *which proceedeth*, he exhibited, also, their sameness of nature, the community and inseparableness of their being, and the unity of their persons ; for that which proceedeth is not parted from that out of which it proceeds.

It will be remembered that in the creation of man, God breathed into his nostrils the breath of life, and man became a living soul. So, likewise, after our Lord's resurrection, He breathed on his disciples and said unto them, " Receive ye the Holy Ghost." A new order of things now became established. Here, for the first time since man, through disobedience, lost his pristine purity, was there a full, complete, and direct connection between him and his God. New life and powers were now diffused into him. Sins were remitted or retained through the instrumentality of the obedient. Devils fled at their command, and disease lost its power over its victim whenever rebuked by the potentialized Apostles. The human race became new-created and restored to God in the unity of a spiritual kingdom. The Spirit which descended upon Christ at the time of his baptism, was now transmitted to the Apostles. It first came like a rushing mighty wind, filling the whole house

\* John, 15 : 26.    † John, 16 : 14.



where they had collected for a private communion, and which appeared to them like parted flames of fire that settled upon each, and enabled them to speak in every tongue under heaven. The report of this astounding phenomenon soon spread throughout the city, and drew together, among others, such strangers as happened to be sojourning there from every part of the world, who now became astonished at being addressed each in their own language by the hitherto unlearned Galileans; and thousands in one day yielded their opposition to and became worshipers of their crucified but now risen Lord.

In view of the foregoing considerations, the question naturally arises, wherein does the Spirit of Jehovah of the Old Testament differ from the Holy Spirit of the New? No theological question has been less understood by the Christian world, or given rise to greater errors and diversity of opinions than this. Throughout the Old Testament it is stated that "the Spirit of the Lord came unto me saying," or, "the Spirit of God came unto him," &c.; but John, who was directly taught by our Lord, says that the "*Holy Spirit was not yet given*," and offers as a reason that Jesus was not yet glorified; and Christ Himself makes the coming of the Paraclete dependent upon His departure from the earth. In this question is involved the great fundamental principles of both the Law and the Gospel, which, when properly understood, will set at rest the nature of the Trinity, and the relation of the Bible to mankind. But here let us first take the shoes from off our feet, and all arrogance from our hearts, for the ground on which we tread is Holy, and so forget not Uzza who indiscreetly put forth his hand to stay the ark.

The *Spirit of the Lord* in the Old Testament, was the Spirit of WISDOM, which inexorably required obedience to its behests; and dictated Laws based upon retributive justice. Moses, whom the Lord met face to face, was the earthly representative of this principle, who having laid his hands upon the head of Joshua, transmitted the conditions of its receptivity to the Patriarchal succession; all of whom were profound in Wisdom in proportion to their fidelity to God. These were stern, uncompromising men without the feminine characteristics, who spake as they were moved upon by the Spirit of Jehovah, and who became the avenues of Spiritual Wisdom to mankind. Neither Wisdom nor the Law which proceeded from it, had any saving qualities; but was only the *illuminating* principle by which was the *knowledge* of sin; but



for which it could not atone. "Now we know, that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the Law, there shall no flesh be justified in his sight."\* For this cause the scape-goats and daily sacrifice were instituted as memorable substitutes for the Paschal Lamb, who was to introduce another principle which should become a help-meet to the Law, for under the Law all the world were *guilty* before God; but the Gospel of Christ is alone the *power* of God unto *salvation* to every one that believeth.

In virtue of the union of the Divinity with the Humanity in the person of our Lord Jesus Christ, the *Holy Spirit* of the New Testament, is the Spirit of LOVE united to Wisdom, which constrains us to yield fidelity to the Law,† offers salvation to the willing and obedient,‡ shows us things to come,§ and is the principle by which faith ultimates itself in acts.|| The word "HOLY" belongs to the *Humanity* of our Lord, or to the Son, and not to the Father. This word properly means *whole, entire, complete, or perfect in a moral sense*. Hence, whatever is complete, pure in heart, temper, or disposition, and is consecrated or set apart to a sacred use, is Holy; thus, the holy Sabbath, the holy oil, the holy vessels, a holy nation, the holy temple, holy men of old, holy angels, holy priesthood, &c., &c., but Jehovah could not be set apart to sacred use, for he was the Divinity itself. Thus we have the Holy Ghost *from* the Son *by* the Father, embracing the Alpha and Omega, the Beginning and the End, the Human and the Divine, forming a complete circle containing Divine Esse and humanity, which word could never be said to belong to Jehovah, until our Lord's advent and the glorification of His Human. *Therefore, the real distinction between the SPIRIT OF JEHOVAH of the Old Testament, and the HOLY SPIRIT of the New, is, that in the former it was the Spirit of the Divine alone, while in the latter it is the Spirit of the Divine conjoined to the Human, by which alone Salvation could be effected.*

From these considerations it will be seen, that the Holy Ghost is from the Son by the Father, as the magnetic sphere of man is from the body by the soul, forming three discrete degrees, viz.: Will, Operation, and Proceeding. The intensity of the magnetic force

\* Romans 8:20-1. † "For the Love of Christ constraineth us,"—2 Cor. 5:14.

‡ "If ye be willing and obedient ye shall eat of the good of the land,"—Isa. 1:19.

§ John 16:13. || "But faith which works by love,"—Gal. 5:6.



of man depends upon the perfection of his physical organism, which is acted upon by the soul,—the body being the ultimative plane of the spirit's operations, connecting it with the natural world. The true normal condition of man was to consciously live in both the spiritual and natural worlds,—to ultimate spiritual thoughts upon the external plane. But sin broke this connection, and became an insulator between the Divine-Spiritual and Natural, and man was driven out into the external plane of life, and a flaming sword was instituted to guard the more sacred parts of his nature from sacrilegious desecrations. To return to it in the self-hood is to carry disorder into the spirit, or from the plane of the body into that of the soul, which God very mercifully and wisely prevented him from doing, lest he should have desecrated the heavens by sin. The Lord, therefore, descended into the plane of the body to first establish the work of regeneration upon the outward plane of life as the basis of the interior, and graciously permits us to draw from His perfected Humanity, as the branch from the vine; for our humanity had become bruised and full of putrifying sores, and wholly unfit for a spiritual foundation; therefore, our spiritual growth depends upon our abiding in Him and His Word in us.

Through our Lord's Humanity He became directly connected with all mankind on the material plane of life, as He previously was with the heavens upon the spiritual, so that now all who become connected with Him through the medium of the affections become the ultimate receptacles of the divine forces. In this, it will be seen how we become the temples of the living God, and why He destroys those who defile this temple, for God cannot live in a defiled connection; and to live without Him is to live in condemnation, or banishment from His presence. Hence, we see the necessity of keeping His commandments, that we may abide in His love, without which there is no possibility of Salvation; and this because the basis upon which it is founded in the individual is lost, having been swept away by the overflowing scourge of sin; so that Christ is now the only foundation upon which we can build a spiritual superstructure.\* Herein lies the necessity, of His Humanity; which becomes the basis, to all who reverently connect themselves with it, upon which they can stand panoplied with the Divine sphere, nourished from the affections of the Divine-Natural or Human, and illuminated by the wisdom of the Divine-Spiritual or

\* "For other foundation can no man lay than that is laid, which is Jesus Christ."  
—1 Corinthians, 3:2.



Supreme Divinity ; thus, like the tree within the atmosphere, sustained by the elements of the earth rendered active by the influence of the sun. Hence we are called upon "to yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness to Him." In so doing, sin ceases to have dominion over us, and by the inflowing of the Divine, our bodies become purified and made fit temples for the Holy Ghost. To continue in sin, is to repel the Holy Spirit, and for it to withdraw is the destruction of the temple ; and to destroy the temple before the spirit is matured, is to sever the branch from the vine, that it wither. Therefore, to expect salvation without reformation, is equally as irrational as to attempt to erect an edifice in the air without the necessary foundation. The perfection of this foundation in the individual, depends upon the perfection of his life in Christ ; for in that degree only does he become engrafted into Him and partake of His righteousness. To build upon the sands of falsities is to be overthrown by the floods of Divine truth ; and any righteousness which we may attempt to establish of ourselves without faith in and obedience to Christ, is, as Isaiah has well said, "as filthy rags," that can avail us nothing on the spiritual plane.

Keeping these principles in view, we see why it was necessary for our Lord to descend into the plane of the Human in order to effect our salvation ; for by so doing, He has provided a sanctified way through His own Humanity, by which we can return to Paradise, being washed from our sins by His blood. *But if we return to the spiritual plane while in the self-hood, we carry our sins with us and immortalize them upon the plane of the spirit ;* for, it will be remembered that Christ is a Saviour in *time* and not in *eternity* ; otherwise there would have been no necessity of His having descended to perfect the human in order to lay a proper foundation for the spiritual. There can be no communication between man and the Divine only through Christ ; no other way having ever been provided, for there is no other divine humanity. As the body is the correlative of the spirit, so the Divine-Human is the correlative of the Supreme Divinity ; and it is only through the Divine-Human that the Supreme Divinity can maintain an immediate relation with mankind.

The temple of Solomon was typical of man.\* Aside from the

\* Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are.—1 Cor. 3 : 16-17.



Gentile court which corresponded to the evils of the world, it contained three discrete degrees, viz.: the court of the Children of Israel, the Holy Place, and the Holy of Holies. These degrees were not separated by solid and impenetrable walls, but by vails which shut out one degree from another; and while the priests went always into the first tabernacle; accomplishing the service of God, the high priest alone was permitted to enter the Holiest of all, and that only once a year. Our Lord became both King and Priest for us, and instead of administering in the representative temple made with hands, He took upon Himself a temple in perfect keeping with our own, save their sinful marks, and sustains the Priestly office in every department of our natures, while at the same time, in His Divinity, He is King of Kings and Lord of Lords. The Humanity which He took upon Himself from the virgin Mary, had its correspondence in the court of the children of Israel, surrounded by an unbelieving world; the "Holy Thing" which was born of her through the instrumentality of the Holy Ghost coming upon her, and the power of the Highest overshadowing her, had its correspondence in the Holy Place; and the Divine Humanity which was born from eternity had its correspondence in the Holy of Holies. He commenced His work in the outer court which had become a den of thieves, scourged and drove out the devils which carried on an unlawful gain, and thus first cleansed the outward temple, after which He commenced to repair the injuries which the invaders had done; the sick and dying were healed, the obsessed were relieved, the blind were made to see, the deaf to hear, the lame to walk, and at last the dead were raised to newness of life; and when he had finished the progressive work of repairing these human dilapidated temples, while upon the cross, He seizes the vail that separated us from the Holy of Holies—the human from the divine—and rent it from top to bottom, thus literally declaring the symbol to be no longer needed, for through His flesh the way was now opened to heaven. As in the Jewish temple there was no way of ingress into the Holy of Holies only through the vail, so there is no way to heaven only through the Humanity of the Lord. This is the "new and living way, which he has consecrated for us, through the vail, that is to say, His flesh."\* To attempt to climb up some other way, is to become a thief and a robber, which destroys the first conditions of salvation.

I am aware of the extreme skepticism of the age upon the sub-

\* Hebrews 10 : 20.



ject here under consideration. But to me, one of two things is certain ; that either Jesus Christ was God manifest in the flesh, who came to save the world from the wretched condition into which it had been plunged by sin, or else all the Biblical writers from Moses to John the Revelator, were successfully and conjointly engaged in the most stupendous fraud ever attempted upon mankind ; all of which culminated in Jesus as the grand actor, the star in the most ridiculous and blasphemous tragedy that was ever enacted on earth. Everything which goes to make up the Christian Scriptures converge in him. The patriarchs and prophets for two thousand years, all pointed *forward* to Him ; and the apostles, and the whole christian world, for eighteen centuries, have pointed *back* to him as the Redeemer of mankind, and are still looking forward to yet greater triumphs of His Reign,—He is the pivot of the world's history, the crowning and governing Spirit of all time. Born to poverty and without social influence, unassuming to the last degree, He rose to a height of moral excellence, even in His own day, and among His own people, which no other has ever attained ; and tens of thousands were compelled against their prejudices to acknowledge Him the Son of God ; until, at last, the rulers of the nation, jealous of His glory, and inspired from the pit, felt themselves called upon to put him to an ignominious death, lest all people should believe on him, and they should lose their power and influence over the nation.

### *The Word of the Lord.*

I have said that the Lord's Humanity is the medium of our conjunction with the Divine ; it now remains to briefly consider how this is effected since His visible departure from the earth.

John says that, "in the beginning the Word was with God and the Word was God." That the Lord in His Humanity is here meant by the Word is clearly evident, for it "became flesh and dwelt among us," manifesting its glory to the outward senses of mankind. If it be understood that the Divine-Human is meant by the Word, then as corollary to this, is meant also every truth which relates to Him and is from Him, in His Kingdom in the heavens, and in his church on the earth ; hence, it is said, that "in Him was life, and the life was the light of men, and the light appeareth in darkness." Truth, in a divine sense, means a reve-



lation ; therefore, by the Word is meant all revelation, thus constituting the Word itself, or the Holy Scriptures. The Lord is called the Word because it signifies divine truth proceeding from Him. Hence, the Word is an immutable principle, and having existed eternally in the bosom of Jehovah, it has been given to us by His inspiration, through holy men, who spake as they were moved by the Holy Spirit, and now exists as a congeries of Divine ideas in folio form, and as the only conjunctive medium between man and the Divine Humanity. And without the fear of successful contradiction, I unhesitatingly say, that there is not a ray of moral illumination outside of it. The only light enjoyed by those who reject it, is borrowed from those who receive it ; as the moon borrows her rays from the earth, which receives them direct from the sun.\* Every ray which the infidel has is in virtue of his revolving round the Christian, who, through the Holy Word, is in immediate relation with the Lord. In this way, the disciples are the light of the world ; and their moral qualities are the saving principles, or salt of the earth.

At the time of our Lord's sojourn on earth in His visible Humanity and for a long period subsequent, there were but few copies of the Holy Word extant. They ultimately became numerous through the instrumentality of printing ; but then only in ratio to the increase of the Protestant faith. The Catholic Church withheld the Bible from the masses, and the priests sought to institute themselves as the connecting mediums between the Lord and the lay members of the church. Satan, who was the chief inspirer of their faith, evidently saw that the Word contained a force which he could not withstand ; and so sought to keep it from as many as possible, that he might possess a more immediate and powerful influence over them. The popes and cardinals themselves, in common with the Protestant church, regarded it simply as the teachings of God through inspired men ; not having the least consciousness of the fact, that it is the visible and actual medium of the Divine presence, through which alone communication is maintained between heaven and earth.

It has been said that the art of writing and printing was really provided by the Lord for the sake of multiplying copies of the Word, that each might possess one for his own use, through which he could constantly maintain an association with God. It contains every thing conducive to salvation and eternal life, and is the only

\* The principle here alluded to will be demonstrated in a future chapter.



avenue through which the principles of salvation can flow to man. Its interiors are of such a nature, that whatever is spoken of the church is spoken also of each individual of the church, who, unless he contained the principles of the church within himself, could not be a part of the church militant, nor of the church triumphant; as he who is not a temple of the Lord, cannot be what is signified by the temple, which is the church and heaven; for which reason the most ancient church was called man in the singular number.

In view of these considerations, it is not difficult to see why it is that individuals have ever grown into a disbelief of the sanctity of the Word, in the degree in which their lives have run counter to its precepts. The mists which arise from misconduct and selfish purposes, effectually obscures the divine light with which the Word is illuminated; thus verifying the statement that, "the darkness comprehendeth it not." It is only the pure in heart who see God, for evils render a man positive to the divine influence, which effectually destroys the condition of all spiritual illumination. Light, as will hereafter be more fully shown, is the result of the conjoint action of two spheres; but one must sustain a negative relation to the other; and as God cannot become negative to man, man must become negative to God in order to effect anything like a divine illumination of his understanding. It is through the Holy Word that the properties of this light is derived.

Whoever reads these pages forms a connection with their Author in exact ratio to their receptivity of the doctrines here inculcated. Love is the only conjunctive principle; so that in order for one individual to enter into the sphere of another, it is necessary that there should be some reciprocal relation between them. The expressions of every individual are so pervaded by the sphere of their author, that a sensitive person will readily discover the quality of the spirit, regardless of the mode of expression which gave them utterance. Psychometric reading, of which there are numerous examples, is the result of this law. Physical contact is essential to the transmission of the *magnetic* forces; but the *spiritual* forces knowing neither time nor space; but only states or conditions, is readily transferred through the medium of confidence and affection. Distance has no power to intercept the influence of the meditations of lovers upon each other; but contact often produces a magnetic control in opposition to the discession. Neither time nor space can so destroy the psychological influence of an epistle that the real character of its author and the peculiar emotions



under which it was written, may not be accurately determined centuries afterwards, by almost any one who is in an extreme negative state,—the susceptibility being in the ratio of the negativeness of the individual.

A proper understanding of the law here set forth, will give us some idea how we become connected with the Lord through the medium of His Word. It being pervaded by the Divine sphere, through it the reader comes into an immediate conjunction with its Infinite Author; but this conjunction does not necessarily imply a reception. Oil may be in conjunction with water; but it is not receptive of it. The state of receptivity is one of *love*, and love strictly speaking, whether on the plane of mind or matter, invariably seeks to appropriate to itself. In God, it is Infinite Love seeking to appropriate Infinite Wisdom; in angels, it seeks to appropriate every Divine principle; in devils, every natural principle. Heaven exists by the subordination, through the freedom of the human will, of the Natural to the Divine; hell, by the subordination of the Divine to the Natural. Herein consists the infinite contrast between the two. In order, therefore, to read the Word with any benefit, there must be a love for the spirit which pervades it. This love renders the reader receptive of the Infinite Love, which becomes within him the reäctive and sustaining principle of its correlative, wisdom; (for there can be no true wisdom without Divine Love); so that the Word actually imparts to the receptive reader, Divine qualities which can be obtained in no other way. Every doubt of its sacredness becomes an insulator between the reader and its Author; and to peruse its pages without any love to the Lord, is to become positive to and consequently non-receptive of its sphere.

But its doctrines being the elements of purity itself, none but the vicious can possibly fail to be attracted by it; and in the degree in which love and confidence are bestowed, do they become one with it. Hence it is, that the Word being from the Lord, and the medium of conjunction with Him, is called “*a fountain*”;\* “*a fountain of living waters*”† “*a fountain of salvation*”;‡ “*a river of living water*,”§ &c.; and it is said that “the Lamb, which is in the midst of the throne, feeds them at the living fountain of waters”;|| not to mention other passages, where the Word is also called THE SANCTUARY AND THE TABERNACLE, wherein the Lord

\* Zech. 13 : 1. † Jerem. 2 : 13; 17 : 13; 31 : 9. ‡ Isaiah, 12 : 3. § Rev. 21 : 1; || 7 : 17.



dwells with man. Being thus pervaded by the Divine Spirit and one with it, it conjoins man with the Lord and opens heaven; so that, like Jacob, he may see angels ascending and descending, and hold communion with God. It being the fountain of Infinite Love and Wisdom to man, sustained by the Infinite God Himself, man receives all of his spiritual life from it; and they who do not drink at this fountain, by faith and appropriation, have no life in them. Only such as read it with a design to draw Divine truths from it, and to apply them to the regulation of their lives, can ever be really benefitted by its sacred principles. It is a savior of life unto life to all who love it and comply with its holy precepts; but a savior of death unto death to those who do not, or who peruse its pages from worldly considerations.

“Where men do not know,” says Swendenborg, “that there is a certain spiritual sense contained in the Word, as the soul in the body, they must of necessity judge of the Word only from its literal sense, when, nevertheless its literal sense is like a casket containing precious jewels, which jewels themselves belong to the spiritual sense. If, therefore, this internal sense be unknown, mankind cannot possibly judge of the Divine sanctity of the Word but as they would judge of a precious stone by the matrix which covers and contains it, and which, in many cases, appears like an ordinary stone; or as they would judge of diamonds, rubies, sardonixes, oriental topazes, &c., by the outward cabinet of jasper, lapis lazuli, amianthus, or agate, in which they are contained, and arranged in order. While the contents of the cabinet are unknown, it is not to be wondered at, if the cabinet itself be estimated only according to the value of the visible materials of which it is made; and this is exactly the case with the Word as to its literal sense. Lest, however, mankind should remain any longer in doubt concerning the divinity and most adorable sanctity of the Word, it has pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; therefore, this sense will evince the divinity and sanctity of the Word, and may convince even the natural man, if he is in a disposition to be convinced.”\*

The irreligious mind has repeatedly affirmed that the present age has so far outgrown the teachings of the Bible, that it ought to be discarded as an obsolete book, pregnant only with the igno-

\* True Christian Religion, page 192



rance and evils of the past ; without affording any high order of instruction adapted to the present condition of society,—that though it may have been of use to the age in which it was written, it is now superseded by a higher class of truths and a more profound philosophy. No folly can be greater, no age has ever more needed its benign teachings ; by none were they ever less understood. If its precepts are of God, they must of necessity be based upon those fundamental principles which can never be transcended by either men or angels ; so that to possess a degree of wisdom that will supersede them, is impossible. Could we inquire of those who, in virtue of having appropriated its saving truths to their own lives, have passed into the beautitudes of heaven : Do you still need the aid of the Holy Word to enlighten your glorious pathway ? They would answer : We know its truths, but as yet we comprehend only its rudimental lessons, which ever unfold themselves to us in the ratio as we advance in goodness. Pass on, and inquire of the angel whose voice, like the chime of cathedral bells, has for millions of years reverberated in the dome of heaven, if he still studies its sacred pages ; and he would answer : All of its highth and depth, its length and breadth, as yet I have failed to fully comprehend ; but it is the light to my pathway and the medium of my inspiration. Still pursue your journey and press your inquiry to the Seraph who mirrors in most radiant beauty, the image of his God, and the lyric melodies of whose voice ravishes the ear with more than orchestral peals, but the *Æolian* sweetness of which falls as gentle as the evening dew and kisses the cheek of the Redeemer : Do you yet fully comprehend the beauty, the grandeur, and the significance of the Holy Word of God ? With awe-sticken gaze and drooping brow, radiant with the intelligence of heaven, he would answer : The Spirit of its Divine Author pervades its pages, so that like Him, it is infinite, the “ Alpha and Omega, the beginning and the end, the first and the last ;” and stratas of uncomprehended truths are yet embosomed within its celestial significance. Its inspiration is of God ; its kingly seal the blood of the Saviour ; its interpreter the Holy Spirit,—an abyss of truths from which all the wisdom of the angels and men is derived. And when the sun shall grow dim with age, and the milky-way shall be no more, it will live, and live forever as the inspirer of angels and the sun of the moral universe.

Every Christian mind recognizes the fact, that by the Word is meant the Lord ; or that His Human principle is the Word ; for



it is said that the "Word was made flesh and dwelt among us."\* His Human principle was equally divine with His divine principle itself, which assumed the human; consequently the Word itself is divine, and was given as much for angels in heaven as for men on earth; "for, the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men." The light of men is their affection and understanding; and the affection and understanding is the life of the individual. If, therefore, the affection and understanding be divine, their life is a divine life; otherwise it is infernal. The divine proceeding which is here especially understood by the Word, evidently appears in heaven as the light by which the angels not only see, but also think and understand, and according to the reception of which they are wise. We know such to be the case in this world; and as these are fundamental and eternal principles, the evidence is indubitable that it is so in the next. This light proceeding from the Lord is life itself, which not only illuminates the understanding, as the sun of the world does the eye, but also vivifies it according to reception, and which, when received into the life, is called "the light of life." "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."† It is also denominated the bread of life as in these words: "For the bread of God is He which came down from heaven and giveth life unto the world; I am the living bread which came down from heaven."‡ The bread of God and the living bread which came down from heaven, and the life in Him which became the light in man, is the great Fountain from which all derive their being; and the stream might as well say that it has no further need of the fountain from which it flows, as men or angels to think that they can ever outgrow the Holy Word of God, or maintain an orderly existence without it,—it is the immediate source of all rationality, of all morality, of all inspiration, and without which the world would rapidly recede into the most terrible pagan darkness and inhuman degradation.

The Word, in itself, is divine, for it is the doctrine of divine truth, and what is divine in itself may become divine in man if he applies it to his life. It becomes divine in man inasmuch as the Lord can therein have his abode with man; for He expressly says:

\* John 1. † John 8:12. ‡ John 6:33-51.



“If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.”\* Again: “The words that I speak unto you, they are spirit and are life. Thou hast the words of eternal life.”† “All things which are in the Word are divine, and they are so, because they contain within them a spiritual sense; and because by that sense they communicate with heaven, and with the angels there, wherefore, when man possesses knowledge derived from the Word, and applies them to his life, he has communication through these with heaven, and by that communication he becomes spiritual; for man becomes spiritual inasmuch as he is in similar or correspondent truths with the angels of heaven.”‡ Again, the Word signifies divine truth, and thus the Lord is called the Word. The Lord is also called “light, which lighteneth every man that cometh into the world,” because divine truth is the light of heaven; and He is also called the life, because every thing that lives, lives from that light, as all things on earth live from the light and heat of the sun; and as the life of angels consists in love, intelligence, and wisdom; they derive this from the Lord, for there is no other source of life; hence, it may be seen how it is to be understood that “God was the Word, that in Him was life, and that the life was the light of men.”

By rejecting the Lord in His Divine Humanity, we deprive ourselves of the means of a conjunction with Him, and thereby of the very spirit necessary to a proper understanding of His Word. But when, through faith, we acknowledge him as “God manifest in the flesh,” we become allied to Him through that faith, and this opens up a way through which He can flow into our understandings and enable His spirit to lead us in the way of all truth. “If it be assumed as doctrine, or acknowledged, that the Lord is one with the Father, and that His human principle is divine from the divinity in Himself, light will be seen in every particular of the Word; for what is assumed as doctrine, and acknowledged from doctrine, appears in light when the Word is read. The Lord, also, from whom all light proceeds, and who has all power, enlightens those who are in this acknowledgment. But, on the other hand, if it be assumed and acknowledged as doctrine, that

\* John 14:23. † John 6:63-69. ‡ These truths can exist only as the counterparts to good, for without good there can be no truth, and these goods and truths are ever in conjunction with the Lord, as He is goodness and truth itself. On the same principle the evil and false are in conjunction with hell, as hell is evil and falsity itself, and is the source from which all evil and falsity is derived.



the divine principle of the Father is another principle separate from that of the Lord, nothing will be seen in light in the Word ; inasmuch as the man who is in that doctrine turns himself from one divine being to another, and from the divinity of the Lord, which he may see, which is affected by thought and faith, to a divinity which he cannot see, for the Lord says : “ Ye have never heard His (the Father’s) voice at any time, nor seen His form,”\* “and to believe in and love a divine being, which cannot be thought of under any form, is impossible.”

It is therefore evident that the Humanity of the Lord was the visible connecting medium with the human race, and the only means we have of laying hold of eternal life. This Humanity is embodied in the Word, through which “ God is reconciling the world unto Himself.” In other words, the Bible is the external embodiment of the Lord’s divine forces, and they who reject it reject its Author, and thus the Lord ; and they who reject the Lord, sever themselves from any saving connection with Him. “ Whoso despiseth the Word shall be destroyed,”† and all despise it who do not appropriate its truths and goods to themselves by conforming their lives to them ; for what we truly love we seek to connect with our own being. Hence we cannot love the Word nor the Lord without seeking to conform ourselves to His holy precepts. “ If a man love me, he will keep my words.”‡

We are informed that “ he that doubteth is damned,” not by any arbitrary or vindictive feeling on the part of God ; but in virtue of the condition of the individual ; for, faith growing out of love is the conjunctive principle with the Divine, without which it is impossible to please God. On the other hand, disbelief is a conjunctive principle with evil ; and to be conjoined to evil, is to be condemned ; not by the Lord, but by the *conditions* which the evil doer has voluntarily taken upon himself ; for “ unto them that are defiled and unbelieving *is nothing pure ; but even their mind and conscience is defiled*”§ ; and God has so arranged the constitution of man, that evil, in whatever form it may exist, is sure to react upon the evil doer. It was a Greek proverb, that “ curses, like chickens, go home to roost ” ; the condition of cursing is the condition of being cursed ; for whoever wishes ill to another, that wish becomes receptive of those forces which are sure to curse himself. The wish conjoins the individual to a cursing influence, and it is impossible for one to connect himself with any spiritual

\* John, 5 : 37 ; 1 : 18. † Proverbs, 13 : 13. ‡ John 14 : 23. § Tit. 1 : 15.



force either good or bad, without its working in him its own legitimate result. Hence, every malignant attempt to injure another, whether in desire or act, forms the conditions in the individual, by which he himself becomes injured. The evil connects him with hell, and it is he, not the person whom he would injure, into which hell flows; and having hell within him, it will produce its own legitimate effects. "Cursed is every one that curseth thee, and blessed be every one that blesseth thee."\* "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing as with a garment, so let it come into his bowels like water, and like oil into his bones."† The Scriptures here designate the law without in any way invoking the anathema.

It is clearly evident that a saving faith is to believe in the Lord God, the Saviour Jesus Christ, who is revealed to us through the medium of His Holy Word, because, in so doing, we direct our attention to a visible object, in which is a divine principle connecting us with the invisible God. In this order we have the objective printed Word containing the divine magnetic sphere, directing us to Jesus Christ as the Divine-Human, in whom dwells all the fullness of the Godhead bodily,—thus making perfect the chain of religious faith. To reject the Bible is to reject the first principles of salvation,—is to sever the link which connects directly with humanity; and to ignore Jesus Christ as the Divine-Human, is to reject the *second* principle, or the medium of conjunction between God and the Word. "*He that believeth on the Son* hath everlasting life, and he that believeth not on the Son will not see life, but the wrath of God abideth on him."‡ "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."§ The two form a complete connection between Man and the Supreme Divinity.

But it is frequently affirmed that belief is the result of evidence which the mind may deem conclusive, hence not a voluntary act; consequently one cannot believe what is not sustained by a sufficient amount of evidence. This is true of mere *belief*; but there is a wide difference between faith and belief; one is a fundamental Christian principle; the other, human credulity based upon verbal or phenomenal evidence. A Christian faith is the correlative of charity, and grows out of a proper relation between man and God. Real charity consists in a faithful discharge of every moral obliga-

\* Gen. 27 : 29. † Psalms, 109 : 17, 18. ‡ John, 3 : 36. § John, 5 : 39.



tion from a religious motive; and all persons, from the freedom of their will, can govern their motive. But there can be no real charity without faith; for being correlatives, neither can exist in the individual without the other. Faith is derived directly from the Lord; but charity must exist as the ground or receptacle into which faith can flow; and it is the privilege of every one to do good and to act uprightly; and so far as this is done, faith is the legitimate and inevitable result. "He that doeth the works shall know of the doctrine." Faith and Charity, like Goodness and Truth, sustain the relation of *faculty* and *capacity*, or seed and soil to each other, so that one has no saving properties without the other. Faith is spiritually dead being alone; and charity has no actual existence without faith. True, a man may perform good deeds without faith, but not from a love to the Lord, for he must first believe before he can love; and what is not done from a love to the Lord, is not done from any divine motive; consequently, having nothing of religion in it, it is not charity, hence has no saving quality.

The more critical the observation, the more certain we become that the strength of faith uniformly keeps pace with the quality of the life, so that charity is really greater than either faith or hope. Whoever, on the one hand, loves the evil and the false, whether his outward life be in keeping with these loves or not, is sure to be without faith in the sanctity of the Holy Word, and the divinity of the Lord Jesus Christ; and on the other, whoever loves goodness and truth, though he may often stray from the path of his own approval, is sure to be blessed with more or less faith in those principles which connect him with God. In fact, it is impossible for him to love goodness and truth without, at the same time, being so connected with the Divine Being as to be absorbent of His influence; for there is ever an indissoluble connection between principles of a corresponding nature. To flee from God is to flee from His conditions by loving what is adverse to His precepts; and to avoid perdition we must overcome the elements of perdition within ourselves. Within the *individual* is his own heaven or hell; so that when he departs this life, he joins in association with others like himself. A good man would enjoy far more even in hell, than a devil in heaven; for each has within himself the conditions of his own happiness or misery, and no place can rob the one nor relieve the other.



“If ye would enter into life keep the commandments,” for, whoever from a religious motive, incorporates these into his daily life, incorporates the Divine principle into his own constitution ; and so far as this is effected, it becomes a bulwark against every disorderly and disintegrating influence,—influences from which spring all of our misfortunes, both here and hereafter. But these commandments are found, in a definite form, only in the Holy Word ; and so far from our reading them in Nature, the unregenerated impulses constantly and strongly tend in an opposite direction. It requires a daily martyrdom of the flesh in order to become delivered from our hereditary and acquired evils. And so effectually do they blur and befog the moral perceptions, that without the guidance of the Word, no mortal being could grope his way to heaven. Yea, there would be nothing to teach him that his impulses should not have free scope and unrestrained action ; and thus, day by day, more and still more conjoined to evil, every ray of light would become obliterated, and every moral perception lost ; until at last, Nature itself, would become so diseased by the constant influx through man, that it could bring forth naught but the most hideous deformities ; while man himself would live in the most degraded and miserable condition in this life, only to be continued in the next. But with the Bible in our hands, we have an unerring chart and compass by which we can safely cross the ocean of life, steer clear of every danger, and finally safely moor in the port of Heaven. Disguise the fact as we may, it is the great reservoir of all moral life and spiritual immortality ; the only conjunctive medium between heaven and earth—the immediate source of all light, life, and truth. From it, through the medium of its votaries, the infidel and the heathen world draw their feeble illumination. In this sense its disciples, in all ages, “are the light of the world and the salt of the earth,”—they are the mediums to the rest of mankind, of all Faith and Charity, of all Love and Wisdom.

Moreover it is a *covenant* between God and Man ; and a covenant implies an agreement, and an agreement conjoins the parties. Whoever enters into this covenant is morally bound to discharge his part of the obligation. God, on His part, has laid down the conditions, not only of a relationship, but of heirship, a relationship by which we can become His children, and an heirship by which we can inherit His glorious immortality. And the man who accepts of these proffered conditions is more sure of the



rewards of their beautitudes, than he is of the rising and setting of to-morrow's sun. For were they withheld from a single individual, heaven itself would be destroyed, its throne impeached of falsehood and injustice, which would sink it into inevitable and irretrievable ruin. But whoever refuses to enter into this covenant and to maintain its moral obligations, rejects the Holy Word, rejects the Divine Humanity, rejects the Supreme Divinity, and rejects Heaven. Yea, more, he accepts of hell and all its consequences. In the one case, he voluntarily weds himself to all there is of good ; in the other, to all there is of evil. And whatever he weds himself to, he becomes a part of, so that abstractly, he is neither *sent* to heaven nor hell ; but has either heaven or hell incorporated in his own individuality. The terrible and impassable gulf between the two is one of *state* rather than of *distance* ; a state which (as will hereafter be shown) is eternally fixed during mundane life.\*

Man's sinfulness is the only hindrance to his proper understanding of the Scriptures. Divine truths cannot bear fruit upon an unregenerated soil. Whoever would comprehend the teachings of their sacred pages must first become passive to its spirit. The selfish and worldly impulses must be hushed into obedience ; for it is only in the silence of the flesh that we see God. The husbandman understandingly goes to work ; first, to clear the ground of its natural growth of timber and whatever else may encumber it, though many of the stumps and roots may still remain ; second, to mellow the soil and bring it into a receptive condition ; third, to sow his seed, which he freely scatters over every part of the field. For a time this seed appears to be lost, the ground stripped of its natural foliage, and to the inexperienced eye all the labor seems to be in vain. But it gradually takes on the conditions of the soil, and soon, though at first imperceptible, it begins to germinate ; first, sending "forth the blade, then the ear, after that the full corn in the ear," rejoicing the heart of the husbandman. So with man in the commencement of his regeneration ; every department of his nature is thickly grown over with the conditions peculiar to the carnal life. Every thought and act turns to the gratification of some selfish end. The soil serves no use, other than to nourish its own natural, but worthless growth. "Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the

\* Hell consists in the concupiscences of unregenerated loves ; Heaven in the harmony of the human loves with the Divine.



field.”\* If we would live in the garden of Paradise, we must stay our hand from plucking and our lips from tasting the forbidden fruit.

God, as the husbandman of our souls, ploughs deep furrows in the carnal life, and turns up such substratum of soil as have long laid hid from view, and weeds from it the tares sown by the Adversary. At first, there is nothing but tares, and every weeding seems to strip the field of all there is; and poor human nature feels itself robbed of every thing that makes life desirable. Weeks, months, and even years of desolation usually intervene between the turning up of the subsoil, and the blossoming of the divine fruit. The old stumps and roots of suppressed evils will continue for a long time to send up new shoots, differing perhaps, from the old trunk, and more feeble in growth; but they will need constant and watchful care that they do not again bear fruit. A few years spent in thoroughly subjugating them, will prepare a beautiful garden in which shall bloom again the tree of life, bearing precious fruits, of which we may eat and live forever.

### *The Conjugal Principle.*

Having now considered the three discrete degrees of the divine forces *objective* to man, it only remains to briefly consider by what principle they became incorporated into the human constitution so as to become *subjective* to him. For it is of but little avail to us that we exist in the midst of a moral universe, unless we can at the same time participate in its blessings. What, then, are the first fundamental principles by which we can place ourselves in harmony with the forces from which we derive all of our highest and only lasting enjoyments?

It will be conceded by every rational individual, that there is some department of man's nature through which the dividing line between the carnal and the spiritual is drawn,—some central principle, which, subject to the choice of the individual, may absorb either good or evil. To understand this, is to learn the origin of all disorder, and the gateway to either bliss or woe. What principle, then, in us, orderly aspected, is the most immediately allied to God? It cannot reasonably be supposed that God holds an immediate relation with the extreme ultimates, such as oscular

\* Gen. 3 : 18.



system, or the cellular tissues; but with the finer and more subtle elements, through which, by successive orders of mediumistic gradations, He acts upon the coarser properties of matter. Every thing exists solely by the action of His forces,—forces which throughout universal nature, so far as human intelligence can judge, are *creative*,—on the plane of the physical, of successive orders of the same species; on the plane of the mind, of new thoughts and holier aspirations. Into what principle of Nature, then, can this universal Creative force find an immediate access? Certainly not into the feeling or thinking principle; for these are but the ultimate results of divine forces. And furthermore, no principle ever flows into another, only through its own immediate correlative; and the correlative of the *Creator*, as the first fundamental principle, is the *recreative*. Whence it will be seen that man's only immediate connection with God is through the more subtle forces of the reproductive principle, the integrity of which governs every moral and physical condition. Nor can he become impregnated with the divine forces through any other principle of his being. In the Creator alone commences the Conjugal forces which pervades universal creation, and ultimates in the affinity of particles, and the copulative association of the sexes.

Our first parents were driven from Eden for a *mutual sin*. Whatever that sin might have been, it was the one which has given rise to all others,—the pivotal wrong of all mankind. By listening to the voice of the serpent,\* they were infused with the magnetism of evil, which was the commencement of a new condition within them. This subtle fascination culminated in the charms of the flesh, and they became more attracted physically than morally to each other. Pleasure became paramount to use, and love was superceded by lust; thus inverting the primary principle of the human constitution, and turning man from the *interior* to the *exterior* plane of life. Instead of longer looking to God for His guidance and remaining passive to the influx of His sphere, and thus, regardless of self, living a life of holy uses; they became pregnant with selfish ambitions, which sought to promote individual interest, regardless of the good of others. In this, the Divine sphere could not coöperate; hence, a boundary was established between the outer and inner consciousness, that there might no longer remain an uninterrupted commerce between them.

\* By the Serpent, is evidently to be understood the corporeal sensual principle which turned man from the Lord to himself, and from heaven to the world.



They were not allowed to commune with God and Satan at the same time; so they were driven from the interior plane, where God bountifully supplies every need, into the exterior of unsubdued appetites, fruitful in every hateful thing. In this consisted the fall of man.

Assuming the verity of this brief statement, we arrive at the logical conclusion that the reproductive principle is the conjunctive medium between the Spiritual and the Natural throughout universal existence. Through this, the Lord holds an immediate relation with man, not only morally through the medium of His Holy Word; but physically by His spiritual forces as the only means of maintaining the order of creation. There is but one Creator, and the recreative is the receptacle thereof. The spirit of the Word, possessing every divine quality, finds its ultimate lodgment in the reproductive instincts, in order to effect the New Birth essential to salvation. This completes the order from the most *interior* to the most *exterior*. We now have a complete chain of connection extending through each successive grade of existence, viz.: the reproductive principle the connecting medium between the Soul and the Body; the Word the connecting medium between Man and the Divine Humanity; the Divine Humanity the connecting medium between the Church and the Supreme Divinity. To the Church (using this term to designate a *principle* rather than an *institution*) the Divine Humanity is wedded,\* and into which He flows as the recreative principle of the husband to the wife. Thus the Conjugal principle, having its origin in God, comes down through the three discrete degrees to man: first, from the Supreme Divinity into the Divine Humanity; second, from the Divine Humanity through the medium of the Word into the Church which constitutes goodness and truth in the individual; third, from the Husband into the Wife, as the final conserved action of the Creative forces. No sooner is any one of the links in this chain of connection removed from the affections of the individual, than the descent of these forces is prevented from having an orderly ultimatum. Through this broken link, disorder establishes itself in the reproductive principle, so that, "Ye are of your father the devil, and the lust of your father ye will do."†

\* "Turn O backsliding children, saith the Lord, for I am married into you." Jer. 3:14. "Come hither, I will show thee the bride the Lamb's wife." Rev. 21:9  
 † John 8:44



The vital quality of the seminal fluid is derived from the conjugal principle which holds spirit and matter in relation with each other, and equally partakes of the properties of both; hence it is the river which freights every condition of the human constitution, flowing from the most interior principle which immediately connects man with God, to the most exterior which is a part of the physical universe. In the allegorical history it is divided into four branches or tributaries, which, when united, embrace the entire being. An explanation of their names will clearly indicate the territories through which each flows. The name of the first is *Pison*, signifying *intelligence* originating in *love*, which encompassed the whole land *Havilah*, the *celestial man*, or *all that is good*. The name of the *second* river is *Gihon*, or the *knowledge of good and truth*, which encompasseth the whole land of *Ethiopia*, or *love and faith*. The name of the *third* is *Hiddekel*, corresponding to *reason*, which goeth towards *Asyria*, or the *natural principle*. The *fourth* river is *Euphrates*, signifying the interior wisdom, or the *spiritual intuitions*; thus embracing all that goes to make up the physical, intellectual, moral, and spiritual constitution of man.

Since the above was put in type, the following quotations from the *Zendavesta* or the laws of *Zoroaster*, where we probably find the greatest embodiment of the ancient *Janite Mythology*, has been handed me: "Almighty God spake to the wise *Zoroaster* and said: In the beginning I created the world. I created man after my image, and quickened him with my breath; the place where he was to find living, dwelling, and sustenance, was already there, for I am Almighty God. Here appeared the bad spirit of unholy desires, who destroyed and counfounded everything."\* Again: "I am the Lord and Creator. From me cometh all bliss. I said 'let there be,' and there was a region already cultivated, which brought forth fruits; it was pleasing and devoted to husbandry. Therein I placed the first pair which I created after my image. But afterwards a serpent was found there, which insinuated itself and corrupted them. The serpent which appeared destroyed them through and through; it was the bad spirit full of hellish desires; he gave them a new food to taste, whereof they tasted a hundred times, whereof they tasted a thousand times, until they gave themselves up to it wholly."†

In the reproductive principle we have the connecting medium between spirit and matter, the derangement of which, (and it is

\* Chapter 1. † Chapter 22.



not subject to derangement save on the moral plane,) produces that awful chasm or impassable gulf between the higher and lower nature, or the heaven and hell in the individual constitution. It is morally impossible to float to the elysian fields of Paradise on the turbid streams of lust. Heavenly commerce is carried on only upon those crystal streams of purity which reflect the Divine image. In exact ratio as this principle becomes subverted from its orderly use, darkness and moral desolation broods over the mind. Nor is it possible for it to be otherwise; for no sooner does this derangement commence than the individual becomes open to and receptive of every disorderly and disintegrating influence,—influences which are sure, sooner or later, to work their pernicious results. It is well known that promiscuous concubinage destroys both the moral and physical condition more rapidly than any other vice; dementing the intellect, obscuring the perceptions, perverting the judgment, paralyzing the conscience, and devitalizing the body,—the canker in the heart vitiating the whole vital current of life, and causing it to freight death and destruction from the flesh to the spirit.

Physiologists have also long since understood the fact that the sin of self-pollution is one of the most destructive evils ever practiced by fallen-man. In many respects it is even worse than promiscuous whoredom, and has in its train more awful consequences. It excites the powers of nature to an *undue action*, and produces *violent secretions*, which necessarily and speedily *exhausts the vital principle and energy*; hence, the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; *appetite ceases*, for the stomach is incapable of performing its proper office; *nutrition fails*; tremens, fears, and terrors are generated; and thus the wretched victim drags out a miserable existence, till, *superannuated*, even before he had time to arrive at *man's estate*, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge. Assuming the correctness of the opinion that God maintains the vital forces of the universe through the reproductive principle, any undue waste of the seminal fluids keeps the system drained of all its finer and more invigorating



properties, thus leaving all the powers of both body and mind to sink into premature decay.

One more consideration upon this subject will close the present chapter.

Moral forces are the paramount principles of creation ; and as such, the quality of every other condition is determined by them. But as every principle of the Creator must necessarily have some corresponding principle which acts as a counterpart to itself, and through which it can ultimate its forces ; these can find no access into nature only through their own proper mediums of influx. This medium is the Moral Sentiments. Furthermore, there can be no subversion of any principle in nature without moral consciousness ; for it is by the subordination of the sentiments to the impulses, that all disorders are produced ; and as no other creature possesses the sentiments, man alone is capable of subverting any divine arrangement. True, the lower animals, being negative to man, may become the reflectors of man's condition after that condition has become once established ; but having no moral sentiments, they cannot create any moral disorders ; hence, these, on whatever plane of life they become manifest, originate alone in man, and react upon him with fearful consequences.

The institution of marriage, sustained from a sense of divine use, was designed by the Creator to be the medium through which the moral forces might find an orderly descent into all of the ultimate planes of life. And, as it is the tendency of all forces, through the law of conserved action, to reproduce themselves, every force of the Creator must necessarily, reasoning *a priori*, be in some way, connected with the recreative principle. This principle, when divinely considered, is synonymous with the conjugal principle ; for the conjugal principle, when orderly maintained, is no more productive of the species than of moral aspirations. It is therefore, in the marriage institution that we find the culmination of all the moral forces,—the juncture where the Creator, in every moral aspect, meets universal creation. I am not pretending to say but what the Lord holds an immediate relation with the physical universe in a *creative* sense ; but not in any *moral* sense only through man ; and here, as elsewhere, through the recreative principle ; so that this principle in man governs the moral condition of the world. It is here, and here alone, that we complete the successive orders of mediumistic gradations of the Divine descent into the ultimate planes of existence.



Here, then, we have the fundamental basis of marriage, which is the fundamental basis of Heaven, and of all religious life. As the wife is receptive of the husband in the degree of her love for him; so in a like manner is the church (using this term to designate a principle in the human constitution) receptive of the Lord, and becomes prolific in goods and truths to the extent of her fidelity to Him. This conjugal principle having its origin in the Supreme Divinity, descends through the Divine Humanity to man,—thus constituting the three discrete degrees of the Triune Forces. “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another as I have loved you.”\* For by so doing, we become the mediums of diffusing the divine love throughout the world, which, in an equal degree, becomes the means of changing every moral and physical condition. Here, then, we have; *first*, the Supreme Divinity and the Divine Humanity; *second*, the Holy Spirit and the Church; *third*, Husband and Wife. Through the *conjugal forces* of husband and wife—in contradistinction to *lustful desires*—the Divine forces originating in the marriage of Infinite Love and Infinite Wisdom descend into the ultimate planes of life where they reproduce their own inherent qualities.

Hence we see the terribleness of adultery; it destroys the church in the individual, so that there is nothing into which the Holy Spirit can find access,—thus, at one fell stroke, severing the chain of connection between man and his God. Then comes spiritual infidelity, which is a legitimate and an inevitable result of conjugal infidelity. All interest in the letter of God’s Word becomes destroyed by first having destroyed the conditions of understanding its spirit. Being thus deprived of every holy enjoyment by closing up the avenues of the divine descent, their loves, in every conceivable form, becomes inverted into hateful lust—lust of the flesh and lust of the world; and having lost sight of God they appeal to Nature, and interpret her teachings through the medium of their inverted perceptions, thus falsifying every principle, and continually adding fuel to the already overheated fires of their sensual appetites, and hurrying in helpless and

\* John 15:9-12.



hapless confusion down the broad way of sensuality to destruction, where, having sown to the wind they reap the whirlwind.

In the conjugal relation, the faith or confidence of the wife in her husband is uniformly in keeping with her love for him. Wherever she yields her affections there also she bestows her confidence—one is the legitimate fruit of the other. Her love conjoins her with him, at the same time rendering her negative to and receptive of his influence; and by this receptivity she becomes the reflector of his wisdom and the ultimeter of his forces. His wisdom uniting with her love establishes her confidence in him in exact ratio to the degree of their purity,—her faith towards her husband being the result of the union of the two principles. For as wisdom is the outwrought principle of integrity of life and truth of doctrine; so faith is the outwrought principle of love and wisdom. Woman is as much dependent upon man for the elements necessary to perfect her higher womanly qualities, as she is for the elements of procreation; and the noticeable characteristics of unloving wives and aged maidens are chiefly due to this physiological principle. An unloving or an unloved woman is a social monstrosity. No sooner does she impair or destroy her love for her husband by any infidelity towards him, than she ceases to have any faith in him; and in the same ratio she becomes his detester instead of his admirer.

In this brief illustration, which I shall hereafter more fully elucidate in these pages, we have the emblem of the marriage of the Lord with the Church—both governed by the same law, being the conserved action of the same forces. The first great commandment is, “Thou shalt LOVE the Lord thy God *with all thy heart.*” The necessity of this precept consists in the importance of our becoming impregnated or infused by the Divine sphere so that it may become a living principle of faith within us; for it is man’s privilege to become receptive of the Lord as it is woman of her husband; yea, more, it is for him to bear divine fruits and impart them to the wife, that she may ultimate them in the procreation of moral beings. Again: they who truly love God have perfect confidence in both His ability and disposition to do all needful things for them, and they cast all their cares upon Him, as the wife upon the husband, knowing that He careth for them.



## CHAPTER II.

### SPIRIT AND MATTER.

To ascertain the precise point of connection between Spirit and Matter and their relation to each other, has been the great problem of the world. Upon this most intricate and difficult of all themes there have been two classes of metaphysicians, one reasoning from the hypothesis that Matter is the result of Mind, and the other that Mind is the result of Matter. To ascertain which is the cause and which is the effect, has defied all human reasoning. Apparently widely differing on the one hand in their nature and qualities, especially when viewed at the point of their greatest divergence; while on the other, when contemplated in their greatest confluent action they seem to lose their distinctive characteristics in each other. Precisely the same difficulties have arisen, and diversities of opinion have been maintained in reference to Light and Heat, Positive and Negative Electricity, etc. A knowledge of the true relationship of Spirit and Matter will pave the way to an explanation of every other philosophical deduction.

To aid, therefore, in settling this important question, I shall offer the following considerations, namely:

- I. Spirit and Matter are inseparable.
- II. They are coëternal and coöperative principles.
- III. Their equilibrium is the balance of power.

These propensities I shall briefly consider in their order, after which I shall make them the basis of future contemplations.

#### *I. Spirit and Matter are inseparable.*

The lowest reduction which chemical analysis has yet been able to make of Matter, is *sixty-four* so called primitive elements. Out of these all things in Nature are said to be compounded. All of these primaries are found in the rocks, the debridation of which in varied proportion forms the soil, the vegetables, and animals.



Though I shall agree with philosophers that all material existences are isomeric\* compounds, I shall dissent from the opinion of their being *sixty-four* primaries; (though this may be the lowest chemical analysis,) but shall reduce this number to *two* simple elements, viz.: *Spirit and Matter*. These are the primitive elements entering into all organic and inorganic substances; each of which *per se* contains both a *positive* and *negative* phase of action; while, at the same time, the former preëminently holds a positive relation to the latter. I speak of these, therefore, as simple elements with this reservation, that like electricity, which is the most observable type of all the forces in Nature, every simple element has a two-fold action, one being exactly balanced by the other. In a magnetized bar of steel, for example, the positiveness of the one end is balanced by the negativeness of the other, while the centre appears to have no magnetic action. Break it in two, or a thousand fragments, and the same phenomenon will attend each separate piece; thus clearly showing that though the greatest observable manifestation is at the poles, the two principles are intimately blended throughout the bar; but combining their dynamic forces in relative degrees at the extremities, in order to effect the cohesion of other particles that are adjacent to, and opposite in their electrical action.

The dispute which has hitherto arisen in reference to their being two kinds of Electricity, had its origin in overlooking the great philosophical truth of the universal law of *double action*, upon which all existence depends,—force being the result only of *combined relation*. Particle can unite with particle, only in virtue of the positive and negative forces inherent in each. To destroy this, were it possible, would be to destroy their dynamic power, and consequently their cohesive attraction; for the first principles of dynamics consists in the affinity of particles. The magnet *per se*, or as a whole, has no affinity for itself; but its *positive* force attracts the *negative* of whatsoever it is brought in contact, and *vice versa*. In this, we have a representative principle of universal existence. *The invisible force is the SPIRIT; the form is the MATTER.*

Keeping these fundamental principles in view, we will briefly turn our attention to an investigation of the properties of Matter. And here what first strikes our attention, is its *infinite divisibility*.

\* An epithet applied to different bodies which agree in compound but differ in qualities.



Gross and material as all solid substances at first appear to be, they are easily divided and sublimated, or so far resolved back into their original constituents, as to pass beyond all finite conception, and become equally lost to human comprehension as spirit itself.

If we microscopically investigate a single drop of water, though apparently a transparent homogenous body, we find it swarming with organic life, each too minute in their structure to be visible to the naked eye; nevertheless, each of these possess all the multiplied and varied apparatus necessary to carry on all the functions of an organized being. Nor can there be any reasonable doubt that their structure is as perfect, and as well adapted to their condition as that of man's to his. And when we reflect upon the great variety of particles that are necessary to make up a single organ, and that each function immensely varies in their composition, we readily see how wholly inadequate is the human mind to comprehend the minuteness of each separate particle, and we are led to exclaim with the Psalmist: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."\*

For example, mix a single drop of milk with a hogshead of water, and every inconceivable particle of the water will contain a definite portion of the milk; and could we enlarge our capabilities sufficiently to enable us to thoroughly analyze a single drop of this water, we should find that it had imbibed from the milk, fibrin, albumen, casein, gluten, oil, sugar, starch, chloride of potassium, chloride of sodium, phosphate of soda, phosphate of lime, phosphate of magnesia, and phosphate of iron; and what is more, each of these ingredients is a compound made up of others.

It is also a well known fact that miasmatic vapors arising from the decomposition of vegetable substances fills the atmosphere for miles around; but which there is no means of detecting only by its effects upon the delicate structure of the nervous system; nevertheless this is sufficient to produce chills followed by violent inflammation, or even death. It is therefore clearly evident by this and other analogous instances that it is a material agent which operates topically upon the tissues, thus impairing the normal integrity of the parts.

Or let us take another and still more striking example from the medical department. Sulphur is one of the sixty-four primaries known in chemistry. Tincture this in rectified spirit of wine, in the ordinary manner; then add one drop of this tincture to ten

\* Psalms 139:6.



drops of the pure spirit; then one drop of this first dilution to ten more of the spirit; one of the second to ten more, and so on up to the *thirtieth dilution*, thoroughly shaking each preparation; the last dilution will contain 100,000,000,000,000,000,000,000,000,000 of a drop of the original tincture. Now, experience has fully demonstrated that so far from this extreme attenuation destroying its medicinal effects, a thousandth part of a drop of this last dilution will produce, in many instances, more apparent effect upon the human organism, than ten grains of the original drug. Thus, inconceivably minute as they are, they array themselves along the nerves,—the highways of the soul,—and by their electrical forces in coöperation with the Spirit, establish a new action throughout the organic structure. I am of the opinion that the efficacy of Homeopathic remedies is in virtue of their proximity to the Spirit, by this means reëstablishing an equilibrium in the dynamic forces; and that the necessary degree of attenuation depends upon the mental or spiritual susceptibility of the patient.

These examples are sufficient to give us some idea of the infinite divisibility of Matter, and show us that like Spirit, its correlative principle, it is beyond human comprehension. There is no difficulty in pointing out the difference at the end of the greatest divergence of any two principles in Nature; but at the point of their union they appear to lose themselves in each other. No one, for instance, would be at a loss to distinguish between an Elephant and an Oak, but when we descend to the opposite extreme, we meet with the greatest difficulty in ascertaining where the vegetable ceases and the animal commences; from the circumstances that the distinguishing characteristics of each kingdom disappear, one after another, until we are reduced to those which seem common to both. So completely is this the case, that there are many tribes which cannot, in the present state of our knowledge, be referred with certainty to either one division or the other. Precisely such is the case in reference to *Spirit* and *Matter*. To distinguish between the Rock and the Soul of man is no difficult task; but when by ascending in the opposite scale we approximate those elements out of which each is formed, they, to all human appearance, so blend with each other as to set at defiance further investigation; which fact, of itself, is of great weight in proving their coëxistence, and in showing that their cooperative action is the balance of power; that, like the ordinary Magnet, they are *converse* in principle, yet *confluent* in action. As I know of no



word which expresses my idea upon this point, I shall claim the privilege of coining one to my liking. I will, therefore, denominate these principles Co-OPPOSITES,—co-signifying *with* or *union*; opposite, as contrary or adverse,—thus the union and coöperation of two adverse principles. The Encephalon affords a striking example of this idea. The Cerebrum and Cerebellum are two distinct and separate organs, diverse in action; but the maintenance of the existence of each is dependent upon that of the other; and the integrity of the moral and physical constitution depends upon their reciprocal action.

“But a span of that time which stretches both backwards and forwards into eternity is meted out to man here on earth, and the space which his foot can tread, is narrowly bounded above and below; so also his scientific knowledge finds natural limits in the direction of the infinitely small as well as of the infinitely great. The question of atoms seems to me to lead beyond these limits, and hence I consider it unpractical. An atom in itself can no more become an object of our investigation than a differential, notwithstanding that the *ratio* which such immensely small auxiliary magnitudes bear to one another, may be represented by concrete numbers. In every case, however, the conception of an atom must be regarded as merely relative, and must be considered in connection with some definite process; for, as is well known, the particles of an acid and a base may play the part of atoms in the formation and decomposition of a salt, while, in another process, these atoms may themselves undergo further divisions.”\*

Matter, in whatever degree of sublimation or grossness we contemplate it, is the plane of *use*, while the spirit is its *fecundating* principle. Terrestrially, the plane between the first copulation of these, and the birth of human intelligences appears to be one immense laboratory for the reproduction of successive generic species, all of which have direct reference, as preliminaries to the proper development of Man, into whom, as to a focal point, all other animated existences culminate,—their immortality ultimating itself in man as the streams in the ocean. This is Nature’s method for the unfolding of humanity. And here, upon the plane of the human, we find every possible grade from where they first merge from the animal, up to the most delicate and sensitive structure. In Man is the final and ultimate perfection of the component parts of the debrerised rocks. Death is the separation of the crude and

\* Dr. J. R. Mayer on the Mechanical Equivalent of Heat.



more external materials which belong to mundane life, from those which are immortal in their composition. Here is the basis of St. Paul's statement that "there is a *natural* body and there is a *spiritual* body,"—not sowing that body which shall be, but like the grain of wheat, bearing one that shall be immortal; these varying in degree as the flesh of men, of beast, of fishes, and of birds; the glory of which shall more widely differ than that of the sun, moon, and stars; and this from reasons which will be hereafter explained.

The cohesive and gravitative forces of Matter are in virtue of the Spirit which pervades it. The diurnal and annual revolution of the planets, all reproduction, growth and decay, are governed by the same principles—the preponderance of one over the other will account for every phenomenon in Nature. The essence—flowing from the Divine Esse\* of all existence—is found in the copulation of these two principles, and they are strictly maintained in every department of organic and inorganic life; first marrying particle to particle; second, organ to organ and their legitimate functions; and last, one distinct entity to another; the highest of which is Man and Woman; and they in their united capacity, orderly aspected, form the conditions of the Church, which is truths of doctrine and goodness of life, and this is married to the Lord—thus completing the circle.

It is evident that Matter is but the congelation of congenital principles which are consonant to each other. Philosophical writers have divided it into three distinct classes, viz.: *Solids*, *Liquids*, and *Aeriforms*. Now, if we contemplate the middle class, we find that it so far extends into each of the others as, in its extremes, to lose all of its distinctive characteristics as a *Liquid*. On the one hand, it so completely pervades the aeriform as to become wholly lost to human view; while on the other, it assumes a consolidated form more resisting than most of the other solids. If we turn our attention to an investigation of the geological changes which have taken place in the physical condition of the planet upon which we have our existence, we find that it has been subjected to physical changes corresponding to those through which Man passes in becoming established as an organized being. I am of the opinion that in Embryo Life the Solids and Fluids of the new being are made up of those imponderable elements that circulate through the nervous system of the mother and child, attracted

\* An essence pre-supposes an esse; an esse being the cause of an essence.



to the Germ deposited by the male parent, and not from the corpuscles of the blood directly, as has usually been supposed. If it were possible to ascertain the precise order of the evolution of the Universe of Matter, inasmuch as Nature in its every department is arranged upon one general plan, it would furnish us with a type of all physical organization.

“The globe, in the first state in which the imagination can venture to consider it,” says Sir Humphrey Davy, “appears to have been a fluid mass, with an immense atmosphere revolving in space round the sun. By its cooling, a portion of its atmosphere was probably condensed into water, which occupied a part of its surface. In this state, no form of life, such as now belong to our system, could have inhabited it. The crystalline rocks, or, as they are called by geologists, the primary rocks, which contain no vestige of a former order of things, were the result of the first consolidation on its surface. Upon the further cooling, the water, which, more or less, had covered it, contracted; depositions took place; shell-fish and coral insects were created, and began their labors. Islands appeared in the midst of the ocean, raised from the deep by the productive energies of millions of zoophytes. These islands became covered with vegetables fitted to bear a high temperature, such as palms, and various species of plants, similar to those which now exist in the hottest parts of the world. The submarine rocks of these new formations of land became covered with aquatic vegetables, on which various species of shell-fish, and common fishes, found their nourishment. As the temperature of the globe became lower, species of the oviparious reptiles appear to have been created to inhabit it; and the turtle, crocodile, and various gigantic animals of the Særi (lizard) kind seem to have haunted the bays and waters of the primitive lands. But in this state of things, there appears to have been no order of events similar to the present. Immense volcanic explosions seem to have taken place, accompanied by elevations and depressions of the surface of the globe, producing mountains, and causing new and extensive depositions from the primitive ocean. The remains of living beings, plants, fishes, birds, and oviparious reptiles, are found in the strata of rocks which are the monuments and evidence of these changes. When these revolutions became less frequent, and the globe became still more cooled, and inequalities of temperature were established by means of mountain-chains, more perfect animals became its inhabitants, such as the mammoth, megalonix,



megatherium, and gigantic hyena, many of which have become extinct. Five successive races of plants, and four successive races of animals appear to have been created and swept away by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man. In none of these formations, whether called secondary, tertiary, or diluvial, have the fossil remains of man, or any of his work, been discovered. At last man was created, and since that period there has been little alteration in the physical circumstances of the globe."

If the hypothesis of Sir Humphrey Davy is well founded, of which it appears to me there can be no reasonable doubt, we are furnished in the organization of our planet with an additional evidence, on a large scale, of the primeval fluidity of all material substances. And by the same process of reasoning, it is clearly evident that there was a period in the past, when the soil and rocks were as imponderable and imperceptible elements, as the ether that now fills the space between different orbs; and which was no more discernable to the finite ability, than is the Spirit which cooperated in first effecting its consolidation, and still enables it to maintain its tangibility and reproductive qualities.

The hypothesis that God is a distinct individual entity, possessing Infinite Wisdom and Love, I shall assume to be unquestionably true. From Him issues a Sphere, as light from the Sun, which pervades Infinitude and which is, *first*, perpetually Creative and the cause of all reproduction; *second*, the illuminating and calorific principle; and *third*, the dynamical power which causes every physical phenomena in Nature. This dynamic force, like every other principle, has a two-fold office—a *positive* and a *negative* phase of action: on the one hand governing *life* and *action*; on the other, *thought* and *sensation*,—connecting therefore, on the one side, with Matter; on the other, with Spirit. Thus it is, "in Him we live, move, and have our being"; physically through the medium of the dynamic forces operating through Nature; morally through the medium of the dynamic forces operating through Revelation. The grand universal order thereof, is; first, the *Divine Being*; second, *Spirit*; third, *Matter*,—the dynamic not being a discrete degree but the *resultant* force of Spirit and Matter. For the sake of distinction, I here use the "Divine" as a discrete degree above Spirit. I am aware that God declares Himself to be a Spirit, so also Love, Life, and Light; but to me, these are evidently His *properties* or integral parts delegated to man, rather than God as a unit or *per se*.



Man has also within himself three discrete degrees, viz. : *Spirit*, *Soul*, and *Body*. "And the very God of peace sanctify you wholly ; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ."\* Again : "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*."† The Soul is the life of the body, possessed in common by all conscious existences, and the receptacle of *natural* life ; the Spirit is the immortal part and receptacle of *divine* life. Man has no divine only what flows into him, as dew into the earth ; for Spirit, the highest quality in man, is the first degree below the Divine, and is therefore immediately receptive of it. True, all life is from Him, who alone hath immortality, the immortality of man being simply a delegated principle ; but with man, in contradistinction to the brute, there are two sources of influx, one through Nature which is natural life ; the other through the Sentiments, which is divine life ; so that in man alone the Divine and the Natural meet. Hence we may define the soul as a receptive form of the *natural* life possessed in common by all sentient beings. Spirit, in contradistinction to the soul, may be defined as the final culmination of all the forces of the natural life where they assume the human form. This form being in the Divine form it can attain to nothing higher, consequently becomes eternally fixed in its condition. This life principle originating in God, no where ceases to change its form, until it reaches a form corresponding to its Progenitor. The moral order of the life depends upon the uninterrupted flow of the divine into every department of the individual constitution. A representative of this fact is found in the human embryo. An indiscernible liquid particle is deposited in the womb, where it passes through all the successive changes until it reaches the form of its parent. So in a like manner there is no stopping or cessation in the workings of the divine germ deposited in the womb of Nature, until it gives birth to man, who is the image of his Infinite Progenitor. No reference is here had to the moral condition, but only to the organic structure. Even devils partake of the human shape except so far as they have become distorted by sin, the only disorganizing and deranging principle.

Much of late has been said and written in behalf of the "development theory," a theory founded upon the hypothesis that man is the result of the progressive unfolding of Nature, recognizing

\* 1 Thessalonians, 5 : 23. † Hebrews, 4 : 12.



no God, but the forces innate in the constitution of Matter. Epicurus, who lived in the third century, antecedent to the commencement of the Christian era, was of the opinion that atoms were self-endowed with gravity and motion, by which all things were formed, without the aid of a supreme intelligent Being. The present Pantheistic speculations are founded upon the same erroneous idea; maintaining the doctrine that the universe itself is God; consequently that He is an unconscious and boundless entity, instead of being circumscribed in *form*; but infinite in *principle*. If such views were well founded, we might forever bid adieu to any thing like an attempt at reasoning from cause to effect. For all human observation teaches us that each generic species gives birth only to the same order of existence. We never see an oak springing from a grain of wheat, an elephant from a bird, nor a man from a rock; but each are propagated by their kind. Wherefore, if there is not a conscious individual Intelligence, the question arises, how came man, to say nothing of the almost endless variety of animated beings, into existence? From whence did he first derive his germinal properties? The pantheist would answer, from Nature. But this will not do, for a stream can rise no higher than its fountain; and man is certainly above the elements out of which he is physically composed.

If I were asked from whence a child had derived its existence, and should reply that it came forth from the womb, no one would deem this a satisfactory explanation, and I should be told that the womb was only a concomitant organ of the mother; and still more, that the mother herself, unaided, had no power to give existence to a new being; but that it required the action of another force united with her's to effect this result. And, furthermore, that this organ is simply a contrivance in which the embryo may perfect a distinct individual entity; but to which it bears no personal resemblance, and as it is a universal law that the begotten bears a likeness to the begetter, we are obliged, from all logical reasoning, to trace back the former to where we discover its kindred resemblance to the latter; and this we do not find in Nature one whit more than we find the child resembling the womb that bore it. Lengthen the chain of Nature as long as we may, and the germinal principle of man travels back through each successive link to God as its father.

While, therefore, it is conceded that the component parts which make up the organic structure, are derived from Nature, no sound



philosophy can deny the fact that the real man which pervades and controls its earthly temple, has an origin supernatural and more immediately allied to its Infinite Progenitor.

“ What am I, whence produced, and for what end ?  
 Whence drew I being, to what period tend ?  
 Am I thr’ abandon’d orphan of blind chance,  
 Dropp’d by wild atoms in disordered dance ?  
 Or, from an endless chain of causes wrought,  
 And of unthinking substance, born with thought.  
 Am I but what I seem, mere flesh and blood,  
 A branching channel with a mazy flood ?  
 The purple stream that through my vessels glides,  
 Dull and unconscious flows, like common tides,  
 The pipes, through which the circling juices stray,  
 Are not that thinking I, no more than they ;  
 This frame, compact with transcendent skill,  
 Of moving joints, obedient to my will ;  
 Nursed from the fruitful globe, like yonder tree,  
 Waxes and wastes,—I call it *mine*, not *me*.  
 New matter still the mould’ring mass sustains ;  
 The mansion chang’d, the tenant still remains ;  
 And, from the fleeting stream, repair’d by food,  
 Distinct, as is the swimmer from the flood.”

Let us illustrate this point still further ; for it is important that we trace man’s true relationship in order that we may learn to whom or what he owes allegiance. If the Lord God be our father, let us worship Him ; but if Nature, then it alone demands our reverence. If we microscopically investigate the commencement of man’s organic existence, we find that it corresponds to the lowest order of animation. On the part of the female there is nothing visible in the Ovum, but a collection of very transparent minute fluid globules, surrounded by a mass of dark granules. These globules contains within them an imperceptable germinal vesicle, one of which, on becoming impregnated, gradually enlarges its dimensions, forming around it successive layers of granular matter. The exterior or peripheral portion, which previously consisted of a collection of very minute granules, begins to develop itself into a ring of new cells of extreme delicacy ; these gradually enlarge, and a second ring of cells develop within it, pushing the first formed cells farther away from the centre. Many successive rings of cells are thus formed ; and at last the whole germinal vesicle is filled with them. Still there remains a pellucid space in the centre of the germinal spots in which no cells are developed. The first-formed cells that have been pushed outwards, are so much com-



pressed by those subsequently formed, as frequently undergo liquifaction; and during the time that the ova are being matured for fertilization, there is a continual new production of cells at the *centre*, and a degeneration at the *circumference*. At the same time, the centre or yolk undergoes changes somewhat analogous; for it ceases to contain separate oil-globules; and larger elliptical discs or cells are seen in it, especially just beneath the *zona pallucida*. Here, too, the formation of new cells takes place from the periphery *towards the centre*; the peripheral ones gradually undergo liquifaction, as is seen in the outer layers which are becoming indistinct; and they are replaced by a *new layer pushed outwards from the centre*. The same process continues to be carried on in the still more interior principle for some time after fecundation; and this, not only in regard to the yolk or centre as a whole, but in respect to its individual cells, which contain concentric rings of new cells that become visible by the evolution of the parent vesicles. Even in the most advanced of these secondary cells, another generation may be seen, and these are developed upon the same plan with those of the germinal vesicle, but evidently without containing the immortal Germ itself. These appear to be the successive layers of the more material principles which envelop the real germinal vesicle, as the leaves of the rose envelopes the pistil. The pellucid centre of the original nucleus of the parent disc is surrounded by several concentric rings of cells, increasing in size from within outwards; and when the last layer is evolved and the most interior pellucid centre is reached, it then becomes wedded to the Spermatozoa, the near proximity of which has caused all of this agitation and struggle in bringing forth the most interior female principle thus carefully folded within the germinal vesicle. During all this period, there is no immediate contact of the two germs, but the *sphere* which accompanies them is so strong in its attractive influence upon each other, as to enable them to finally overcome all of the resistance of the various intercepting walls which hitherto intervened between them.

The part of the male is no less important and mysterious in its operations. The spermatic fluid secreted by the testes differs from all other secretions, in containing a large number of very minute bodies, only discernable with a high power of the microscope; and these, in ordinary cases, remain in active motion for some time after they have quitted the living body. The human spermatozoa consists of little oval flattened bodies from the one six-hundredth to



one eight-hundredth of a line in length, from which proceeds a long filiform tail gradually tapering to the finest point of one fiftieth, or at most one fortieth of a line in length; in shape much resembling a snake, only the head being relatively large, which brings it somewhat into a corresponding shape to the polliwig or tadpole. This is perfectly transparent; and nothing that can be termed structure, can be distinguished within it. It can be said to be nothing more nor less than the concentrated male principle, that contains the fundamental fructifying properties which the living organism has concentered from the Infinite Source of life. The movements of these spermatozoa are principally executed by the tail, which has a kind of vibratile undulating motion. These are the essential elements of the spermatic fluid; and fecundation consists in the direct communication of one of them with a certain point of the ovum; the truth of which statement appears to be too well established to admit of further doubt.

At the time when the interior of the germinal vesicle is being prepared for the reception of the fecundating influence, the portion of the zona pellucida against which it lies becomes attenuated; and a chink then forms in it, just above what was the pellucid centre of the germinal spot. Through this chink the spermatozoa can reach the Germinal Visicle, where it deposits the rudiments of the first cells, which are subsequently to be developed into the embryonic structure. It is certain that none of the cells previously contained in the germinal vesicles subsequently form part of it; in fact, they all liquify after a time, and disappear entirely. But in the previously pellucid centre of what was the germinal spot, two new cells are seen after fecundation; these enlarge at the expense of the rest; and from them, all the permanent structure originates. This pair of cells, living far in the interior of all others, now coalesce and become an attractive nucleus which conjoin others to themselves until the being is finally perfected in its organic structure. From the time of the first union of these two cells, the contents of the germinal vesicles undergo such a rapid increase in size, that they soon fill the whole interior of the zona pellucida; and the cells of the yolk being reduced by the new force now established, their elements are now absorbed to build up the new Embryonic structure. In each of the two primary germ-cells, (or the wedded pair as they may now be called,) a series of changes now takes place, exactly conformable to that already described as occurring in the germinal visicle,—that is to say,—a ring of new



cells originating in the margin of its nucleus,—this increases in size, and is pushed outwards by another ring nearer the centre, this again by another, and so on,—and at last two cells appear in the pellucid central space, which are developed at the expense of all the rest, and are to be regarded as the real permanent offspring of the parent.

By the coalescence of these two primary germinal vesicles, which really are infinitely too minute for human comprehension, a new force is established which creates the human structure with all of its complicated parts, organs, and powers. It is not irrational to suppose that each of the several layers successively thrown off by the germinal visicle before it fully unites with the spermatozoa corresponds to a strata in Nature with which it has connected in its journeyings through the successive orders of organic life. The truth of this hypothesis finds no little support in the well known fact that these evolutions diminish in exact ratio as we descend in the scale of organization. It has become a well established physiological truth, that originally there is no perceptible difference between the Confervoid Plant and the highest Animal Organization; for both alike derive their existence from the union of two simple cells. A simple cell therefore, may be regarded as the type of all Organization; and its action may be said to constitute the simplest idea of life.

These cells may be divided into two classes; first, the *primary*, which are the immediate offsprings of Spirit and Matter; and second, the *secondary*, which are the offsprings of other cells. The most remarkable phenomena here observable is that the power of proliferation diminishes in proportion as we recede from the *primary or germinal cells*. In the vegetable kingdom each separate part of any structure that contains a primary cell, is capable of reproducing the whole plant, and the simplest cryptogamia, such as the yeast fungus, every single cell may be regarded as a distinct individual; since it is capable of living by itself and generating new cells. In the lower orders of the animal kingdom, though this power is greatly diminished, it is not wholly lost. In some species of isolated Polypifera, such as the common Sea-Anemone, and Hydra (fresh-water polype,) it is largely preserved. The hydra may be cut into a large number of pieces (it is said as many as forty) of which every one shall be capable of developing itself in time into a perfect polype. And the star-fish has been known to be deprived of one, two, three, and even four rays, which have



been gradually reproduced. The sea-anemone, when divided either transversely or vertically, still lives; and each half produces the other, so as to reform the perfect animal. This power gradually diminishes as we rise in the scale of organization, until we finally reach those animals whose individual existence depends upon the integrity of all their parts.

In the lower orders of organic existence we also find Nature teeming with life which apparently simultaneously spring into being without any individual act of coition; but which have their birth directly from the copulative force of Spirit and Matter. And thus vast swarms of insects and vermin, differing immensely in variety, spring up in a day like the frogs, locusts, and lice of Egypt. In the greatest number of fishes it is well known that no sexual congress takes place; the seminal fluid being merely effused like any other excretion, into the surrounding water; and being thus brought into accidental contact with the ova. But the higher classes of fishes, such as the sharks, rays, and eels, copulate in the ordinary manner. Birds and the lower orders of the mammalia bring forth their young in broods and litters; these also gradually diminishing in their multifarious qualities as they rise in the scale of organization; until we arrive at those who mature only a single germ in a year. Moreover, the quantity of their production and the age at which they become prolific, hold an inverse ratio to each other. When we reach man as the last and final development of the germinal principle, where it assumes an immortality of form, we find that the prolific qualities are reduced to the lowest minimum, and which only commences at an age allotted as the full period of life to those mammalia which are the most fruitful.

An objection may here be raised that the vegetable and animal kingdoms have no personal resemblance to their divine Progenitor, provided that He is their Father instead of being merely their Creator; and that I have also laid it down as an axiom in metaphysics that the begotten necessarily resembles the begetter; I reply that there is as much resemblance between these and their Creator as there is between the human embryo in its earlier stages of development and its earthly parent. In other words, I regard the vegetable and animal kingdoms as the immature stages of development of the divine germ, which becomes fully born only when it reaches man. This cosmographical view of man's origin and successive development finds no little confirmation in the fact that he contains within himself every conceivable trait of character



that belongs to all of the brute creation in their combined capacity ; while at the same time, he adds to these those peculiar qualities which we are accustomed to attribute to Him, in whose image man was made.

Dropping the Spirit, the same order on the next strata below, characterizes the brute, viz. : *Instinct, Soul, and Body*. Here, upon this plane, we find no inherent intelligence, (for this belongs to the Spirit) ; but animals are teachable in exact proportion to their receptivity of intelligence from man ; which, uniting with instinct, often produces great sagacity. Dominion over them was given to man in virtue of his Spirit, and through that alone they are held in subordination ; and had not sin intercepted to a large extent, the influx of the divine principle or influence, this dominion would have been unlimited ; and the most ferocious animals would have peacefully yielded to man's behests. The divine reaches the brute only through man in a corresponding manner, as the soul reaches the muscles through the nerves ; the ferocious qualities therefore of the brute, depend upon the channel through which the divine flows to them,—Spirit being the only plane of moral inversion. Man, in common with the brute, connects directly with the earth, and through his moral agency becomes the only insulator between it and the orderly descent of the divine forces. By his apostasy he has caused the whole creation to groan and travail in pain together. He surcharges the atmosphere with his sin-polluted breath which engenders a miasm, and induces a general tendency to a deranged action. The animal kingdom is necessitated to breathe the same air and feed upon vegetation impregnated with evil, and thus instinctively turn from man as their enemy. Serpents, venomous reptiles, and noxious insects, are but concrete living forms, having their origin in man's disobedience.

These considerations show the utter fallacy of the idea that we need not be disturbed by the sins of others so long as the individual does not personally interfere with us. While they live upon the same planet and breathe the same atmosphere, all are compelled to partake of the consequences of their condition. Nature, in its every department, is impregnated with their evil thoughts and doings, so that every breath we inhale, every particle we eat, and every drop we drink, are all exuding with a moral poison absorbed from the sins of mankind. Every bad man and woman is a gateway through which moral and physical death flows from the spiritual domain of evil ; which, Vesuvius-like, inundates all the sur-



rounding plains with its awful lava, filling the air with its sulphurous stench. Thus enveloped, our lives are sustained through a perpetual miracle by the Divine Mercy. But I am digressing.

The animal fluids are governed by the same law. The blood is the first grand division, or discrete degree on the material side, and contains the greatest variety of ingredients, such as water, albumen, fibrine, an animal coloring substance, fatty matter, different salts, as chlorides of potassium and sodium, phosphate of lime, subcarbonate of soda, lime, magnesia, oxide of iron, and lactate of soda, united with animal matter. At the same time it should be borne in mind that each of these ingredients are themselves compounds of others not named. This is first divided into *arterial* and *venous* blood, varying in degree of temperature and specific gravity; second, into *fluid* and *solid* substances; third, into *acid* and *alculine* properties. And here I must be allowed to state, that as color is a property of light, and extension and figure are properties of bodies; so likewise *acids* and *alculines* are properties of all Matter, whether solids or fluids, and are the *basis of all organic and inorganic life*, the primeval source, materially, of all *electrical action*, and therefore, of all *affinitative principle*; thus constituting the dynamics of nature. To remove this link from the chain of causation, would be to deprive Matter of every active property it now possesses,—power would be annihilated, particle would no longer adhere to particle; the centripetal and centrifugal forces would cease to act; and worlds and universe would wander forever amid their own ruins.

The SERUM, (*Ichor Sanguinis*,) the most watery portions of the animal fluids, and which is a constituent part of the blood, is the next grand division or discrete degree in the ascending scale. This is chiefly made up of water, chloride of sodium, certain phosphates, albumen and soda. Thus containing the same *positive* and *negative* principles arising from the *acid* and *alculine* properties which it contains; but the mixture is composed of a less number of ingredients; in other words, it approaches nearer a simple compound. It is well known that when the blood has been drawn from the body, and is allowed to remain at rest, a spontaneous coagulation takes place, separating it into *cressamentum* and *serum*. The cressamentum or clot is composed of a network of fibrine, in the meshes of which the corpuscles, both red and colorless are involved, together with a certain amount of serous fluid. The serum, which is the same with the liquor sanguinis deprived



of its fibrine, coagulates by heat, and is therefore known to contain albumen; and if it be exposed to a high temperature, sufficient to decompose the animal matter, a considerable amount of earthy and animal salts remains. Thus we have four principle compounds in the blood; namely: *fibrine, albumen, corpuscles, and saline matter*. In the *circulating* blood, they are thus combined:

Fibrine, Albumen, Salts,	}	In Solution, forming Liquor Sanguineus, in which the Corpuscles are suspended.

But in coagulated blood, they are combined as follows:

Fibrine, Corpuscles,	}	Which forms Crassamentum or Clot.
Albumen, Salts,	}	Remaining in solution forming Serum.

It will therefore be seen that in the circulating blood there are three discrete combinations concordantly holding the fourth, the corpuscles, and conveying it to every part of the system and depositing it among the more solid substances. In the living subject these mingle and circulate as one fluid; but as soon as life becomes extinct, separation takes place, showing that there is no longer any affinity between them, and that in life they blended in virtue of some force which has now ceased to operate. That force was the dynamic power which governs life and action, connected with the grosser forms of Matter.

I have already said that Matter is the plane of *use*; and as such it is the receptive or maternal element of which Spirit is the correlative and fecundative principle. It would be difficult to conceive of the existence of Matter abstractly from Spirit or to what end it could tend. Possessing no principle without the vital forces of Spirit, it would be the most absolute inertia, without any conceivable vitality or mode of use. Socially such a condition was miniaturely represented by Adam antecedent to the creation of Eve. If, however, we look out upon the external world we discover that every thing is arranged upon the bi-sexual plan. Any other arrangement would have involved the necessity of moulding and animating each separate entity by a special act of the Creative force, otherwise all Nature would have remained a solitary waste without either vegetable or animal existence. But the question is: by virtue of what principle does each generic species reproduce itself? I answer, by the forces delegated from the Creative sphere, which sphere of itself contains the *esse* of the bi-sexual principle.

The Divine Being has two attributes, viz., Love and Wisdom; these embrace all that the human mind can conceive of God.



These two principles descend throughout all the successive grades of life, and become the conditions upon which existence itself is founded and successive orders of creations are effected. Were this two-fold action to cease it would put an end to all life and sensation, stopping both growth and decay, and immediately deprive all existing things of every principle of force and coöperation. Growth is effected through the affinity which Spirit and Matter have for each other, particle cohering to particle in virtue of the Spirit which pervades them, which Spirit *per se* is bi-sexual, the Wisdom holding the positive or impregnating relation to the Love, the former operating through the sphere of the latter, inducing growth so long as this growth can subserve any useful end, after which decay commences. Were it possible for man to extract the Spirit from Matter, it would at once be deprived of its gravitative and cohesive force, and to all human appearance would vanish into non-entity: for the particles, infinitely too minute to be detected, and no longer cohering to each other, nor gravitating towards any common centre, would become lost by being more equally distributed throughout space.

Spirit and Matter separately considered, have each a positive and negative phase of action. Hermaphroditism, whether we contemplate it in the mineral, vegetable, or animal kingdom, is universal, the ultimate expression of which is in distinct sexual entities. The first germinating principles are in the individual particles where Spirit and Matter unite, the greatest condensation of which is in the mineral kingdom. Theophrastus, Dioscorides, and Pliny, early discovered that most plants are hermaphrodite, the male and female organs being contained in the same flowers; the male producing a pollen or dust, which fecundates the stigma of the pistil or female organ, and which is necessary to render it prolific. The human brain is the highest form of terrestrial substance, and stands as the highest type of organic life; and here also we find the three discrete degrees of sexual action. It is first divided into a *medullary* and *cineritious* substance; second, into two distinct halves, *right* and *left*; third, into two distinct lobes *cerebellum* and *cerebrum*. Here are three discrete degrees, containing a marriage or *co-opposite* action in each. These are again sub-divided into three more discrete degrees: first, the *pia matter*; second, the *dura matter*; and third, the *cranium*; these again possess a two-fold action, each discrete in itself, but as an intermediate connects with the next discrete degree both above and below; thus establishing an



unbroken chain of connection between them. The brain is the termination of the animal *solids*, and is so far sublimated, so to speak, as to connect with the *fluids*.

*II. Spirit and Matter are co-eternal and co-opposite principles.*

In the previous division of this chapter I have shown ; first, the extreme divisibility of Matter and traced it far beyond the power of chemical analysis in pointing out its effects upon the most delicate of all terrestrial substances, viz. ; the nervous system in the highest form of organized life ; second, that Matter is negative to, and the plane of use to the Spirit ; third, that all dynamic power is in virtue of the union of the two principles, generated by their *positive* and *negative* action ; and fourth, that all observable phenomena, in common with their Infinite Author, possesses a Triune principle, viz. : Love, Will, and Operation. But under this head I shall aim to show their coëternal existence and coöpposite relation.

The human mind has no capacity by which it can conceive of *form* without *substance*, or *substance* without *form*. Wherefore it will be seen that, to the finite comprehension at least, form and substance are correlative and coëternal properties of existence. By the same parity of reasoning we may say that God is both *Esse* and *Existere*, for an *Esse* must have an *Existere*, and there can be no *Existere* without an *Esse* by which it is sustained. But the *Esse*, as applied to God, cannot be a derivative, for there can be no higher, or prior principle from which He could have been derived ; therefore, He says of Himself, *I AM THAT I AM ; the First and the Last ; the Beginning and the End ; the Alpha and Omega*. I here use the term *Esse* and *Existere* to designate the Infinite Jehovah, who is the primal cause and source of all things. There is a distinction here to be made between essence and *Esse*, and also between existence and *Existere* ; for an essence is derivative, containing the essential qualities of that from which it is derived ; whereas, *Existere* is that which gives birth to existence,—the *Esse* ultimates itself through the *Existere*, whence is derived all existence. Therefore, both substance and form are properties belonging to God, without which there could be no substance or form, any more than there could be love and wisdom without these qualities first existing in Him. It is a law of God, growing out of His own *Existere*, that only inherent qualities are the outgrowth of any distinct entity. Grapes do not grow from thorns, nor figs from thistles ; no more would substance and form spring from that which possessed neither. But man



having been made in the *image* and *likeness* of God ; (image corresponding to the *Esse* or substance ; and likeness to the *Existere*, or form ;) thus possesses in a finite degree all the inherent qualities of both.

In man's efforts to comprehend the Infinity of God, the great error has been in not properly distinguishing between the infinitude of *principle* and mere magnitude. To me no error can be greater than to say that God *per se* pervades all things by filling all space,—an error which has had much to do in warping the minds of such as were predisposed to religious skepticism. But we may logically and safely assume that the principles radiating from Him know no limits. There is a wide difference between the infinite potency of principles, and infinite extension of dimensions. The potency of the principles of our Lord Jesus Christ has filled the earth, and for aught we know, the entire universe ; but His personality was circumscribed to that of a mere man. The dimensions of the Sun, in comparison to space is extremely small ; but from it emanates an influence which is probably felt to the utmost verge of space. Intensify the same principle to an infinite degree, and we may have some conception how it is that God is infinite in all His properties or attributes, and at the same time in His *Personality* possesses the human form and size, as when He manifested Himself to Moses and in Judea. If we keep in mind the fact that *quality* is not an attribute of *quantity*, but of *conditions*, we shall find no difficulty in ascribing creation, however vast and diversified, to God, though in statue He may not exceed the human form.

From this brief analysis I draw the conclusion that Spirit is the essence from the Divine *Esse*, and that Matter is the existence from the Divine *Existere*,—that God gave birth to these two principles of His Infinity at one and the same time, and that through them He maintains the order of creation. I shall, therefore, denominate *Spirit* to be *life* ; and *Matter* the *form* that contains it, both having their origin in God ; and became creative in virtue of their relationship to Him ; or, in other words, God operates through them to effect successive creations, each generic species in their own order. Allowing Adam and Eve to have been the first of our race, it will not be disputed that each of their descendants, however far removed from the primal stock, contain all of the qualities, varying only in degree, of their progenitors. So, upon the same principles, we may say, that all Spirit and Matter contains



the rudimental qualities of their Great Progenitor. Their lowest forms may be denominated the first embryonic state, which gradually unfolds through successive orders, until it reaches man, as its final goal, where, when in divine order, they take on the acknowledged relationship of the sons of God.

I have just said that Spirit is life, and as all life is derived from God, there is no escaping the conclusion that it contains the germ of all the Divine qualities, in whatever department of nature it may be found. These become more and more manifest as Matter becomes more and more sublimated in successively taking on higher conditions ; the same spiritual principle originally contained in the rock, finally blooming into manhood,—the rock being at one extreme of nature and man at the other. The contrast between these two conditions is so great that we fail to associate them. Nevertheless, we here find the operation of the same law that governs reproduction in each generic species, differing only in extent of range. Take for example the human sperm. In this vesicle liquid are contained all the properties of the fluids and solids, in their almost endless diversified forms which go to make up the entire human organism, and in addition to this, an immortal Spirit, with all its varied faculties and powers.

This fluid is derived directly from the human organism ; the human organism from the vegetable ; the vegetable from the earth ; the earth is *debrised* rock ; the primary condition of all Matter. Thus far the atheist is correct in his reasoning from Nature. But as from nothing, nothing can proceed, so if Matter had no divine connection, it could have no sustaining Spirit, and consequently, no reproductive principle ; nay, more, it could not even exist in a tangible form, for it could have no cohesive force, it being a universal law that if the soul is removed, the body loses its identity. But even allowing that it had inherent reproductive properties, it could become prolific only of its own static condition, without any possibility of a successive order of improvement. But so far from such being the case, we find that the law of progress is everywhere in active operation, and the successive gradation appears to be the general order of Nature ; and the struggle in Matter for a higher condition is no less observable than that of mind. The *debris* of the rock possesses all the chemical ingredients, so far as analysis can detect, and as has also just been shown from logical deductions, that are contained in organic life ; but it is not in a condition to sustain animation, even in the lowest orders of animals. Its first



productions are the mosses and lichens, the lowest in the scale of vegetable existence; and these decaying, prepare the soil for the next in order; and so on, until it is capable of producing the sponge and other analogous substances which grow upon the land, which are the lowest animal life. These, in their decay, prepare the earth for the next in order, and so on, until finally it becomes fit for the abode of man. It is believed by many atheistical minds that man was developed upward *from*, instead of through the brute creation; and that, in virtue of having his parentage in the animal, he contains the qualities of all below him. But to me it appears more reasonable to suppose that the various grades of organic life were instituted to mature certain qualities which go to make up the constitution of man, and to *progress* the material elements as the necessary preliminary conditions to prepare them for his subsistence as a distinct entity, and in order to do this the Creator has wisely instituted the various classes of animals, some one of which corresponds with each human faculty, the reasoning and spiritual excepted, and which distinguish man from all other terrestrial creatures, these being a discrete degree higher than instinct, deriving their sustenance from a condition of life which is above the animal, viz.: a conscious conjunction with God. Or, we may say that Nature is the matrix, where the divine germ is gestated, passing through all the successive and intermediate varieties of existence, and is fully born only when it reaches man,—man being the ultimate evolution of all organic and inorganic life.

One remarkable fact in Nature is, that each separate department is typical of the whole; therefore, when we learn the law in an individual instance, we have the rule of operation in every other. No creatures below man have any conception of their parentage, or to what end they tend; but groveling upon the earth, the visible horizon being to them the boundaries of creation, with no object in view, other than to gratify their instinct, which affords them no information whether they are to enjoy it for an hour or forever. So with man. The human embryo is implanted in the womb as the centre and boundary of its universe, drawing therefrom its daily sustenance and delights, remaining fixed as regards its relative maternal locality; while, at the same time, revolving amid other human beings, all unknown to itself, without the least perception of its origin or destiny. While in this condition there appears to be no preëminence over the brute, and even for some time subsequent to birth, man is less gifted in physical strength



and instinct than the lower animals. But to yield obedience to the Spiritual laws, and to govern his life in accordance to the dictations of an enlightened conscience. Up to this period, instinct or intuition are the only governing principles in each individual entity; but now he comes in possession of those higher gifts which render him an accountable and rational being, and subjects him to the Divine Paternal dictation. Pope says:

“ And reason raise o’er *instinct* as you can,  
In *this* ’tis God directs, in that ’tis man.”

The error of this statement is here apparent; for *reason* is as much a derivative principle from the Divine Masculine as *instinct* is from the Divine Feminine. It is true that man has the ability through the freedom granted him, to misdirect the order of reason, but not to originate it.

Whatever exists had its birth from the Infinite Progenitor, and must, to a greater or less extent, partake of His qualities; therefore, in order to learn the laws which govern creation as a macrocosm we have only to learn them upon our own plane as a microcosm. The male is the fecundating, and the female the productive principle. These are opposite in condition, but coöperative in action, thus embodying within themselves the universal law of *co-opposites*. During gestation there is no direct connection between the embryo and the male parent, only through the female. But his office is to sustain the mother, and by so doing, he sustains the embryonic being to which he has given existence; for his influence is as effectually conveyed through her to it, (so long as she sustains a proper relation to him,) as if he were carrying it in his own person. In fact, it is a well established physiological law, that influences foreign to the mother are more powerful in changing the condition of the embryo while in utero-gestation than those inherent in her own constitution. For this reason, on the one hand, malformations or monstrosities are frequently the result of a single and instantaneous impression made upon the mother, which so changes the whole vital currents of her system as to cause them to make irregular deposits in the embryo; while on the other, a high degree of perfection is attained for the future being by properly shielding her during this period from all disorderly conditions and reflections. It will therefore be seen that the mother is dependent upon conditions external to herself for the proper development of the germ already in her keeping; and that the



father is the direct sustaining principle of the mother, and through her, the indirect of the yet undeveloped fruit of the two. The direct influence of the father upon the child, commences when the latter has reached a condition that enables it to comprehend its relationship to the former and his right to control.

Now let us apply this principle to Spirit and Matter, and to Man as their ultimate fruit. The analogy between the macrocosm and the microcosm appears to me to be complete, for it is clearly evident that they are both governed by the same universal law of *co-opposite* action. Therefore, to say that Spirit is the positive and the begetting principle; and that matter is the receptive and fruit-bearing principle, is to utter a simple truism which philosophers have hitherto failed to discover. Here divine order prevails, for they have not yet reached the plane of moral inversion; but they mingle in one perpetual embrace; Spirit pervading, fructifying and sustaining Matter, while she prolifically bears the fruit of their union. Here again, through all the successive changes and gradations in Nature, the begetter sustains no direct connection with the begotten only through the medium of the maternal principle, until Man, with unfolding intellectual faculties and quickened moral perceptions, is introduced. Through these the Spirit forms a direct connection with him, and demands obedience to its behests. Now, for the first time, through all of the successive stages of progress, the contest between the divine and the clamorings of the individual self-hood commences. Wilfully ignorant, fractious and wayward, man opposes his own highest good, while at the same time God holds over his miscreant head the rod of His chastisement. Standing amid, though at the head, of the brute creation, with all of their passions and propensities localized in himself, and which struggle to maintain dominion instead of willingly becoming subordinate to the promptings of the Spirit which now directly connects with his higher organization, a perpetual war is waged between them, the victory finally turning upon the side of the *loves* of the individual. If these become purified through this terrible contest with man's spiritual forces during his sojourn on earth, then he is crowned as victor and enters into an inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for him. But, on the contrary, if the passions are allowed to subjugate the plane of the Spirit to their disorderly use, the very forces which the Creator mercifully designed as the greatest and crowning blessing



to man, being converted into disorder, becomes in him an inexhaustible source of misery.

Let us draw an illustration from another department of Nature. The Sun and the Earth sustain the relationship of Spirit and Matter to each other.\* The Earth, by her annual declinations, turns to the Sun, bears her bosom to his fondest caresses and becomes impregnated with his actinic forces. New life and animation is now imparted to her. The ice-bound streams burst forth and circulate with new vigor through every vein and artery of her being. She puts on the robes of spring and adorns herself with a chaplet of flowers. The lowing herd, the frolicking young, and the caroling songster, all mingle their myriad voices in one universal poëan of joy over an era that shall again make fruitful the womb of Nature. Having become surcharged by the dynamic power of the Sun, still sustained by his influence, she again, day by day, gradually turns away that she may be enabled to more effectually mature the fruits of their union. Repose is now needful. For a while she slumbers upon the bosom of her lord, that she may renew her strength by absorbing his forces, and then again awakes to receive his embrace. Or we may take a still more lofty and individualized view of the subject. The Moon, begotten by the Sun, is the first born of the Earth and is still nursed upon the maternal bosom, drawing its illuminating properties from the Sun through the medium of the Earth, as the infant from the father, through the mother. It is yet a babe in the planetary world, fondly clinging to the embrace of her who gave it birth, alternating its time between slumbering in the repose of darkness, and joyfully beaming with its round full face upon its mother. O, the beauty and grandeur of Nature when unperverted by sin! "The heavens declare the glory of God; and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language *where their voice is not heard.*"†

\*It is not here pretended to say that the Sun is not a material substance, but that it holds the same relation to the solar system that Spirit does to Matter, or Man to Woman. Man is not less material in his physical structure than woman; nevertheless he is the fecundating party, both mentally and physically; while at the same time they are reciprocally dependent upon each other for their existence. So likewise, I believe that the sun is as much dependent upon the orbs that revolve round it for its illuminating properties as these orbs are upon the sun for their prolific qualities. This subject will be more fully discussed in the chapter on Marriage, as a Principle.

†Psalm 19: 1—3.



From what has now been said, we may infer that the first principles of Spirit and Matter reside in God,—that they are the objective sphere, proceeding from the Infinite conjugal\* subjective principles of Love and Wisdom. This sphere being infinite in its origin, is also infinite in its objective existence, so that in Nature, throughout boundless space, Spirit and Matter are conjugially united as are Love and Wisdom in God. It first, gives birth to the planets and their successive orders of family relationship; second, to the *positive* and *negative* stratas of mineral deposits upon each which give rise to the magnetic currents; third, to light and heat; fourth, to the vegetable and animal kingdoms; and fifth, to man and woman, as the final culmination of these forces.

Swedenborg says, that “the conjugal sphere is received by the female, and through that sex is transferred into the male. Where love truly conjugal is, this sphere is received by the wife, and only through the wife by the husband.” To me it is clearly evident that in this he is only partly correct, for the conjugal sphere is made up of two principles, viz.: Love and Wisdom, and only one of these principles preëminently belong to the wife, or negative party. But if he means by the “conjugal” simply the cohesive principle, which is *love*, in whatever department of Nature, then the correctness of his position is freely granted. The *negative* is always on the side of the material, and the *positive* of the spiritual; and marriage is the blending of the two. Therefore, to say that these ascend through woman to man, is without a rational foundation, for as the *positive* and *negative* electrical currents pass through any intervening substance *in two opposite directions*, and unite with each other, so the wife’s love conjoins itself to the wisdom of the husband, and his wisdom to her love. In this sense they became one, which constitutes the conjugal sphere. This sphere in the *individual* consists in the union of the propensities with the moral sentiments, the former yielding subordination to the latter, and these to God; the conjugiality between the sexes is the result of the individual conjugiality; nor can it exist without it, for the

\* I shall make frequent use of the word *conjugal* in place of *conjugal*; as the etymology of the former is more appropriate to many forms of expression, and more fully conveys the idea than the latter. *Conjugal* is derived through *conjugium*, (*marriage* and *conjug*,—a married partner,) from *conjungo*, which signifies to conjoin; whereas, *conjugal* is from *conjugo*, which signifies to yoke together. One implies a spontaneous commingling or blending; the other an arbitrary coherence or connection. Furthermore, *conjugal* is a softer and more pleasing adjective to use in designating the higher or more interior relation of things.



conjugal principle, *per se*, is a divine principle, and can be maintained between the sexes, only in the degree as it is maintained in the individual parties. No sooner does the impulses gain the ascendancy over the sentiments, than the conjugal principle becomes inverted in its action, and thus destroyed as to any divine quality; whence it is transformed from *love* into a *lust*. In its divine condition it expends its forces only in *use*; but in its lustful condition it seeks to gratify individual appetites regardless of use, and without reference to the rights of others. Socially, woman holds the relationship to man that the propensities do to the *individual*. And man and woman in their united capacity, hold the relation to the Humanity of our Lord, that woman does to man. Hence, there are three successive degrees of marriage; first, in the individual; second, between the sexes; third, the sexes as a unit with the Lord.

Hence, we arrive at the conclusion that the Love principle proper, ascends up through all the successive grades of materiality, and finally through woman to man,—the circle of conjugal forces being consummated between the two. Up to the human, all forces are merely physical, rather than moral; so that Spirit and Matter uniformly maintain an orderly relation with each other, except so far as they are influenced by man,—the wisdom principle everywhere directing the force, while love becomes the incentive to effort. But wisdom proper, is first manifested in man. It is not here pretended to say but what woman has wisdom as well as man; but it being a masculine principle, it is only the male qualities in her that in any degree possess it. So on the other hand, man has love; but this being a feminine principle, he possesses it only in the degree of his feminine characteristics. It is the harmonious relation of the two in the same individual that produces the most noticeable and worthy characters. Our Lord standing at the head of mankind perfectly blended the two principles within himself, and afforded us the only example of perfected humanity.

The conjugal principle, therefore, as it *impulsively* exists in Nature, ascends through woman to man; but as it *rationaly* exists in the Divine, descends through man to woman. The contest in the human constitution is between these two principles; but only in their deranged condition; for in every orderly relation of life, whether in the individual or between the sexes, love, though it prompts to action, is ever designed to sustain a negative relation to wisdom. Hence St. Paul admonishes that wives should be subject unto their own husband in all things, but immediately adds that he



is speaking of Christ and the church; thus showing that everywhere in the moral universe, the negative principle should ever sustain a subordinate relation to the positive,—the emotions to the rationality; the wife or rather the wifely principle, to the husband or husbandly principle; and man to God.

The distinction between marriage on the plane of nature, and as a religious institution, is here apparent. Throughout universal nature, below the plane of rationality, it is simply a relation of Spirit and Matter, ever assuming a higher and more conscious phase of impulse until it reaches man, where all the instinctive or impulsive forces of Nature converge to meet the Divine in an eternal embrace. Here we have the highest form of nuptials that is possible to exist; the Divine on the one hand, with all of His infinite principles and beatitudes; the Human on the other, with the lawful dowry of all the convergent forces of creation. And what God requires of man is that he should hold these forces in subordination to the divine precepts,—that the delights of the carnal should give place to the infinitely more glorious delights springing from a receptivity of heaven; for heaven really consists in the supremacy of the sentiments over the impulses; hell in the supremacy of the impulses over the sentiments. But the stronger the impulses, if maintained in divine order, the more intense is the enjoyment and the more potent is the wisdom. I never saw any one with too much intensity of feeling, but, alas, with too little discretion.

Woman, as such, stands as the representative of the emotional principle; so does the Divine Humanity in reference to the Supreme Divinity. Woman's impulses spring from the useful ardency of her nature, and thus only need the directing influence of wisdom to enable them to fill their divinely appointed mission. "Jesus wept," but it was a holy weeping, and this emotion became the basis into which the resurrective power descended and Lazarus came forth.

There is much danger of not being understood on this point. It is not intended to say that woman is made up of more gross or material substance than man; but on the contrary, her elements are more delicate, sensitive, and refined. If Matter, as I have previously shown, is a congealed form of principles which had their origin in God, it will be seen that its first or primeval condition is in no way inferior, though by a divine arrangement, subordinate to Spirit. And what is more, man and woman are made up of the same material substances, only differing in *relative proportions*



which institute a reversed action ; so that, *relatively*, one stands over opposite against the other. But, as was shown in the first division of this chapter, in their separate capacity or distinct entities, they are each hermaphrodite, containing the primal principles of both sexes within themselves. *Individually*, one part of their nature holding a positive relation to the other ; and *relatively*, where man is positive woman is negative ; and where woman is positive man is negative ; so that, in an orderly condition, every department of their natures are most perfectly balanced by each other ; thereby precluding all idea of preëminence or inferiority ; but each, like the heart and lungs, filling two distinct offices ; but at the same time *mutually dependent upon each other*. The heart is the seat of life on the Material side, but the lungs is the seat of life on the Spiritual side,—one the receptacle and distributor of the *fluids*, and the other the receptacle and imparter of those *gasses* which are essential to the system ; but there is no preëminence of one over the other. The latter are the receptacles of the oxygen from the atmosphere, which it imparts directly to the arterial blood, and establishes a condition in it which enables it to yield fruitful deposits. In this sense, they are the fecundators of the body ; but the former is the receptacle and distributor of all the vital forces of the system, thus, the immediate creator of the body acted upon by the lungs. So, in a corresponding manner, woman is the receptacle of the divine feminine, which flows up through Nature, but man is the receptacle of the divine masculine, which flows down through heaven ; but these only in relative degrees.

But in a still higher sense, in virtue of their individually possessing both the masculine and feminine principles within themselves, they are immediately and directly receptacles of both the Divine Love and the Divine Wisdom,—woman preëminently of the former, and man of the latter. Through love the Lord descends to inspire the bridegroom, but the bride is the medium through whom the descent is accomplished. Through wisdom the Lord descends to first awaken and then increase the love of the bride, but the bridegroom is the medium through whom the descent is accomplished. *Wisdom is the fecundating and quickening principle of love. Love is the generating and inspiring principle of wisdom. In all orderly conditions the love of the wife is as the wisdom of the husband, and the wisdom of the husband is as the love of the wife.* THEY ARE CO-OPPOSITE BUT CO-EQUAL PRINCIPLES.



This, however, is not the place to enlarge upon this subject ; but the reader is referred to the chapter on Marriage.

*III. Their equilibrium is the balance of power.*

Assuming the views set forth in the two previous divisions of this chapter to be well founded, there will remain but little to be said under this head ; for if Spirit and Matter are reciprocally dependent upon each other, and constitute the *positive* and *negative* forces of Nature, it will require no argument to demonstrate that their equilibrium is the balance of power. It would be difficult for the mind to conceive of any department of nature that is not maintained in its order by their reciprocal action. It is through the affinity of these two principles that the centripital and centrifigal forces are made to govern the movements of the planetary systems, to hold them in their family relationship ; and that the polarity and the gravitative force of each becomes established, by which creation is made to yield her periodic productions and hold all things in their relative position to each other. The movements and changes of the atmosphere,—the rising mist and the falling shower,—the tempest and the calm,—the ebb and flow of the tides,—the moving stream and the ocean currents,—day and night,—summer and winter,—seed-time and harvest,—the tropics and the areties,—and every other phenomenon in nature, have their birth from the love which Spirit and Matter have for each other.



## CHAPTER III.

### THE LAWS OF CONNECTION.

WE now open upon one of the most intricate and important subjects connected with the interest of mankind,—those occult forces which make up the warp and woof of every individual's life, and shapes the affairs of the world. From the time that man is conceived, to the end of his earthly pilgrimage, he is continually brought in contact with influences and human spheres, each of which have a greater or less bearing upon his destiny, and which go to make up the sum total of his nature, character and influence. The commerce of human spheres is as perpetual and unlimited as the associations of mankind. Their operations, though unseen, are potent in their effects upon each other. The most momentous results often spring from apparently the most insignificant causes. Every word spoken, every act performed, and every touch made, tells for weal or woe upon others. All that is said or done conveys with it the condition of the individual. And moreover all persons are conjunctive mediums for either good or evil. They not only convey their own condition but that of all with whom they connect. The orbs of the planetary system do not have a stronger influence upon each other than do individuals upon those with whom they associate,—mind is more than matter. A single thought or word may become the pivot of the revolution of a nation, and its effects sweep on in its erratic course through all coming ages.

The laws of connection clearly demonstrates that history is not a mere mass of inorganic names, dates and facts; but *spirit* and *life*, each event of which is all powerful in its effects, and though the act may be forgotten, its spirit lives on forever. Conception, once having taken place, there is no cessation in development; always true to its own essence, it incorporates into each successive



stage of growth, the results of the preceding. Inconceivably small as the germ may be, the man, with all of his immortal powers, is but the full unfolding of the beginning. Trifling and unimportant as an event may seem, it may be the God-appointed means of accomplishing results far surpassing all human conception; each successive event legitimately growing out of the preceding, and in its turn giving birth to new conditions, and these to still others, thus widening and multiplying, until all mankind shall become involved in the fruition of its final results.

Eve's first assent to the wrong broke the barriers to virtue, and for six thousand years the world has been deluged with moral evil. The dream of Joseph was the commencement of a long and innumerable train of events which have filled the pages of history with the rise and fall of empires, the establishment and overthrow of dynasties; and now, after the lapse of three thousand six hundred years, so far from having spent its force, it has spread its influence throughout the world, and will live and operate through all coming ages. David, the unassuming shepherd boy, in being sent to enquire after the welfare of his brethren, decided the contest of nations. How truly marvelous are the works of God! and how comparatively insignificant the means He uses, to alike accomplish the most common and the most stupendous results.

Cræsus, the king of Lydia, while in his most prosperous days, when the splendor and opulence of his court, and the luxurious magnificence of his kingdom, was scarcely surpassed by that of Babylon, was visited by Solon, a Grecian philosopher, of whom he inquired if he did not think him to be a happy man. Solon answered that he could not tell whether he was happy, till he heard of his death; which reply greatly excited the king's indignation, and caused him to order Solon from his presence. Cyrus subsequently conquered Cræsus and made him his prisoner, and according to the ancient barbarous custom, ordered him to be burned to death. He was accordingly bound on the pile, which was set on fire. While the flames were approaching the unfortunate victim, he suddenly recollected the words of Solon, and being now forcibly struck with their justness, he cried out, "*O Solon! Solon!*" This was told to Cyrus, who immediately demanded an explanation. Whereupon, Cræsus related to him the circumstances of his interview with Solon, and concluded by saying, that "He will now hear of my death, and will indeed pronounce me an unhappy man." Cyrus, powerfully affected with the fickleness of fortune, and the changes to which



men are liable, ordered the royal captive unbound, and restored him to his favor, and reinstated in his dominions as a tributary prince. The response of Solon, though it exasperated the king, conveyed with it an element that finally saved Cræsus from an ignominious and most painful death. Solon was unconsciously made the instrument to effect more for Cræsus than all of his subjects were enabled to do ; and this, solely by the justness of his reply to a vain interrogation.

### *Catholicism.*

During the three first centuries of the present era, the Christians met with severe persecutions. The Romans had become lax in their morals, and were tolerant of the heathen forms of worship amongst other nations, as is apparent from the fact that they adopted not only the mythology of the Greeks, but also, by degrees the theology of the East, of the Chaldeans, Persians, Egyptians, and Syrians. But as Christianity forbade any combination with Paganism, the Christians carefully avoided all participation in the feasts and religious rights of the heathen, and kept themselves separate even in the daily intercourse of life ; hence, the hatred of the people and the mistrust of their rulers were roused, and heavy persecutions arose against them. Many of them were put to death, and others were obliged to conceal themselves in subterraneous passages, (the Catacombs,) near the graves of those they loved, and in caves and mountain clefts. Their lands and places of public worship were confiscated to the use of the Roman government, or to sustain the magical arts, or to promote idolatrous worship. Decius and Diocletian exerted to their full extent, their regal power against the Christians. And even the noble-minded Marcus Aurelius thought it his duty to break by force the stubbornness of the supposed fanatics. But notwithstanding all this popular opposition and legal force brought to bear against Christianity, it rapidly spread, by the indwelling power of truth, so that it soon overstepped the bounds of the Roman empire.

The great charter of toleration to the Christians, known as the edict of Milan, was instituted by Constantine the great, and received the reluctant acquiescence of his colleague Licinius, A. D. 313.

Constantine possessed undaunted courage, boundless ambition, and such cruel revenge, that he spared neither his aged father-in-law, Maximian, his own wife, Fausta, nor his own children ; Cris-



pus, his only son by his first wife Minervina, fell a victim, though innocent of any offence, to his jealousies. The Roman people at length became so incensed at his cruelty, that they wrote a satirical poem and affixed it to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero. And there is much reasonable doubt of his having embraced Christianity for any higher object than to promote his own selfish ends. Be this as it may, it is morally certain that while the influence of his regal position was of the utmost importance in staying the persecutions against the church, his moral character would have done no honor to a society of barbarians. Nevertheless, he possessed many noble and virtuous qualities. He preserved his constitution by a strict adherence to chastity and temperance; and on several occasions showed himself to be capable of warm and lasting friendship. But his better nature seemed to be greatly eclipsed by his ambition.

Licinius was one of the most perfidious and inhuman tyrants. He put to death the two orphan children of Maximian, who, neither they nor their father, had ever done him the least injury. "But the execution of Candidianus was an act of the blackest cruelty and ingratitude. He was the natural son of Galerius, the friend and benefactor of Licinius. The prudent father had judged him too young to sustain the weight of a diadem; but he hoped that, under the protection of princes who were indebted to his favor for the Imperial purple, Candidianus might pass a secure and honorable life. He was now advancing towards the twentieth year of his age, and the royalty of his birth, though unsupported by merit or ambition, was sufficient to exasperate the jealous mind of Licinius."\*

After the perpetration of this inhuman crime, he beheaded Prisca and Valeria, the wife and daughter of Diocletia, and caused their bodies to be thrown into the sea. Prisca had early adopted Candidianus, and after his execution, she, with her daughter Valeria, fled the presence of the blood thirsty Licinius, and wandered above fifteen months through the provinces, concealed in the disguise of plebian habits, to escape the doom which they foresaw awaited them. "We lament," says Gibbon, "their misfortunes, we cannot discover their crimes, and whatever idea we may justly entertain of the cruelty of Licinius, it remains a matter of surprise that he was not contented with some more secret and decent method of revenge."

\* History of the Decline and Fall of the Roman Empire, p. 162.



After Constantine and Licinius had murdered all those from whom they could apprehend any danger, and towards whom they felt the least revenge or jealousy, they commenced war upon each other, and after several sanguinary battles, Licinius was conquered and yielded up his purple, and became himself a victim to the cruelty of Constantine. The death of Maximian and Licinius may, perhaps, be justified by the maxims of policy, as they are taught in the school of tyrants; but an impartial narrative of the executions, or rather *murders*, which sullied the declining age of Constantine, will suggest to our most candid thoughts, the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest. His conduct most clearly showed that he, like other wicked and inhuman tyrants, was more frequently influenced by views of temporal advantage and selfish policy, than by a sense of humanity or justice. Such being the case, it is no unwarrantable assumption to say that he held a much stronger connection with Pandemonium than with Heaven, and that Satan, artfully transformed into an angel of light, was the instigator of all his actions, and the immediate source of all his inspirations.

Under the auspicious influence of these two men, the Church and State were united. Here was where the Dragon gave power to the Beast, which soon matured, so that within the space of two centuries, he began to speak great things and blasphemies, making war against the saints and exalted himself above all that is called God. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of *those miracles* which he had power to do in the sight of the beast."\* Profane history fully confirms the truth of the statement of the Revelator. The multitude and importance of the miracles of the monks soon claimed to exceed those of the apostles, the martyrs, and even the Lord Jesus Christ. The Christian world fell prostrate before the shrine of these resant and popular Anchorites; and the miracles ascribed to their relics exceeded, at least in number and duration, the spiritual exploits of their lives. These pretended favorites of heaven were accustomed to cure inveterate diseases with a touch, a word, or a distant message; and to expel the most obstinate demons from the souls, or bodies, which they possessed. They familiarly accosted, or imperiously commanded, the lions and ser-

\*Rev. 13: 13, 14.



pents of the desert; infused vegetation into a sapless trunk; suspended iron on the surface of the water; passed the Nile on the back of a crocodile, and refreshed themselves in a fiery furnace. Bishop Augustine, in the early part of the fifteenth century, enumerates above *seventy miracles*, of which three were resurrections from the dead, all within the space of two years, and within his own diocese.

The most extravagant reports have reached us of the numerous and astonishing miracles claimed by the Catholic Church to have been performed by Francis Xavier, a Spanish missionary, surnamed the *apostle of the Indies*, who was born in 1506, in the castle of Xania at the foot of the Pyrenees. While he exercised his zeal in Travancere, God first communicated to him the *gift of tongues*, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him in many of his journeys. He spoke the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them. Diseases of all descriptions readily yielded to his influence. When he could not attend in person he frequently sent some young neophyte with his crucifix, beads, or reliquary to touch the sick, after having recited with him the Lord's prayer, creed, and commandments; and the sick, by declaring unfeignedly that they believed in Christ and desired to be baptized, received their health.

While sailing one day among the Malacca islands, a tempest arose, and in order to quiet it, as they say, he touched it with his crucifix, the virtue of which stilled the raging of the wind and the sea: but to his great grief, he let the image fall into the water. Sometime afterwards, walking with the Portuguese on the beach, he saw the sacred object appear above the crest of the wave. The wave broke on the land and threw up a crab, holding the crucifix in one of his claws. Xavier stood still. The crab crawled towards him, carrying the cross erect, laid it at his feet, and returned to his native element.

At Malacca he restored to life a young man named Francis Ciavas, who afterwards took the habit of the society. During the ceremonies of his canonization, mention is made of four dead persons to whom God restored life at this time, by the ministry of his servant. The first was a catechist, who had been stung by a serpent of that kind whose stings are always mortal; the second was a child who was drowned in a pit; the third and fourth, a young man and maid, whom pestilential fever had carried off. In



Japan, by his blessing, a child's body, which was swelled and deformed, was made straight and beautiful; and by his prayers a leper was healed, and a pagan young maid of quality, that had been dead a whole day was raised to life.

He died at Sancian, a Portuguese smuggling station on the coast of China, December 2d, 1552. His corpse was interred on Sunday, being laid, after the Chinese fashion, in a large chest which was filled with unslacked lime, to the end that the flesh being consumed, the bones might be carried to Goa. On the 17th of February, 1553, the grave was opened to see if the flesh was consumed; but the lime being taken off the face it was found ruddy and fresh colored as that of a man who is in sweet repose. The body was in like manner whole, and the natural moisture uncorrupted; and the flesh being a little cut in the thigh, the blood was seen to run from the wound. The sacerdotal habits in which this saint was buried, were no way endamaged by the lime; and the holy corpse exhaled an odor so fragrant and delightful that the most exquisite perfumes came nothing near it. The sacred remains were carried into the ship, and brought to Malacca on the 22d of March, where they were received with great honor. The pestilence which, for some weeks, had laid waste the town, on a sudden ceased. The body was interred in a damp church-yard; yet in August was found entire, fresh, and still exhaling a sweet odor; and being honorably put in a ship, was translated to Goa, where it was received and placed in the church of the college of St. Paul, on the 15th of March, 1554; upon which occasion several blind persons received their sight, and others sick of palsies and other diseases, their health and the use of their limbs. By an order of John V., King of Portugal, the archbishop of Goa, attended by the viceroy, the marquis of Castle Nuovo, in 1744,—a hundred and ninety-two years subsequent to his death,—performed a visitation of the relics of St. Francis Xavier; at which time the body was found without the least bad smell, and seemed environed with a kind of shining brightness, and the face, hands, breast, and feet, had not suffered the least alteration or symptoms of corruption.

When we take into consideration the history of Xavier's early life, his excessive ambition for popular fame, and his thorough coöperation in the Inquisition in its most horrid cruelties, by heartily lending to it his personal services, we are stripped, not only of all faith in there being any divinity connected with his



transactions, but are forced to the conclusion that he was either a deluded, or a hypocritical Jesuit, fulfilling the prediction of the Revelator, in worshipping the "great whore," who "was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hands full of abomination and filthiness of her fornication, and upon whose forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, and who was drunk with the blood of the Saints, and with the blood of the martyrs of Jesus."<sup>\*</sup>

It may be set down as a law of the human constitution that every transaction partakes of the influence under which it is performed,—the psychological condition of the actor is permanently infused into the act, so that to establish a sect or institution is to connect it with the spirit of the author, which becomes as immortal as the sect or institution itself. This law, hitherto but little understood, will account for much in history and daily observation, that has long perplexed mankind. The peculiar combination of Constantine and Licinius was well calculated to wed all the baser passions with the church. Satan could not have chosen more effectual agents. Licinius, as has just been shown, was one of the basest and most perfidious of men; but in power and spirit, subordinate to Constantine. He was too low to ever have reached the church, directly, without an intermediate. Constantine possessed the two extremes of character. On the worst side of his nature he could coöperate with Licinius; on the better side, he could affinitize with the church. By this means he unconsciously became the direct medium of connection between the highest and lowest principles. All of the despotism, dishonesty, cunning intrigue, and murderous cruelty of Licinius, flowed up through Constantine, and engrafted itself into the Catholic church, where it retained its active form until its power was wrested from it by Napoleon Bonaparte, when he partially divorced church and State, and effectually destroyed the power which the Dragon had given to the Beast. Since this period, the ineffectual efforts which the Beast has put forth, have only shown the weakness of its death struggles. Licinius' spirit still lives in the Catholic church, and will as long as the church continues to have an existence; but it is shorn of its power. While penning this work, I purposely irritated an educated Catholic domestic, possessing far more than ordinary intelligence,

<sup>\*</sup>Rev. 17:4-6. (See Miracles.)



by casting somewhat severe reproach upon one of the former Popes. In a violent rage she instantly exclaimed: "If I had a weapon I would kill you upon the spot."

The highest principles when misdirected become the most potent for evil. The Christian religion when wedded to the moral sentiments, and guided by an enlightened intellect ever bears the peaceful fruits of righteousness. But when associated with the propensities while the sentiments are inactive, and the intellect is made subservient to the passions, it becomes the chief scourge of mankind. Constantine and Licinius adopted the Christian religion while their moral powers were subordinate to their passions. The fruits of this marriage was bigotry and cruelty. The same spirit which caused Licinius to murder the orphan children, Maximian, Candidianus, Prisca and Valeria; and that induced Constantine to execute the Emperor Maximian, Crispus, Fausta, Licinius, and many others, has caused the Catholic church to destroy nearly sixty millions of alleged heretics. What was an ambitious jealousy in the two emperors became a religious intolerance in the Church. Persecutions and murders sanctioned by a spurious religion, is the most terrible of all disorders. Satan evidently saw that if he could unite these two principles, and at the same time invert their order by giving the ascendancy to the passions, he could make the Christian religion the most effectual agent of peopling his own realm. For by this means, he not only deprives man of the saving qualities of religion, but causes his emissaries to use it to their own and their neighbors' destruction.

No sooner had the Church received the sanction and protection of the State, than it began to manifest the spirit of its regal patrons. Instead of being the persecuted, it became the persecutor. The dragon had loaned its power to the beasts, which it soon confiscated to its own use, by which it obtained great authority, so that they worshipped both the dragon and the beast, saying, "Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, *whose names are not written in*



*the book of life* of the Lamb slain from the foundation of the world.”\* The Church now sustained the meaner passions of pride, avarice, and revenge, which gave it power over all other earthly authority. Kings and Emperors were no longer its masters, but its slaves. The world for a season was given into the hands of Satan and his prime emissaries bore chief rule.

Constantine himself became the first active agent in establishing the spirit of religious persecutions. He early adopted the opinion that the support of the orthodox faith was the most sacred and important duty of the civil magistrate. The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated: with the knowledge of truth, the emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic church, were afflicted and oppressed by the triumph of Christianity. Constantine, who easily believed that the heretics, who presumed to dispute *his* opinions, or to oppose *his* commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of everlasting condemnation. Not a moment was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed on the orthodox clergy. But as the sectaries might still exist under the cloud of royal disgrace, the conquest of the East was immediately followed by an edict which announced their total destruction. After a preamble filled with passion and reproach, Constantine absolutely prohibits the assemblies of the heretics, and confiscates their public property to the use either of the revenue or of the Catholic church. These persecutions were applauded by the bishops who had so recently pleaded for the rights of humanity. The wrongs they had endured failed to humble their pride or to create a spirit of toleration, and in their turn were glad of the opportunity of showing their resentment. It was clearly evident then, as now, that the Catholics were far more zealous in sustaining the doctrines of their church than in observing the practical precepts of Christ.

Comprehending the laws of connection we cease to wonder that the history of the Catholic church is made up of all those qualities which administer to the selfishness of mankind. Remove from its

\* Rev. 13:4-8.



pages the record of its pride and arrogance, plunder and opulence, and its multitudinous forms of horrid persecutions and murders, and there is but little remains. Could Constantine and Licinius, cruel as they were, have foreseen the awful consequences of their influence floating down the current of time for fifteen centuries, deluging the world with blood and misery, and peopling the regions of the damned with deluded victims, they would have shrank from the fearful responsibility of bestowing power upon a sect so foreign to all the principles of the Christian Religion. But these men were themselves the parents of the inhumanity of the church established under their auspices. To them we trace the origin of the evil, intensified by the subordination of religion to the passions. It seems as if, that during this long period, God had abandoned the Church that He might demonstrate to the world the infinite difference between the kingdom of Satan and that of the Prince of Peace, when the latter shall become fully established upon the earth.

In the twelfth century the audacious impiety of the Popish church culminated in the daring and sacrilegious assumption of forgiving sins, past, present, and to come, and of peddling out licenses for the perpetration of every enormity in crime.\* The Popes compelled kings to act as groomsmen, and the monks accumulated enormous wealth by their expiating prayers in behalf of princes, dukes, knights, and generals, whose days had been consumed in debauchery and crimes, and distinguished for nothing but violent exploits of unbridled lust, cruelty, and avarice. In 1160 an opulent merchant of Lyons, being zealous for the advancement of true piety and Christian knowledge, was employed by a certain priest to translate from Latin into French the Four Gospels, with other

\* To justify these scandalous measures of the pontiffs, most monstrous and absurd doctrine was invented, which was modified and embellished by St. Thomas in the following century and which contained among other things the following enormities:—"That there actually existed an immense treasure of *merit*, composed of the pious deeds and virtuous actions, which the saints had performed *beyond what was necessary* for their own salvation, and which were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that in consequence he was empowered to *assign* to such as he thought proper, a *portion* of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes." (*Mosheim's Ecclesiastical History*, vol. 2, page 288) If I mistake not this doctrine, so absurd in its nature, and so pernicious in its effects, is still retained and defended in the church of Rome, offering a deplorable example of the power of superstition among the ignorant and of the terrible depravity of the learned.



books of the Holy Scriptures, and the most important sentences of the ancient doctors which were so highly esteemed in that century. By perusing these sacred books he soon discovered that the religion which was then taught in the Roman church differed totally from that which was originally inculcated by Christ and His apostles. Struck with the glaring contradiction between the doctrines of the pontiffs and the truths of the gospels, and animated with a pious zeal for promoting his own salvation and that of others, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrine and precepts of christianity.\* This was the origin of the famous sect of Waldenses who effectually sowed the seeds of the Reformation which germinated until 1517 when the noble Martin Luther, whose piety and ability in every way qualified him for the daring undertaking commenced to reap the golden harvest. As God protected the sowers so did he also the reapers. Here was the true spirit of the Reformation. But the various sects that have since arisen have partaken quite as much of their immediate founders, as I shall hereafter show, as of the spirit of Waldus or Luther.

### *George Fox.*

The *Quakers*, though comparatively few in numbers, offer a striking example of a society directly at antipodes with the Roman Catholics. History informs us that George Fox, the founder of this sect, “was a man of so meek, contented, easy, steady and tender disposition, that it was a pleasure to be in his company; that he exerted no authority but over evil, and that everywhere and in all, but with love, compassion and long suffering.” This was his natural character. Notwithstanding the fanatical and we may say insane enthusiasm of Fox and many of his early followers, it is clearly evident that he imparted to the society to which he gave birth, the principles of peace and non-resistance to such a remarkable degree that they early became a proverb in the world. It may truly be said that the apparent insanity evidently so justly attributed to Fox, Nayler, and several of the female members, was the result of an over-wrought imagination, induced by their mediumistic condition,—at that time but little understood,—but which

\* Mosheim's Ecclesiastical History.



did not make up any part of their inherent constitution. Their pretended extraordinary messages from heaven, running about the streets, denouncing the judgments of God against others, Fox's frequent visions and incoherent tenets, one claiming to be inspired by the Holy Ghost to kill every man that sat in the house of parliament, a female entering *stark naked* in the midst of public worship, etc., are conclusive evidence of the truth of this hypothesis. I have long been personally acquainted with a far greater variety of similar phenomena, now of frequent occurrence in the spiritualists' ranks in this country. Of these pernicious qualities, being more of a temporary disorder than an inherent condition, the Quakers as a body did not partake; they were therefore left to carry out the spirit of their founder, and not to reenact those unfortunate eccentricities which proved contagious to a few of the more susceptible who were brought into personal contact with him. The persecutions which befell this sect in different countries was chiefly, if not wholly, in consequence of the disorderly conduct of a few of its more impressive members. The orthodoxy of their faith and the quietude of their manners, as an associate body, would be likely to secure them against any unwarrantable impertinence or savage interference from others. The spiritual condition of Fox became a fixed principle with the Quakers; but greatly modified and controlled in its disorderly manifestations by those who were less mediumistic. They still wait for the moving of the Spirit, confident, if I mistake not, that the Holy Ghost *in* the soul is more than the letter of Scripture *out* of it.

### *Jesus Christ.\**

During the reign of Augustus, in fulfillment of a pledge made by the Almighty to Abraham one hundred years subsequent to Nimrod's building Babylon, the shepherds of Judea beheld a star in the East tokening to them the birth of the Redeemer of mankind. Born of humble parentage, dressed in plebian garb, and cradled in a manger, there appeared, to the unbelieving mind, but little prospect of his ever becoming an important personage in Palestine, much less the founder of a new order of things throughout the world, and not only the revered but the adored of all Christian nations. That Divine but humble and obscure form became the avenue through which Heaven again flowed to earth—the means of connection between God and man, and by which all could become blessed in proportion to their fidelity to Him.

\* This name signifies a union of the Divine Celestial with the Divine Spiritual.



No where in the universe was there ever found a being so full of earnestness and mildness, grandeur and humility, hatred of sin and love of sinners, so deeply moved and inspired, so lofty in imagination and holy in thought, so symmetrical and harmonious, yet of such heavenly serenity and calmness; so thoroughly controlled by a sole regard to the glory of God and the salvation of the world; so divine and yet so genuinely human; so sublime and awful, yet so irresistibly attractive,—*as the lowly-born babe of Bethlehem at whose birth a star appeared significative that a new light had come into the world.* Here is the “holy of holies” of history, which infidelity itself, if it retains aught of decency and of the dignity of man, does not venture to violate. Here is the light of the world, which immediately attests its own presence and glory, and sends its rays through all ages and climes. Here are opened up the fresh fountains of life, in which the noblest of our race have washed and become clean, have renewed their youth and been inspired for every great and good work. Here is the potential principle of all life, of all hope, of all happiness. Here is the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace; at whose passion the world is convulsed and the sun is veiled in darkness. Even the natural elements had partaken of his divinity, and the struggle between good and evil in both mind and matter had now fairly commenced; for he had connected them with a new condition of things, by becoming himself the God-man and the centre of the moral and physical universe.

“This one perfect character,” says Dr. Bushnell, “has come into our world and lived in it; filling all the moulds of action, all the terms of duty and love, with his own divine manners, works and charities. All the conditions of our life are raised thus, by the meaning he has shown to be in them, and the grace he has put upon them. The world itself is changed, and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and what is worse, let spurious piety dishonor the truth; still there is something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and his all-quickenings life are in the world, as fixed elements, and will be to



the end of time ; for Christianity is not so much the advent of a better doctrine, as of a perfect character ; and how can a perfect character, once entered into life and history, be separated and finally expelled ? It were easier to untwist the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind, a better nature is among you, a pure heart, out of some pure world, is come into your prison, and walks it with you. Do you require of us to show who he is, definitely to expound his person ? We may not be able. Enough to know that he is not of us,—some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched his hallowed nature, and that he is a friend. In him dawns a hope,—purity has not come into our world except to purify. Behold the Lamb of God, that taketh away the sins of the world ! Light breaks in, peace settles on the air ; lo ! the prison walls are giving way—rise, let us go.”\*

### *John Calvin.*

Taking the life and precepts of Christ as the standard of a religious life, there is much reasonable doubt of Calvin's possessing a high order of piety. While, on the one hand, his history and writings assure us of his eminent learning and talent ; on the other, it equally forces upon us the conviction that he possessed an obstinate and turbulent disposition, asperity of manners, unrelenting austerity, and savage cruelty, wholly incompatible with the true spirit of the Christian Religion. Of this we find ample proof in the warmth and violence of his haughty temper,—his impatience of contradiction that arose from an over-jealous concern of his honor, and the selfish and indiscreet impetuosity of his ambition. The banishment of the learned and refined Castalio, and the French monk Carmelite, who forsook the Catholic faith and embraced the Protestant ; but who could not brook Calvin's predestinarian doctrine ; and the execution of the bold, independent, but deluded Michael Servetus, and the licentious and infidel Gruet, attaches to Calvin those peculiar traits of character which no christian whose heart had ever been melted by the Divine love, would ever court. Intellectually, Calvin was evidently a Christian ; but morally his passions or loves, were not brought into subordination to the Spirit of our Divine Master. In him Faith and Charity sustained but little

\*Nature and the supernatural, p. 331.



or no kindred relationship to each other.\* The evils which he so strenuously fought against in others were yet unsubdued in himself. These he wedded to his devotions and ultimated them in direful persecutions,—mistaking the stimulus of his unregenerated self-hood for religious zeal. In this he was inferior to most of his enemies; but his revengeful and obstinate disposition, indomitable perseverance and the official position to which he had attained, gave a power to his resentment that made him their master. He was naturally a religious despot, and his piety acting upon loves unregenerated, only intensified this condition.

To plead an indulgence for these palpable defects in his character is to exalt natural talent and literary attainments above the virtues of life. But the peculiarity of his temperament and the condition of the world at an age just emerging from the barbarity of the Popish church in which he was born, entitles him to a generous consideration. But had he possessed the spirit of Waldus or Luther he would not have needed the forbearance of a just criticism.

The arrogant and selfish satisfaction, the predominance of Faith over Charity, of austerity over brotherly love, clearly shows to every observing mind, that the spirit of Calvin still lives in those who have adopted his sentiments. With the highest respect for their faith and an orderly observance of the outward forms of their church, it is but a just rebuke when we add that there is evidently, too often a deplorable deficiency in those finer Christian graces which we may reasonably suppose best fits a soul for Heaven. While it is the first prerogative of Charity to love the Lord with all the heart, and to correct our own evils by bringing all of our propensities into subordination to His requirements; it is its second, to love our neighbors as ourselves, and to seek every laudable means to promote their temporal and spiritual interest. Faith based in such a life becomes the eyes by which we see the Lord. Deceive ourselves as we may, faith without such Christian graces is dead, being alone.

### *James Arminius.*

Arminius was born in 1560, at Oudewater, in Holland, fifty-one years subsequent to the birth of John Calvin, in whose tenets he was educated; but subsequently renounced. In 1588 he became

\*Faith has its birth from the intellect, Charity from the loves, or what is the same, the emotional nature. Therefore no man can have a Christian Charity only as his loves are redeemed from the self-hood, for the self-hood is controlled by Satan and not the Lord. And Faith, to become a saving principle, must be founded in Charity, and not a mere intellectual conviction.



a preacher at Amsterdam, and, afterwards, was appointed professor of divinity at Leyden. Being engaged to refute a work against Beza's doctrine of predestination, he was converted by the writer's arguments, and commenced teaching the new doctrine. Naturally possessing a spirit of great integrity, candor, amiability, and of universal toleration, so much so that even his enemies were compelled to acknowledge these noble traits in his character, there was no native soil in his constitution for the exotic plant of predestinarianism. Though his youthful mind had been made the nursery of a doctrine foreign to his natural proclivities, he could not supply it with the necessary elements to give it a healthy and fruitful maturity. Hence the first controversial breeze that swept across the field blasted it forever. But on the contrary, he eagerly drank in the principles of those whose religious system extends the love of the Supreme Being, and the merits of Jesus Christ, to all mankind. And as upon all of those points of doctrine where the Scriptures are not sufficiently explicit to prevent all cavil, the christian draws his conclusions from the make-up of his own peculiar constitution, Arminius was ready to ignore any partiality in the Divine being, and to assure his pupils and hearers that ample provisions were laid up in the store-house of God's mercy for all mankind, and that the invitation had gone forth from the "Spirit and the bride, saying, come. And let him that heareth say come. And let him that is athirst, come: And whosoever will, let him take the water of life freely."\* Or, to use the Arminian's own form of expression, "That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in Him can be partakers of their Divine benefit."

These sentiments of "free grace" and universal toleration met with severe opposition from the Calvinist. Strange as it now may appear they were looked upon as a covert attempt to destroy all religion, by artfully insinuating the poison of Socinianism and Pelagianism into unwary and uninstructed minds. For this reason the famous synod of Dort was convoked in the year 1618, by the counsel and influence of prince Maurice. Eminent divines from both parties here met; but the Arminians were already laid under the charge of heresy, from which there appeared to be no way of extricating themselves. The Calvinists were the predominant party, and arrogantly assumed that their doctrines were the standard

\* Rev. 22 : 17.



of right, and the most violent opposers of the Arminians and warmest patrons and abettors of the Calvinists were appointed as their judges. The Arminians first desired to show that the doctrine of the Calvinists was not a proper standard of truth. This was denied them, and as they persisted in questioning the standard by which they were to be judged, they were excluded from the assembly, and returned home complaining bitterly of the rigor and partiality with which they had been treated. Their cause was nevertheless tried in their absence; they were pronounced guilty of pestilential errors and condemned as the corruptors of the true religion, by which was meant immutable decrees and predestinarianism. In consequence of this decree, they were excommunicated, and considered as enemies of their country and its established religion, and were deprived of all their posts and employments, whether ecclesiastical or civil, their religious assemblies suppressed and their ministers silenced. To such injustice they refused obedience and thus drew upon themselves the wrath of their enemies and were punished by fines, imprisonment, exile and other marks of ignominy.

Mosheim very justly remarks that "It is plain that the ruin of their community was a point not only premeditated, but determined even before the meeting of the national synod; and that this synod was not so much assembled to examine the doctrines of the Arminians, in order to see whether it was worthy of toleration and indulgence, as to publish and execute, with a certain solemnity, with an air of justice, and with the suffrage and consent of foreign divines, whose authority was respectable, a *sentence already drawn up and agreed upon* by those who had the principal direction of these affairs." \* \* \* The solemn promise made to the Arminians, when they were summoned before the synod, that 'they should be allowed the freedom of explaining and defending their opinions, as far as they thought proper or necessary to their justification,' was manifestly violated."\*

These remarks are here introduced, in order to bring out more fully the lights and shades which make up the characters of the principal actors, in the founding of the two primary schools of the Protestant Religion. For it is a maxim laid down in this essay, that under whatever influence an institution is established, that influence becomes as permanent as the institution itself. Therefore, what is said of their founders, is also said of their disciples,

\*Ecc. History, vol. 4, p. 137.



modified, however, by experience and new conditions that are from time to time brought to bear upon them. The Calvinist, like Cain, in a preëminent degree represent the principles of Faith; and Arminians, like Abel, the principles of Charity; and they ignorantly supposed that they were really detrimental to the interest of each other; whereas it is clearly evident that it requires the united force of the two principles to make up the true Christian. By this it is not intended to say, that there are not noble and true Christian persons in the ranks of both classes; but it will not be denied that they are such only in the degree as they unite faith in doctrine and charity in life.

Numerous and popular as the Arminians have become, they have ever been and will forever remain the *negative* party; and this for the reason that they sustain the emotional or wifely relation to the Protestant church; while the Calvinists are of a more cool, deliberate, austere, commanding and comparatively insensitive people, characteristic of the husband. It is a shame for them to keep up a perpetual domestic discord or to live divorced from each other. On the one hand, the Calvinists greatly need in their associations the warmth and inspiring ardor of the Arminians; on the other, the Arminians no less need the *positive*, cool and intellectual deliberation of the Calvinist. For example, let a Methodist and a Baptist or Congregational society meet at the same altar, on a perfect Christian basis, with a determination to unite in brotherly and sisterly love the *positive* and *negative* Christian forces, and they would become a focal point through which the Divine sphere would descend in such a manner as to set at defiance all earthly opposition. The New York Fulton street union prayer meeting affords a striking illustration of this principle. For years it stood as a star in the Christian firmament which radiated its influence throughout the nation; and hundreds of sinners who never attended one of those meetings have been converted to God through the instrumentality of the prayers offered up in their behalf in the Old South Church. All of the sects in that great Babylon city might have daily met in their denominational churches, and prayed from morning till night, and they would never have accomplished one-tenth part of what was done in those union meetings.

The greatest misfortune that has befallen the Christian world is the separation of the *positive* and *negative* spiritual forces into ecclesiastical sects. A stern, resolute and uncompromising Peter, who was ever ready to smite with the sword the servants of the



high priest, or to command fire from heaven upon the enemies of his Master; and a mild, confiding, and loving John, who would quietly repose upon the bosom of his Lord, were chosen by the Great Teacher himself as being indispensable correlatives for the establishment of those coöpposite conditions through which the Holy Ghost, like parted flames of fire, could descend in a mighty rushing current upon the harmonious band of believers. Were those conditions observed which our Lord showed by his example to be requisite, pentecostal days would cease to be a miracle, or to be looked back to as an event that was, but never to be repeated. Had Peter, James and John, before whom the Lord was transfigured, and who were the representatives of the three cardinal principles of the church, viz., Faith, Charity and Works, divided themselves into separate sects, one declaring faith to be the main essential to salvation, another, charity, and the third, good works, they would never behold the Lord in his glorified condition, neither could the Holy Ghost have found an avenue of access to the earth.

Satan evidently well understood this principle, and to effectually maintain his own kingdom, he has operated upon the selfishness of mankind so as to divide them into sects and parties, and at the same time, has thrown in such insulators as has kept them aloof from each other. He is aware that so long as he can keep the Peters', James', and Johns', disconnected, so that they will operate only in a separate capacity, with no bond of sympathy or union between them, he effectually scatters and wastes the spiritual force of each. As a steamship with one wheel paddling backwards and the other forwards, perpetually whirls round and round without making any headway towards its desired haven; so the church, freighted with human souls, with the *positive* and *negative* forces, one working opposite to the other, has made no headway, only as she has been irresistibly borne on by the natural current of events, scarcely having left the shores of Egypt she has whirled until her passengers have become bewildered, some distrusting her chart and compass, others doubting the skill of her Captain, and still others throwing themselves into the deep, trusting to the tempestuous waves of infidelity, have sunk to rise no more forever. In all human associations, the rule is as conspicuous as the sun at noon-day, that Satan scatters, weakens, and destroys; the Lord gathers, strengthens, and saves. Therefore, let it be remembered that every *separating* influence, other than from sin, is of the Devil, and every *binding* influence in righteousness, is of the Lord.



These remarks, though foreign to the direct thread of the present essay, are here introduced in order to more fully impress upon the mind of the reader, the mischievous consequences of building up a partition wall out of the peculiar tenets of the founders of the different sects. Space will not permit, neither is it essential, to speak of each sub-division which have assumed a denominational character, but which have grown out of the two great leading doctrines of Calvinism and Arminianism. Suffice it to say that when we intimately learn the peculiarities of their founders, we find them reënacted, to a greater or less extent, in all of their followers. To such a degree is this the case, that it requires no very critical observation to detect them wherever they happen to stray into another denomination.

### *The Puritans.*

The Pilgrims, after having met with severe persecutions in their native country, resolved on settling in the then newly discovered country of America. A company, under the charter of king James, had already been formed in Virginia. To this colony the Pilgrims intended to emigrate; but owing to their want of skill in navigation, or the tempestuousness of the season in which they crossed the Atlantic, they arrived at Cape Cod, nearly two degrees north of the place they had aimed at. The lateness of the season, the fatigues of the voyage, and the perils of coasting along a shore which had been but imperfectly explored, prevented them from putting to sea again, and they sought a spot for their settlement in that locality. But as they were then without the limits of the Virginia Company, and the Crown had refused to grant them a charter, they deemed it necessary, before leaving the vessel, to sign an agreement, promising to submit to whatever "just and equitable laws and ordinances might be thought convenient for the general good." Under this judicious regulation, on the 22d of December, 1620, this little colony, consisting of one hundred and one souls, landed from the May Flower then lying in the harbor in the south-western part of Massachusetts Bay, and named their settlement Plymouth, after the name of the place from which they had sailed.

One of their associates, who had been left behind in England, obtained for them a grant of land from the Company which was now incorporated, under a new charter, as "The Council established at Plymouth in the County of Devon, England, for the Planting, Ruling, Ordering and Governing New England in



America." This grant authorized the colonists to choose a Governor, Council, and General Court, for the enactment and execution of laws. Strictly speaking, however, this company had no right to give them any more than the property of the soil. To render legal their political organization, a charter from the Crown was necessary, *but this they never obtained*. So that in all of their political movements, growing out of the necessity of their condition, they acted as a free and independent people. Their remoteness and insignificance as a political body prevented the authorities at home from questioning their right. The agreement which they had signed on board of the May Flower was the basis of their legislation; and, for some time, all of the settlers came together in a general assembly, to enact laws necessary to their social regulation.

For ten years this little Puritan Colony remained separate and distinct from all the rest of the world,—only such members were added as were of the same principles with themselves; so that at the end of this period they numbered only three hundred souls. They held no connection with any governmental or religious incorporation. After the death of their beloved pastor, Rev. John Robinson, who came over with them in the May Flower, the Church of England sent them the Rev. Mr. Lyford, but they refused to receive him, and exercised their right to expel him and two of their numbers who adhered to him. In this way they effectually planted the spirit of Liberty on the American soil, and though briers and noxious weeds sprang up all around, and retarded the perfection of its growth, it has maintained its existence.

Thus, in its origin, *this colony was the purest democracy on earth*; and *wholly disconnected* from all aristocratic powers. Here was first planted the germ of American Republicanism, which soon grew into a national character. While these had neither royal sanction nor protection, the Virginia Colony was incorporated and sustained by the Crown.

The chief primary distinction between the spirit of the North and that of the South, evidently took its rise in the cause here designated. The two sections started and grew up together; but from two distinct and antagonistic principles; one from the purest democracy, the other from base oligarchy, founded upon the institution of slavery. They were providentially permitted to mature upon the same soil and under the same flag; but the spirit by which each was actuated was in the very nature of things, hostile to that of the other. On the one hand slavery sought to extend



itself regardless of the rights of freedom; on the other, freedom sought to curtail the unjust extension of slavery. It was impossible for them to entertain any sympathy for each other; and evil ever being the aggressive party, slavery struck the first blow at the government, which was guilty of trying to hold two irreconcilable principles in intimate relations with each other. This blow was resisted by a moral force which slavery could not withstand, and so it was driven to the wall; but not until the two contending forces had slain more than a million of human victims.

This peculiar southern institution, having been originally chartered by the crown as the representative of the English people, the connection between that government and this institution had never been severed; hence there was an unbroken thread of sympathy still existing between them. It avails nothing, that England had emancipated her own slaves; for any connection once taken between parties on the side of evil can never be severed only by interposing a moral barrier between them. This, England had never done, nor had the South ever aspired to conditions higher than that in which this connection was taken; so that they were in as full a relationship on the side of evil as they were the day the charter was granted. It was through this relationship that the South drew sympathy from their mother country; but it being a sympathy founded only in evil it could really avail nothing against the right. Overlooking the fact of this peculiar relation, neither understood the cause of this preference; but which is readily accounted for upon the principles here under consideration. Many have supposed that England was envious of American prosperity, and hence desired that domestic discord should destroy their hated rival. In this opinion I cannot concur, for the sympathy was evidently *emotional* rather than *rational*; an emotion which sprang from a connection which still existed between the English and the South, but which did *not* exist between them and the North.

### *John Brown and the War of 1861-5.*

Early in the year of 1859, Capt. John Brown, a man of strong philanthropic feelings and undaunted courage, made an attempt to liberate a body of slaves at Harper's Ferry, Virginia. Proving unsuccessful, he was arrested by a people who had become brutalized by their institutions, and after a formal trial was condemned for an alledged attempt to excite a servile insurrection, and was



executed on the second day of December of the same year, leaving behind as a legacy to the world another glowing example of the extreme folly of putting men to death for acts of which heaven approves. Martyrs' blood never quenches the flames of justice, but *makes* fruitful their field of labor.

The spirit by which he was moved was more than his acts; he was the medium of a force which was more powerful than the man, more powerful than unholy institutions. They killed the man, but not the spirit by which he was actuated. By this simple movement he transplanted from the May Flower, which bore his parental ancestor from the oppression of his mother country, a spirit into the slave states, and so effectually nourished it with his blood that no human skill could eradicate it, nor human prudence stay its influence. The rapidity with which it fomented the whole nation, clearly showed that it was the leaven of righteousness sent of God into the national heart to purify it of its evils. In little more than two years subsequent to the death of Mr. Brown a prominent Southern paper says: "Let the war result as it may, African slavery in Virginia has already been swept from her territory. If the war should continue a twelve-month longer there will be scarcely a slave in the state." Brown carried into the South the *principle of contest* between democracy and oligarchy, and thoroughly connected the whole nation with the same spirit. The South was aroused to a desperate action; the North to a determinate resistance. Dark as the prospect then appeared it was evidently God's appointed means of purging this terrible evil from the nation. This noble hero was not wholly unconscious of the use that was providentially being made of him. With a prophetic eye he saw that the contest was not to end with his death, but that his blood would ultimately become the ransom of the slave, and that he and his associated victims were but the beginning of that struggle upon which our country was about to enter. With such an object in view he says: "I am worth more to die than any other use that can be made of me." Let it therefore be remembered, that John Brown was the medium through whom the emancipating spirit descended from Heaven to the American people.

### *Judiciary Proceedings.*

Here, as in every other department of nature, we find the same law of connection in active operation. Litigations are well calculated to excite to the greatest intensity of action all of the selfish



and baser passions of man. Usually neither party are actuated by any higher motive than the love of gain or revenge. To this general rule there are honorable exceptions ; but the success of the right chiefly depends upon the moral condition of the magistrate. For, disguise the fact as we may, mankind are more *influenced* by their impulses than by their *judgments* ; and moreover, the judgment itself is always more or less warped by the impulses ; so that we too often fail to discover the exact boundary between right and wrong, even when we would. Both philosophy and observation teach us that the litigant who has the strongest connection with the world and its disorders, and the least with the divine, is usually the most successful party before the majority of magistrates, especially in our larger cities ; for the influence under which he moves, and that under which the court acts, are too often of the same detestable character, and coöperate with each other. Both may be wholly unconscious of their connection with evil, and fancy that they are protecting the right, when in reality they are only the agents of an invisible force for the perpetration of an outrage upon every principle of equity. Men are not proper judges of their own acts until they can view them from a stand-point of moral rectitude ; and this they cannot do until they are delivered from evil. For in the degree as they are actuated by deranged impulses, the moral perceptions will be governed by them, so that the judgment becomes blinded in the ratio as the impulses become perverted. The principles of equity can find access into society only through such mediums as are themselves in moral order. A magistrate who holds a divine connection through an orderly and religious life, will be sure to become so quickened in his moral perceptions that it will become quite impossible to inveigle him into an unjust decision. However strong the circumstances may seem to favor the wrong, or however powerful the argument of the counsellor for his litigious client ; the moral magistrate intuitively perceives its baseness and interially repels every attempt to force an unjust decision from him. He is connected with a moral strata of spiritual forces which is more powerful than all external influences, and which enables him to rise above every intrigue and pronounce a just decision in the case. Solomon found no difficulty in ascertaining the true mother of the living child, though he had no external evidence other than the conflicting testimony of the two contending women. The forces with which he was connected at once suggested to his mind a successful method of ascertaining the truth of the case. No



falsehood could defeat the ends of justice by making a divine man subserve hellish ends. And I have no doubt that if any number of witnesses had sworn that the child belonged to the false claimant, he would in some way have detected the swindle.

There is, nor can be, no reliance placed upon the justice of any jurisprudential proceedings without moral magistrates. Intellect and forensic skill are not enough to secure them against the impositions of the litigating parties, and they are as liable to render unjust as just decisions. Evils, like the individual, have a spiritual as well as an ultimate existence, and the magistrate who is himself morally corrupt, is brought into an immediate relation with them through his connection with the litigants, and becomes blinded by their action upon him in consequence of their flowing into him, attracted by his own corresponding evils. If one of the litigants is actuated by the sentiment of justice, the unjust judge, having no corresponding condition within himself, fails to see the right, or to enter into relation with the just party; but his condition connects him with the evil, and he unconsciously sees the case through his own perverted feelings, which discolors his vision, and so he is led to use the authority of his position to sustain the wrong.

I have learned from abundant experience, that justice depends far more upon the integrity of the magistrate, than any amount of evidence which may be brought to bear upon the case. I have known the Court to set aside the testimony of eight or ten unimpeached witnesses, even where there was not one to swear against them, simply from the fact that the judge was a high-toned, religious man, and intuitively saw that every one of those witnesses had been bribed to swear to a falsehood. On the other hand, I have known a judge who was living a life of debauchery, to be perfectly callous to truth; but who would eagerly drink in any falsehood, however apparent, and pronounce a decision accordingly. It has grown into a maxim, that "litigations are a lottery," and they are so only from the fact that our judges are appointed without any reference to their moral fitness for the office.

In every other department of life it is well understood that in order to render one a competent judge in any matter, it is first necessary that he should have some special adaptation which qualifies him to express an opinion. No one, for example, would call upon a clown to decide upon the merits of a drama, or a miser to give a dissertation upon philanthropy, or a blind man to discriminate in colors; for the conditions of such persons wholly disqualify



them for such an undertaking. Still more incompetent is the man of morally unsound principles to decide in matters of equity. Through the law of affinity, the evils of his own nature like absorbent ducts, take up the evils of those by whom he is surrounded, and especially those to whom he becomes a passive listener, and he reflects back upon the contending parties the perverseness of his own condition, intensified by theirs. If these views are well founded, it will be seen that just decisions are the result of an enlightened intellect, combined with a pure conscience. But conscience is a divine principle, and is engrafted into the human constitution, only by means of love to the Lord and charity to the neighbor,—that charity which would enforce upon each, so far as possible, the necessity of maintaining the right; such as are not principled in these possess no real conscience, hence are totally disqualified for any accurate discrimination in matters of equity.

The principles here set forth will afford an explanation of the extreme uncertainty attending all litigations, and account for the enormous outrages against justice which so frequently disgrace the bench. In the present corrupt state of society it can scarcely be said that our jurisprudential regulations afford any greater certainty of obtaining justice, than a mere game of chance or a fair-fought duel. In the decline of the Roman Empire, which was brought about by the effeminacy, debauchery, and wickedness of her nobles, the unreasonable and barbarous decisions of causes by duel grew out of the Feudal System, and became at one period so prevalent that all possible disputes, even actions for debt, were settled in open court by single combat,—physical strength being the sole arbiter between them. Debasing and cruel as this system was, it certainly had the merit of not only speedily terminating the case, but of avoiding enormous bills of expense.

I see no way of preventing the evil under which we are now suffering, until the public are enlightened upon the principles of equity, and awakened to the importance of appointing such magistrates as are morally competent to fill the positions assigned them. Men of integrity should be called upon to take the place of the present class of selfish and unprincipled demagogues. But just here lies the difficulty; so large a share of the public is involved in the same moral delinquencies, that there is not enough left to bring into prominent action the highest moral element of our country. The popular suffrage is bestowed upon a class of men who seek official positions as the most effectual means of gratifying their own selfish



ends rather than promoting the public interest. All thus seem to be alike involved in the meshes with which Satan has entangled mankind. But few know the way and means by which the right could be maintained ; and those who do, are not in a condition to make their wisdom available ; and so Satan manages the affairs of this world mostly in his own way,—a way which is extremely disastrous to all concerned. No one who is acquainted with the political and judiciary affairs of this country will accuse me of stating what facts will not sustain, when I say that our legislative, executive, and judicial departments, contain many of the lowest, the most detestable, dishonest and abandoned villains that have ever disgraced our nation. True, they may not be openly engaged in those smaller vices for which mankind have a sort of insignificant contempt ; but they are not the less guilty of such wickedness as debauches the soul and damns society,—sins which, by their frequency in high places, men cease to condemn, if they do not learn to respect, and which thus sap the foundation of all morality and turn the streams of justice from their proper channels. Action and reaction are equal. Society sustains villains in official positions, and official villains curse society. The Cincinnatuses, Solons, and Julians, are in the shops and fields ; while the Alaxries, Commodiuses, and Neros, stand with their hands in the treasury box or sit upon judicial benches. Disguise the fact as we may, we are living in an age when “judgment is turned away backward, and justice standeth afar off: for truth is fallen in the streets, and equity cannot enter. Yea, truth faileth ; and he that departeth from evil maketh himself a prey ; and the Lord saw it, and it displeased Him that there was no judgement.”\* It is to be hoped that we near the dawn of a better era.

These examples are sufficient to show the nature and importance of the laws of connection here under consideration, laws which are not understood, but which underlie the whole moral order of society. We do not gather grapes of thorns nor figs of thistles ; neither can we derive divine qualities from those who are the conjunctive mediums of evil. While all persons, as to their bodies, live in the natural world, they at the same time, as to their spirits, live in the spiritual world. Heaven and hell meet in the human constitution, and either one or the other find ingress into society through every individual. On the one hand, the pure in heart are the avenues for those principles which maintain the moral order of society ; on

\*Isaiah 59 : 14, 15.



the other, the impure are the sewers through which flows every corrupting and disintegrating influence. The different conditions and qualities of mankind are but the legitimate results of individual connection with different moral stratas in the spiritual world ; but which stratas correspond to their own condition, and change with every changing condition of the individual. Holy influences recede or draw near, according to our own recession from, or turning to the Lord. They are governed by a uniform law. As we leave Jesus they must leave us ; and Jesus is left when mentally we reject His claims to be the sovereign ruler of the soul, when morally we disobey His precepts. And as holy influences leave us, the opposite take their place.

Man being thus immediately connected with the spiritual world, he has been provided with a magnetic principle, subject to the action of his will, and which was designed to prevent any unlawful interior suggestions from finding an ultimate expression, so as to prevent the hells from finding access through him. Man is not responsible for his evil thoughts, unless he permits them to flow into his loves by desiring to ultimate them in acts. Such a desire incorporates the evil into his own constitution, for which he is held responsible by the laws of both God and man. But so long as he resists it from a sense of obedience to the divine precepts, he deprives all evil spirits of the opportunity of operating through him to the injury of others, and finding that they cannot control his actions, they soon flee from him and angels minister unto him.

Disorderly or infernal influences, can find access into man only through the emotions, there being no other plane for their ingress. These influences are not always sufficiently powerful to control the magnetic forces, and to thus subordinate the loves, and through them, the life to their use. But by entering into relation with those whose magnetic forces have been already subdued to evil, he may readily take on such psychological conditions as will completely subordinate his own forces so as to cause him to will and do what before he only thought, but restrained. In the one case he is a bulwark against the hells ; in the other he is an open sluice-way for their ingress into society.

Mesmerism is really nothing more than the influx of the positive forces of the operator into the receptive subject. These forces acting upon the negative or subordinate will, weaken or destroy the odylie sphere, which intercepts between the outer and the inner consciousness, and which was designed to protect the sovereignty



of the individual in his own realm. No sooner does he allow himself to become subject to the will of another, instead of acting from his own rationality, than he yields the negative plane of his nature to objective instead of subjective forces, and thus, like a city which has allowed itself to be deprived of every munition of defence, he lays himself open to the intrusion of every foreign foe, whether men or devils. The mesmerist communicates to the person whom he operates upon, the things of his own spirit, his bodily health or disease, his vital fluids and forces, streaming with the fire of his passions, potent with hunger or the satisfaction of his appetites. The odylie currents, darting through the ruling eye, the operative hand, convey the heaven or the hell within the human breast. Moral qualities and mental states are freely transmitted through the mesmeric fluids. The conscientious man may impart such moral forces as will aid the weak to resist the wiles of the Adversary and to become strong in God. But the evil man, out of the evil treasure of his heart, will saturate his magnetism with lust, with hatred, with covetousness, with hostility to the life-giving doctrines of the Word. The unsuspecting subject will then receive, unless guarded, a potion drugged with the madness of the lower world. The mesmerist, whether male or female, gradually obtains that immense power with their patients which results from the inter-diffusion of the one life, the forces of one animal soul, throughout the other. The human body was made to be the channel for Divine influences; but, alas, it far more frequently becomes the highway of evil. Our Lord was incarnated in the natural form, that through it He might communicate a vivifying virtue to the human race. He came "that we might have life, and have it more abundantly;" and there is no other means by which that Divine life can become conjoined to man.

Hence, animal magnetism, whenever practiced without any reference to ends of orderly use, becomes the means of bursting the barriers which protect the individual from the disorderly influences of others, and, at the same time, prevents lost spirits from access to the mental tabernacle. Usually it has proved to be the means of connecting the evils rather than the virtues of mankind, which it has immensely augmented through their reciprocal action upon each other. Physical contact, without a determinate will-force in the direction of resistance of evil, often proves fatal to the morals of the individual. A state of passivity in promiscuous associations is one of terrible danger, especially to every susceptible



person. The modern Spiritual phenomenon, as the culmination of all human depravity, is a striking illustration of this law. Media are usually first developed as such, by physical contact with others more depraved than themselves. This mixing of disordered forces, and especially through sexual commerce, establishes a condition which not only completely subverts the morals and bewilders the judgment, but lays the individual open to the influx of every demoniacal influence. Whatever becomes the subjective condition, attracts to itself corresponding objective influences; whence the disorderly magnetic forces become the basis of spiritual infestation and obsessions. These considerations will account for the fact that in the degree as wickedness has culminated in any given age of the world, Spiritual media have multiplied. They are evidently the most susceptible members of society, and as such, are actually the gauges of its moral conditions, which, like the scum of cess-pools, rises to the surface, indicating the corruptness of the mass.

“Herein is made apparent the sinfulness of attempting to induce magnetic sleep as an abnormal condition. It is an inversion, against the order of the Heavens, and the subject Spirit is drawn by that inversion to the hells, unless restraints are interposed. It is in order, however, in the Lord’s New Church on earth, to breathe upon diseased human bodies the restorative influence, but never in order to induce upon any human Spirit artificial clairvoyance, for the purpose of explorations in the interior of things. He who does this, even ignorantly, puts in peril his brother’s or his sister’s soul. Magnetization to induce sleep as a physical remedial agent, when the magnetizer is an unregenerate man, produces an interior obsession, when carried to any length or attended with success. A partial vigor may indeed be imparted to the body, but soul-conditions are disarranged and the internal harmony destroyed. It is not in order to yield the body to a magnetizer for the purpose of the development of spiritual sight or for the attainment of conditions of mediumship, because whenever a man, without interior promptings from the Lord Himself, puts forth an influence which forces open the angel-guarded door of communication between the spiritual possessions of the mind and the lower regions of the physical structure, it corresponds, though often it is practiced without any evil design whatever, and indeed unwittingly, to the puncturing of the membranous substance which envelopes the fœtus of the unborn infant in its mother’s womb.”\*

\* Rev. T. L. Harris’ *Arcana Celestia*.



Again ; diseases, or the conditions out of which they take their rise, are also propagated from one person to another. Most of the physical sufferings of life are induced by such associations as are adapted to the development of certain forms of malady. I have learned from critical observation and much painful experience, that there are many persons with whom I cannot continue to associate without loss of health, and probably, ultimately of life. I have met with persons with whom five minutes of conversation would produce the most terrible paroxysms of vomiting I ever experienced. I repeated the experiment with them until I became satisfied of the cause, and dared not repeat it again. Others produce different forms of diseased action, and still others exert a salutary effect ; I have therefore been compelled to confine myself to such associations as experience has taught me are adapted to the peculiarities of my constitution. Thousands are suffering a daily martyrdom and sinking into premature graves, for the want of an understanding of the law here under consideration. As we cannot mix two fluids without producing a new compound, so likewise two human spheres cannot mingle without effecting new conditions. The sphere of one may be overpowered or expelled by that of another, so that the injury done by the first may be repaired by the second, or *vice versa*. Probably there is no subject more important to be understood than this sort of social commerce ; none freighted with greater consequences to mankind. In every community there is a class of vampires or parasites who continually suck up the vital forces of those with whom they associate, and their victims drag out a feeble and wretched existence without ever suspecting the cause of their misfortunes. Previously to becoming acquainted with this law I was thrice brought to the verge of the grave by invalids who recovered their health at the expense of mine.

Mental and moral disorders are propagated in the same way. Let any evil spring up in society, though from the pit itself, and be promulgated by a few corrupt persons, and that evil will rapidly flow from one to another, and infect thousands whom we might reasonably have supposed would have remained uncontaminated by it. The words of such speakers do not so much convince the judgment, but the influence which accompanies the words finds a lodgment in the individual addressed, and controls the feelings, and the feelings ultimately the judgment ; for all disorderly influx is through the *impulses*, not the rationality. The rationality may be used to hold the individual in subordination or passive submis-



sion, until the impulses become infected with a virus which shall destroy the moral perception, and through it the rationality. Hence, even truths may be inculcated by a demonized person to the great injury of his listener. The spirit is far more powerful than the words; and the devil fully understands the fact, that if he can hold the attention, he can magnetize his victim; and in doing this he lays the foundation for future operations.

The clergyman who fills his office from a sense of religious duty, though his words may be few and feeble, they are laden with a Divine potency which is more powerful than the most lofty eloquence—more convincing than the most logical argument. Every word carries with it the spirit of his Divine Master, and all who are in sympathy with that spirit, feel the eloquence of Divine forces and perceive the arguments of Divine principles. They absorb from him the sphere by which he is sustained, while he at the same time, is supplied from an inexhaustible fountain, so that he is not impoverished by imparting. While on the other hand, the speaker who renounces God, His Word, chastity, and all that makes up the moral order of society, whatever may be his logic or mode of expression, he stands as the connecting medium between his passive listeners and the potent but corrupting forces of the damned. Every word comes forth laden with the awful virus which infects the soul with every moral disorder, and which soon manifests itself in the subversion of every Divine principle. One such abandoned speaker, of which we now most unfortunately have many, will magnetize thousands into their own perverted and depraved conditions. It is not strange, therefore, that no small portion of the public have so rapidly sunk into the most horrid state of corruption. Compare the morals of to-day with those of even twenty years ago, and it will readily be seen that there is some vulture at work which is eating out the virtue of society.



## CHAPTER IV.

### SIN AND ITS EFFECTS.

SIN is usually defined to be the voluntary departure of a moral agent from a known rule of rectitude or duty prescribed by God, or any voluntary transgression of a Divine law. But the qualification here made of *known* duty does not appear to be necessary, abstractly to a full and proper definition of the term; for though an understanding of the moral consequences may add much to the turpitude of the offence, it cannot be said that ignorance exculpates the offender. For if such were the case, St. Paul might better have said, that where there is no *knowledge*, instead of “where there is no law, there is no transgression.”

Laws, in a general sense, are rules of action or conduct, which have their rise in the constitution and relation of things; and hold an immediate and definite relation to their object; so that they cannot be infringed with impunity.

This definition, I apprehend, will cover the whole ground of Divine jurisprudence, both in animate and inanimate creation. But sin can be attributed only to beings of moral accountability, and therefore is a violation of a *moral* law; and may be of either a positive or negative character, for it comprehends not actions only, but a neglect of known duty. But the *effects* of sin extend far beyond the plane of moral accountability insomuch that the whole creation groans and travails in pain together from its consequences.

Briefly, I shall define sin to be *a violation of any Divine precept, and an injustice to man*. Now, these run in such parallel lines, that there is no diverging point between them; and it is impossible to be guilty of one, without at the same time being guilty of the other. If it be said that a man may think a blasphemous thought, to which he gives no verbal expression, without injury to the rest



of mankind, I reply that such an hypothesis can arise only from the want of a proper understanding of the power of mind over the mental and physical creation. For whatever conceptions take place in thought, will germinate and finally ultimate themselves, sooner or later, by birth, either through that individual or some other, into actual individual entities. Somewhere, and at some time, there must have been a primordial sin; and in the very nature of things that sin must have been in thought against God; and all the evils that now exist are the legitimate offsprings, through successive generations of the first sinful impulse. Sin is as generative *sui generis* (of its kind) as any other principle in nature; but is propagated alone upon the plane of mind, ultimating itself upon the plane of matter.

On the other hand, it will not be denied that an injury done to a fellow-being is an insult to the Creator; for He has not only prohibited this by special commandments, but has also enjoined upon us that love for each other, which precludes the conception of any evil intention; and in the most emphatic manner assures us that whatever good or ill we have done to the least of His children, we have equally done to Him. Wherefore our Lord condenses the *ten* commandments into *two*, viz.: a love to Him with all the heart; and our neighbor as ourselves,—and that *one* is like the *other*.

It will be remembered that the ten commandments were written upon *two* tables of stone,—the first setting forth men's duties and relations to God; and the second their duties and relations to each other. Now there must have been some important reason why two tables were provided instead of one; for it would have been just as easy to have inscribed them all on one table as two, if there had not been a special reason why two should be preferred. The law is represented as a COVENANT between God and His people. A covenant is a consociation between the parties, so that each has reciprocal duties to perform; and by this is maintained a conjunction between them. For this reason there were two tables, one for God and the other for man.

There appears, however, good reason to believe, as affirmed by a writer of authority, that when the first tables, prepared altogether without human labor, were given by the Lord to Moses, the writings upon them were continued across them both, as they lay parallel to each other, each line passing across both tables as if they had been one, and afterwards divided into two. By this



means would be represented a more full and entire conjunction than by any other; and the contents of one could not be defaced or injured without equal injury to the inscription of both. Nothing could more beautifully set forth the reciprocal influence between Man and his Maker, and the uninterrupted descent of the divine into human spheres, so long as man's table was parallel with the Lord's. And any injustice to man would be an equal injustice to God.

But these tables were broken, and others, prepared by the hand of man, substituted in their place. And on these, the inscriptions written by the finger of God, were separate. But they were kept in juxtaposition during the continuance of the Jewish dispensation. Now there must be some specific reason why the first tables were permitted to be destroyed, which cannot be attributed to mere accident; for, were such the case, it would destroy the force of all the allegorical illustrations of this representative people, not knowing whether any particular event was an accident or an allegory. Neither is it presumable that He who is omniscient, and who thence knew that they would be broken and rendered of no use, would miraculously have produced them, unless to represent some important truth. Furthermore, inasmuch as after they had been broken, the sins of the Israelites in worshipping the golden calf, which occasioned Moses to cast them out of his hand, was forgiven them, and the Lord had consented to write again the same words on two other tables, but in a different manner, (provided the lines run across the other two as above described,) no reason can be assigned why He commanded Moses to hew out the tables of stone to receive the writing, instead of again giving him the tables complete at once, as before, unless it was to represent some particular state or condition of man. It cannot be supposed that the same divine condescension which re-produced the writing on the tables, would not have re-produced the tables themselves also, except for some specific cause to the contrary.

If we examine the peculiar mode of performing sacrifices in confirmation or ratification of any covenant or agreement between two parties, we shall find that they exactly correspond with our idea of the inscribing the Commandments on the first tables in continued though divided lines from one in to the other. When, for example, Abraham received the promise of an heir, the Lord made a covenant with him, saying, "Unto thy seed have I given this land, from the



river of Egypt unto the great river Euphrates ;”\* when, as commanded, “he took a heifer three years old, a she-goat of three years old, and a ram of three years old,—and divided them in the *midst*, and laid each piece *one against another*.”† Also the blood of the sacrifices was divided as near as possible, in the same manner, when a covenant was made with the Lord. Thus we find that after “Moses wrote all the words of the Lord,” then sacrifices were offered, and “Moses took half of the blood and put it into basins ; and half of the blood he sprinkled on the altar : And he took the book of the covenant, and read in the audience of the people : and they said, All that the Lord hath said we will do, and be obedient, (agreeing to the covenant :) then Moses took the blood, and sprinkled on the people, and said : Behold the blood of the covenant, which the Lord hath made with you concerning all these words.”‡ The Lord says : “I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain and passed between the parts thereof ;—I will ever give them into the hand of their enemies, and into the hand of them that seek their life.”§ These examples are sufficient to show the parallel arrangement between the two parties.

Now to me it is clearly evident that the first tables were representative of God’s relation to man while without sin. In this condition there was no intercepting influence to prevent the divine sphere descending uninterruptedly clear across the plane of humanity, so that there was no real division between them, but reciprocally lived in each other, as our Lord says, “I in them and they in me.” Sin was the divorcing principle between them, as was evinced by Moses breaking these tables as soon as he came within the sphere of the Israelites who were dancing around the golden calf, typical of carnal and sensual delights, in the merely natural man, which had subordinated their religious emotions to the same plane. At this, Moses “waxed hot, and he cast the tables out of his hands, and brake them beneath the mount ;” or, in other words, he felt the contrariety between the state of the people and that which his holy burden represented, signified by his anger waxing hot, and thence was led, by divine impulse, to do an act expressive of the want of adaptation of these tables of stone, prepared by immediate divine power, to the gross condition of the people ; he, therefore, broke these tables as indicative that there was

\* Gen. 15 : 18. † Gen. 9 : 10. ‡ Ex. 24 : 3-8. § Jer. 34 : 18, 20.



no longer this inter-blending condition between God and Man. And now a complete change in the order of things took place. The needs of man were no longer spontaneously supplied by the Lord, as in his pristine state, but he is now required to hew out for himself two more tables, after the pattern of the first, upon which to receive the same contents, but in a form more distinctly separate; the lines no longer running across both in a parallel manner as before, but each table contained specific rules and regulations within itself. But by the juxtaposition of these tables in the Holy of Holies, we are given to understand that by a proper discharge of the duties on man's part, he can become reinstated into the same intimate relationship which the first tables represented.

There is an influent principle from the Lord which enters into every man in the degree as he is prepared to receive it; and his receptivity of this principle is in the ratio in which he puts away evils as sins and desires to be conjoined to Him; moreover, man's inclination to put away his evils and become conjoined to the Lord is in proportion to his receptivity. Thus, *action* and *re-action*, ever increasing in a geometrical progression as the condition of man improves; so that man becomes receptive of the Lord in the ratio in which he becomes negative to Him. It is the same principle which is manifested in the magnet, differing only in its adaptation to intelligent and morally accountable beings. Everywhere, throughout universal nature, is this reciprocal action, — manifested in its highest form between God and angels.

In the nature of things, there can be but one Supreme Positive Force; all others are relative to each other, but subordinate to this. Upon this universal law are founded successive gradations of *active* and *passive* agents, the phenomena of which are visible in every department of creation. And order and harmony are maintained, both upon the plane of mind and matter, only by each sustaining to the other, their respective relations, and unitedly to the Supreme Force. Every deviation from this rule is attended with a derangement equal to the power which produces it. Nor can it be otherwise, for the higher and more potent the negative principle, the greater the disaster becomes whenever it fails to maintain its subordinate relation to its more positive force. It is no unwarrantable assumption to say, that were the Moon to refuse obedience to the superior attractive force of the Earth, and start off upon a self-reliant and erratic course, the consequence would be felt throughout the solar system, and probably, sooner or later, through-



out creation ; for a disorder, from that moment, would be inaugurated throughout the planetary system. But were the Sun, with all its vast retinue of planets, to refuse to revolve around a still more central orb, the disaster would be as much greater, as the Sun and its subordinates are superior in magnitude and force to the Moon.

At whatever period in the history of the past eternity, or by whomsoever introduced, it is absolutely certain, that Sin exists among mankind. And it is no less certain, that it never could have become a fact in creation, nor could maintain its existence only by morally accountable beings refusing to render subordination to God. For the inferior to maintain a positive relation to the superior is an inversion of order upon every plane of life. By it, moral and physical disorders are introduced into creation ; and in exact ratio to the multitude, either in the hells or on earth, who refuse to become negative to, and thereby orderly receptive of the sphere of the Creator. Each not only adds to the number, but increases the magnetic force by which others become involved, and the material elements infused with poison which re-acts upon all organic structures ; wherefore, it is literally true, that every man eats and drinks the evils of his fellow-man ; so that " Sin, when it is finished, brings forth death,"—temporal and eternal.

These sins in their aggregate are what the Scriptures denominate Satan, Lucifer and Devil. Hence, we may define the term Devil as designating the whole aggregate multitude of evil spirits, personified as one infernal monster, whose animating principle is the love of self in its deepest grounds,—the most essential selfishness,—in union with that Satanic cunning which self-love calls wisdom, and which are the most complete opposites to the Divine Love and Wisdom of the Lord. In other words, Satan, Lucifer and Devil are Scripture terms to designate the varied degrees of human wickedness arising from a rebellion to the Divine requirements. And as it is the moral *state*, rather than the *locality*, which determines the character of the individual, all unregenerated persons and spirits, according to their degree of irreverence, are entitled to one of these appellations, as an integral part of the whole. The contest of these is against the Humanity of the Lord and His church.

Every human being, regardless of his moral condition, is receptive of an influent principle from his Creator, without which he could not for a moment maintain his existence ; for it is in Him that we live, as well as move and have our being. But the order



which this assumes in the human faculties in virtue of the moral freedom of man, determines the character of the individual and the society, whether angelic or demoniacal, to which he interiorly belongs,—each recipient giving it form according to his own state or condition, as light takes the form and color of the medium through which it passes. And as death produces no real change in the interior state of the individual, but only removes the corporeal form by which he is enabled to participate in the affairs of this life, whether virtuously or viciously; the inhabitants of the earth, though differing immensely in variety and degrees of wickedness, are necessarily spiritually divided into two distinct and separate classes: one, who, by a love to their Redeemer, desire to promote His cause by keeping His commandments in faithfully discharging their religious duties to Him, and their moral obligations to others, by which the neighbor is regarded as themselves; the other, who, from a radical centre of selfishness, having inverted within themselves the order of the divine influx, interiorly hate the Lord for his prohibitions, though they may outwardly and intellectually confess their utility, seek to make themselves the attractive force of all the material and spiritual good of their neighbor. It would be impossible for these two classes to dwell together where the outward restraints of life are removed, and each live from their interior condition; for, as one would constantly impart and receive nothing in return, and the other constantly receive and impart nothing, it would be a consumption of the former and a most diseased plethora of the latter; and, moreover, it would become an energizing force in them for still greater evils. And as the wicked form their own state in violation of the Divine commandments, it will be seen that in this separation the mercy of the Lord is equally manifest in his judgments; for, in separating them from the association of the pure by which they could absorb their magnetic forces, which would create still greater moral insanity in their constitution, they are mercifully deprived of the conditions by which they could plunge themselves into still greater misery. How true it is that the Lord is good to all and that his tender mercies are over all his works: ever watching over even His enemies; and so far as consistent with the freedom of man, protecting them from greater suffering.

The angelic state was the original birthright of man; but having once lost it he can now regain it only by bringing all his faculties into subordination to this divine influent principle. The



Christian Scriptures give us the direction for so doing. But had it not been for the darkening and bewildering effects of sin, these would not have been necessary, for man would have intuitively understood the spirit of the Word without the necessity of the letter. And even now "he that doeth the works shall know of the doctrine"; for so far as man yields to the dictations of the spirit by doing the works from a religious motive, he becomes receptive of that spirit by first becoming negative to it, and so enters into a relation with its spirit which quickens the perceptions and illuminates the understanding to a proper comprehension of its teachings. Sins which obstruct the Divine light, by sending up their opaque exhalations from the plane of disordered feelings, darkening the perceptions and bewildering the judgment, have their correspondence in the fogs which arise from stagnant pools and morasses, and which darken the sky and intercept the light of the sun.

There is no association so intimate as that between the Lord and His people. Even the angels cannot enter into so intimate a relation with each other. The nearest semblance to this is the orderly relation of husband and wife. In fact this is but an ultimate relation of Divinity itself;—His sphere maintaining the parties in consociation for ends of use. But the conjunction between the Lord and His people is that commingling or blending of spheres—that reciprocal living in each other, the two in one, "I in you and you in me,"—to such an extent as to set at defiance all effort to determine where one commences and the other ends. But the angels can have only a consociation with each other, not that connection and conjunction, in the sense here used. As the Divinity was in the Divine Humanity, so is He in us, as the soul in the body. Our Lord describes this connection under the simile of a vine and its branches;—the same vital principle extending alike through both—the fruit of the vine culminating upon the branches. In fact, humanity is but the ultimate plane for the fructification of the Divinity; for we must bear in mind that creation, in its every department, is correspondential. Inasmuch as it had its birth from the Creator, it must represent its Progenitor in the fundamental principles by which it is governed. The difficulty in a proper comprehension of this idea lies in the liability of the human mind to consider abstract parts of nature rather than the universe as a whole. But it will be remembered that God is infinite in conjugal properties—Emotion and Direction; or, as



the New Church expresses it, Love and Wisdom ; and from these properties infinitude has its birth. It is not a creation in the sense in which we go to work and construct an edifice, or a piece of mechanism, but is a legitimate sequence of the Divine existence.

It will not be disputed that the earth is the fruit-bearing plane of the sun, and that it requires their united action in order to produce vegetation. I shall hereafter show in the chapter on "Marriage as a Principle" that neither the sun nor the earth, abstractly, have either light or heat, but that these properties are the result of the blended spheres of the two orbs, on precisely the same principle that emotion and intelligence are the result of the reciprocal influence of the sexes ; so that the earth becomes the fruit-bearing plane of the actinic forces of the sun, as the wife of the husband. If it be said that this makes the Creator dependent upon humanity in order to maintain a reciprocal action, I reply, that He himself took on Humanity with all its depravities, which he brought into order in His own person, and thereby became the Alpha and Omega,—in other words, embracing the whole circle of Divinity and Humanity within Himself. Without human depravity there would have been no necessity of this, for humanity would have maintained a negative and an orderly productive relation to the Divinity, as the earth to the sun. But He could not have taken on Humanity had it not first have sprung from His own existence. And the whole paraphernalia of creation, as it appears to me, was for the final object that there might be a conjugal action between spirit and matter, God and humanity. But when sin divorced the two by becoming an insulator between them, the Lord descended to the plane of humanity,—for humanity could not ascend to Him any more than an adulterous wife can love her husband,—and instituted a new marriage between Himself and the church, which consists of such portions of humanity as accept of Him as their Bridegroom. It is in this sense that he declares Himself to be the husband of the church, and of which all mankind are members, in the sense here referred to, just so far as they fill the wifely relation, viz.: *love* and *obedience*, which are the wifely qualities. To no other principle is He ever wedded.

This particular point of our subject is of such vital importance, and one so little understood, that notwithstanding it may be a seeming digression, I must be allowed to trace it one step further. In fact this is necessary to a proper understanding of the real nature of sin ; for the more we learn of the relation of the parties,



the better we are able to comprehend the consequences of any infringement of the obligations growing out of their relationship.

The Supreme Divinity contains within Himself the *positive* and *negative* forces, which are but other terms to designate a universal conjugal principle, from which creation sprung. To this creation He sustains, not only the relation of progenitor, but also the life-imparting fountain by which its orderly existence is maintained. Nature, like its cause, contains the conditions of positive and negative action, which are mediumistically receptive of the influent, creative force. These forces cannot be inherent qualities of matter for they are *creative* properties; hence derivative from the Creator. To attribute them to matter, *per se*, would be either to embrace the absurd ditheistic idea, or that nature is God,—neither of which can be accepted by the Christian mind. To every such mind it is clearly evident that they are not *inherent*, but *influent* principles. The properties of magnetism and electricity are *inherent*, for these are the immediately proceeding principles from the Creator, and from which creation derives its re-creative force. I shall here make a distinction between magnetism and electricity; not in their primeval qualities, but in their relative degrees. The former I shall apply exclusively to the plane of mind; the latter, exclusively to the plane of matter.

It is a law as universal as existence, that every individual entity, whether a component part of a structure, or the whole, has a positive and a negative, or what is the same, an impartive and receptive relation, one part with the other, and this as a unit, with some other individual entity. It is impossible to conceive of any phenomenon in nature which does not derive its existence from this law; for the law itself has its birth from the conjugal forces of the Creator, and His connection with His creation; His sphere being graduated to every possible grade of existence, by the one immediately preceding it; hence it is the principle by which all actions are governed. To remove a single link in the chain of gradation, would be to so derange the orderly descent of the Divine potency, that it would become a destructive or a smiting force to all beneath the breach. Bearing in mind this fundamental truth, it will be easy to account for many remarkable phenomena in the Jewish history, which are otherwise inexplicable.

It is a conspicuous fact in both the Old and New Testaments, that the parties chosen as the avenues of the Lord's immediate descent to His people, were associated in pairs,—one evidently



holding a positive relation to the other ; and in the Old Testament the negative party immediately connecting with the people as the officiating priest, so as to graduate the Omnipotent force to their condition ; but this order is reversed in the New. The necessity of this arrangement will appear as we proceed with our argument. Moses and Aaron were chosen as the divine instruments to coöperate with each other, in the release of the children of Israel from Egyptian bondage. The Lord said to Moses : “ Is not Aaron, the Levite, thy brother ? I know that he can speak well. And also, behold, he cometh forth to meet thee ; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth : and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people ; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.”\* And again : “ the Lord said unto Moses : See, I have made thee a god to Pharaoh ; and Aaron thy brother shall be thy prophet.”† Throughout every expression Aaron is clearly indicated as the representative of the negative or feminine principle, so that he is subordinate to Moses and receptive of his condition, and is glad in his heart when he meets him, and kisses him. Our Lord, also, when he sent out his twelve apostles, sent them two by two : evidently to fill the same required conditions. The stern, resolute, and uncompromising Peter, in association with the confiding and affectionate John, were well calculated to become the mediums of the Divine power in the cure of diseases, causing the lame to walk, and the prison doors to open. But for the descent of the Holy Ghost as of a rushing mighty wind, required the presence of all the apostles, for they unitedly represented every divine condition.

From the time of the commencement of the priesthood of Aaron until our Lord's passion upon the cross, the Ark of the Covenant, whether in the tabernacle or temple, was the centre from which the Divine forces emanated to that people, and in fact, to the world. Through it God held an immediate relation with the world ; so much so that the forces connected with it were like those of a huge electro-magnetic machine, which became terrifically fearful whenever intercepted in their orderly descent to the world, so that none but such as had been divinely prepared to become conductors of these forces, could come in contact with it

\* Ex. 4:14-16 ; † 7:1.



in any safety. Uzzah was struck dead as by an electric shock by putting out his hand to steady it from falling. And the account adds that "the anger of the Lord was kindled against Uzzah, and God smote him there for his error."\* But as Uzzah's motive was a good one, it is not to be supposed that "the anger of the Lord" was anything more than appearance arising from the violence of the shock which the unfortunate man received. No one can for a moment believe that the Lord malignantly smote him for a well-intentioned, though an indiscrete act. David himself was so afraid of its power that he did not dare to receive it, but sent it to the house of Obed-edom for three months, where it blessed the whole household with its hallowed influence; after which David, in company with the whole house of Israel, went and brought up the Ark, amid sacrifices, shouting, and the sound of trumpets, into the city, and placed it in the tabernacle. But this was not the only evidence of its power. After destroying the idol Dagon, it smote the Philistines, both small and great, and afflicted them with emerods, or what we denominate hemorrhoids,† which caused them to send it to Bethshemesh, where fifty thousand and three score and ten men fell victims to its power. Evidently, their condition was such that they could not endure the immediate presence of its Divine force, and they fell before it as before some pestilential disease. Nor is it strange that such was the case, for as all physical conditions have their rise in the moral state of the individual, Divine forces brought to bear immediately upon those who are not conditioned to receive it, would necessarily produce the most disastrous results. It is only little by little that man is prepared to associate with his Maker. Hence it is, that no man can look upon His face and live. The contrast between unregenerated man and God, is by far too great to allow anything like an immediate association. I should quicker think of placing myself in relation with the focalized, electrical forces of creation, than, while in an unregenerated state, with the forces of the Supreme Being, unmodified to my condition by the Divine Humanity of our Lord Jesus Christ. And the only reason that I can imagine why the Ark did not slay thousands, where it did one, is, that in mercy to man, the Divine forces were so far withdrawn from it as to greatly modify its action upon the world. But as soon as the Lord's Humanity was perfected, so as to become a *perfect avenue*

\* 2 Sam. 6:7. † This disease, among others, was threatened to the Jews for disobedience.



for the Divine forces, even the solid rocks were rent by them, and the atmosphere was so changed in its electrical condition as to cause almost total darkness for the period of three hours. And the Lord warned even Aaron by Moses not to enter at all times into the holy place, within the vail before the mercy-seat, which was upon the Ark, that he die not, for the Lord would appear in a cloud upon the mercy-seat.\*

When Moses came down from the mount with the two tables of stone containing the ten commandments, after having been forty days with the Lord, his face shone with such brilliancy that he was obliged to cover it with a vail whenever he appeared in the presence of his people. During this long period of such intimate relation with the Lord, he became so surcharged with the divine principles, that his face became brilliant to others as a sun to its satellites. The destruction of Sodom and Gomorrah can easily be accounted for upon the same principle. Lot and his family were the only mediums through whom the divine sphere could flow to that miscreant people, for the angel to whom this judgment was delegated, says to Lot: "*Haste thee, escape thither; for I cannot do any thing till thou be come thither;*"† clearly indicating that through him the equilibrium of the magnetic, and through it the electrical forces were sufficiently maintained to protect those cities. But no sooner had he made his escape and yielded them into the hands of the avenging angel, than the wickedness of their inhabitants so completely deranged the electrical forces that it rained brimstone and fire upon the doomed plains, so that the "smoke of the country went up as the smoke of a furnace."

I can conceive of nothing more true in a philosophical point of view, than that the righteous are the salt of the earth and the light of the world. Neither is it any less true that wickedness produces all the moral and physical disorders of our planet; for human magnetism being the most positive and subtle principle connected with mundane existence, it pervades the electrical forces and controls their action. The electrical forces, in turn, pervade and control the conditions of the atmosphere, the productiveness of the soil, the perfectability of vegetation, and the health of the organic structure; whence "the whole creation groaneth and travaileth in pain together" in consequence of man's apostacy.

The potency of human magnetism, when exerted for the cure of disease and in holding the mind of a passive agent in subordination

\* Lev. 16:2. † Gen. 19:22.



to its influence during the most painful surgical operations ; and also in directing the vital forces of the system, in accelerating the circulation of the blood, or in nearly suspending the systaltic movements of the heart, producing temporary paralysis of any particular part, or the rigidity of the whole body, have been of such frequent exhibition as to require no further proof at my hand. It conveys with it the inmost life-principle, which is the most potent force connected with organic structure. But as a fountain cannot bring forth both bitter and sweet waters, so the magnetizer can impart only such qualities as he possesses. Whatever these qualities may be, they set up a new and corresponding action in the subject, which may be salutary or disastrous, according to the respective condition of the patient. Mind being superior to matter, the magnetic forces pervade and control the electric ; so that the will of the operator, to the extent in which he can control the mind of his subject, can direct the electrical currents of his system. And as it is by the electrical currents that the mere organic life is sustained, the physical as well as the moral condition of the patient, is largely subject to the will of the magnetizer. But as soon as the controlling *will* ceases its operations, by which the electrical currents were coerced in certain relations and conditions, the new combination of elements now introduced into the system may establish the conditions of either life or death in the patient. Hence, it is that there is a large class of patients upon which one physician can exert no salutary influence, but which another of the same practice, will readily cure what the other only made worse. With all susceptible persons, and especially in chronic diseases, a proper selection of magnetic forces is of much more importance than the most judicious administration of drugs. But no drugs, medicinally administered, however ill adapted to the needs of the patient, can prove anything like as disastrous as magnetism flowing from a corrupt source.

The *dynamic* and *static* properties which we attribute to inert matter, are but other terms expressing the positive and negative *electrical* action derived from the Creator, and which immediately controls creation in its lowest physical aspect. This electrical force being below the plane of mind, is without moral accountability, so that it has no deranging influence only so far as it becomes infused with the magnetic sphere of man, which alone can divert it from its legitimate use. Every thing therefore brings forth after its own kind, having neither intellect nor moral qualities to re-beget by the



assimilation of magnetic spheres. Hence we discover in the planetary system and among those animals governed only by instinct, a regular periodicity to everything like conjugal proclivities. The planets, though they maintain their orderly course in a fraternal point of view, are as periodical, both in their movements and in their prolific tendencies by which they bring forth vegetation, as sentient beings. And animals, notwithstanding they instinctively herd, have no inclination to reproduce their species only at stated periods, at which time the *electrical* forces of their system urge them to this use in a manner too powerful to be resisted.

But with Man it is different. He is not only controlled by an *electrical* force in common with the rest of creation, and which is an exclusive property of matter, but also by a *magnetic* principle belonging to the sphere of mind, and which is an exclusive property of spirit. If this be objected to by saying that the serpent possesses the magnetic principle in a preëminent degree, I reply, that the serpent derives its existence from the magnetic forces of disordered human spheres, and is but the focalization, or the embodied living form of human depravity. Wherefore, though he possesses symmetry of form and grace of movement, which would otherwise render him attractive, he is the most abhorred of all creatures, and from which man instinctively turns as his most deadly foe. The disorder of its magnetism is abundantly conspicuous in the fact that he uses it only as a means for the destruction of others, for the sake of self; thus rendering him a perfect mirror of the world's depravity, where self-love is paramount to every divine consideration. Electrical action is inferior and subordinate to magnetic; so that the serpent in common with man, his progenitor, possesses a controlling influence. Hence, however powerful may be the electrical forces of the brute, he yields obedience to the magnetic principle of man.

From what has now been said, it will be seen that magnetism is the highest and the first fundamental principle connected with the human constitution, and possessed alone by man in contradistinction to all other sentient beings; and I believe the hypothesis to be well founded, that it is the only *principle* which renders him preëminent to the brute. The earth is absorbent of the influence of the sun in virtue of its own atmosphere, without which there would be neither light nor heat. Upon these electrical properties every other condition depends. The Religious faculties are the



moral atmosphere of the individual, which, though they may be shamefully perverted, having their foundation in the organic structure, can never become obliterated. Magnetism, in the sense here used, is the influent principle received by all human beings immediately from their Creator, in virtue of these faculties; so that the eternal perpetuity of their identity is an inevitable effect of man's physiological constitution. Man can no more rid himself of this constitution, than the earth of its atmosphere; and so long as he possesses it, the Divine Son will continue to pour His influence upon him. If there is no impure exhalations from the carnal nature, to blur the moral atmosphere, the brilliancy of this Son will be continually manifest, so that the individual will enjoy perpetual noon-day glory, for this Son never sets, so that "there is no night there, for He is the light thereof."

Moreover, as the Divine magnetism pervades universal nature, man, in virtue of his religious faculties which act as absorbent glands of this principle, becomes charged with it, which establishes in him a force paramount to all other terrestrial creatures. Nevertheless, its potency is in exact ratio to the order it assumes in the individual; so that one angel is able to chase a thousand devils, and two put ten thousand to flight; for as the sunbeam looses its brilliancy by passing through an opaque medium, so does the Divine magnetism in passing into a corrupt constitution. Hence, wisdom and depravity are always in an inverse ratio to each other. It is a legitimate sequence growing out of the relation of things. The depraved man may be *intelligent*, for this he can derive from mere worldly science with which he is able to store his memory; but *wisdom* is a divine principle and can be obtained only by a union with the Lord. "Length of days are in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."\*

Keeping in view these fundamental principles of magnetic and electrical action, and their source, it will be easy to understand the necessity of the Divine Humanity and of the Christian Scriptures. Man, in his primeval state, was but little lower than the angels, crowned with glory and honor, and while he lived on earth held free communication with God. At that time there was that union and blending of spirit—"I in you, and you in me"—which made

\*Prov. 3 : 16-18.



the two one, in the sense in which husband and wife are one, whilst living in strict obedience to all the Divine requirements. In other words, humanity, as a unit, was the negative principle of the Divinity, and which confidently received the conjugal embrace of the Lord, and gave birth into the ultimate planes of life, to every Divine quality, modified by the human constitution. While in this condition there was an uninterrupted flow of the magnetic forces of the Creator into His creation, so that order and harmony pervaded the universe of both mind and matter. There were no discords in human association—no venomous reptiles, noxious insects, nor poisonous plants, no savage beast to make the night hideous with its carnivorous greed, no blurring of the sky with fogs from miasmatic pools; nor rending the heavens with terrific peals of thunder bursting forth from the struggles of the electric forces to regain their lost equilibrium; “but there went up a mist from the earth and watered the whole face of the ground.” *Man was the conducting medium between God and Nature. Sin is the only insulator between the two.*

The Humanity of the Lord was an imperative necessity in order to regain the lost equilibrium between the Creator and His creation. This humanity He purified from sin, re-wedded it to Himself, and endowed it with the properties of Omnipresent Divinity, and through it maintains an immediate relation with the ultimates of nature. There was no longer the smiting force of the Ark, but the Humanity became the scabbard which shielded the sword of justice to all who will accept of it by yielding a willing obedience to the Divine requirements. When the Divine took its leave from the inner sanctuary of the Jewish temple, to unite with the glorified Humanity, it rent the vail from top to bottom, showing that it was no longer needed for the protection of man, as there was no longer any partition wall between the human and the Divine. So instantaneous and powerful was the rush of the Divine magnetism into the electrical currents of the universe, that it produced the most terrific convulsions; causing the earth to quake, the solid rocks to rend, the graves of the saints to open, and the atmosphere, for the space of three hours, to become imperforable to the rays of the sun.

But the question is, how are these phenomena, in connection with this event, to be accounted for upon any scientific principle? Or what connection is there between these remarkable occurrences and the passion of our Lord? I reply that they were the legiti-



mate sequence of the reünion of the Divine with the human. It has been previously shown that the *electrical* forces of matter are controlled by the *magnetic* principles of mind. And it is only when the former becomes disordered and congested that it refuses this subordination to the latter, and is led to react upon the cause of its derangement. For ages human magnetism had flown from a radical centre of selfishness, constantly freighting the disintegrating principles of sin, which had so corrupted the electrical forces that they had deranged every part of creation. Everything, to a greater or less extent, was out of joint, and made to act contrary to what it was designed. For more than three hundred years the prophets had ceased, and the Jewish temple was left as the only avenue of Divine influx. But this avenue was not *human*, but *material*; so that the most important link in the chain of connection between the primeval cause and the ultimate effect, was left out in consequence of its moral unfitness to fill its appointed place in creation. The Divine sphere thus connecting directly with matter, without the proper graduating medium, was more *electric* than *magnetic* in its effects; so that it became a smiting force to all who immediately approached it without the proper fitness for so doing. But it was ultimately so far withdrawn, that what was once a house of prayer, became a den of thieves; and even a corrupt priesthood could enter the inner sanctuary with safety. At our Lord's crucifixion He rent the vail of that once holy place, and thus opened it to all who saw fit to enter; for it no longer contained either sanctity or power,—the equilibrium between the Creator and Creation having now become established through the medium of His own Humanity. The Ark was no longer of use in maintaining the order of the world, nor as a means through which man could commune with the Lord; but was soon superceded by the Holy Word in which the Law and the Gospel are wedded, so as to produce the same coöpposite action, as we discover elsewhere in universal existence,—the wisdom principle of the Old Testament holding a positive relation to the love principle of the New.

The account as given by Matthew is: "Jesus, when he had cried with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened; and many bodies which slept arose and came out of the graves *after His resurrection*, and went into the holy city and



appeared unto many.”\* No account is here given of the darkness which prevailed from the sixth to the ninth hour, mentioned by both Mark and Luke.

Now it is a well known fact that the equilibrium of the electrical forces become disturbed in exact ratio to the changes in the conditions of matter; and in proportion to the degree of this disturbance is the force excited by electricity to resume its balance in the scale of nature. In ordinary electricity, the law of action is that dissimilar electricities attract, and similar electricities repel one another. These are what we may denominate *connate* forces, having their origin from corresponding principles, so that they hold such a direct and immediate relation to each other as to preclude the necessity of any intermediate agency. These forces unite themselves as coöpposite principles, the tension of each being sustained by that of the other. But in Voltaic electricity, on the contrary, where two entirely dissimilar metals are used, such, for example, as copper and zinc, similar currents, or such as are moving in the same direction, attract one another, while a mutual repulsion is exerted between dissimilar currents, or such as flow in opposite directions; for, in this case, there is a marriage of forces in each opposing current; and as nature abhors a polygamy of forces, there can be no affinity between the opposing currents, but either may become receptive of a higher principle, as man is receptive of his Creator. Connate affinity, having its origin in the Deity, is a law of universal existence. In every grade of mind and matter there is a copulative tendency between connate entities; and the union of these forces creates the conditions for the influx of the next higher principle, by which a universal chain of connection is established, — each discrete degree becoming the positive force to the next below. It is impossible in the very nature of things, for a single link in this chain ever to be severed. Neither can the orderly descent of the Divine influence be diverted from its legitimate use only by morally accountable beings; but as these stand next to God, creation becomes contaminated to the extent of their perversion; for this influence passes through man into every other department of nature and partakes of his condition, as water of the soil through which it flows.

When the wires attached to a Voltaic pile are brought into contact, the circuit is completed, so that the electrical currents meet and neutralize each other; at first producing the shock and other

\* Matt. 27.



electrical phenomena, after which the electric currents continue to flow uninterruptedly in the circuit. The *intensity* of the Voltaic current is in proportion to the intensity of the affinities concerned in its production, and the quantity of electricity produced is in proportion to the quantity of matter rendered chemically active during its evolution. The Humanity of the Lord, as soon as it became purified of every evil which it took on from the virgin Mary, became the connecting medium between God and Nature on precisely the same principle of the wire connecting the copper and zinc plates in a Voltaic pile, differing only in its adaptation to the coöpposite forces concerned. His passion upon the cross was the last finishing stroke for this office ; and no sooner had this been effected than the electrical phenomena took place throughout the world. When abstractly viewed from a philosophical stand-point, the only wonder is that it had not rent the earth into a thousand fragments and destroyed every living thing. It could have been only by the Divine mercy that such a catastrophe was prevented. The flow of the Divine sphere through the Ark for so many centuries, undoubtedly had much to do in maintaining the equilibrium between the magnetic and electrical forces ; but as soon as the Divine Humanity was established as the medium between the two, a new order of things commenced. God was no longer merely JEHOVAH, the great positive creative Being, but He had also taken on the extreme ultimates of matter, purified it and rendered it Divine, so that He was not only the Alpha but the Omega, not only the beginning but the end, not only the first but the last ; for He now embraced within Himself the complete circle of both spirit and matter. Thus Jesus Christ is the manifested Jehovah ; and the whole Trinity centres in His glorified person ; the Father denoting his inmost Divinity ; the Son his Divine Humanity, and the Holy Spirit his Divine Operation and Influence, proceeding from his Divinity and Humanity in union ; answering to the soul, the body, and the operation of both together, in man, who, we are expressly informed, was created in the image and likeness of God.

At the consummation of this, the electrical currents become so agitated by the immediate Divine magnetism, that the insulating obstructions could not withstand the terrible force now so suddenly brought to bear upon them. And as the earth contains a large amount of non-conductors, such as lime, marble, chalk, transparent stones, vitrescences, etc., it was made to quake by the electrical forces suddenly regaining their lost equilibrium, and evidently



such rocks as were insulators were rent asunder by this universal commotion. The vapor of the atmosphere is, also, the conducting medium of the electric forces ; hence, this vapor is constantly subject to the changing condition of the earth. In fact, clouds are but the result of the condensation of the atmospherical vapors effected by the unequalized condition of the electric currents. These clouds become the insulators between the sun and our planet. Light being the result of the blending of solar and terrestrial forces, can exist only in the ratio as the equilibrium is maintained between them. The intense excitement produced in the terrestrial forces by the powerful influence now brought to bear upon them, so condensed the atmospheric vapors, that they were formed into dense clouds, which so completely obstructed the solar influence as to cause darkness to prevail for the space of three hours, before the balance of power was sufficiently regained to disperse the clouds, and to allow the proper reciprocal action of the two orbs.

It is a well known phenomenon in nature, that an electrical discharge is usually followed by a sudden gust of wind. The equilibrium of the atmosphere is disturbed by the heat and velocity of lightning, and the condensation of vapors, so that the air rushes towards those parts where a degree of vacuity or rarefaction has been produced. Consonant with this principle, ten days subsequent to our Lord's ascension, which is known as the day of Pentacost, while the apostles were all of one accord in one place, "suddenly there came a sound from heaven, as of a rushing, mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."\* In this brief narrative we have a description of the proceeding principle denominated the Holy Spirit flowing forth from the wedded union of the Supreme Divinity and the now Glorified Humanity, and through this Humanity, re-connecting an apostate race with its Creator. During the thirteen days which intervened between the Passion upon the cross and the day of Pentecost, the electrical forces became so far equalized as to permit in safety the promised descent of the Holy Spirit into the human constitution ; but not without producing violent electrical phenomena in the atmosphere, and an astonishing effect upon the

\* Acts 2.



parties immediately concerned. Notwithstanding the apostles had long been in the most intimate relation with their Divine Teacher, and had for years been receptive of His magnetic forces, neither they nor the atmosphere were in a condition to receive the Divine sphere in this new mode of operation, without producing the effect so graphically described by the apostle. While the Lord, *in propria personæ*, was in association with His apostles on earth, His humanity was not yet glorified; hence, was not a perfect medium for the transmission of the Divine forces. But no sooner had it become established in its new condition of Omnipresent Divinity, than these forces assumed a new and more potent form, having now an immediate reference to the moral constitution, and mediately through it to the physical universe. He had taken the fullest possible connection with the material world, by living upon it and appropriating its elements to the building up of His own organic structure; and as there is no higher force which can intercept between it and Him, it is impossible for this connection ever to be broken; so that whatever may be the moral condition of man, or however much the world may be disordered by him, the Lord holds an immediate relation with it through His own Humanity, whence it can never again be destroyed, though much impaired by sin.

For several days subsequent to the crucifixion and before the material elements of the Divine Humanity had fully assimilated with the Omnipresent Divinity, our Lord repeatedly made himself visible to the external senses, and walked, ate, and communed with those who held such an affectionate relation to Him as to form the ultimate basis of His visible presence. But He never appeared to the external senses subsequent to the day of Pentecost. The material properties of His resurrected body had become so interdiffused into the Omnipresent Divinity that He was everywhere felt, but seen only through the telescope of faith: not that He had receded from humanity, but had retired from the exterior to the interior consciousness, where He is personally present with all who admit Him into their affections; so that the kingdom of heaven is now within and not without the individual. Man is now no longer necessitated to remain in the outer courts of the temple for fear of being smitten by the Divine magnetism too suddenly operating upon the electrical currents of his system, for the Lord's flesh had become the vail which modified this force to man's condition.



In view of these facts, and the Omnipotence of God, we cease to wonder at the remarkable events which make up a large share of Biblical history; for all these were but the legitimate sequence of the condition of man and the relation of the Supreme Being to His creation. Is it strange that Sodom and Gomorrah were consumed by the disordered electrical forces, when there were not ten righteous persons upon those extensive plains? Is it strange that the Old World was swallowed up in the flood of iniquity when the hearts of men were set to do evil and that continually? Is it strange that Moses who was surcharged with a divine magnetism could smite the rock and cause the waters to gush out? Is it strange that Uzzah was smitten in reaching forth his hand to steady the Ark wherein the divine forces were focalized? It would have been infinitely more strange had he have survived his indiscretion. Is it strange that while our Lord was immediately connected with humanity He could cause the deaf to hear, the blind to see, the lame to walk, and the dead to come forth? Is it strange that the chains were smitten from Peter, and the prison doors flew open for his exit, while those who were filled with the potency of the Holy Spirit were praying for his release? Is it strange that disease and premature death make such fearful havoc among mankind while alienated from God? or that sin, when it is finished, brings forth death? Is it strange that France sank into the most shameless corruptions when the Bible was hunted from the nation and men sought to substitute a depraved reason for divine wisdom? Is it strange that America which has so far ignored God and the right as to sanction human bondage, has undergone the most desolating war which has marred the pages of history for centuries? Oh, the terrific fearfulness and desolating influence of sin?

“The immense power,” says Dr. Bushnell, “of the human will over the physical substances of the world and the conjunctions of its causes, is seldom adequately conceived. Almost everything, up to the moon, is capable of being somehow varied or affected by it. Being a force supernatural, it is continually playing itself into the chemistries and external combinations of matter, converting shapes, reducing or increasing quantities, transferring positions, framing and dismembering conjunctions, turning poisons into medicines, and reducing fruits to poisons, till at length scarcely any thing is left in its properly natural state. Some of these changes, which it is the toil of human life to produce, are beneficent; and a multitude of others represent, alas! too faithfully, the prime dis-



tion of sin ; the acting of a power against God, or as it was not made to act. Could we only bring together into a complete inventory all the new structures, compositions, inventions, shapes, qualities, already produced by man, which are, in fact, the furniture only of his sin—means of self-indulgence, instruments of violence, shows of pride, instigations of appetite, incitements and institutes of corrupt pleasure—all the leprosies and leper-houses of vice, the poisons of oppression, the hospitals and battle-fields of war, we should see a face put on the world which God never gave it, and which only represents the bad conversion it has suffered, under the immense and ever-industrious perversities of sin.”\*

It is a most remarkable provision of the Creator, that the truths of the Holy Word become obscured or hidden from human perception in exact ratio to the interior depravity of the individual. As the electric currents of the earth control the transparency of the atmosphere, so does the moral condition of man determine the quality of his religious perceptions. When we discover a law upon one plane of existence, it may be traced through every other ; for it is everywhere precisely the same fundamental principle, differing only in its mode of action by its adaptation to the plane upon which the observation is made. The truths, therefore, of the Bible are as much adapted to the angels, whatever may be the grade of their existence, as to man. It is upon this fundamental principle that Swedenborg founds his very rational observations of the three discrete degrees of the Word, viz: the natural, the spiritual and the celestial sense. It is like a seed which contains a hull, a meat, and an interior life germ, which gives existence to the outer form. One cannot be maintained, or brought into any practical use, without the other. In every part of the Word there is a marriage of good and truth, and these can never be divorced from each other ; hence the first condition of understanding divine truths, is a life of purity. The earth is no more certain to become fruitful by the fructifying influence of the sun, than is an upright man to become illuminated by the Christian Scriptures.

It is moreover to be observed that as in the Divine Humanity dwelt all the fullness of the God-head bodily, so in the literal sense of the Word is contained the fullness, the sanctity and the power of the Holy Spirit. It is only in virtue of its spirit being enveloped in the materiality of the letter that it is adapted to man's unregenerated condition, and becomes the only immediate agency in his

\* *Nature and Supernaturalism*, p. 186.



regeneration. To enter into direct relation with its spirit without the letter, it would become a sniting force, as was the Supreme Divinity without the Divine Humanity. As no man could look upon the face of Jehovah and live, neither could we become immediately conjoined to the spirit of the Word and survive the potency of its action. It is only the pure in heart which can have any conception of the spirit, much less enter into conjunction with it. Consonant with this, Swedenborg makes the following remarkable statement in reference to the Word when divested of its materiality, which I will transcribe in full.

“There are many wonderful phenomena resulting from the Word in the spiritual world, of which I will here mention a few. The Word itself, kept in the most sacred recesses of the temples in that world, shines in the sight of the angels like a great star, and sometimes like a sun, and from the bright radiance with which it is encompassed, there is also an appearance as of beautiful rainbows formed around about it; this phenomenon is exhibited as soon as ever the sacred repository of the Word is opened. That all and every particular truth of the Word shines with a bright light, was made manifest to me from this circumstance, that when any single verse out of the Word is transcribed on paper, and the paper is thrown up into the air, the paper itself shines with a bright light, of the same form with that in which it was cut out; so that spirits have the power of producing by the Word a variety of bright lucid figures, and also of birds and fishes. But what is still more wonderful, if any person imbued with genuine truth rubs his face, hands or clothes against the Word, when it is open, so as to touch the writing with them, his face, hands, and clothes shine as if he were standing in a star, encompassed with its light. This I have often seen and wondered at; and hence it was evident to me what occasioned the face of Moses to shine, when he brought the tables of the covenant down from Mount Sinai.

“Besides these, there are many other wonderful phenomena resulting from the Word in the spiritual world; as, for instance, if any person who is in falses looks at the Word, as it lies in its holy repository, there arises a thick darkness before his eyes, in consequence of which the Word appears to him of a black color, and sometimes as if it were covered with soot; but if the same person touches the Word, it occasions an explosion, attended with a loud noise, and he is thrown to a corner of the room, where he



lies for about the space of an hour, as if he were dead. If any passage is transcribed out of the Word on a piece of paper by a person who is false, and the paper is thrown up towards heaven, instantly the same explosion is occasioned in the air between his eye and heaven, and the paper is torn to pieces and vanishes from the sight; and the like happens, as I have often seen, if the paper is thrown into a corner of the room. Hence, it appeared to me, that those persons who are in falses of doctrine, have no communication with heaven by means of the Word, but that their reading is dispersed in the way, and vanishes like gunpowder made up in paper, when it is set on fire and goes off in the air. The very reverse happens with those who are in truths of doctrine, by means of the Word, from the Lord; their reading of the Word penetrates even into heaven, and is effective of conjunction with the angels therein.”\*

The electrical phenomena so conspicuous in the Jewish history, and what Swedenborg here relates as having witnessed in the spiritual world, has ever, so far as I am aware, remained inexplicable to mankind. I think that I may safely say, and that too without egotism, that the philosophical principles set forth in this essay will furnish the key of solving every mystery connected with them. Neither can I conceive it possible to furnish a stronger argument in confirmation of the sanctity and divine authenticity of the Christian Scriptures. Here scientific demonstration takes the place of theoretical speculation. We are not left to mere conjecture, but have a philosophical basis for every true Christian idea. How utterly futile, then, every infidel argument, and how pitiable every incredulous sneer. It is like the blind ignoring the principle of light, and the beauty of colors. Alike their condition totally disqualifies them from offering any opinion upon the subject. The physical unfitness in the one case is no greater than the moral in the other. Silence is the best indication of their discretion.

Having thus considered man's relation to his Creator and the principles by which organic life are governed, we will now, as briefly as possible, turn our attention more particularly to the direct effect of sin upon the physical, moral and spiritual constitution.

Moral disorders become a propagating cause of physical disorder—a deformity within is but the soul of deformity without. Vital organizations are continually attempting to produce what they cannot finish. The tender blossoms are smitten by the universal

\* True Christian Religion, p. 209.



malady which sin has caused and fall unmatured to the ground ; or, if, perchance, they remain upon the parent stem, the loathsome maggot or poisonous canker soon accomplish the work of death. The earth displays vast deserts swept by the horrid simoon ; and swamps and morasses, like awful ulcers festering upon her bosom, and filled with disgusting and loathsome reptiles and poisonous insects ; and myriads of base vermin daily issue from these cess-pools of human wickedness. The lightnings flash from one end of heaven to the other in convulsive attempts to light up our dark world, or to burn from the atmosphere the impure exhalations from an apostate race, while the thunders roll with awful majesty along the verge of heaven, uttering their sad moans over a sin-smitten world, or with an awful crash smite the earth, shattering the oak and despoiling it of its foliage, shivering rocks into fragments, and striking lifeless alike the grazing herd and man. The earth groans and rocks under the burthen of wickedness which has penetrated to her vitals, and earthquakes and volcanoes which submerge cities and carry ruin and desolation in their train, are but her convulsive efforts for relief.\* The roaring lion, the hungry wolf, the screeching owl, and the howling jackal—representatives of man's fallen condition—make the night hideous with their banquet of death. Mephetic vapors fill the air, and fogs and storms blur the sky, shutting out the light of purer orbs, and enclosing us within the sphere of our own transgression.

But man presents even a worse spectacle : ugly with selfishness ; unsightly with deformity ; carbuncles thrown up by subterranean fires within ; the face ghastly with palsied nerves, and the limbs refusing the mandates of the will ; the muscles cramped or withered in form ; the blood sluggish and congesting the weaker parts ; the intestines exhausted with efforts to relieve the gluttonous and dissipated stomach ; the glands and bones consumed with syphilitic virus ; the tissues rotting with scorbutic disease ; the skin festering corruption, or pallid by the pestiferous gasses from the awful sepulchre within.

Such is man's physical aspect ; but as diseases in the body are correspondences of evil in the spirit, morally and socially, he is baser still. As are man's loves, so is his life. In his fallen state his

\* I believe it to be literally true, that without sin, the magnetic currents of the earth would so perfectly blend with the sphere of the sun, that there would be neither poisonous plants, ravenous beasts, venomous reptiles, tempests, tornadoes, lightning, earthquakes or volcanoes. The sun's rays are intercepted by the sin-turbidness of our atmosphere, destroying the equilibrium of the earth's currents, and causing all the physical disorders in nature.



affections are unfolded from a radical centre of selfishness ; all his powers divorced from each other and without unity of action,—each clamoring in the wildest confusion for their own gratification ; and brewing in helpless and hapless discord ;—the appetites contesting with reason ; the perceptions discolored ; the judgment perverted and flitting from speculation to speculation ; the passions refusing to brook restraint ; the senses victorious over faith ; the thoughts huddling by in crowds of wild suggestions ; hatred blowing the over-heated fires of malice, destroying the moral perceptions and harnessing the intellect to its base rule ; envy skulking in the dark corners of the soul, and jealousy hiding beneath its green-mantled pools, seeking to destroy whatever is superior to itself ; the imagination haunted by ugly and disgusting shapes ; the conscience struggling, in the meantime, to establish order and harmony amid this chaos of evil, until the final victory, when the destiny of the individual is decided either for heaven or hell.

Such is the fearful contest *within*. Shall we gaze upon it in its social aspect *without* ? Contemplate the present condition of society : the prominent dispositions and principles which actuate the majority of mankind ; the boundless avaricious desires which prevail, and the base and deceitful means by which they are frequently gratified ; the jealousies which subsist between those of the same profession or employment ; the bitterness and malice with which law suits are commenced and prosecuted ; the malevolence and caballing which attend political contests ; political and religious discussions ; the unnatural contentions which arise between husbands and wives, parents and children, brothers and sisters ; the brawlings, fightings and altercations, which so frequently occur in our streets, ale-houses and taverns ; and the thefts, robberies and murders which are daily committed ; the haughtiness and oppression of the great and powerful, and the insubordination of the lower ranks of societies ; widows and orphans suffering injustice ; the virtuous persecuted and oppressed ; meritorious characters pining in poverty and indigence, while fools, profligates, and tyrants are rioting in wealth and abundance ; generous actions unrewarded and crimes unpunished ; the vilest of men raised to stations of dignity and honor ; avarice, perfidy, hatred, treachery and malevolence reign triumphant ; while virtue, benevolence and every moral principle are trampled under foot ; conquerors carrying ruin and desolation in their train ; proud despots trampling on the rights of mankind ; cities turned into ruined heaps ; countries desolated to gratify selfish ambition ; nations dashing one against another, and



empires wasted and destroyed ; fertile and populous provinces converted into deserts and over-spread with scattered ruins of villages and cities and the bleaching bones of human victims, to gratify a fiendish revenge ; the harvest committed to the flames, and the husbandman, mechanic, and artizan, with their families, constrained to feed on the dead bodies of their fellow-citizens ; men, without crime, doomed to perpetual bondage and compelled to bare their backs and receive the lash, swung by the hand of an angry and fiendish master—brooding in helpless ignorance ; the chastity of their wives and daughters disregarded, or converted into merchandize ; separated amidst the most convulsive and bitter wailings, and driven in herds, as beasts, to the plain, and toil beneath the rays of a tropical sun to support in indolence a petty despot.

Terrible as this picture is, these are only some of the milder forms of the reign of sin. Let us look upon another series, where all but the moral powers act in harmony to one end. Here we shall see the inauguration and complete reign of hell on earth. “Here we behold,” says T. Dick, “an Alexander, with his numerous armies, driving the plowshare of destruction through the surrounding nations, levelling cities with the dust, and massacring their inoffensive inhabitants in order to gratify a mad ambition, and to be eulogized as a hero,—here we behold a Xerxes, fired with pride and with the lust of dominion, leading forward an army of three millions of infatuated wretches to be slaughtered by the victorious and indignant Greeks. Here we behold an Alaric, with his barbarous hordes, ravaging the countries of Europe, overturning the most splendid monuments of art, pillaging the metropolis of the Roman empire, and deluging its streets and houses with the blood of the slain. Here we behold a Tamerlane, overrunning Persia, India, and other regions of Asia, carrying slaughter and devastation in his train, and displaying his sportive cruelty, by pounding three or four thousand people at a time in large mortars, and building their bodies with bricks and mortar into a wall. On the one hand we behold six millions of *Crusaders* marching in wild confusion through the eastern part of Europe, devouring every thing before them, like an army of locusts, breathing destruction to Jews and infidels, and massacring the inhabitants of western Asia with infernal fury. On the other hand, we behold the immense forces of Jenghiz Kan, ravaging the kingdom of eastern Asia, to an extent of fifteen millions of square miles, beheading one hundred thousand prisoners at once, convulsing the



world with terror, and utterly exterminating from the earth fourteen millions of human beings. At one period, we behold the ambition and jealousy of *Marius* and *Sylla*, embroiling the Romans in all the horrors of a civil war, deluging the city of Rome for five days with the blood of her citizens, transfixing the heads of her senators with poles, and dragging their bodies to the Forum to be devoured by dogs. At another, we behold a *Nero* trampling on the laws of nature and society, plunging into the most abominable debaucheries, practicing cruelties which fill the mind with horror, murdering his wife Octavia, and his mother Agrippina, insulting Heaven and mankind by offering up thanksgiving to the gods on the perpetration of these crimes, and setting fire to Rome, that he might amuse himself with the universal terror and despair which that calamity inspired. At one epoch, we behold the Goths and Vandals rushing like an overflowing torrent, from east to west, and from north to south, sweeping before them every vestige of civilization and art, butchering all within their reach, without distinction of age or sex, and marking their path with rapine, desolation and carnage. At another, we behold the emissaries of the Romish See slaughtering, without distinction or mercy, the mild and pious Albigenses, and transforming their peaceful abodes into scenes of universal consternation and horror, while the inquisition is torturing thousands of devoted victims, men of piety and virtue, and committing their bodies to the flames.”

“ At one period of the world,\* almost the whole earth appeared to be little else than one great field of battle, in which the human race seemed to be threatened with utter extermination. The Vandals, Huns, Sarmatians, Alans, and Suevi, were ravaging Gaul, Spain, Germany, and other parts of the Roman empire; the Goths were plundering Rome, and laying waste the cities of Italy; the Saxons and Angles were overrunning Britain, and overturning the government of the Romans. The armies of Justinian, and of the Huns and Vandals, were desolating Africa, and butchering mankind by millions. The whole forces of Scythia were rushing with irresistible impulse on the Roman empire, desolating the countries, and almost exterminating the inhabitants wherever they came. The Persian armies were pillaging Hierapolis, Aleppo, and the surrounding cities, and reducing them to ashes; and were laying waste all Asia, from the Tigris to the Bosphorus. The Arabians under Mahomet and his successors, were extending their conquests

\* About the fifth, sixth and seventh centuries of the Christian Era.



over Syria, Palestine, Persia, and India, on the east, and over Egypt, Barbary, Spain, and the islands of the Mediterranean, on the west; cutting in pieces with their swords all the enemies of Islamism. In *Europe*, every kingdom was shattered to its centre; in the Mohammedan empire of *Asia* the Caliphs, Sultans, and Emirs were waging continual wars;—new sovereignties were daily rising, and daily destroyed; and *Africa* was rapidly depopulating, and verging towards desolation and barbarism.” \*

Such are the terrific effects of a sinful ambition and selfish greed: but the works of *malice* complete the picture of human depravity. Prisoners of war are often treated with the most indescribable cruelty—their nails plucked out by the roots—their hair torn from their heads or their scalps taken off—the flesh torn from their fingers between the teeth of their enemies, and their hands and feet pounded between two stones—flayed alive, or red-hot irons applied to every part of their body, and their flesh thus mangled, roasted and torn, is stripped off and devoured with fiendish greediness—tubes inserted into the gaping wounds and the blood sucked from the arteries as a sweet beverage—plucking out their eyes, cutting off their nose, ears, and tearing out their tongues—ripping open their abdomens and stripping out their intestines—burning them at the stake, or roasting them over a slow fire—throwing them into the dens of wild beasts, or causing them to be eaten alive by hungry dogs—thrown into cauldrons of boiling water or nailed to the cross.† Nursing women, lashed to the stake while their children lay before them, that their famishing cries might render more intolerable the sufferings of their unfortunate parents. These are some of the modes of torture which sin has invented to inflict an apostate humanity.

That the Christian religion, notwithstanding any absurdities which may have become temporarily attached to it in consequence of human depravity, is the only divinely appointed means of maintaining the welfare of society, is abundantly evident to every well-balanced mind. Every attempt, either by individuals or nations, to substitute any other code of regulations than the Bible, has

\* *Philosophy of a Future State*, p. 37.

† When Alexander entered the city of Tyre, after a siege of seven months, he gave orders to kill all the inhabitants, regardless of age or sex, except those who had fled to the temples, and then set fire to every part of the city. Eight thousand men were barbarously slaughtered; and two thousand more remaining, after the soldiers had been glutted with slaughter, he fixed two thousand crosses along the sea-shore and carried them all to be crucified.—*Rollin's Anc. History*.



proved a most disgraceful and appalling failure. Even with all the light and wisdom which it has shed upon mankind, they are wholly inadequate, without its immediate inspiration, to form any salutary regulations for the maintenance of social order. Nor can there be any social order without it ; for it covers the only ground upon which order can be maintained. Cut loose from this and we are at once in the fullest relation with all there is of anarchy and confusion.

I know of no calamity—I can imagine none—so dreadful as a loss of reverence for the Holy Scriptures, or of faith in the infallibility of their teachings. For such a loss cannot fail to be accompanied or followed by a loss of reverence for God and his laws—a loss of pure religion and virtue—a loss of heavenly desires, heavenly hopes, heavenly aims, and heavenly graces—a loss of that righteousness which alone can exalt an individual or a nation. Hence it is the constant endeavor of the Divine Providence to keep man in some degree of acknowledgment and reverence of the written Word ; for however unintelligible and blind that reverence may be, it is still better than none, since, while it remains, the Word is a Divine medium of consociation with the angels and of conjunction with the Lord.

Let us glance at the effect of such a loss of confidence in the Scriptures, and the practical workings of infidelity upon the morals of society. This becomes the more important to us, as there are thousands who are seeking in every way to wrench the Bible from the hands of the rising generation, and to besmear it with the ridicule welling up from hearts saturated with every shameless abomination. France had its Voltaire, Buffon, Mirabeau, Condorcet, Diderot, and Helvetius, men of depraved genius, through whose pens flowed the turbid streams of death, which spread its poison over all the nation,—a poison delectable to the depraved mind,—and the people in their bacchanalian revelry drank of it as if it emanated from the pure fountain of life. But America has its hundreds of writers and speakers, though of less intellectual calibre, who discard Revelation, insult God, and ignore all moral distinction, travelling from place to place, demonstrating by argument their hostility to religion, and by their daily practice the wretched corruption of their lives. They constantly seek to either destroy or so subvert the religious principle in man as to break down the defence against universal disorder. They are the aiders and abettors in the inauguration of that mystery of iniquity



which has worked from the beginning of the earth's history till now, an iniquity which captivates the senses and bewilders the reason.

Revoltng as these things are to the Christian mind, they have spread their baneful influence to a greater or less degree, into almost every avenue of society, and men and women of unquestionable morals speak of and look upon this gathering tempest with as little apparent concern as if it had no mischievous effects, nor was any outrage against the laws of heaven. Our nation is laboring under the same influence, though as yet, perhaps, not to the same extent, which desolated the empires and republics of the past. Infidelity is proclaimed through the press and from the rostrum. Its fruits are fast ripening into national calamities. Behold its result in France.

"The section of the Sans Culottes, declared at the bar of the Convention, November 10, 1793, that they would no longer have priests among them, and that they required the total suppression of all salaries paid to ministers of religious worship. The petition was followed by a numerous procession, which filed off in the hall, accompanied by national music. Surrounded by them, appeared a young woman\* of the finest figure, arrayed in robes of liberty, and seated in a chair ornamented with leaves and festoons. She was placed opposite the President; and Churmette, one of the members, said, "*Fanaticism* has abandoned the place of truth; squint-eyed, it could not bear the brilliant light. The people of Paris have taken possession of the temple, which they have regenerated; the Gothic arches which, till this day, resounded with *lies*, now echo with the accents of truth; you see we have not taken for our festival inanimate idols, it is a *chef d'œuvre* of nature whom we have arrayed in the habit of liberty; its sacred form has inflamed all hearts. The public has but one cry, 'No more altars, no more priests, no other God but the God of nature.' We, their magistrates, we accompany them from the temple of truth to the temple of the laws, to celebrate a new liberty, and to request that the *cidevant church of Notre Dame be changed into one consecrated to reason and truth.*" This proposal, being converted into a motion, was immediately decreed; and the Convention afterwards decided that the citizens of Paris, on this day, continued to deserve well of their country. The Goddess then seated herself by the side of the President, who gave her a *fraternal kiss*. The secretaries present-

\*Madam Desmoutines, who was afterwards guillotined.



ed themselves to share the same favor; *every one was eager to see the new divinity*, whom so many salutations did not in the least disconcert. During the ceremony, the orphans of the country, pupils of Bourdon, (one of the members,) *sang a hymn to reason*, composed by citizen Moline. The national music played Gosset's hymn to liberty. The Convention then mixed with the people, *to celebrate the feast of reason in the new temple*. A grand festival was accordingly held in the church of Notre Dame, in honor of this deity. In the middle of the church was erected a monument, and on it a very plain temple, the facade of which bore the following inscription: "*a la Philosophie*." The busts of the most celebrated philosophers were placed before the gates of this temple. The torch of truth was in the summit of the mount, upon the altar of reason, spreading light. The Convention, and all the constituted authorities, assisted at the ceremony. Two rows of young girls, dressed in white, each wearing a crown of oak leaves, crossed before the altar of reason, at the sound of republican music; each of the girls inclined before the torch, and ascended the summit of the mount. Liberty then came out of the temple of philosophy, towards a throne of turf, to receive the homage of the republicans of both sexes, who sang a hymn in her praise, extending their arms at the same time towards her. Liberty ascended afterwards, to return to the temple, and in reëntering it, she turned about, casting a look of benevolence upon her friends; when she got in, every one expressed with enthusiasm the sensations which the Goddess excited in them, by songs of joy; and they swore never, never to cease to be faithful to her."\*

Such were the festivities and ceremonies which were prescribed for the installation of this new divinity. The profanation of everything sacred, the shameless folly and daring impiety, with which they were accompanied by these miscreants, are almost without a parallel in the annals of the world. Satiated to madness in debauchery, these worshippers of "liberty" and "reason" inconsistently and inhumanly doomed to expire under the stroke of the guillotine, the lady whom they had so recently kissed and adored as the representative goddess of "truth," and to whom they had sworn perpetual fidelity. The shade which this apostate nation cast on the back-ground of the picture of human life, brings out in the most vivid contrast the beauty and excellency of the Christian

\*Dick on the Improvement of Society by the Diffusion of Knowledge, page 190.



religion over all pretentious philosophy that has shaken off its allegiance to God.

During the space of five years, from 1791 to 1796, the public instruction of the young was totally set aside, and, of course, they were left to remain entirely ignorant of the facts and duties of religion, and of the duties they owed to God and to man. The consequence was, that in Paris alone, during the year ending 22nd September, 1803, there were 490 men and 167 women who committed suicide; 81 men and 69 women were murdered, of whom 55 men and 52 women were foreigners; 644 divorces; 155 murderers executed; 1210 persons condemned to the galleys; 1636 persons to hard labor, and 64 marked with hot irons; 12,076 public women were registered; large sums levied from these wretched creatures, who were made to pay from five to ten guineas each, monthly, according to their rank, beauty or fashion; 1552 kept mistresses were noted down by the public, and 380 brothels licensed by the Prefect. Among the criminals executed, were 7 fathers for poisoning their children; 10 husbands for murdering their wives; 6 wives who had murdered their husbands; and 15 children who had poisoned or otherwise murdered their parents. Such is the report presented by the Prefect of the Police to the Grand Judge.

The state of marriage in this country since the revolution is likewise the fertile source of immorality and crime. Marriage is little else than a state of legal concubinage, a mere temporary connection, from which the parties can loose themselves when they please; and women are a species of mercantile commodity. Illicit connections, and illegitimate children, especially in Paris, are numerous beyond what is known in any other country. Even the Protestant clergy frequented the chase, the dance, and the billiard table. The Sabbath was totally disregarded, and business was prosecuted or suspended according to the tastes of the tradesman. Card playing, nine-pin alleys, horse-racing, gambling, dancing, theatres, reviews of the garrison, the parading of troops, *Matts de Cocagne*,\* feasting, rope-dancing, fire-works, balloon ascensions, profanity, carousing, intoxication, and prostitution, made up the programme of the Sabbath.

A Paris journal, bearing date August 2, 1804, says:—"The *danso-mania* of both sexes seems rather to increase than to decrease

\* The *Matts de Cocagne* consists of two long poles, near the tops of which are suspended various articles of cookery, such as roast beef, fowls, &c. The poles were soaped and rendered slippery at the bottom, and the sport consists in the ludicrous failures of those who climb to reach the eatables.



with the *warm* weather. *Sixty balls* were advertised for *last Sunday*; and for to-morrow sixty-nine are announced. Any person walking in the Elysian fields, or in the Boulevards, may be convinced that these temples of pleasure are not without worshippers. Besides these, in our own walks last Sunday, we counted no less than *twenty-two gardens* not advertised, where there was *fiddling and dancing*. Indeed, this pleasure is tempting, because it is very cheap. For a bottle of beer which costs 6 sous (3*d*;) and 2 sous (1*d*;) to the fiddler, a husband and wife with their children may amuse themselves from three o'clock in the afternoon till eleven o'clock at night. As this exercise both diverts the mind and strengthens the body, and as Sunday is the only day of the week which the most numerous class of people can dispose of, without *injury to themselves or the state, government encourages, as much as possible, these innocent amusements on that day*. In the garden of Chaumievre, on the Boulevard Neuf, we observed in the same quadrilles, last Sunday, *four generations*, the great grandsire dancing with his great, great granddaughter, and the great grandmamma dancing with her great, great grandson. It was a satisfaction impossible to be expressed, to see persons of so many different ages, all enjoying the same pleasures for the present, not remembering past misfortunes nor apprehending future ones. The *grave* seemed equally distant from the girl of ten years old, and from the great grandmamma of seventy years, and from the boy that had not seen three lustres, as from the great grandsire reaching nearly fourscore years. In another quadrille, were four lovers dancing with their mistresses. There, again, nothing was observed but an emulation who should enjoy the present moment. Not an idea of the past or of time to come, clouded their thoughts; in a few words, they were perfectly happy. Let those tormented by avarice or ambition frequent those places on a Sunday, and they will be cured of their vile passions, if they are not incurable."

These social corruptions speedily culminated in a reign of terror before which the world stood aghast, and which has no parallel in the pages of history. To sacrifice thousands of individuals, whose only fault was to think in a certain manner; nay, whose opinions were frequently precisely the same as those of their persecutors,—to sacrifice them seemed a perfect natural thing, from the habit people had acquired of destroying one another. The facility with which they put others to death, or encountered death themselves, had become extraordinary, often jesting in the most ludicrous



manner over their own and their comrades' destruction. In the field of battle, on the scaffold, thousands perished daily, and nobody was any longer shocked by it. In fact, one of the most extraordinary features of these terrible times, was the universal despotism which the better classes, both in Paris and the provinces, evinced to bury anxiety in the delirium of present enjoyment. The people who had escaped death went into the opera daily, with equal unconcern whether few or many had fallen during the day, or were indulging in the most promiscuous and lascivious debaucheries. Inured to witnessing scenes of the worst crimes, they had ceased to look upon them with horror, and so lived in the perpetual excitement of carnage and bacchanalian revelry. Though the first murders committed in 1793, proceeded from a real irritation caused by danger, the people soon learned to slaughter, not from indignation, but from atrocious habit which they had contracted, and not unfrequently to gratify some personal feeling arising from jealousy, or from some fancied or real injury. A community accustomed to any species of wickedness, rapidly disposes itself for this horrid exhibition. Sin not only propagates itself, but destroys the moral perceptions, so that the most heinous crimes come to be looked upon with leniency or applause.

In 1793, Joseph Lebon, who had been a priest, and who confessed that he would have killed his own father and mother, and who prided himself in his apostacy, libertinism, and cruelty, was sent as commissioner to Arras, where he perpetrated the most flagrant cruelties. Every day after his dinner, he presided, seated in a balcony, at the execution of his victims. By his order an orchestra was erected close to the guillotine. The scene resounded with wails and music. Mingling treachery and seduction with sanguinary oppression, Lebon turned the despotic powers with which he was invested, into the means of individual gratification. After having disgraced the wife of a nobleman, who yielded to his embraces in order to save her husband's life, he put the man to death before the eyes of his devoted consort. Children whom he had corrupted, were compelled by him to become spies on their parents; and so infectious did the cruel example become, that the favorite amusement of this little band was putting to death birds and small animals, with little guillotines made for their use. In the city of Arras alone, over two thousand persons were beheaded. In the year 1795, Lebon was justly condemned to death as a Fourierist, being at the time of his execution thirty years of age. At Toulon



several thousand citizens, of every age and sex, perished in a few weeks by the sword or guillotine; two hundred were daily beheaded for a considerable time, and twelve thousand laborers were hired to demolish the city.

In short, in all the principal cities of France, terror reigned as absolutely as in Paris. In 1793, Jean B. Carrier was sent to Nantes to punish La Vendee, in that town. Carrier, still a young man, was one of those inferior and violent spirits, who, in the excitement of civil wars, become monsters of cruelty and extravagance. Immediately after his arrival at Nantes he declared that, notwithstanding the promise made to the Vendéans who should lay down their arms, no quarter ought to be given them, but they must all be put to death. The constituted authorities having hinted at the necessity of keeping faith with the rebels, "You are *j—f—*," said Carrier to them, "you don't understand your trade; I will send you all to the guillotine;" and he began by causing the wretched creatures who surrendered, to be mowed down by musketry and grape shot, in parties of one and two hundred. He appeared at the popular society, sword in hand, abusive language pouring from his lips, and always threatening with the guillotine. It was not long before he took a dislike to that society, and caused it to be dissolved. He intimidated the authorities to such a degree that they durst no longer appear before him. One day, when they came to consult with him on the subject of provisions, he replied to the municipal officers that it was no affair of his; that he had no time to attend to their fooleries; and that the first blackguard who talked to him about provisions should have his head struck off. This frantic wretch imagined that he had no other mission than to slaughter.

This human monster resolved to punish at one and the same time, the Vendean rebels and the federalists of Nantes, who had attempted a movement in favor of the Girondins, after the siege of their city. The unfortunate people who had escaped the disaster of Mans and Savenai were daily arriving in crowds, driven by the armies which pressed them closely on all sides. Carrier ordered them to be confined in the prisons of Nantes, and had thus collected nearly ten thousand. He had then formed a band of murderers, who scoured the adjacent country, stopped the Nantese females, and added rapine to cruelty. Carrier had at first instituted a revolutionary commission for trying the Vendéans and the Nanteans. He caused the Vendéans to be shot, and the Nanteans suspected



of federalism or royalism to be guillotined. He soon found this formality too tedious, and the expedient of shooting attended with inconveniences. This mode of execution was not only slow, but it became troublesome to bury the bodies. They were frequently left on the scene of carnage, and infected the air to such a degree as to produce an epidemic disease in the town. The Loire, which runs through Nantes, suggested a horrible idea to Carrier, namely, to rid himself of the prisoners by drowning them in that river. He made a first trial, loaded a barge with ninety priests, upon pretext of transporting them to some other place, and ordered it to be sunk when at some distance from the city. Having devised this expedient, he resolved to employ it on a large scale. He no longer employed the mock formality of sending the prisoners before a commission: he ordered them to be taken in the night out of the prison in parties of one or two hundreds, and put into boats, and carried to small vessels prepared for this horrible purpose. The miserable victims were thrown into the hold; the hatches were nailed down; the avenues to the deck were closed with planks, after which the executioners got into the boats, and carpenters cut holes in the sides of the vessels and sunk them. Nearly five thousand persons, without regard to age or sex, were destroyed by this fiendish mode of execution. The Loire was soon covered with dead bodies. Birds of prey flocked to the banks of the river, and gorged themselves with human flesh. Ships, in weighing anchor, frequently raised boats filled with drowned persons. As a legitimate consequence of these horrors, infectious diseases seized upon the living, and became a desolating and retributive scourge. In this disastrous situation, Carrier, still thirsting for cruelty, forbade the slightest emotion of pity, seized by the collar and threatened with his sword those who came to speak with him, and caused bills to be posted, stating that whoever presumed to solicit on behalf of any prisoner in confinement, should himself be thrown into prison.

Madame de Jourdain was taken to the river to be drowned with her two daughters. A soldier wished to save the youngest, who was very beautiful; but she, determined to share her mother's fate, threw herself into the water. The unfortunate girl, falling on dead bodies, did not sink; she cried out, "Oh, push me in, I have not water enough!" and perished. Women big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which men, armed with sabres,



were placed to cut off their heads if the waves should throw them undrowned on the shore. On one occasion, by orders of Carrier, twenty-three of the royalists, on another, twenty-four, were guillotined together *without trial*. The executioner remonstrated, but in vain. Among them were many children of seven or eight years of age, and seven women. The executioner, accustomed as he was to scenes of blood and cruelty, suffered such intense remorse from the crimes which he was compelled to perpetrate, that he died in two or three days afterwards. So great was the multitude of captives who were brought in on all sides, the executioners declared themselves exhausted with fatigue, and a new method of execution was devised. Two persons of different sexes, generally an old man and an old woman, bereft of every species of dress, were bound together and thrown into the river. Six hundred children perished by that inhuman species of death; and such were the quantity of corpses accumulated in the Loire, that the water became almost a pool of the most loathsome corruption. The scenes in the prisons which preceded these executions exceeded all that romance had figured of the terrible. In one night, three hundred children were led out and thrown into the river. To all the representations of the citizens in favor of these innocent victims, Carrier only replied, "They are all vipers, let them be stifled." Three hundred young women of Nantes were drowned by him at once; so far from having had any share in the political discussion, they were of the unfortunate class who live by the pleasures of others. On one other occasion, four hundred children of both sexes, the eldest of whom was not fourteen years old, were led out to the same spot to be shot. The littleness of their stature caused most of the bullets at the first discharge to fly over their heads; they broke their bonds, rushed into the ranks of the executioners, clung around their knees, and sought for mercy. But nothing could soften the assassins. They put them to death, even when lying at their feet. It is difficult to conceive of the terrific agony which the youthful mind, not yet having matured to any degree of manly courage, must suffer in view of the certainty of such an impending doom. Emotion without fortitude or rationality, a tenacity to life, with an imagination ever ready to draw the fairest pictures of the scenes of earth, and no definite conceptions of the future state of bliss which awaits them, there is nothing to modify the terms of death brought to them in so frightful a form. Scott says "This Carrier might have summoned hell to match his cruelty without a



demon venturing to answer his challenge." *Fifteen thousand* persons perished at Nantes in his administration under the hands of the executioner or of disease in prison in *one month*. The total number of victims of the Reign of Terror in that town alone, exceeded *thirty thousand*.

If the principles set forth in this essay be well founded, no one who has any just conception of the relation between cause and effect, can well fail to see that such a total disregard of the Divine precepts, would necessarily bring upon the nation such calamities as accrue from a withdrawal of Divine protection. God does not force His blessings upon mankind, but leaves the human will free to refuse or accept of His proffered mercies; at the same time assuring us that he that scorneth alone must bear it. France took upon herself the fearful responsibility of ignoring God and the Bible, and of accepting of human reason, already subordinated to the baser passions, as her guide, her divinity; and the pages of history no where furnishes a more striking example of the fact, that "where the wicked beareth rule, the people mourn," and "that when they are multiplied, transgression increaseth: but the righteous shall see them fall."\* Stripped of virtue and of God, she was deprived of every principle of protection; and her giddy and irreverent hilarity was but the mania of death. She sowed to the wind and reaped the whirlwind; and generations yet unborn will suffer from her past indiscretions. She foolishly believed that she had transcended the wisdom of her forefathers in exact degree as she receded from the true light. Lust took the place of love, profanations of piety, confusion of order, and death of life.

Let the infidel who would denounce the Christian religion, read this history of the Reign of Terror, and tremble before high heaven when he would impiously speak of God and His Holy Word.

\* Prov. 29:2-16.



## CHAPTER V.

### CHARITY: ITS NATURE AND OFFICE.

CHARITY I shall define as an internal affection of the soul, proceeding from the Lord Jesus Christ as its proper fountain, and which ever prompts man to do good and to act uprightly from a *pure love* of goodness and uprightness, without any regard to reward or recompense, as it contains its own reward within itself; hence, it is actually the first principle or constituent of the church in the individual, and as such ignores all amalgamation with evil. By acting from charity we act from a religious motive; by which I mean that we discharge any given duty because God requires it at our hand, and because it is right in the nature of things; hence essential to the greatest good of all. The perfect law of charity is this: "Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets."\* This does not necessarily imply gratifying the wants of an individual, but in acting towards him in reference to his highest good. His appetites may be so perverted as to want what it would be a perfect outrage against charity, to give. It is therefore no less an act of charity to withhold from every morbid desire, and from every unworthy person, than to bestow upon the virtuous needy. To increase the amount of human happiness should be our aim, and this can be done only as we strengthen and encourage the right, and prevent whatever may prove mischievous to the well being of society.

Many persons have foolishly supposed that charity consists in giving to every poor person, and relieving every one that happens to be indigent, without stopping to inquire whether their character be good or bad, for they affirm that such inquiry is needless, since God regards only the alms and the relief that are given. No mis-

\*Matt. 7 : 12.



take can be greater ; for such alms may prove no little injury both to him who receives it, and through him, to others,—become the means of strengthening and encouraging him in the wrong, in intemperance, in indolence, or any other wicked course of life. The first duty of every individual is to become a useful member of society ; and whatever in any way tends to prevent this end is a violation of the principle of charity. No person has a right to encourage another in such habits of life as are detrimental to individual and social interest. The greatest service we can render another, is to enforce upon him the necessity of making himself useful to himself and to the world. Whoever bestows upon another, without any reference to the character of the individual, or the use that may be made of the alms, is far more liable to do an injury than a benefit ; for it is more frequently that the wicked are assisted in their disposition to do wickedly ; hence, the kindness they receive becomes the means by which they injure others ; so that such bestowers are ultimately the cause of an injury to society.

On the 21st of July, 1861, at the close of the battle at Bull Run, Virginia, one of the Federal troops saw a Confederate soldier lying wounded and exhausted ; he carried him to a safe retreat, administered to his needs until consciousness was restored, whereupon the wounded soldier drew his pistol and killed his benefactor. The aid rendered, though well intended, was illy bestowed ; and the unfortunate man paid the penalty by the forfeiture of his life. The natural impulses of the Federal soldier prompted him to action, without ever stopping to inquire whether he was rendering service to the public good, or whether he was restoring to life a wretch who would seek to destroy the life of others and the nation. True, this is an extreme case, but it forcibly illustrates the principle here under consideration.

Justice is indispensable to the maintenance of social order ; and a generosity which in any way tends to encourage any immoral habits, such as pride, indolence, or dissipation, is not charity, but a moral weakness which is unjust and acts against the public good. Such a gift does not come from an uncompromising integrity ; but from an impulse acting in direct opposition to rationality. Multitudes, if not the most of people, have mistaken mere generosity for charity—a mistake which has worked no little mischief in society. Charity is a divine principle which is inseparably wedded to justice ; but generosity or liberality is merely a human impulse, which possesses no saving properties, though it may be one of the Christ-



ian graces, or an auxiliary to salvation, when exercised from religious considerations. But real charity being a Christian principle, a man can never attain to it only as he puts away his evil from him as sins against God, for our Lord assures us that: "A corrupt tree cannot bring forth good fruit."\* Like the Scribes and Pharisees, he may make clean the outside of the cup and the platter, while within, it is full of extortion and excess. It was said of the pirate Gibbs that he possessed a most liberal disposition; but no one would think of attributing to him anything like a Christian charity. No man can do good, which is really and in its own nature good, except from the Lord; for whatever is done from any other principle is done from the self-hood, which is only evil. The principle by which a good can be accomplished, can come only from the Lord; but which may operate through the individual as the agent to accomplish the desired end. This view is abundantly sustained by our Lord himself: "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me, and I in you; for without me ye can do nothing."† And again: "A man can receive nothing, except it be given him from heaven".‡

There is also much danger of doing acts of charity from the stimulus of a hope of reward, which hope deprives the act of every saving quality by converting it into one of pure selfishness. We must love to do good for goodness' sake, not that we may be benefitted in turn, or that our vanity may be flattered by the applause of the world. The only return we have a right to expect from any charitable act, is that which grows out of the state or condition which induces the act. But if the act springs from motives of worldly ambition, there is no interior condition which can effect any salutary results to the doer, so that he deprives himself of the blessing which he might otherwise receive.

The morbid sympathy which is so frequently mistaken for charity, has, to a large degree, grown out of an enfeebled conscience, which fails to distinguish between virtuous and vicious causes of destitution and suffering. The maintenance of the right and the discouraging of wrong, is the first fundamental principle of all true Christian charity. Whatever acts are not based upon this rule, whether they be in public sympathy, the bestowment of gifts, or the withholding of condign punishment, is a public injury, and sanctioned by no divine authority. So far as

\* Matt. 7: 18. † John 15: 4-5. ‡ John 3: 27.



we fail to discourage the wrong by reproof, or in manifesting any undue sympathy for the wrong-doer, we become instrumental in lowering the moral standard of public opinion, and of removing the strongest restraint to vicious habits. Human nature is such that it will practice whatever evil does not meet with popular condemnation. A promiscuous commerce of the sexes becomes generally practiced in those countries and societies where no loss of character attends it. The courtezans of Greece were held in the highest esteem, and at their death were buried with great pomp and ceremony, and the fairest maidens in the higher ranks decorated themselves in the most expensive manner, to secure the greatest devotion to their charms. The nation was stripped of every principle of virtue, and with it, every principle of divine protection. The Spartans had no severe condemnation for theft, and the greatest shrewdness and cunning were soon developed in the perpetration of this vice; and finally it grew into such popular favor, that it was not unfrequently rewarded instead of punished.

The sickly sentimentalism into which the public feeling has incautiously grown, in looking with too much pity and forbearance upon the perpetration of almost every species of vice, has proved a serious mischief to society. In many instances it has repealed the penalty justly due the offence, and men commit extensive thefts, by deception and fraud, against which, practically, there is no penal regulation; live in luxury upon their ill-gotten gain, and are applauded for their shrewdness. The same spirit governs the present age which governed the Spartans, having only changed its mode of operation. I am not arguing for any unwarrantable severity in our penal codes, or cruelty in corporeal punishments; but for that high-toned morality in the public sentiment which will pour its indignation down upon the culprit in such just condemnation, that he will be compelled to reform, or remain a rejected and despised outcast of society. The fault of community is two-fold: first, on the one hand, it is by far too lenient towards those who are the perpetrators of one class of wickedness, such as slandering, lying, deception, fraud, perjury, and a willful refusal to discharge honest debts, &c., all of which have grown into such daily practice as to be scarcely looked upon as belonging to the category of crimes: second, on the other, it is too unforgiving, especially in reference to those acts which have grown out of impulsive natures, and the indiscretion of youth, even where hearty repentance and reform have taken place. This not unfre-



quently prevents the discontinuance of a wicked course of life, and perpetuates a condition which a virtuous society should ever seek to avoid.

Some weak-minded, but well-meaning persons, observing this, have indiscreetly taken themselves to the opposite extreme, and by association, have encouraged the Magdalenes, who have neither repented of nor forsaken their wickedness, hoping by this means to effect their reformation. But so far from having the desired effect, it has encouraged them and others in a wanton course of life, and at the same time, weakened the barriers to vice by lowering the standard of public virtue. The more recent forms of infidelity, which ignore not only the Christian Scriptures, but the marriage institution, and with these, all distinction between vice and virtue, have done much to destroy the moral order of society. The public has extended towards them such undue leniency as to encourage them in their horrid depravities, so that they have become the open corruptors of the youth and the abettors in every species of iniquity.

That moral tone which makes no compromise with sin, in whatever form it may present itself, is terribly wanting. Justice in this, as in other departments, has fallen in the streets. And that charity which "covers a multitude of sins," by fostering and shielding alone the right, has become transformed into a whited sepulchre, which embosoms the rottenness within. Charity, in a religious sense, is nearly synonymous with love; or, more properly speaking, it may justly be termed the *activity of love*. It seems to be in this sense that the apostle recognizes it as greater than faith or hope, for it is a *work* proceeding from a principle of love, which principle is God, for "God is Love." All who have experienced the emotions of Love, either towards God or the neighbor, will acknowledge the truth of Paul's statement that, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in *iniquity*, but rejoiceth in the *truth*; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."\* This is the very nature of love, and is never satisfied until the person loved is redeemed from his evils. And the whole operations of the Creator with his children is to effect this object, as is clearly manifest throughout the Bible; and those who cannot be brought into a love of virtue, and thus become a law unto them-

\* 1 Cor. 13 : 4-7.



selves, He restrains by external conditions. Love does this for their good, and so becomes a work of charity. Whatever does not seek to accomplish this end cannot be said to be love; it may be a fellow-feeling or a passional impulse, such as one animal has for another in distress, regardless of the causes which produced it. But love seeks to effect the redemption of man from all his evils; and the Word enforces this duty in the following manner: "Thou shalt not hate thy brother in thine heart: thou shalt in any (or every) wise *rebuke* thy neighbor, and not suffer sin upon him."\* "Moreover, if thy brother shall trespass against thee, go and *tell him his fault* between thee and him alone."† "Take heed to yourselves: If thy brother trespass against thee, *rebuke him*; and if he repent forgive him."‡ "Wherefore, *rebuke them sharply*, that they may be sound in the faith."§ "Preach the word; be instant in season, out of season; *reprove, rebuke*, exhort with all long-suffering and doctrine."|| Nothing can be more clearly our duty than to reprove sin in any and every form; and if the sinner will not forsake his evils, it is no less imperative upon us to turn from them and withdraw all sympathy and association. Otherwise, we become partakers of his sins by the strength and encouragement we afford him, and this is "taking the *children's* bread and casting it to dogs," which we are forbidden to do. "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."\*\* "Have *no fellowship* with the works of darkness, but rather *reprove them*."†† "I have written unto you *not to keep company*, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; *with such an one no not to eat*."‡‡ "I would not that ye should have *fellowship* with devils. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be *partakers* of the Lord's table, and of the table of devils."§§ "Thou *shalt make no covenant with them, nor show mercy unto them*: neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."||| "Be ye not unequally yoked together with unbelievers: for, what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness."¶¶ "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw*

\* Lev. 19 : 17. † Matt. 18 : 15. ‡ Luke 17 : 3. § Titus 1 : 13. || 2 Tim. 4 : 2.

\*\* Numb. 16 : 26. †† Eph. 5 : 11. ‡‡ 1 Cor. 5 : 11. §§ 1 Cor. 10 : 20, 21. ||| Deut. 7 : 2, 3. ¶¶ 2 Cor. 6 : 14.



*yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*"\* "And if any man obey not our word by this epistle, *note that man and have no company with him, that he may be ashamed.*"† We have no right to love anything but what is good, neither offer any encouragement to evil.

The wars and contests of the Israelites with the heathen nations were clearly typical, not only of the struggles in overcoming the evils within ourselves, but also, the duty devolving upon us in behalf of others. In every move which these representative people made in their forty years wanderings, we have a practical lesson that God makes no compromise with sin. From the time that He undertook to lead the children of Israel out of Egypt by the hand of Moses, to the time of their final deliverance, it was a series of most terrible disasters to all who attempted to interfere with the divine plans. These disasters were placed in such close proximity to their cause, as to preclude the possibility of misunderstanding the severity of the Lord's punishment of all unrighteousness. They were illustrations of principles which are universal.

The great requirement of the present age is, a class of practical, evangelical Christians, whose thundering tones of denunciation against wickedness in every form shall be heard throughout the length and breadth of the land, and whose lives at the same time shall be in keeping with the Holy Word. A society of such, in each city and hamlet would become a center, around which would gather all who are seeking to live in harmony with our Lord's teaching. But from the present condition of ecclesiastical societies, the members of which are so involved in things of time and sense, that the things of heaven are secondary to those of earth, we have but little to hope. Indispensable as they are for the maintenance of even the present degree of moral order, there is not that abstinence from every appearance of evil and that devotional interest in the great cause of their Master which should ever characterize the Christian. Even those who do not practice any outward form of evil, are too heedless of the treachery, deception, fraud and other forms of wickedness by which they are surrounded. And so far as they make the affairs of this world paramount to those of the next, they give a tacit assent to the infidel idea that Christianity has nothing better to offer than the promptings of the sensual appetites. Others, who in spirit, hunger and thirst after righteousness, but ignorant of the influence of association, promis-

\* 2 Thes. 3 : 6. † 2 Thes. 3 : 14.



cuously mingle with those whose interior state is in relation with almost every species of depravity, and become so magnetized by their spheres, that they look with leniency upon such wickedness as angels would tremble to behold.

Two bodies of unequal temperature, placed in contact, reciprocally impart and receive the conditions of each other, until an equilibrium is established between them—a law which is no less operative in the moral than in the physical world. So far as an individual is morally positive to the influence of wickedness and looks to the Lord for protection, he is divinely shielded from the ingress of evil. But this is rarely the case, for the tendency of all magnetic spheres flowing from a corrupt source, is to break down the barriers to vice by stimulating the impulses on the one hand, and weakening the moral perceptions on the other, which renders the individual self-reliant, and causes him to believe that he is the most safe, when in reality he is in the most danger. The influence of sin is invariably deceptive, and works by allurements—it promises what it never gives. Did it portray to its victim the full consequences of his act, it could never find access into his mind, for when truly seen it is a deformity hated by all.

But it is not for ourselves alone that we should avoid the associations of the morally impure, and this for two reasons. First, by imparting to them moral qualities which they have no disposition to use to their own improvement, they transmuted these qualities into encouragement and strength to do evil; thus, like the inebriate, who uses to his own destruction the beverage designed for his good, they absorb elements from the better conditions of society, which, when incorporated into their own constitutions, becomes an energizing force to still greater evils. It is morally wrong to cast pearls before swine. Second, we withhold countenance and give an open rebuke to vice; which rebuke usually exerts a more powerful restraint than penal regulations.

“It is no breach of Christian charity,” says Dr. Paley, “to withdraw our company or civility when the same tends to discountenance any vicious practice. This is one branch of that extra-judicial discipline, which supplies the defects and the remissness of law. The use of this association against vice is experienced in one remarkable instance, and might be extended with good effect to others. The confederacy amongst women of character, to exclude from their society kept mistresses and prostitutes, contributes more perhaps to discourage that condition of life, and prevent greater



numbers from entering into it, than all the considerations of prudence and religion put together.”\* If it be true, as stated in the commencement of this essay, that the principle province of Christian charity consists in promoting the happiness of others, in reference to the greatest good of all, it is then evident that these excommunications should be extended into every relation of life, secular as well as social. As society now exists, the social restraint held over women is ten-fold greater than that over men; for a woman having once fallen is seldom reinstated into public confidence; whereas, a man may continue in a wanton course, and so long as he fulfills other duties his company is courted, even by those women who would scorn to speak to one of their own sex who is in a far less depraved condition. While she becomes an outcast, he, though the positive and seducing party, finds that his greater crime goes unpunished so far as any social ban being put upon him. In this example, the restraint upon each sex is in proportion to the punishment enforced by society. As the custom now is, the advantage is chiefly on the side of woman, for she is held in check and prevented from running into such excesses as would destroy both soul and body, as is too often the case with those upon whom this restraint has ceased to operate.

It is claimed by moralists that the sense of virtue is much stronger in woman than in man; but it may be well questioned, whether this superiority has not grown out of the greater restraint put upon her, and which enforces upon her attention the importance of heeding the requirements of social customs. This question can be settled only by placing the sexes, for successive generations, on a plane of perfect equality, holding each equally amenable to society for any violation of the laws of chastity. Woman's impulses are usually not less strong than man's; but so forcibly does she feel the importance of maintaining her integrity, that she masters their expression, and at the same time offers a rebuke to him whom she loves, and her whole soul goes out to afford pleasure. As the Divine Being prohibits this vice, it is rational to conclude that there is no partiality shown to one sex over the other; and woman's greater sense of virtue, appears to me to be due, not to a sickly forbearance, but to a more discrete exercise of Christian charity towards her.

How far, and in what manner, this may be extended in safety to those already fallen, is a problem yet to be settled by the experi-

\* Principles of Philosophy, p. 181.



ence of mankind. Great caution is here necessary; for while we yield forbearance on the one hand, we weaken the restraints on the other. But for women of character to admit the wanton into their associations, before they have evidence of a hearty repentance of, and a turning from, their wicked course of life, cannot fail to afford encouragement to the viciously disposed, and prove disastrous to social interest. And were the same judicious course pursued in reference to our own sex, moral purity would be immeasurably improved. The injunction of the apostle John is: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."\*

But there are many naturally pure minded young women, of high ambition and a strong sense of virtue, who, in an unguarded moment, yield their integrity to their seducer, not from any actual want of virtue, but in consequence of being mentally overpowered by a stronger psychological force. Possessing, as many do, a sensitive and impressible nature, and unacquainted with the depravity of man, they fall victims to a misdirected confidence. Many of the finest specimens of woman have thus stranded at the very outset of life, upon those shoals which the depravity of man have thrown in her way. Aaron Burr boasted that no woman could withstand the influence he was capable of bringing to bear upon her. Possessing an immense amative power, an unusually strong psychological sphere, and a will unsubdued in himself, gave him an influence over the female mind paramount to any conscientious scruples she might possess, so that his victims were mentally compelled to respond to his evils more than their own. This is by no means a solitary case. I have known many others who possessed a like fiendish influence, such as have strewn their earthly pathway with their wretched victims. It is an unequal distribution of justice, when such gross and habitual offenders go unpunished, while their more innocent victims are made perpetual outcasts from society. Much discretion is here required at the hands of a just and virtuous public.

Charity, like Justice, its handmaid, extends its beneficence into every relation of life. The judge who administers justice for the sake of equity, whether it be in punishing the guilty, or absolving the innocent, exercises the principles of charity; for he consults the interest of his fellow citizens, and promotes the welfare of his

\* 2 John, 10-12.



country. The king, the emperor, or the president, who enforces obedience to salutary laws, and maintains harmony and concord throughout his realm or province, by rewarding virtue and punishing vice, is engaged in a work of public charity. The priest who teaches truth, and spares not to lay bare the sins of his people, and stimulates to virtue, will receive the reward which is due to that which is greater than Faith or Hope. The people, in whatever calling they may be, when they seek to do good and promote the interest of each other, are discharging the duties of Christian charity. Parents who properly discipline and educate their children, that they may become orderly and useful members of society ; and children who obey their parents from a love of order and fitness, are also discharging the duties of charity.

The common weal of a nation is made up of the good of its individual members ; and each adds to, or subtracts from, the general stock, according to his moral state and practices. Each, therefore, either becomes a curse or blessing to the country he inhabits. The morals of a nation are the only basis of its happiness and prosperity. In the present age, the thief is the great giant enemy of mankind. I do not mean that low and comparatively unimportant class of thieves who commit their depredations by nightly prowling ; but that numerous class who maintain a fashionable exterior, sustained by the plunders and robberies from those who have had the indiscretion to repose any confidence in them. Like the anaconda, they embrace only to destroy. Feeding upon the luxuries of their thefts, they foster and pamper the public taste into the most depraved condition. They are the loathsome, but sleek worms, which eat into the vitals of public morals ; devastate all human confidence, so that the honest poor are prevented from obtaining the credit due them ; ravish the chastity of the wives and daughters of their trusting neighbors, and under false exteriors, daily prowl through the community, filching whatever is momentarily entrusted to their hands ; and like the Bohen Upas, poison all they touch. Municipal laws are powerless against them, for their confederates are in the legislative halls and upon the judicial bench. Popular rebuke is unheeded, for their numbers have so lowered the standard of public morals that it only gasps a half approving smile at its destroyers. Thus weakened and crippled, the conscientious struggle on between poverty and the anathemas of heaven against all unrighteousness, cheated of their dues and frowned upon by their robbers, they patiently wait for the avenging hand of God.



“Ye are cursed with a curse: for ye have robbed me.”\* “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”†

All this could be easily remedied, if the community could be induced to bring into activity the remaining vitality of its moral constitution and excommunicate every villain from all trust, confidence, and associations, until he should establish a character for integrity. Drive out all thieves from the fellowship of the honest, silence by a frowning indignation every debauchee, and picture their abominations to the gaze of the astonished multitude, so that shame shall crimson the cheek unknown to blush, and Venus, the goddess of purity, shall wave her magic wand over a world redeemed from much of its horrid wickedness. This is the work of a Christian charity, and no “well done good and faithful servant” can greet our ears until we have faithfully discharged our duty. God has entrusted the elements of the redemption of society to the Christian church, and no hiding of the talents amid the rubbish of the evils of this age, will answer the requirements of the Master.

The time has arrived for earnest action—action in the right; and he who would be found faithful must enter the contest between truth and error, good and evil. The destinies of men are now decided in comparatively little time. The long continued epochs of preparation, either for heaven or hell, are narrowed down from cycles to years. Nations achieve in a year the former work of centuries. Motion is accelerated as the world draws near its crisis. The contending armies between right and wrong are hurrying to their final battle. “Up, get ye out of this place; for the Lord will destroy this city,” is now the cry to all who would not compromise with evil. The surgings of God’s judgments, like the tempest, are upon us. The events foreseen by Peter, are with us: “There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise

\* Mal. 3: 9. † Matt. 25: 40.



government. Presumptuous, self-willed, natural brute beasts, made to be taken and destroyed, speak evil of things they understand not; and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are, and blemishes, sporting themselves *with their own deceivings* while they feast with you. Having eyes full of adultery, and that cannot cease from sin; being unstable souls: a heart they have exercised with covetous practices; cursed children; which have forsaken the right way and gone astray. \* \* \* \* Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that there was, being overflowed with water perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”\* And John the Revelator heard the prophetic cry, “Saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”†

If we would love our enemies, we must use all laudable means to restrain them in their mad career of wickedness. While we do good to those who would destroy us, we should at the same time remember that the worst evil we can inflict upon a bad man, is to let him have his own way, by passing his wickedness by unrebuked. Treason against justice and truth is a terrible blight upon the soul; and they who do not exercise a restraining charity against it, are wanting in a faithful love toward their fellow-men, and in service to God, are, like the unfaithful steward, who allows his master's field to become mutilated, and finally destroyed by noxious weeds and poisonous plants. “To do justice and judgment is more acceptable to the Lord than sacrifice.”‡ “He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.”§

From what has now been said, it will be seen that he who lives a moral life, from a desire of rendering obedience to God rather

\* 2 Peter 2-3 chaps. † Rev. 18: 4-5. ‡ Prov. 21: 3. § Prov. 24: 24-25.



than from any considerations of a worldly approval, whoever sustains a principle of justice towards his neighbor, rendering unto him all his dues and reproofing his evils, lives a life of charity which becomes the basis for the kingdom of heaven within him. And it is the only basis upon which the Lord can build His church. Neither is it possible for any principle of the church to have a foundation in the human constitution, only as it is founded upon a life of obedience to the commandments. Hence, real charity consists in bearing good-will towards our neighbor, and in doing him good from a principle of justice, mingled with mercy,—it is one with a moral life sustained from spiritual motives. Charity fulfills all the contents of the commandments contained by the second table, and which prescribes man's duties, as is evident from the words of Paul: "Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."\*

Thus far in this essay, I have treated of charity in its most external bearings,—that which belongs to the outer court. But it has a still more spiritual and interior significance, a significance which holds the same relation to what has already been said, as does the fountain to the stream.

Spiritually, the first fundamental principle of charity is to confess and forsake our sins, and to yield ourselves, for the ends of use, wholly to the divine requirements. By this means we become receptive of orderly influences, which quicken us in every good word and work, and greatly enhance our usefulness to the world. If it be true, as shown in the "Laws of Connection," that our acts partake of the spiritual elements which produced them, it is evident that they become potent for good, only so far as they connect with those principles which are calculated to benefit mankind. Every act is really good or evil, according as it proceeds from a corresponding interior principle, for a bitter fountain cannot send forth sweet waters, neither can a good tree bear corrupt fruit. If religion has had its perfect work in the will, the fountain is pure and sends forth such healthful streams as are calculated to bless society; but in proportion as the self-hood warps or hinders the

\* Romans 13 : 8-10.



divine influence, the stream becomes turbid with the elements of death.

Man has a two-fold will, one interior, the other exterior; and as the former becomes purified through a resistance of evil, and enlightened by the Holy Spirit, the latter reflects this condition by a life radiant with uses. And though the exterior act performed by such an one, may be the same as that performed by an unregenerated man, the principle by which it is governed, as widely differs from the other, as good from evil. Men not unfrequently do good acts which have no religious merit in them, from the fact that they are done from selfish motives. Politicians apparently take a deep interest in the welfare of the country, not so much however for ends of use, as to promote their own selfish interest. A dishonest man treats another with great friendship, kindness, and apparent love, that he may secure his confidence, and ultimately rob him. The rich often make generous donations to establish a character of liberality; and at death, when they can have no longer any use for their wealth, give large sums to public institutions, that their name may ever after be identified with the gift. It will be seen that such acts, though good in themselves, attach no merit to the actor, inasmuch as they are wholly disconnected from any Christian principle, and therefore, can have no salutary effect upon the soul after death, for they adhere to the self-hood and not to religion.

It is a prevailing opinion among the evangelical churches that a life of mere morality, however strict, cannot save a man after death. To me this opinion is well founded; for a life of morality may be maintained from motives of selfish or civil good without any reference to spiritual good. So long as this is the case, it is wholly external, and proceeds from the external will alone, having no connection with the interior, or religious principle which is good. And what is not good is evil.

Two thieves may enter into copartnership to more effectually carry on their wickedness, and at the same time maintain a strict integrity towards each other. Worldly prudence requires this. Individuals, in an associated body of robbers, will often place themselves in the most eminent peril and freely bestow their ill-gotten gain upon their companions in crime. Ambition requires this. So a man may live a moral life from no higher or more divine motive than that which actuates the thief or robber. But so far as he shuns sins because they are divinely prohibited and are injurious to society, and does good from a love to the Lord, he adjoins himself



to religion and his beneficent acts become godliness reduced to practice. He has no desire for ostentatious show, for the reward, like the actuating motive, is a divine one; and the consciousness that he has faithfully discharged his duty is infinitely more satisfactory to him than the laudations of man. He chooses to regard the admonition: "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men, verily I say unto you they have their reward. But when thou doest thy alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."\* For the desire of laudation is a selfish rather than a divine ambition, and prevents the aspirant from reaping any spiritual benefit from his gift. Hence, whoever lives a moral life from merely selfish considerations, rather than motives of religion, after death, when stripped of all external appearance, he can exhibit nothing but the naked self-hood completely divorced from the Lord. "Cleanse first the inside of the cup and the platter," and the outside will be clean also; for the purity or impurity of the motive is attached to every act we perform. Whatever is not done from a religious motive, however much benefit may accrue to others, is evil to him who does it. (I do not use the term religious in any sectarian sense but as a divine principle.)

A man who refrains from evil, from motives of human prudence or worldly policy, more than from a love of the right, has no rational basis for a belief that he is in possession of those conditions which are essential to salvation. The interior loves, and not the outward acts, are the index of his spiritual state; for that only enters into the spirit and becomes a part of it, which has first entered into the loves. It is from this principle: "That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,"† because the desire or love attaches itself to the spirit, and it being an evil love, he has, in spirit, committed an infernal act, which is laid to his charge, though the outward manifestation of that act never took place; and therefore, had no accomplice in it only in his own thought.

\* Matt. 6: 1—4. † Matt. 5: 28.



“Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, That whosoever is *angry* with his brother without a cause, shall be in danger of the judgment.” Anger is violence of passion predicated of an evil will, which can only arise from an infernal love, which is the very essence of murder in the soul ; for it is well known that in proportion to the degree or intensity of anger, is the desire to destroy the hated object. This hatred conjoins itself to the soul and makes the man a devil in spirit, though he may maintain the strictest outward morality. It is like a fatal malady in the blood that has not excoriated the cuticle ; or, the melted lava in the bosom of the earth, that has not expended itself in volcanic eruptions. While in this condition he is forbidden to even approach the Lord with his offerings. “Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.”\* The principle here involved is, that we approach the Lord that we may become the recipients of a divine influx ; and the law is, that it energizes the recipient in whatever state or condition he may be. If a divine influx flows into and through a corrupt man, it is inverted in his affections, and he becomes energized to commit evil. If influx from devils flows into a regenerated man, that influx is restored to its legitimate use and renders him potent for good. In this way devils are made to serve him.

From what has now been said, it will be seen that charity lays at the foundation of all the Christian graces, and is the very esse of a Christian life. Without it, we are as a sounding brass and a tinkling cymbal, and all our generous deeds and morality, our preaching and praying, will avail nothing when we enter into the eternal world where the interior motive is laid bare to the gaze of heaven.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it

\* Matt. 5 : 23, 24. † 1 Cor. 13 : 1-3.



profiteth me nothing ;” † for charity is of the internal man, the uniting principle of the social, moral, and spiritual, and the medium of loving the Lord, and the neighbor.

One consideration more and I will close the present chapter. True charity tends directly to unite those who exercise it,—it is the cohesive force between individuals,—uniting them to each other and collectively to God. If there is no obstruction placed between those who love one another, they will hasten to unite, to be truly consociated as brethren and sisters of one family, with hearts warming towards each other, as the apostles of old when it was said of them, “ behold how they love one another ;” and they will so cohere that they cannot be separated without first being separated from the Lord ; for it is love *of* and *from* Him that draws them together, and which is the band of their consociation as brethren.

We are commanded to “ Lay not up for ourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal ; but to lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where our hearts are, there will be our treasures also.” It is not presumable that worldly knowledge and possessions are to be despised, for these are essentials incident to mundane existence ; but they ought to be raised beyond the reach of the cankering influence of self-love, or the grovelings of mere worldly ambition. It is only by imparting them that we truly receive them ; they are without life or use to us in the higher sense, until we give them to the neighbor. In this act we transform them from merely *natural* to *spiritual* treasures, which we may enjoy forever. Thus it is that it is more blessed to give than to receive ; for by giving we receive four-fold in this life, and in the next, life everlasting. This is the philosopher’s stone, which changes the baser metals into immortal brilliancy. Whatever good is done to the neighbor, that good will forever remain in heaven ; enduring riches are laid up where no moth nor rust can corrupt, where no thief can break through and steal. The pearl of great price is thus bought with but a small sacrifice,—simply the crucifying of an unhallowed self-hood which yields no real pleasure. Who would not make this sacrifice for a life of immortal beätitude ?



## CHAPTER VI.

### THE MORAL LAW: ITS NATURE, REWARDS, AND PUNISHMENTS.

Laws, in their most general signification, are the necessary relations derived from the nature of things. In this sense all things have their laws; the material elements, the brute creation and intelligent beings. The word law, however, is frequently made use of, both by divines and philosophers, in a large acceptation, to express the settled method of God's providence, by which he preserves the order of the MATERIAL WORLD, in such a manner, that nothing in it may deviate from that uniform course which he has appointed for it.

The most crude observation has enabled mankind to learn many of the most obvious laws connected with the material world;—that water seeks its level; that heavy substances fall to the ground; that blocks of wood float upon the surface of water; that vapors lighter than the atmosphere ascend above the earth, according to the laws of gravitation;—that air is essential to the life of certain animals; that, in certain cases, water suffocates and kills them; that certain juices of plants, and certain minerals attack their organs and destroy their life; that fire excoriates the skin; that alcohol intoxicates, and food satiates hunger according to organic laws. In the social relations there is less unanimity of opinion. But that deception, fraud, perjury, theft, adultery, and murder, are violations of the moral law is quite generally conceded; though it is a deplorable fact that to this there are many exceptions.

These obvious manifestations of certain great principles are what has chiefly claimed the attention of philosophers, and they have classed them under a general head, and called them the Laws of Nature. In man's relation to the material elements it may be sufficient for him to know that any violation of the natural laws is sure to carry with it its own penalty. It makes but little difference



to a man whether he knows the precise method by which death ensues if he is immersed in water, but a knowledge of the fact that he cannot maintain life under such circumstances is sufficient to induce him to guard against the infringement of this law. No sane person would attempt to cross the Atlantic in a bark canoe, nor to feed upon arsenic to maintain life ; for the certainty of the defeat of the object is sufficient to prevent such an experiment. In these and like cases, the penalty so immediately follows the infringement, that there is no probability that any one would mistake the cause of their sufferings. But a man may inhabit a malarious district or live upon food illy adapted to his constitution, until his system breaks down under their destructive influence, and failing to discern the cause, he attributes his misfortunes to the inscrutable ways of Divine Providence ; but this ignorance does not relieve him from the penalty of his indiscretion.

But it is in the *moral* and *social* departments where the greatest ignorance of man's constitution prevails, for in these we do not find that crude manifestation of the penalty which we observe in the material elements. If a man falls from the roof of a building and breaks his limbs, he fully comprehends the connection between the cause and the effect ; but when he coöperates with society in establishing institutions which outrage the moral rights of men, and he in his turn, is made to suffer with others ; or, when he individually has perpetrated a wrong, the nature of which is slow in accomplishing its retribution, he is liable to overlook the real cause of his afflictions and to censure the arrangement of the Divine Order in causing him to suffer for what he does not recognize as sins of his own, or the penalties of laws which he did not understand. But it should be remembered that this is one of the means which the Creator has wisely instituted to enforce upon us the importance of properly learning His institutions ; and that so far as we arrive at a full understanding of them, and place ourselves in harmony with their requirements, they do not fail to afford us protection and yield us the happiness required. If this be true, punishment is a benevolent arrangement of the Creator, and so far from brooding over our sufferings with feelings of murmuring, it behooves us as rational beings to set to work, so far as possible, to bring ourselves into harmony with His laws, as the only means by which we can escape the penalty of their infringement.

If the regulations of the moral and social world had been left to the caprice and selfishness of men, it may be seen, that by the



public sense of justice which prevails, the strong would outrage every right of the weak, the weak in return would become exasperated against the strong, and the whole social fabric would be raised from its foundation and thrown into utter confusion. The institution which the Creator has established, and the terrible consequences which grow out of their infringement, have not been sufficient, in man's ignorance, to preserve order and harmony in society; and he has continued, age after age, to eat of the fruits of his own indiscretion, mourning over the pain they have caused, and finally, but vainly hoping that what he fails to enjoy in this world, though he has disregarded these institutions, he will have made up to him in the next.

If it be true that God governs the order of mind as well as that of matter, and the visible as well as the invisible world, it appears rational to suppose that what is essential to the order and well being of man in the next life is equally essential in this. Space and time can have but little, if anything, to do in the changing of immutable institutions. It is the opinion of many, whose judgment is entitled to respect, that the laws by which this world is governed are the continuation or the ultimate effects of those which control the spiritual world. If such should prove to be the case, of which we can have no reasonable doubt, then it becomes conclusive that that preparation or condition which best fits us to live in this world, also best prepares us for the next. When one of the disciples of Confucius begged that he would teach him to die well, Confucius replied, "You have not yet learned to live well; when you have learnt that you will know how to die well."

In the social and financial relations, the moral law has been so long and so frequently outraged, that its actual existence as an inherent element in the human constitution, is by many well cultivated minds denied. In the middle of the seventeenth century, Hobbs, a man of considerable intellectual genius, taught "that we approve of virtuous actions, or of actions beneficial to society, from *self-love*; because we know, that whatever promotes the interest of society, has, on that very account, an indirect tendency to promote our own." He further taught, that, "as it is to the institution of government we are indebted for all the comforts and the conveniences of social life, the laws which the civil magistrate enjoins are the ultimate standards of morality."\*

\* Stewart's Outlines, p. 128.



Mr. Hobbs seems to have overlooked the fact that there could not have been any conception of "virtuous actions," much less an "approval" of them, had not the principle of justice first existed in the mind. Conscience did not have its birth from "the institutions of government," but the reverse; for the restraint on injurious conduct arose from an inherent sense of right between man and man. Cudworth, in opposition to Hobbs, endeavored to show that "the origin of our notions of right and wrong is to be found in a particular power of the mind, which distinguishes truth from falsehood." But to be able to distinguish between "truth and falsehood," is the result of evidence arising from the testimony of others or from our own analytical faculties or intuitions; whereas, "the origin of our notions of right and wrong" is the work of the sentiment of justice. The decisions of conscience does not *precede*, but *follows*, the evidence in which its decision is predicated.

Mandeville, who published in the beginning of the last century, maintained, as his theory of morals, that by nature man is utterly selfish; that, among other desires which he likes to gratify, he has received a strong appetite for *praise*; that the founders of society, availing themselves of this propensity, instituted the custom of dealing out a certain measure of applause for each sacrifice made by selfishness to the public good, and called the sacrifice a virtue. "Men are led, accordingly, to purchase this praise by a fair barter;" and the moral virtues, to use Mandeville's strong expression, are, "*the political offspring, which flattery begot upon pride.*" And hence, when we see virtue, we see only the indulgence of some selfish feeling, or the compromise for this indulgence in expectation of some praise.\*

Mr. Hume, it is well known, wrote an elaborate treatise, to prove "that *utility* is the constituent or measure of virtue;" in short, to use the emphatic language of Dr. Smith, "that we have no *other* reason for praising a man than that for which we commend a chest of drawers.†

Dr. Paley, the most popular of all authors on moral philosophy, does not admit a natural sentiment of justice as the foundation of virtue, but is also an adherent of the selfish system under a modified form. He makes virtue consist in "the doing good to mankind, in obedience to the will of God *and for the sake of everlasting happiness.*"‡ In this case, the will of God is the rule; but to

\* Fable of the Bees, vol. 1., p. 28-80. † Brown's Lectures, vol. 4, p. 32.

‡ Wm. Paley's Principles of Moral and Political Philosophy, p. 48.



escape punishment and secure happiness is the motive. It is not a love of the right for itself, but for what it will bring. This is pure selfishness, and we have a right to assume on this theory, that Dr. Paley would as soon serve the devil as the Lord, provided he could offer him equal reward ; for this, like many other theories, is making moral goodness to consist in mere *utility*, and our own individual advantage the end to be obtained,—a utility of selfishness rather than any love to the neighbor, an expediency of which Satan himself would approve. He may, indeed, give up one pleasure, but in so doing he expects a greater. He sacrifices a present enjoyment ; but only to obtain some enjoyment which, in intensity and duration, is fairly worth the sacrifice.

God has unquestionably arranged the world upon the supremacy of the moral sentiments ; and at the same time established institutions of punishment, to hold in check those who could not love the right for its own sake. If this be the case, there is a principle of *inherent right* which exists in the very nature of things, and which no belief, custom or usage of society can alter ; for it is a manifestation of a Divine attribute, and not a mere human institution.

Dr. Adam Smith, in his “Theory of Moral Sentiments,” endeavors to show that the *standard* of moral approbation is *sympathy*, on the part of the impartial spectator, with the action and object of the party whose conduct is judged of. This is true ; and this “sympathy” is a correct gauge of the public sense of justice. But it should be borne in mind that there could be no sympathy for the right more than for the wrong, if the principle of equity did not first exist in man’s constitution ; and this “standard” is varied in each member of society, according to the degree of his moral perception.

After this brief review, I shall assume that justice exists as a principle in the moral universe, and that man’s conception of it is in virtue of possessing a moral constitution which adapts it to him, and him to it, without which adaptation he could never have conceived of its existence. That there are those, who, by their own moral delinquency, combined with an hereditary bias, have so far destroyed this principle as to no longer hear the remonstrances of conscience, will be conceded as a fact too conspicuous to deny. But their testimony in behalf of its non-existence, is entitled to no more weight than the criticisms of the blind upon blending shades of color ; or the deaf upon the delicate concords of sounds.



Man is made in the image of his Creator, which, necessarily implies, that he possesses like principles or attributes, but in a finite degree; and it appears to me, that this similitude consists, not in any creative power in man, but in possessing faculties corresponding to each Divine attribute; and the power of these faculties is in proportion to their size and healthy condition. And these, as so many absorbent glands, are, in their normal activity, receptive of the qualities of their Creator; hence we are called upon to, "be perfect, even as our Father which is in heaven is perfect." In this view of the subject it becomes a physiological fact, that man is capable of fulfilling this requirement; and he can have no reasonable hope of obtaining Divine favor, only so far as this is done. This is the ultimate perfection of the Moral Law. And every departure from it, whether it be undue avarice, injustice in any form, unwarrantable prejudice, overweening selfishness, unhallowed ambition, or a heedless disregard of religious obligations, widens the distance between man and his Creator.

Dr. Paley further adds that: "It seems to me that there exists no such instincts as compose what is called the moral sense, or that they are not now to be distinguished from prejudices and habits; on which account they cannot be depended upon in moral reasoning: I mean that it is not a safe way of arguing, to assume certain principles as so many dictates, impulses, and instincts of nature, and to draw conclusions from these principles, as to the rectitude or wrongness of action, independent of the tendency of such actions, or of any other consideration whatever."\* It appears to me that our perception of "rectitude or wrongness" is dependent wholly upon the principle of conscientiousness associated with the intellect. Conscience is the "instinct" which he calls "the moral sense;" but it can have no separate action from the other faculties. Intellect must first decide the effect of any action, and conscience points out the limits which it must not pass; in brief, man's duty to his fellow man. In other words, conscience is the avenue through which flows the principle of justice, and our perception of this principle is in proportion to the size, health and activity of this faculty.

It appears from authentic accounts of historians and travellers, that there is scarcely a single vice, which in some age or country of the world has not been countenanced by public opinion; "that in one country it is esteemed an office of piety in children to sustain

\* Pages 33-4.



their aged parents, in another to dispatch them out of the way ; that suicide in one age of the world, has been heroism, in another, felony ; that theft, which is punished by most laws, by the laws of Sparta was not unfrequently rewarded ; that the promiscuous commerce of the sexes, although condemned by the regulations and censure of all civilized nations, is practiced by the savages of the tropical regions, without reserve, compunction or disgrace ; that crimes, of which it is no longer permitted us even to speak, have had their advocates among the sages of very renowned times ; that, if an inhabitant of the polished nations of Europe is delighted with the appearance, whenever he meets with it, of happiness, tranquility and comfort, a wild American is no less diverted with the writhings and contortions of a victim at the stake ; that even among ourselves, and in the present improved state of moral knowledge, we are far from a perfect consent in our opinions or feelings ; that you shall hear duelling alternately reprobated and applauded, according to the sex, age, or station of the person you converse with ; that the forgiveness of injuries and insults is accounted by one sort of people magnanimity, by another, meanness ; that in the above instances, and perhaps in most others, moral approbation follows the fashions and institutions of the country we live in ; which fashions also, and institutions themselves, have grown out of the exigences, the climate, situation, or local circumstances of the country, or have been set up by the authority of an arbitrary chieftain, or the unaccountable caprice of the multitude—all of which, they observe, looks very little like the steady hand and indelible characters of nature.”\*

All this seems inexplicable in view of a sentiment of moral right inherent in man. But it should be remembered, that the Creator controls man in accordance with the faculties which have been bestowed upon him—the relative degree of the cultivation of each, and the proportionate harmony of the whole. Man is to a certain extent an animal in his structure, powers, feelings and desires ; and these feelings are more prompt and spontaneous in their action, being as they are in more immediate contact with the external world, from which, in the absence of a due activity of the intellect and moral powers, they principally derive their stimulus, in common with the brute creation.

The innumerable evils which have grown out of an undue or disproportionate activity of this department of man's nature, have

\* Paley's Principles of Philosophy, p. 30.



been instrumental in enforcing upon his attention the necessity of cultivating his higher powers. And the contrast which now exists between the most intelligent and harmonious race and the lowest order of mankind, is in exact proportion as the propensities are held in check, or controlled by the moral powers directed by the intellect. As man ascends in the scale of knowledge, and places himself in harmony with divine institutions, he learns, to his unspeakable satisfaction, that his highest enjoyment is to be found, not in mere selfish and antagonistic pursuits, but in compliance with moral and religious obligations. And the Creator has so constituted man, in connection with external objects, that were he to live solely in reference to this life, he would find it greatly to his advantage to heed every obligation which his higher nature lays upon him. Wantonly outraging truth and honor, whether by over-reaching in trade, violating compacts, defaming the neighbor, withholding just dues, or thefts in any other form, a criminal commerce of the sexes, false swearing, or any vice which outrages the rights of others, will, with an unerring certainty, prevent the happiness and prosperity of a people just in proportion as they permit, or indulge in such practices. Palpable as these truths are, society continues to groan under the burden of its own wickedness; which not only isolates in feeling, its individual members, but creates a hostility of one towards another, and which, if it does not culminate in bitter revenge and bring speedy chastisement upon the offender, is sure, sooner or later, to meet the avenging justice of God.

Much of the philosophy of the present time attempts to explain away the whole positive side of evil, and to institute in its place a superficial optimism. But the deepest thought of this and of every previous age has clearly seen that there is positive evil as well as negative, if in reality there can be such a thing as negative evil: that selfishness, hatred, cruelty, and licentiousness, in its multiplied forms, are not merely lower degrees of generosity, love, humanity and purity; but their exact opposites,—that there is such a thing as a dislike to goodness, hatred of truth and aversion to God. This deeper thought is in harmony with all true philosophy, the deepest Christian experience which finds in the soul a like antagonism, and recognizes the presence of these great polar forces in the depths of our moral life. It was from a knowledge of this fact, that our Lord introduced into his samplary prayer, “deliver us from evil,” which request we could not make if there was no real evil, but only a negative good to mar the happiness of man.



MORAL LAW, is that science which teaches men their duty to each other, and MORAL PHILOSOPHY gives the explanation, or reason why certain acts should be prohibited and others required. Laws, in a divine sense, whether moral or physical, are engrafted in the very nature of things ; and Philosophy is the explanation of their rules of action. Both will claim our attention.

The Sacred Scriptures peremptorily demand of us a conformity to the Moral Law ; and briefly state the consequence of obedience and disobedience : As, “ great peace have they who obey thy law ;” “ the wicked are like the troubled sea whose waters cannot rest ;” “ he that believeth and is baptized shall be saved ; and he that believeth not shall be damned ;” “ righteousness exalteth a nation, but sin is a reproach to any people,” etc., etc. ; but we are left to study out the *modus operandi* by which this is effected, inasmuch as the Creator has not seen fit to instruct us in his Word, of each link in the chain of causes which effect these results. Neither has He attempted to show us, by any logical reasoning, why certain duties and restraints are put upon us ; but has acted upon the supposition that His will being made known, human duty is ascertained. The Scriptures no where refer to any other foundation of virtue than the true one—the Will of God. We hear nothing of any other ultimate authority,—nothing of utility, sympathy, the fitness of things, the greatest amount of happiness, etc., but obedience to His voice is the only condition of favor.

The Bible is, therefore, the revealed Law of all Moral science ; but it makes no pretence of giving the philosophy of this law : for this was not practically essential. The only question to settle in the mind is, is it the Word of God ? If it be conceded that God was really its author, it then becomes a *finality* in authority, and it is enough for us to know that any certain course of life will bring upon us any specified result.

We shall not, in this place, attempt to prove, in contradistinction to infidel opinions, that all or any portion of the Bible is the inspired Word of God. This we shall assume ; only adding that it contains the internal evidence to all Christian minds, of the Divinity of its Author ; and that it is rational to suppose that He who could create man could also for ends of use, so control his faculties, however perverted, as to transmit His word pure, and perpetuate that purity, through every translation, even amidst the most angry disputations. It requires no very expanded conception of the Divine Power, to believe Him able to control, for spe-



cial purposes, the minds and actions of His creatures. If it be said that He works by general laws, with which He does not interfere to effect any special ends, I reply, that He is the author of those laws and has wisely so arranged them, as to make their action subservient to His will; and that each single event shall be a constituent part of the whole.

Whatever diversity of opinion there may be in reference to the authenticity of the Scriptures, so far as I know, it is universally conceded that their Moral Teachings are perfect in their requirements—being founded upon strict justice between man and man. Such being the case, I am at liberty to use them as containing the highest authority sanctioned by all civilized nations. I shall therefore adopt them as the expression of the Divine Will, and the ultimate standard of right and wrong, ignoring all subordinate rules of mere expediences which are in contradistinction to them.

Every duty is a duty toward God, since it is His *will* which makes it a duty,—a will which is founded upon an infinite conception of the greatest good to all. Immediate and remote results often widely differ, so that nothing short of omnipotent wisdom could by any possibility judge of all the consequences of any act or course of life,—a sufficient reason why the Divine will should be supreme. Without the light which the Scriptures have shed upon the world, mankind have never been able to determine what is most advantageous to their welfare, even in the present state of existence; and as without the restraints which the Scriptures impose, man acts from *impulse* rather than *rationality*, he could have formed no definite idea of the moral connection between this life and the next; if in fact, he could ever have had any conceptions of a future life. The delights of the flesh, when uncontrolled by the rational principle, blind the perceptions to the consequences which grow out of them, and this blindness increases in exact ratio to the indulgence. Were there no divine prohibition, these indulgences would be carried to such fearful extent as to completely obliterate the moral perceptions, and men would live in herds, without a consciousness that there were any higher duties devolving upon them than the gratification of their own selfish impulses.

Man, thus left unrestrained to himself, could make no progress in the perception of interior truths, or in the perfection of character; for he would more and more close himself against the divine influx, which is the only means by which he can ever hope to obtain wisdom or become delivered from his evils. The Creator foreseeing



this, has kindly vouchsafed to us such precepts as are necessary to save us from such a calamity ; and, in return, justly requires of us obedience upon their authority, without deigning to acquaint us with all that we might desire to know, or alluding to the *propriety* or *utility* of heeding His precepts. He summarily states the rewards of obedience and the punishments of disobedience, at the same time assuring us that such as do His will shall know of the doctrine,—clearly indicating that a philosophical comprehension of the principles should be the result of obedience.

He has assured us that if we would enter into life we must keep the commandments. If I were asked why He imposes such a restraint as this, I would answer, because the commandments are the *laws of life*, informing us what the nature of our being is ; how we must develop it. So far from being arbitrary, they simply point out the way, and this way is in perfect keeping with the development of our moral constitution. They are not necessary merely because they are commanded ; but they are commanded because they are necessary. In other words, they are the plain directions, pointed out by Infinite Wisdom, to enable us to attain to immortal felicity. If we should inquire of one who knew the way to a certain place, the answer would be in the form of a command : “ Take such a road, and avoid turning into others, and go in such a direction, and it will conduct you to your desired place.” The necessity of obedience does not lie in the *command*, but in the *way* ; and the command itself grows out of the same necessity. Or if I, as a physician, correctly tell my patient what he must do in order to regain his health, or to avoid the poison that arises from miasmatic pools, the necessity of obedience to my command does not lie in my *authority*, but in the laws of organic life. This is the case with all the precepts of the Lord. If He commands us not to kill, nor steal, nor commit adultery, nor covet, nor bear false witness, it is because these things are destructive to our real spiritual good, and mischievous to the welfare of society. He commands us to love Him with all our hearts, and our neighbor as ourselves ; and this for the reason, that by so doing we may be born into the beatitudes of his spiritual and celestial kingdom.

All organic forms are strengthened and finally matured by action ; and their completeness can be effected in no other way. Now we have in embryo those internal forms, which we call the spiritual man, and they can become fully developed into a mature and harmonic existence, only by using them ; and this consists in



obedience to the commandments. We can develop the principle of brotherly affection only by acting from true charity as an end, just as we strengthen our muscles by using them; and, when we act from a true regard to our neighbor, we do not exercise the same faculty or spiritual organ that we do when we act from the love of self, though we may do the same natural thing. We exercise a higher plane of the mind; and, in so doing, we give it strength, and by this means bring it out into definite and permanent form. And as this form matures, it becomes a receptacle of life and light from the Lord, and so far it becomes born from above.

It is from such considerations as these, that we learn that there is an absolute and imperative necessity, grounded in the nature of man's constitution, that he should keep the commandments if he would attain to eternal life: otherwise, he forever remains without that fitness which would enable him to maintain an existence among the blessed. He may not be arbitrarily driven from the courts of heaven, but having no moral fitness for such a sphere, he cannot breathe its atmosphere, any more than we can live in ether, or fish in air; hence, he will be compelled, from the necessity of his own condition, to voluntarily seek associates corresponding to his own state, and this he can find only among the inhabitants of the lower world.

I have before said, that Man to a certain extent, is an animal, possessing in common with them, structures, powers, feelings and desires. But in addition to these, he is endowed with faculties which have been bestowed upon no other terrestrial creature,—such as to render him a rational and accountable being. And through him the *terrestrial* is allied to the *celestial* world; for it is in him that both the material and spiritual meet. Such being the case, we may reasonably conclude that there are higher laws adapted to man than to the brute creation, which is governed only by instincts, and that these pertain to conditions which equally belong to the two spheres of existence.

I am aware that it is understood, that man possesses a moral constitution which does not belong to any other earthly creature; and that the Creator demands of him the fulfillment of certain moral obligations as the condition of salvation. But I am not aware that any philosophical or ecclesiastical exposition of moral laws has ever pretended to any certainty of consequences attending the infringement of their requirements; but have either confined their action



to this life, or left the remission of the penalty contingent upon the divine mercy ; thereby precluding the idea of any fixed regulation, or definite rule of action.

In the material world, all laws are inflexible and unyielding in their operations ; and no one rationally expects an exemption from the penalty of their infringement. So well satisfied are mankind of this, that they have sought to learn their relation to these laws in order that they might render them obedience by placing themselves in harmony with them. The moral constitution is higher than the physical, and it cannot rationally be supposed that while the Creator has arranged the natural world upon the plane of cause and effect, that He has left the laws of the spiritual constitution to the caprice of men, without attaching any fixed penalty to their infringement.

The Bible everywhere holds up to our view the fearful contrast in the future, between the righteous and the wicked ; but it affords us no information how, or by what principle, one is to be rewarded and the other punished. Orderly regulations seem to have been established in every department of creation, and no where do we find it to be the plan of the Divine Being to use any arbitrary force in the administration of justice ; but he has so arranged his institutions, that the penalty follows as the legitimate result of the violation. This precludes all partiality and the necessity of any special interposition, and at the same time renders it morally certain that we shall receive the consequences of our doings, whether they be good or bad.

So in the moral world, the want of success that has attended ill-gotten gain has been so long and frequently observed by mankind that it has grown into certain moral maxims—such as, “ honesty is the best policy ; ” “ what is procured over the Devil’s back soon goes under his belly,” etc. ; but by what principle connected with the human constitution, this is effected, no one, to my knowledge, has pretended to say, for no philosophical exposition has hitherto been given. Facts which are almost as numerous and quite as observable as those which come under the laws of attraction and gravitation, have long claimed the attention of all observing minds ; but these facts being upon the moral plane, metaphysicians and divines, have failed to discover the law by which they are governed, and so have attributed the penalties growing out of their infringement to some special interference of Divine Providence, rather than to the legitimate working of immutable principles.



The Divine teachings are full and explicit in reference to the certainty of the punishment of those who do not repent and forsake their sins. This, to a certain extent, is easy to be understood. But how this punishment is to reward the *injured party*, so as to satisfy the demands of justice on both sides, is more difficult of comprehension. This consists in securing to each his just dues—consists as much in restoring to the injured party as in punishing the guilty. The incendiary may be sent to prison for burning my house, but this does not restore to me my destroyed habitation, so that I receive no personal benefit by the infliction of the legal penalty. To say that I derive pleasure from his punishment would only exhibit a vulgar revenge, wholly incompatible with Divine love, and discordant with a Christian spirit. Justice, therefore, still remains unsatisfied for though the culprit may have received his deserts in suffering the full penalty of the law, this really does nothing to redress my grievances. Hence, in a secular point of view, there is a link wanting in the chain of connection between the culprit and the injured party. Such are the imperfections of human laws.

But it cannot reasonably be supposed that the laws of the Divine Being are obnoxious to the same criticisms. In fact, if we look still deeper into the occult forces which govern the social regulations, it will be found that He has so arranged these laws as to compel, either upon the material or spiritual plane of life, strict obedience to their requirements. Every *moral* obligation belongs to the plane of the spirit, and is a binding principle between the parties, and which knows of no release only by a discharge, or a willingness to discharge the covenanted agreement. And as man is more than an earthly being, and the relations which he here forms, whether by mutual contract, or by any injustice of one of the parties, continues beyond the boundaries of time, so that every unredeemed obligation becomes a bond of connection which holds the parties in a perpetual relation with each other. This bond bears the seal of God's immutable law, and can be redeemed only by a redress of grievances. Until this is done, it becomes a medium through which the delinquent is made to yield up his spiritual forces to those he has injured; nor is there any way of escape whence he is compelled to live in perpetual servitude to them. Sin is ever a binding principle; the manacles and prison-houses for the body, being but the semblance of spiritual forces. Every laudable pledge is a moral obligation and becomes eternal unless redeemed in



time ; and every miscreant act, though not a moral obligation, is an outrage of a moral law ; so that the injured party has a just claim upon the culprit. And as material things are of value only in the natural world, to pass beyond the boundaries of time with the wrong still unredressed, is to pass beyond the possibility of restitution, and thus fasten upon the culprit the fearful consequences of this bondage forever. Who, then, understanding this law, will ever dare to take upon himself such a responsibility ?

If, however, from a sense of the wrong perpetrated, there is a desire of repairing the injury, though circumstances over which the individual has now no control, may prevent it, the act, through repentance, becomes morally aspected in the individual consciousness of the offender. In this condition the divine sphere intercepts between the repentant and the wrong he has committed. But this by no means exonerates him from a faithful discharge of his obligations whenever circumstances will permit. The release is not a release from *duty*, but from uncontrollable *conditions*, and as good and evil can never cohere, it is impossible to wed dishonesty and religion : hence no stratagem can ever set aside the divine law ; for God himself stands pledged on the one hand, for the faithful fulfillment of every moral obligation, and on the other, for the just chastisement of every sinful delinquency. “ Vengeance is mine ; I will repay, saith the Lord.”\* Vengeance is the desert of the culprit ; and recompense is what is due to both parties, evil to the vicious and good to the virtuous. “ That no man go beyond and defraud his brother in any matter ; because the Lord is the avenger of all such.”† “ According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies.”‡ “ As a partridge setteth on eggs and hatcheth them not ; so is he that getteth riches, and not by right shall leave it in the midst of his days, and at his end shall be a fool.”§

That we may more fully learn by what law the important subject here under consideration is governed, let us contemplate it from a mere metaphysical point of view. Upon whatever plane we make our observations, we find that *action* and *re-action* are equal. In the merely physical universe, this principle is sufficiently understood to obviate the necessity of any illustration. In the animal kingdom, conscious action and re-action, arise from the necessities of a living organized structure. Physically, the action springs from the conscious principle stimulated by the demand for

\* Rom. 12 : 19. † Thess. 4 : 6. ‡ Isa. 59 : 18. § Jer. 17 : 11.



food, and the law of self-protection ; the reâction from a supply and an exemption from intrusion. Socially, if one unnecessarily injures the person of another, or deprives him of his food, there is no moral consideration on the part of either connected with the outrage. Each immediately relapses into a state of quietude, with no other consideration of the occurrence than the physical suffering it may have produced. Possessing no consciousness of a higher social order of things, their reâction is correspondent to their action,—the action springing from the life within, and the reâction from its physical necessities.

But with man it is different. Though in common with the brute he possesses a nature which requires sustenance and protection, he is at the same time endowed with Moral capabilities and intellectual faculties which designate the social order by which his physical necessities should be governed. Here springs a strata of action and reaction entirely above the plane of instinct. The Moral Sentiments are the last link in the chain of successive development in the arrangement of organized existence, and immediately connects with the Divine Being, so that the action and reaction is not merely on the plane of the physical, as in the case of the brute ; but between *Man* and the influent forces from his *God*. God is the active and Man the reactive party ; and so long as man is submissive to the Divine precepts, the reaction corresponds to the action, whence there is perfect concord between them. But no sooner does man knowingly violate any moral law than the reaction becomes adverse to the action, the mutable to the immutable, the finite to the infinite ; and like the electrical currents of our atmosphere, induced by the action of the sun, the disturbance in the reactive principle is in exact ratio to its condition. It is not a disturbance *between* the parties, as between two animals, or man and man ; but *IN* the reactive party into which the divine forces continually flow. The electrical properties of the atmosphere are in virtue of the earth's relation to the sun ; the former being the medium of the *active*, and the latter of the *re-active*, conserved forces ; but the sun itself is not disturbed by the conditions of the earth,—neither is God by the conditions of man. The forces of the Divine sphere are such as man can neither control nor exclude himself from ; hence his only alternative is to either place himself in harmony with them, or endure the contest which they forever maintain with adverse principles.



Let us note the workings of the same principle between individuals. A. purposely injures B. The injury is the fruits of deranged emotions acting in concert with a perverted discretion. These faculties being far inferior, both in quality and potency, to the moral sentiments with which they are obliged to contend in B.—provided B. is divinely aspected—are made subject to them, whence B. is not only the master of his own emotions, but also of the emotions of A., so far as himself is concerned—he rides the beast instead of being ridden by him. But A., having once taken connection with B. by the injury done to him, has no power to release himself until the injury is morally repaired, for no principle can insulate a man from his evils and their consequences but the Divine. But by conscientiously repairing the injury, he becomes equally divinely aspected with B.; whence he changes his relationship to him from that of a slave to that of a brother. Were B. to resist from the emotions rather than the sentiments, the character of the two become the same, so that one has no preëminence over the other; each take the sword—the combatant principle—and both perish by it. We are required not to resist evil,\* nor to be overcome by it, but to overcome it with good;† not that we can subdue it in the adverse individual, for God himself more frequently fails to do this; but we can subordinate its effects upon us, by maintaining a *moral* rather than an *emotional* relation to it.

From these considerations it is evident that every voluntary contract of *whatever nature*, becomes a principle of connection between the parties; and that every *moral* contract holds them responsible for the faithful fulfillment of their obligations. Any voluntary delinquency in the discharge of these obligations becomes an indenture against the delinquent, forever holding him in servitude to the injured party. Sin is a bondage, which compels the sinner to serve, not only Satan, to whose influence he has yielded, but also those against whom the sin has been committed. But the upright are delivered from all task-masters, while, at the same time, their enemies are compelled to serve them; hence we are assured that “all things work together for good to those who love God.” How terrible, then, are the consequences of sin! It breeds within the life the undying worm which consumes and deprives the soul of its Divine protection, and forever lays it bare to the fires that are never quenched. It binds the immortal conscious-

\* Matt. 5: 39. † Rom. 12: 21.



ness with chains of darkness and confines it in the prison-house of the damned, there to toil forever for those they have wronged.

In the financial world there are many who suppose that they can, by deception and fraud, first secure to themselves this world's goods, and then seek and obtain Divine favor, and thus enjoy both riches here and heaven hereafter. This implies a deliberate fraud upon the Divine Mercy ; and makes reformation a mere stratagem to escape justice, rather than any actual repentance of the wrong committed. But it should be remembered that God can read, not only the motive by which all acts are governed, but has at the same time so arranged the constitution of man, that forgiveness is the result alone of a sincere and hearty repentance for all wrong ; and this can take place, only so far as there exists a willingness to make a complete restoration of all just dues to the injured party.

Repentance, and at the same time retaining goods fraudulently procured, is a moral paradox,—one is at antipodes with the other. *Equity*, accompanied by a broken and a contrite heart, is what is here required. No holding back of just dues will cancel the moral bond. No shrewd investments, dictated by worldly policy, can buy for the transgressor an eternal felicity, even though he give all of his stolen goods to popular institutions. *Justice* is what is demanded, and not a sickly, sentimental generosity in the distribution of goods, not honestly procured, and at a time when they are no longer needed. The Divine injunction is : “ If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.”\*

Our Lord's teaching is here plain and explicit, and most clearly shows how utterly unavailing will be any attempt to obtain pardoning mercy while an injured brother remains unredressed. The Levitical law, containing both the outward requirements and spiritual significance, is no less imperative in its demands. “ If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor, or have found that which was lost, and lieth concerning it, and sweareth falsely ; in any of all these that a man doeth, sinning therein ; then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered

\* Matt. 5 : 23, 24.



him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto *him to whom it appertaineth*, in the day of his trespass-offering.”\*

This covers the whole ground of trespasses wittingly committed; and the Divine requirements are such as to deprive us of all hope of any pardoning mercy, so long as anything unjustly obtained is allowed to remain with us; and to more fully protect men in their rights, one-fifth, or twenty per cent., is to be added to the original demand. This regulation will deprive every one of the desire of over-reaching his neighbor, or in any way defrauding him, unless he is willing to take the consequences of his conduct.

The Scripture injunction, “Thou shalt not steal,” evidently implies every fraudulent effort to obtain, or appropriate that which justly belongs to another. Whoever does this, or in any way secures to himself, by any deception or fraud, the goods of others, is no less a *thief* in soul and before heaven, than he who pilfers under the darkness of night. The *manner* by which goods are fraudulently procured has no moral bearing upon the thief; neither is it of but little importance to the victim of his thefts, whether he is robbed through false representations, secrecy, or by force, so far as the loss of goods is concerned. We are now speaking of the unjust transfer of goods from the hands of one individual to those of another, by whatever means it may be effected; including also, all unredeemed pledges, as these, in all civil transactions, were the means of obtaining trust.

But there are other very important considerations connected with financial thefts. 1. Its consequences upon the thief. It enters deeper into the spiritual mind than any other evil; and this for the reason, that it is conjoined to deceit and cunning, and these insinuate themselves even into the spiritual nature of man, which is the seat of his thought as grounded in the understanding, and thus poisons the very citadel of life. 2. It corrupts society and destroys all confidence in business relations, subjects others to heavy and otherwise unnecessary expenses, and greatly excites fearful apprehensions against those who are otherwise honest, and they, in turn, become tempted, through what appears to them a necessity to perpetrate like frauds upon others. “Many therefore have refused to lend for other men’s ill dealing, fearing to be defrauded.”† 3. It greatly weakens the force of conscience, and

† Eccle. of Apocrapha, 29:7. \* Lev. 6:2-5.



through it the acuteness of the moral perceptions, and like an infectious disease corrupts every department of human association. The weakening of the moral forces withdraws the restraint to vicious habits and opens the avenues for other and still more grievous social disorders.

“Political economists,” says George Comb, “have never taught that the world is arraigned on the principle of supremacy of the moral sentiments—that consequently, to render man happy, his leading pursuits must be such as will exercise and gratify these powers, and that his life will necessarily be miserable if devoted entirely to the production of wealth. They have proceeded on the notion that the accumulation of wealth is the *summum bonum*; but all history testifies, that natural happiness does not invariably increase in proportion to natural riches; and until they shall perceive and teach, that intelligence and morality are the foundation of all lasting prosperity, they will never interest the great body of mankind, nor give any valuable direction to their efforts.”

If the views contained in the present essay be sound, it will become a leading object with future masters in that science to demonstrate the necessity that civilized man should be actuated by justice, and should seek to increase his moral and intellectual perceptions, as the only means of saving himself from ceaseless punishment under the natural laws.

The few examples which the present corrupt state of society afford of men, who, in their business relations, are actuated by a principle of justice, and at the same time possess sufficient acumen to protect themselves from heavy losses by the dishonesty of others, clearly illustrates the advantage, even in a worldly point of view, of adhering to the moral law. The confidence they secure, enables them to avail themselves of the most advantageous financial relations, and to obtain loans and trusts, which can justly be made available to their interest. The municipal laws, to such, are of no importance only so far as they restrain the vicious; being themselves governed by the higher law of moral rectitude. In this way they not only reap the advantage of the confidence and respect of others by promoting the welfare of society, but they gather a rich harvest of enjoyment from the consciousness of having discharged their duty to the world from a sense and a love of the right, and they confidently look forward to the enduring reward of the just.



If it be true that the Creator has arranged the world in harmony with the Moral constitution of man, it is clearly evident that the greatest amount of happiness and prosperity is derived from obedience to the Moral law. It cannot reasonably be expected that man can become either happy or useful while living in habitual opposition to the Creator's institutions. The antagonism between his unlawful desires and the forces which he cannot overcome, deprive him of the enjoyment he might otherwise attain, and continually render him subject to influences adverse to his interest. "If an individual has received, at birth, a sound organic constitution and favorably developed brain, and if he live in accordance with the physical, the organic, the moral and intellectual laws, it appears to me that, in the constitution of the world, he has received an assurance from the Creator, of provision for his animal wants, and a high enjoyment in the legitimate exercise of his various mental powers."\*

"Let us trace the advantage of obedience. In the domestic circle, if we preserve habitually Benevolence, Conscientiousness, Veneration and Intellect supreme, it is quite undeniable that we shall rouse the moral and intellectual faculties of children, servants and assistants to love us, and to yield us willing service, obedience and aid. Our commands will then be reasonable, mild and easily executed, and the commerce will be that of love. With our equals, again, in society, what would we not give for a friend in whom we were perfectly convinced of the supremacy of the moral sentiments; what love, confidence and delight would we not repose in him? To a merchant, physician, lawyer, magistrate, or an individual in any public employment, how invaluable would be the habitual supremacy of these sentiments! The Creator has given different talents to different individuals, and limited our powers, so that we execute any work best by confining our attention to one department of labor,—an arrangement which amounts to a direct institution of separate trades and professions. Under the natural laws, then, the manufacturer may pursue his calling with the entire approbation of all the moral sentiments, for he is dedicating his talents to supply the wants of his fellow-men; and how much more successful will he not be, if his every wish is accompanied by the desire to act benevolently and honestly towards those who are to consume and pay for the products of his labor? He cannot gratify his Acquisitiveness half so successfully by any other method. The same

\* Geo. Comb's *Con. of Man*, p. 207.



remark applies to the merchant, the lawyer, and physician. The lawyer and physician whose whole spirit breathes a disinterested desire to consult, as a paramount object, the interest of their clients and patients, not only obtain the direct reward of gratifying their own moral faculties, which is no slight enjoyment, but also reap a positive gratification to their Self-Esteem and Love of Approbation, in a high and well founded reputation, and to their Acquisitiveness, in increasing emolument, not grudgingly paid, but willingly offered, from persons who feel the worth of the services bestowed."\*

Municipal laws are chiefly enacted amid angry disputations, growing out of selfish interest, and by men undisciplined in the higher principles of life. With few exceptions, those who seek political positions do so from selfish ends, rather than any interest in the welfare of their constituents. Blinded by evil, the perceptions distorted, and the judgment bewildered, they frequently enact laws, which, though well-intended, and presenting a plausible appearance, are better calculated to defeat than to promote the ends of justice. Too short-sighted to perceive what use may be made of their indiscrete enactments, they, like the empyric, prescribe regulations which are as likely to kill as to cure,—regulations which are neither prophylactic nor remedial.

But this is not the worst feature. It has become a fact apparent to all, that men utterly lost to every moral sense,—men of mean spirit and base practices, attain to high official positions, which they prostitute to the spirit of avarice, and freely barter justice for gain. In cases literally innumerable, the underlying motive of legislation is personal greed, rather than any regard to the public welfare. Official positions are sought as the most ready means of obtaining heavy bribes, and of defrauding the State. In fact, we have long since ceased to look in this direction for any high-toned morality, for any unselfish action. Our legislative and congressional halls have become to be associated, in the public mind, with all that is vile and corrupt,—are looked upon as so many dens of corporate bodies of swindlers and thieves. It is true that a large portion of the members are mere ciphers who only multiply votes, but who neither share in the plunder nor prevent others. We will give a single example, taken from the New York Tribune, a journal well posted in the political chicanery of this country :

\* Geo. Combs' Con. of Man, 205-6.



“The Albany Legislature is ending its career as it begun, with corruption. As was predicted, the Speakership bribery case has borne its bitter fruits through the entire session, and even extended into the Senate. It is now stated on good authority, that no less than fourteen Senators have a personal interest in the famous Broadway Railroad scheme. If this is true, it accounts for the extraordinary persistence of the inevitable majority of sixteen, which, in spite of facts and justice, resolutely repeated the stereotyped vote that finally sent a measure to the Assembly which swindles the working people of this city—for on them the burden will fall—out of three millions of dollars which goes into the pockets of speculators and legislators.

“The news that the bill, contrary to general expectation, will, undoubtedly, pass the Assembly, goes far to prove that the means which have been found so effective in the Senate are not wanting in the popular branch. Indeed, it is asserted by a journal of high authority on such matters, that the committees in either branch of the legislature have organized a regular system of corruption, and adopted a schedule of tolls. Prices vary to suit the means of customers. From one hundred to two hundred and fifty dollars are demanded for important measures; but fifty or even twenty dollars are not refused when no more can be obtained. This latter is a small price for a legislator, but when a Speakership has been knocked down for twelve hundred dollars, the market for the lesser fry cannot rule high. We are told: ‘How much money is there in this bill?’ is the first inquiry when a proposition is submitted, and ‘have they their money in Albany?’ is the next. Cash down, is the rule, promises to pay and offers of an interest contingent on the passage of a bill, being utterly scouted.

“That is one way. But here is another example that has just transpired, which we select from many that have come to our knowledge, to illustrate the mode of operating in New York City bills, which always yield the richest harvest. A certain interest was required to bear on a certain measure of high municipal interest. The party, when applied to, stated that he had no interest in the measure and would take no trouble about it. He was then offered a good place under the bill, but this he did not need, and would not accept. He was then told that so many green backs had been offered for that particular berth, and that it would readily command a certain stated sum in the market. This was tangible. The required interest was promised, and the bill



will, no doubt, go through without any apprehension on the part of the managers that the tax-payers will ever be the wiser, though they must certainly be the poorer for the transaction. So it goes all through. The Legislature of 1863 bids fair to obtain as black a name as that of 1860. With honorable exceptions, no considerations of honor, patriotism or duty prevail. The star of CALLICOTT casts its lurid glare over the whole Albany horizon. THURLOW WEED never displayed more sagacity than when he cut away from the system, and refused to have anything to do with the organization of the committees of the Assembly. He seems to have had a foreboding of what was to come. Unfortunately, the New York Legislature does not stand alone in its infamy. The Pennsylvania Legislature, which has just terminated its session, was still worse. There the transactions were more open, and it was well understood that no measure could pass without a money payment to the committees and members. What New York City is to Albany, Philadelphia was to Harrisburg, and the Quaker City was squeezed by all the numerous devices of street railroad schemes and close corporation monopolies that afflict us."

Judging from the statement of Mr. Herbert Spencer, it is evident that our trans-atlantic brethren are but little if any behind us in this shameful venality: "How invariably officialism becomes corrupt, every one knows. Exposed to no such anti-septic as free competition,—not dependent for existence, as private unendowed organizations are, upon the maintenance of a vigorous vitality; all law-made agencies fall into an inert, over-fed state, from which to disease is a short step. Salaries flow in irrespective of the activity with which duty is performed; continue after duty wholly ceases; become rich prizes for the idle well-born; and prompt to perjury, to bribery, to simony. East India directors are elected, not for any administrative capacity they may have; but they buy votes by promised patronage,—a patronage alike asked and given,—in utter disregard of the welfare of a hundred millions of people. Registrars of wills not only get many thousands a year each for doing work which their miserably paid deputies leave half done, but they, in some cases, defraud the revenue, and that after repeated reprimands. Dock-yard promotion is the result, not of efficient services, but of political favoritism. That they may continue to hold rich living, clergymen preach what they do not believe; bishops make false returns of their revenues; and at their elections to college fellowship, well-to-do priests make oath that they are



*pauper, pius et doctus.* From the local inspector, whose eyes are shut to an abuse by a contractor's present, up to the prime minister, who finds lucrative births for his relations, this venality is daily illustrated; and that in spite of public reprobation and perpetual attempt to prevent it."\*

From these pestiferous cess-pools of legislative wickedness issue the streams of innumerable social disorders. Rascalities in the rulers will be sure to beget rascalities in the people. Confucius maintained the well-founded opinion, that "if wise and virtuous men were to govern the state for a hundred years, they would put an end to tyranny and punishment." It is equally true, that a wise and virtuous people would never produce corrupt representatives,—the reaction is only equal to the action. The rulers are but the conserved forces of the people rendered active and reflected back upon them,—forces which they not only sustain, but which they first induced. No penal regulations can long continue, after they are outgrown by the people from which they had their birth.

Whatever may be the moral condition of society, its most active elements will be sure to rise to the top; and these represent, in an active form, the more latent conditions of the masses. But as they are the *positive* rather than the *negative* elements, they are capable of determining the quality of the remainder. It is to this principle we are indebted for the long-since established maxim, "As are the rulers so are the people." To the corruption of the representatives is due the corruption of the public morals; the corruption of the public morals sustains the corruption of the representatives. Like the forces playing between the sun and the earth, or husband and wife, it is a system of action and reaction, one ever augmenting the other. As in the United States Government, the North compromised with the evils of the South, and the South sought to slay the North, so the State vies with the evils of its Representatives without preventing them, and its Representatives enact laws and grant individual monopolies which ruin the State.

Evidently there is too much law and too little justice. Great reform is here especially needed. But this can be effected only through men more highly gifted with moral qualities. To secure this through the elective franchise, it is first necessary to elevate the standard of morals among the masses. So long as there is a sufficient number of unprincipled men to be found in every district

\* Essays p. 71-2.



to carry an election, who, for a trifling sum, will sell their votes, there will be no lack of ambitious politicians who will mount into official positions which they are illy adapted to fill, and add the weight of their new position against the welfare of society.

The Ten Commandments in the decalogue afford us a striking example of moral legislation. They are brief, concise, and easy to be understood, and at the same time contain all that Infinite Wisdom saw to be necessary for the direction and control of man. Hedged round with tremendous penalties, they are prohibitive of vice, and a stimulus to virtue—a faultless moral law. The benefit residing in so just and comprehensible a standard is incalculable. Could we find men of sufficient moral acumen to enable them to discretely and judiciously administer these simple enactments in the spirit in which they were given, I believe that no others would be needed.

“Thou shalt not steal,” implies that we shall not deprive any one of his goods, secretly, or under any pretence, whether by imposition, robbery, false representations, illegitimate gains, usuries, exactions or fraudulent practices. *Justice* is the principle involved in this law; not specifying merely the *means* by which it might be violated, for all become obnoxious to its penalties who outrage the strict principles of right between man and man. Nothing can be more simple, nothing can be more just, than this precept. Nevertheless, how few heed it!

“Thou shalt not covet,” is a precept against that condition of mind which seeks to unjustly appropriate, or lusteth after, those things which belong to another. To covet, is the first incentive to theft; and to avoid theft in act, we must avoid it in spirit. To steal, is to injure another; to covet, is to injure ourselves,—in any case, the first injury is to the transgressor.

“Thou shalt not commit adultery,” requires us to abstain from whoredoms, obscene practices, wanton desires and filthy thoughts. And for a protection of our own spiritual purity, we are prohibited from lusting after things forbidden; otherwise the act would enter into the Will, and be committed in spirit though not ultimated into the life. This precept is designed to restrain us from infringing upon the most sacred rights of others, and from corrupting our own souls; and like the rest, has special reference to the good of the individual and of society.

“Thou shalt not bear false witness against thy neighbor,” implies that we should be truthful in all that pertains to another, whether



it be before a judge, or before others not in court of justice, that we should not rashly accuse any one of any evil; that we should not traduce and defame the neighbor, so that his honor, name, or fame, on which his character depends, are injured. In the widest natural sense, are meant: unfaithfulness, stratagems, and evil purposes against any one, originating either in enmity, hatred, revenge, envy, rivalry, etc., for these evils conceal within them the testifying of what is false.

But in legal jurisprudence it is far otherwise. Theft has grown into a daily practice in every department of the financial relations, and is carried to a fearful extent, without any apprehension of punishment. The penalty of the penal law is confined to certain forms of theft, and not to its spirit. A man who steals the small sum of twenty dollars under the covert of night, or forcibly robs another of a dime, may be imprisoned and disgraced for life. But he may steal *any amount, however large*, by deception and fraud, the meanest of vices, and avoid imprisonment and maintain his relations in society. And in cases literally innumerable, he obtains his social position through the means of wealth thus wickedly procured. Even in New England, many fortunes have been reared by stealing negroes upon the coast of Africa and transporting them to Southern slave markets and selling them into perpetual servitude. And so feeble was the moral sense of the public, that the perpetrators of these enormous crimes went unrebuked, while he who robbed his neighbor's yard of a single fowl was hunted from society.

Another common method of committing this species of theft is, for the villain to first surround himself with the appearances of wealth, either by credit or otherwise, and then procure heavy loans of money, or credit for goods, and before payment becomes due, transfer all the property to his wife, son, or some confidential friend, and then repudiate payment. He afterwards lives in luxury upon his stolen goods, secure from any penalty, other than that established by the Creator in the constitution of man. Such may solace themselves with the idea that "Stolen waters are sweet, and bread eaten in secret is pleasant," but the time will come when they will learn "that the dead are there; and that their guests are in the depth of hell."\*

Were the legislature to pass an enactment, in addition to the law against burglary, of such a nature that an invited guest to the hospitalities of the house, might with impunity pillage the house of all

\* Prov. 9 : 17, 18.



its contents, and then burn it to the ground, it would be founded, in many respects, upon no less injustice than the present horrid system for the collection of debts. I am aware that this state of things has grown out of the impracticable idea of enforcing, in all cases of trust, ample security for the payment. I say impracticable, for almost every man in business requires, from time to time, accommodation from those with whom he deals. In fact, it would be difficult to carry on business in any other way. This business necessity is used as an occasion, by a miscreant class of men, to perfidiously defraud their creditors; and which they can deliberately and purposely do, without any liability to the punishment justly due their crime. I do not understand why we should be called upon to demand indemnity in every business transaction, more than we should require of our guests security against their pilfering our plate from the table, or our clothes from the wardrobe. Both, alike, are trusted upon the supposition of honesty; which trust, if outraged, they are equally guilty and deserving of punishment. The law would imprison one, and clear the other as an insolvent debtor. It operates badly to both debtor and creditor, for it encourages villainy in one and compels distrust in the other. I am offering no plea in behalf of severity in cases of actual misfortune; but for the punishment due that reckless dishonesty which obviously characterizes every business circle.

The betrayers of trust are twice the villains of common thieves; for, by such acts, they not only rob others of their goods, but, at the same time, destroy that confidence between man and man which is the only basis of a healthy society. The disastrous consequences, growing out of such evident manifestations of dishonesty, are everywhere visible in the secular relations of life. It has so weakened the moral sense of the public, that the most flagrant crimes are passed over in silence,—crimes which, in a more virtuous age, were severely punished. The mind naturally becomes inured to such things as are of daily observation and experience; and this loose state of morals has so lowered the public standard of right, that conscientiousness has, to a great degree, ceased to utter its remonstrance against this evil. Our country is now suffering under a moral paralysis.

There have many things combined to produce this sad result. A Republican form of government gives the greatest liberty to the freedom of speech; and scarcely less to the freedom of action. The vicious, who much need the restraining influence of whole-



some regulations, have abused the liberty granted them, and, in addition to their personal examples, used the press and rostrum to disseminate their pernicious principles. This cool, calculating, intellectual wickedness, reduced to practice, eats out the very heart and core of virtue, and, like a deadly mildew, blights and shrivels the blooming promise of the human spring. Its benumbing touch communicates a torpid sluggishness, which paralyzes the soul. It descants on depravity as virtue, and details its grossest acts as frigidly as if its object were to allay the tumult of the passions, while it is letting them loose on mankind, by plucking off the muzzle of present restraint and future accountability. Evils so obvious could never have grown to such colossal proportions in any community where the moral powers were in any great degree of activity.

I desire not to be understood as making any plea against the freedom of speech ; but deplore the disastrous use which has too frequently been made of it. Experience has afforded us many striking examples that where it is indulged in its fullest extent, a multitude of ridiculous opinions will be obtruded upon the public ; but pernicious as they are in corrupting the youth and vitiating the public taste, I believe that the tyranny which would be necessary to suppress it, would prove a still greater evil. Publications, besides, like everything else that is human, are of a mixed nature, where truth is often blended with falsehood, and important hints suggested in the midst of impertinent or mischievous matter ; nor is there any way of separating the precious from the vile but by tolerating the whole. Where the right of unlimited inquiry is exerted, the human faculties will be upon the advance ; where it is relinquished, they will be of necessity, at a stand, and men probably will decline. But there should be limits to such freedom. While the fullest liberty may be given to the expression of speculative opinions, the right to disseminate blasphemy, either by public harangues or publications, should be prohibited. For blasphemy, which is speaking contumeliously of God, is not a speculative error ; it is an overt act ; a crime which no state should tolerate.

The State is a moral society resting on Law, as the Church is a religious society resting on the Gospel. The one is necessarily limited and national ; the other, catholic and universal. The former looks to temporal welfare ; the latter, to eternal. But the interest of the two can never become wholly independent of each other ; for spiritual prosperity has its natural basis in temporal



rectitude. Therefore, while the gospel, on the one hand, should become the inspiring and vital principle of the law ; on the other, the law should be so framed and administered, as to become the schoolmaster to bring us to Christ. Secular laws should be but the conservated action of Divine laws,—the successive descent of the gospel into the most ultimate planes of life ; and no law should be allowed to exist upon the statute that is not a helpmeet to the gospel. Each becomes potent for good only as they are united into a dual force. And inasmuch as all laws should be founded upon a religious basis, it is the rightful prerogative of the church to become the law-maker, whenever it can free itself from the imperfections incident to the rest of mankind.

Religion is the highest principle in the constitution of man, and that which immediately conjoins him to his Maker. The proper exercise of this establishes a healthy condition in every other,—subordinating the lower to the higher, by bringing all transactions within the sphere of equity. No other arrangement can ever establish order in the individual ; and until this is done he is quite incompetent to become the ruler of others. I here use the term *religion* in its most catholic sense, without party strife, but a belief in the Christian Scriptures and a conscientious obedience to God. With such a fundamental basis for jurisprudential proceedings, there could be no reasonable apprehensions of any large amount of injustice to mankind.

I am aware that owing to the shameful abuse which the Roman Catholic Church made of the ecclesiastical power to which it attained, that there would very naturally arise fearful apprehensions of the consequences of a reünion of Church and State. The terrific lesson of the “dark ages” will not be soon forgotten ; its eclipse of every principle of justice will cast its long shadow over centuries to come, and history will forever point to it as the awful moral scourge which desolated the world. But this was no test of the Christian principle in the government of mankind ; for though the government assumed the Christian name, no rulers were ever further removed from the Christian Spirit. The Romish Church was based upon Pride, which is self-loving, self-asserting, aggressive, fond of display, and rejoiced in the splendors of an artificial existence,—its law was conquest. The true Christian Church is based upon Humility, which is just, pacific, contented with its own, helps such as need, loving God and the neighbor,—its law is growth. Thus directly opposed to each other, they produce



directly opposite effects. If, therefore, the union of Catholicism and State terribly *cursed* mankind, the union of the true Christian Church and State would greatly *bless* mankind.

The breaking of the old connection was indispensable in order for the establishment of the new. In wresting the State from ecclesiastical hands, Satan lost his power to mar and slaughter the servants of the Lord through his priestly emissaries. The lesson, when philosophically viewed, is one of encouragement rather than discouragement; for if Satan could accomplish such a fearful amount of evil through the religious forces of mankind, when prostituted to his service, and holding the sceptre of State, may we not reasonably conclude that God can accomplish far more through the same forces when subordinated to His rule and wielding the sceptre of mercy and justice over the world?—the lesson is one, teaching us the potency of the religious principle in whatever direction it is turned. And may we not hope that the religious community will yet become so imbued with the spirit of their Divine Master, that He will place His sceptre in their hands for the subjugation of Satan's kingdom on earth. Church and State are but two halves of one whole,—they both belong to the province of Religion, and the Lord's kingdom can never become fully established among men until it is ultimated into every secular department of life.

A religion founded exclusively upon Biblical principles without the contamination of party creeds, or the deformity of worldly and selfish ostentation, would become a proper basis for an ecclesiastical form of government. Municipal laws should be verbal expressions alone of justice. And as the highest perceptions of justice can only grow out of a religious life, it necessarily becomes the first essential qualification, both of the framers and executors of the laws. To found laws upon injustice, is to compel a submission to the wrong and to weaken the moral sensibility of the public. The Jewish hierarchy was inaugurated by the Lord himself, through the instrumentality of Christian men. Here was the highest, yet simplest form of government ever presented to the world, beautifully blending the penal and ecclesiastical. So nicely were these adapted to the needs of man, that the nation was prosperous and happy in exact ratio to its obedience. The unwavering fidelity of Moses to the right, rendered him a competent medium through whom the Divine influence could descend and ultimate itself into healthy social regulations. This, and this alone, was his chief and fundamental



qualification as a law-giver. What was true then is no less true now,—the conditions then required are imperative upon us.

These Jurisprudential regulations were introduced as the handmaid to the Christian Religion,—they were mutual helps to each other. In fact, among an apostate people, one cannot exist without the other. In this, as in every other department of life, sin was the only divorcing principle. So far as it did not divorce, it subverted their orderly action. The Church ceased to be the head and director of the State; but the State became the dictator to the Church. Nationally, as individually, the higher became subordinated to the lower,—human regulations usurped the position of the Divine.

In the Levitical priesthood the government was given to the Church, and its chief functionaries instituted such laws as were necessary for the maintainance of the public morals. It was only when the people became corrupt and unwilling longer to brook the restraint put upon their evil loves, that they were dissatisfied with the Divine arrangement and became clamorous for a King. The sons of Samuel whom he in his old age made judges over Israel, “walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a King to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a King to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; *for they have not rejected thee, but they have rejected me, that I should not reign over them.*”\*

In this brief statement we have the fundamental distinction between a *kingly*, and a true *priestly* rule. One is the conserved action of the Divine Sphere operating through His servants to maintain brotherly love and a due regard to the interest of others; the other is the sphere of carnality operating through selfish individuals to maintain the supremacy of the self-hood. And so long as the self-hood is paramount to the love of the neighbor, men will continue to pay tribute to Cæsar rather than to God.

The Catholic Church, a church only in name, was inaugurated by Constantine and Licinius, men of more worldly ambition than religious devotion. They could not endow the Church with what

\* 1 Sam. 8: 3—7.



they did not possess—they gave to her no divine qualities, but protection. Under this protection she flourished, not in religious principles, but in ecclesiastical privileges. At last, the Pope lost sight of the Christian spirit, and declared himself the vicegerent of Heaven, and taking advantage of the superstitions of an ignorant populace, vied with the King until he became more kingly than the King himself. In the meantime the real priestly office became extinct, and the world was involved in that complete moral obscuration known as the dark ages.

Through Constantine, the Church assumed a negative position to the State rather than to the Lord. It was in this false relation that she committed her great whoredom and became “the mother of harlots.” Whenever the higher principle becomes subordinated to the lower, whether in nations or individuals, mind or matter, disastrous consequences are ever sure to follow. In fact, hell itself is formed by this inverted action; and no system of things ever more effectually displayed its operations upon earth, than the Romish church after it apostatized from the true Christian Religion,—it was the culmination of ignorance, bigotry, superstition and cruelty. What Constantine intended for the good of the Church, Satan intended for its overthrow. Had he have placed the State under the protection of the Church, instead of the Church under the protection of the State, the arrangement would have been an orderly one, and both saved from the awful degradation into which they fell. The subordinate connection which the Church still holds to the State are the remnants of the beastly rule.

To become divinely illuminated, so as to be enabled to enact or administer just laws, it is first necessary to become conjoined to Him from whom light and justice is derived. The darkened moral perceptions, and the impetuous and clamorous impulses of unregenerated men, have ever proved inadequate to the proper construction and execution of such civil regulations as shall protect the rights of each and maintain the moral order of society. The multiplicity of incoherent and often contradictory and immoral enactments which disgrace the statutes of every state and nation, and the still more wicked and pernicious decisions which blot the records of the bench, furnish a fearful commentary upon the moral condition of society,—they clearly demonstrate the unfitness of the depraved and irreligious to fill important offices in the administration of justice. So utterly corrupt have become much of the legal regulations of society and judiciary proceedings, that they not only



fail to effect any laudable end, but more frequently completely subvert the ends of justice. In instances literally innumerable the laws afford a complete protection of the worst villains from the punishment justly their due. Almost every crime, crimes of terrible moral turpitude are openly committed without incurring any legal penalty whatever. The most unprincipled thefts, committed under the guise of trade, have become a branch of the commerce of the world ; and so far from being penal, the laws afford them the most ample protection. Nothing is more common than for men to be robbed, many of all they possess, by bare-faced villainy, couched beneath false representations,\* and the perfidious culprit is allowed to roam at will, repeating his depredations, varying the mode in order to entrap new victims and luxuriate upon his stolen goods, exempted alike from penal infliction and social dishonor. He realizes that so low is the moral standard of the populace, and so high the respect paid to wealth, that his ill-gotten gain will secure to him greater respect than honest poverty.

Let any one go into our court-rooms and watch the progress and termination of different cases as they come up for trial, and he will soon satisfy himself that our judiciary proceedings are but little if any more certain in their results than a game of chance ; while at the same time they are attended with ruinous expense. We daily submit to be oppressed, cheated, and robbed, rather than to appeal to this expensive and uncertain system of things. "The institution, which should succor the man who has fallen among thieves, turns him over to solicitors, barristers, and a legion of law-officers ; drains his purse for writs, briefs, affidavits, subpoenas, fees of all kinds, and expenses innumerable ; involves him in the

\* "They who in the life of the body have contracted a habit of speaking one thing and thinking another, especially if under an appearance of friendship, they have sought to obtain the wealth of others, wander about in another life, and wheresoever they come they inquire whether they may abide there, saying, that they are poor ; and when they are received, they covet all that they see, through the lust that is in them : as soon as their evil nature is discovered, they are punished and expelled, and sometimes are miserably racked, in different ways, according to the nature of the deceit and hypocrisy which they have contracted ; some as to their whole body, some as to the feet, some as to their loins, some as to the breast, some as to the head, and some only as to the region about the mouth : they are forced to reciprocal reverberations of a nature not to be described, consisting in violent collisions of the parts, and thereby distractions, so that they fancy themselves torn assunder into small pieces ; and to increase the pain there is induced a resisting effort. These punishments dissections (pulling to pieces,) are of very various kinds, and are frequently repeated at intervals, until the sufferers are affected with fear and horror at the thought of deceiving by false speeches."—A. C., Vol. 1, p. 406.



intricacies of common courts, chancery courts, suits, counter-suits, and appeals; and often ruins where it should aid. \* \* \* Suppose that external and internal protection had been the sole recognized function of the legislature. Is it conceivable that our administration of justice would have been as corrupt as now? Can any one believe that had parliamentary elections " (with us legislature) " been habitually contested on questions of legal reform, our judicial system would still have been what Sir John Romilly calls it, 'a technical system invented for the creation of costs?' Does any one suppose that, if the efficient defence of person and property had been the constant subject-matter of hustings' pledges, we should yet be waylaid by a Chancery Court, which has now more than two hundred millions of property in its clutches,—which keeps suits pending fifty years, until all the funds are gone in fees,—which swallows in cost two millions annually."\* How truly does this reveal to us the terrible fact, that in Europe, as well as in America, "Judgment is turned away backward, justice standeth afar off: for truth is fallen in the street, and equity cannot enter."†

The civil contest between the Northern and Southern States, extending over a period of four years, commencing in the early part of 1861, developed a large brood of swindlers, who operated upon a gigantic scale. Everywhere government agents sought to fill their own pockets by draining the public treasury. Nor were they at all scrupulous in the means employed. Contracts were bought and sold at a princely gain to the individual, and an enormous loss to the government,—the seller sharing in the profits of the purchaser. Ships, munitions of war, horses, bounties, food, clothing, and in fact, everything which pertains to a gigantic war, became the means and the occasion of a general fraud upon the government. To dismiss one set of swindlers was only to fatten another. To supply the enormous drain upon the treasury, its secretary was obliged to issue an unprecedented amount of currency and government bonds, to maintain the expense of the army and navy. Others taking advantage of this inflation, commenced a speculation in gold, and as gold went up paper went down, and large fortunes were soon made by the temporary depreciation of the National currency. This gigantic fraud more than doubled the price of all commodities, and the government was obliged to purchase whatever it needed at these greatly enhanced rates.

\* Spencer's Essays, page 94. † Isa. 59:14.



From this cause more than any other, its liabilities at the close of the war, amounted to some three hundred million dollars, a large portion of which the populace were called upon to pay by a direct taxation.

For these evils there was no remedy. To employ other agents to ferret out and punish the miscreants was only to create a new catalogue of perjuries, treacheries and frauds. Almost every one seemed to feel that it was an age of general plunder and that each had a right to his share of the booty—a share limited only by his ability to obtain. Perfidies which ought to assign them to the prison and everlasting infamy secured to them the title of “shrewd managers.” Farmers, mechanics and tradesmen entered into the same spirit of speculation and attempted on a small scale, what politicians and government agents did on a large one. Nothing being created, in the aggregate there was nothing gained; the government was enormously embarrassed and the people obliged to foot the bill.

This deplorable condition of things cannot always last. The latent principles of human rectitude will, sooner or later, arouse and throw off this moral disorder. There is already an element at work, silently, but none the less surely, which will eventually purge from every responsible position those who, from a moral unfitness are disqualified for their office. Their places will be filled by men who will wear the signet of heaven and who will establish such social regulations as will prove effectual in staying the hand of wickedness, by effectually arraigning every cheat and knave before a just tribunal. The saints shall yet bear rule and become the judges of the world,\* and shall take the kingdom and possess it forever, even forever and ever.† Then they who turn aside the needy from judgment, and take away the right from the poor, and make widows their prey and rob the fatherless,‡ shall no longer fill offices of trust nor find shelter for their villainy.

That iniquity when established by law is more conspicuous, that it tends to a more general corruption, and, by poisoning the streams of justice at their source, produces more extensive mischief than under any other circumstances, it is impossible to deny. In a country like ours, moreover, where the people have a voice in the government, the corruptions of their laws must first have inhered and become inveterate to their manners. No jurisprudential enactment, even if it could ever obtain an existence, that does not draw its sustenance from the people by having its roots in their moral

\* 1 Cor. 6 : 2. † Dan. 7 : 18. ‡ Isa. 10 : 2.



condition, could long survive its birth. Such corruptions as I have alluded to are, therefore, not so much an *instance* as a *monument* of a state or national degeneracy. The laws are an expression, though often much exaggerated, of the public morals. That our legislative bodies, both state and national, are made up chiefly of men wholly unqualified for their position, either by mental or moral unfitness, is a fact patent to all.

It has been well remarked by Hórace Greeley, whose thorough acquaintance with the affairs of this country, entitle his opinions to the fullest confidence, that, "It is a standing reproach to our institutions, that our public affairs are less and less controlled by those whom intelligent and cultivated foreigners justly regard as our ablest and wisest men. Notoriously, our citizens who have inherited wealth, and enriched their minds with the fruits of a ripe and varied culture—who have travelled widely, and patiently delved for wisdom in the mines of History—are not sought out and pressed to represent us in Congress or at the Courts of friendly Powers. Public stations are generally bestowed as prizes rather than accorded as trusts. No district feels honored or obliged by the service of its representative; on the contrary, he is popularly regarded as the beneficiary; and, should he hold for several terms, dozens are constantly grumbling that he has had enough, and ought to stand aside and give others a chance. Perhaps as able men, all things considered, are now in the public service as during Washington's Presidency; but the kind of men whom he naturally called about him are not now conspicuous. Where one is sought by office and accepts it from a sense of duty, there are fifty in hot pursuit of place and power, and their eager, envious strife creates an atmosphere from which the sensitive and the modest instinctively recoil. It is not a senile lament, it is a sober, sorrowful truth, that the standard of fitness and moral worth in public service has sensibly degenerated within the memory of men still living, and that Aaron Burr would now be far more likely than John Jay to be elected and reëlected Governor of a great and powerful State.

"One immediate and palpable cause of this degeneracy is the vile system of nomination by delegated conventions, or party caucuses, which has acquired a fatal currency among us, especially throughout the Free States. A more perfect contrivance for fostering mediocrity and stimulating all manner of corrupt bargaining and low intrigue was never conceived. The clever delegate goes into the convention



with an eye secondarily to his party's advantage, but primarily to his own. Visions of prospective honor or profit as sheriff, county clerk, or some such functionary, have fired his brain, and he votes for the Congressional candidate of that wire-puller who promises most or whom he can trust farthest, in the way of ministering in turn to his fervid aspirations. And he is not long in learning the fatal lesson that the gratitude and sense of obligation of an aspirant of slender claims or qualifications are out of all proportion to those of one of eminent fitness. A Webster or Clay would hardly think of rewarding the partiality of the delegates who voted for or secured his nomination; while Squibbs or Dullard, who knows that his only chance of ever obtaining distinction was created for him by the skillful bargaining and liberal promises of his caucus manager, will be very apt to remember his political creators, at least so long as he aspires or hopes to make further use of them. Under this crushing system, it is morally impossible that many such men as James Madison, Roger Sherman, John Marshall and Nathaniel Macon, should find their way into the House of Representatives, and quite certain that none such will long remain there.”\*

It is a fearful commentary upon the public morals that an evil so obvious to all, and so pernicious in its effects,—one which strikes at the vitals of the republic, should be tolerated among a free and enlightened people. It adds another proof that “as the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.”† History affords abundant proof that the Creator has so arranged human affairs that righteousness becomes the only bulwark of defence for either individuals or nations. Neither Scripture nor history give any warrant to affirm, that nations, as well as individuals, cannot deprive themselves of the benefits of Christianity, and leave both it and the civilization, of which it is the vital principle, behind. Pride, arrogance, frivolity, and injustice, which are the inevitable fruits of forgetting God, ate out the life of Egypt, Assyria, Greece, Rome, and will continue, in all coming ages, to consume whomsoever shall become their victims. The most renowned and glorious cities of the ancient world, what are they now but headstones marking the graves of nations? Not a single form of ancient civilization continues to exist upon the face of the earth. Palestine, once specially favored of God, is no more. Tyre and Ninevah but dimly exist even upon the pages of

\* New York Ledger, April 26, 1862. † Apocryphal Eccle. 10:2.



history. Athens, once lofty in genius and great in power, is entombed amid the ruins of the past. Colonies composed of a few individuals, upright and remembering God in their weakness, have, from time to time, struck off from their conceited, arrogant, and wicked oppressors, rapidly grown into powerful nations; but when strong to become, in turn, self-reliant, corrupt, and forgetful of God, and so sink into decay. In the rise and fall of empires, the predominant lesson is, that righteousness, and righteousness alone, exalts a nation; and that sin is a reproach to any people.

The causes of social corruption and national decay, at first, are slow, and work unseen. They begin to operate by insensible degrees, and are perceived least by those on whom they operate in the most fatal manner. Morally, as physically, the disease, though long active, is not perceived until it ramifies all the parts and more rapidly commences its work of death. Let us look our own evils fairly in the face, however humiliating they may be. One of our chief sins was the barbarous institution of slavery. Many *individuals* cried out against it, fearing that it would bring upon us the vengeance of heaven. *Nationally*, neither political party sought to put it away. It was the main tap-root of the Southern oligarchy, but extended its fibers all through the North, and drew strength therefrom. The moral sense of the public had ebbed too low to perceive the terrible consequences which would inevitably grow out of so great an infringement of justice. Leading politicians ignored a higher law than civil regulations. At last the crisis came,—a crisis which revealed the nature of the moral malady within. Demons, that would have disgraced the pit, were the fruits of this accursed Upas tree of bondage. Bewildered by its poisonous effects, its friends were made to strike the first blow at its life,—a blow by which they intended to extend slavery, and establish it upon a firmer basis; but by which God intended its overthrow. Slavery was destroyed; but the nation was saved. The national vitality was sufficiently strong to survive the ravages of this scourge; but more than a million of able bodied men fell its victims,—thus forcing upon us another practical lesson that “sin when it is finished brings forth death.”

For great sins God requires the best offerings, such as are without blemish, whence they connect with the highest principles of the human constitution. The Divine Humanity was offered as a sacrifice for the sins of the world; Abraham Lincoln for the national sins of the American people. Not that I would compare



the two, but that the latter was the highest offering within the gift of the nation. Vast numbers of lesser victims connecting with the lower principles, had been sacrificed; but one, who, through Love to God and Mercy to Man,—connecting the Divine and the Human,—was needed. In the murdered President, the blended sympathies of heaven and a nation, met. Hell and Rebellion stood aghast at their own terrible work, and having spent their force through the blood of their victim, they could do no more. His death did more to stay the bloody contest than his life.

The nation has not yet repented of this great sin; neither did she put it away so much from a hatred of *evil* as a love of *union*—it was a war *policy* rather than a principle of *equity*. The *hatred*, however, will come from the mischief the sin has entailed upon us in the form of taxation; for what we cannot be made to feel morally, we must physically. Men are compelled to suffer in that department of their nature where they are the most sensitive: and as our nation did not possess moral force enough to divorce itself from this iniquity, but sought to enrich itself by it, it is now obliged to pay a hundred fold for all it unjustly gained. The old and trite saying that “honesty is the best policy,” is founded in the constitution of man; hence, when viewed from a rational stand-point, even aside from any consideration of a future state of existence, injustice in whatever form, is the greatest conceivable folly. Add to this the weight of its eternal consequences, and we can account for its general prevalence only upon the ground of either extreme stupidity or moral insanity.

A republican form of government and an ignorant or vicious populace are incompatible with each other. Self-discipline is the only proper basis of rule. As impulsive and indiscretionary youth need to be kept in subordination by better disciplined minds, so an unenlightened people need the restraint of authority, until they become capable of self-management. It is not in human nature to duly appreciate mental and moral qualities far in advance of our own condition. And in a republican form of government, every individual, however ignorant or vicious, is privileged to cast a vote for whomsoever he pleases; and he is most likely to prefer such as will offer him the greatest personal inducement, without any regard to the fitness of the individual for the office. Wherever there are a sufficient number of the lower classes, ambitious demagogues will be sure, in some way, to avail themselves of their suffrage to mount



into positions which they are unfitted to fill, nor to which they could ever attain by honorable means.

Of this the State of Rhode Island furnishes a painful example. In the autumn of 1859 two ambitious men sought to attain to the chief magistracy of the State, whose laws they were grossly violating. Both possessed large wealth, but neither could lay claim to any superior qualifications for the office. The suffrage of the rabble was thrown into market to provoke the highest bid, and it was estimated that *a hundred thousand dollars* was expended by the two rival candidates in the purchase of votes, at a cost varying from one to twenty-five dollars each. The following year the same disgraceful scene was reënacted with the same success.

Let us trace the effects of such conduct upon their constituents. The state or national capitals are the chief reservoirs of the forces which control the public morals. From these issue not only the positive enactments which are to be regarded as the rules of action for the populace and to become the authority of subordinate officers; but also those spiritual forces which induced these enactments, and by which they are ever after accompanied. The representatives of the people are spiritually the representatives of those principles which were active in their election; but they hold no direct connection through their constituents with any other, consequently are receptive from them of only such spiritual and moral forces as they become connected with through their suffrage. The quality of a representative's inspiration, in his official capacity, depends upon the moral quality with which he is connected in his constituents, for the connection between him and them becomes a binding principle between them on the plane it was taken; and a man's inspirations cannot transcend the moral condition of his actual life; whence it follows that if he is connected with the mercenary spirit of his constituents, he will be quite certain, though unconscious to himself, to re-act it upon them in whatever manner circumstances may permit.

To barter the elective franchise, is evidently one of the meanest acts connected with a republican government. In every such instance the candidate for office becomes the means of arousing this latent meanness into an active form, and through him it becomes incorporated into the institutions of the state, affecting all its civil regulations, and flowing back upon the populace with the additional weight of authority in the form of positive enactments. How far the present wretched condition of things in reference to



the enforcement of financial honesty is due to this cause it would be difficult to say. It is well known that the law for the collection of debt is practically abolished. A swindler may borrow money, or otherwise obtain credit, which he never intends to pay, without in the least jeopardizing his liberty, or subjecting himself to penal inflictions.

Principles once sacrificed to selfishness, possess no resuscitating powers. To barter in the morals of others is to destroy our own. Every vote that was bought was a voluntary sacrifice of the moral principle of both the buyer and the seller, which, alike disqualified them for the proper discharge of moral obligations; for it is not enough that the letter of any duty is performed; but it should also be accompanied by such a spirit as will impart to it an efficient and permanent life. For as has already been shown in the chapter on the "laws of connection," the spirit by which an act is first induced will continue with it during its existence. Every purchased vote, therefore, becomes a death-warrant to the political morals of the individual, and connects him directly with a strata of evil corresponding with the *motive* by which he is governed. On either side, it is a barter of *principle* for *interest*,—a substitution of the *higher* for the *lower*; and unjust civil regulations are but the natural reaction of every wrong action. Moreover, the forces of these wrongs focalize in the candidate as both the exciting cause and the object to which they tend; and as the quality of spiritual forces are governed by the physical conditions to which they are attracted, his moral perceptions are in perfect keeping with the motive which governs the conduct of his life. When this principle is better understood it will cease to be a wonder that political men so often disgrace their official position, not only by establishing unjust regulations, but also by themselves becoming the swindlers of the people.

The man who attains official position upon any other basis than absolute right, becomes the representative of the *lower* rather than the *higher* elements of his constituents; and these, focalizing themselves in him, become, unconscious to himself, the inspiring principle of all his official acts; and failing to connect with the elements of justice he becomes morally disqualified to discharge the obligations resting upon him.

Take a single state as an illustration. The corruption of the legislative body of the State of New York has been already alluded to, (and I speak of this State because I am more personally



acquainted with its civil code than any other.) Many of its laws are a shameful outrage upon every principle of justice,—laws which are purposely calculated to benefit the opulent and the swindler at the expense of the poor and the unsuspecting. Contrast, for example, the rental and credit system. A. hires a house of B. at a rent of \$1,000 per annum, to be paid semi-annually, in advance. A. pays B. \$495 towards the rent for the following six months, it being all the money he can raise at the time. B., the third day after pocketing this money, deliberately sets A.'s goods into the street and lets his house to another tenant, for which outrage A. has no redress. But, on the other hand, unknown to A., the house which he hires of B. may be owned by B.'s wife, or is in the hands of some other party in order to screen it from the indebtedness of B. Now B. borrows of A. \$1,000, with which he purchases another house in his wife's or some other individual's name, turns around and expels A. from his premises, held in the name of another, and coolly says, I own no property in my own name, and you can collect no money.

Again: a man marries a wife. At the close of the marriage ceremony, she may willfully abandon him forever, call upon him for support, and, at his death, come in possession of one-third, and if there is no other heir, of all his estate. However long-continued the abandonment, he cannot free himself from her, unless, in addition to this outrage, he can prove her guilty of the crime of adultery. She may live in such habitual intimacy with another, as to remove all doubt of her actual guilt; still the necessary legal evidence may be wanting; and he, in the meantime, is restrained, on the penalty of bigamy, from forming another alliance; and thus, without any special fault on his part, he is completely robbed of the highest blessing of life, while she is offered a reward for her perfidy. Is it possible to conceive of a greater injustice?

In the establishing of American Independence, men devoted their fortunes, their lives, and their honors, to the cause of their country; every selfish consideration was willingly laid upon the altar of patriotism. Thus connected with the right, and actuated alone by philanthropic principles, the blessing of Heaven was the legitimate result. What they lacked in numbers and means, was more than made up by the forces which ever accompany the principle of justice; and though they consisted of but few infant colonies, inhabiting a vast wilderness, swarming with brutal savages, who were armed against them, they successfully contended with



one of the most powerful nations on earth. History nowhere furnishes a more striking example of the power of right over wrong, of Christian fortitude over selfish greed. They nobly showed themselves to be worthy of independence, and it was Divinely secured to them. But how basely has this been sacrificed by those to whom this rich legacy has been bequeathed. The suffrage our fathers so dearly bought is now openly and unblushingly bartered in the streets as an unholy thing. In Court and State, bribes are substituted for principle and justice. Money is more than manhood, greed more than equity. By this means, base, intriguing, dishonest and perfidious men are elevated to office, rob the public treasury, oppress the poor, and immolate the country to selfish greed. Congressional and legislative halls, which once resounded with eloquent appeals in behalf of the rights of man, and where the Author of the higher law was acknowledged as the supreme arbiter of nations, have now become the theatres for bribery, deception and wholesale swindling, whose actors are the devotees of the ale-house and the brothel, denying God and setting at defiance the supremacy of rectitude.

With these facts, before us,—facts which are so frequently reënacted all over the country, as to make up the general programme of political demagogues, can it be a matter of surprise that this interior rottenness broke out into the open rupture from which we have just emerged, and which, at one time, threatened the life of the nation. No healthy and lasting nationality can ever be maintained only as it is based upon equity. Sanguinary depletion may prolong its life by throwing off much of its accumulated evil; but it cannot restore it to a healthy action. Nationally, as individually, moral disorders, like physical, is death to the victim. God is the only life-giving and life-sustaining principle, and to separate from Him, is death. History can point to no people which, while strong in faith, in reverence, in truthfulness, in chastity, in frugality, in the virtues of the temple and of the heart, has sunk into atrophy and decline. So long as moral energy fails not, the life of the nation is secure. It is to righteousness, and to righteousness alone, that we must look for the protective and preserving principle. If Christian civilization can guarantee moral soundness to nations, then will nations cease to be subject to decay when they cease to be infidel in faith and in life.

The Southern Confederacy sprang into existence based upon more unchristian principles, than any confederation which had



ever preceded it in any age of the world,—a confederacy for the letting loose of every corrupt passion of depraved humanity. No people ever exhibited such terrible depravity, or ever witnessed greater anarchy, more shameless debauchery, or inhuman cruelty.

The pages of history, like an index, will ever point to that four years of malignant starvation and cold-blooded murders as the culmination of all human wickedness. No people on earth except those whose natures had become calloused by a life-long degradation in the charnel-house of American slavery could ever have practiced upon their own countrymen such a horrid system of persistent cruelty. Tens of thousands of prisoners of war, guilty of no offence but loyalty to their country, were stripped of their blankets, and the most of their clothing, and huddled, like cattle, into pens where they were obliged to burrow in the ground to screen themselves from the intense heat of a southern sun, or the cold of autumnal and winter storms; thousands of sick and dying from exposure and starvation, without beds, without clothing, and without shelter, were taunted and jeered, even in their death struggles, by a fiendish populace; scores of others were coolly shot down like wild beasts, while the masses were made to feed upon a starving pittance of unbolted corn-meal and corn-cobs and water, and to drink from stagnant pools filled with decaying carcasses. In addition to this, the cries of four millions of oppressed people were daily appealing to Heaven for a deliverance from the cruelty, injustice, and debaucheries of their oppressors. Bound, as these poor creatures were, by the fetters of tyranny, every tie of consanguinity and affection disregarded, their backs lacerated without mercy, enduring the injustice of unrequited toil, at the same time meekly bearing these sufferings and proving their fidelity to God and brotherhood to man, they constituted a moral force which no people, however numerous and determined against the right, could long resist. Had this eight millions of people, like Gideon of old, been based upon the right and sustained by the all-powerful influence of Christian virtue, desperately determined and united as they were, abundantly armed, skillfully officered, and shielded behind their own fortifications, no weapon formed against them could ever have prospered. To-day, all over the Southern Confederacy, their banners, the emblems of their separate nationality, would have been unfurled to the heavens, waving its benedictions upon them, happy in universal freedom and strong in God. But to expect success upon the basis which they commenced and con-



tinued the war, clearly showed how little confidence they had in the final triumph of truth and justice over oppression and wrong.

In continuation of what has already been said in reference to the importance of selecting high toned representatives, it is important here to add, that each individual connects with only such principles as correspond to his own condition. As sin and holiness are never allied to each other, so a bad man can never represent the better qualities of his constituents, neither can a good man represent the bad. By filling official positions with virtuous and honorable men, whatever evils there may be in the community, they are barred from finding any expression through the civil regulations, whence, so far from assuming an active form, as is too frequently the case, they are suppressed by the supremacy of rectitude in the officials who become the guardians of the public morals. And as "the *fear* of the Lord is the beginning of wisdom," so the *suppression* of evil is the commencement of a reformation. There is no denying the fact that nationally as individually, pernicious conduct magnifies itself and becomes potent in sweeping down every restraint in exact degree as it gains ascendancy over healthy regulations. Hence, it is folly to expect public virtue so long as the civil officers are the leaders in pernicious practices.

Standing as they do between the people and the execution of justice, they connect with the spiritual forces, on the one hand, and such elements of their constituents, on the other, as exactly correspond with their interior state, nor can they immediately connect with any other; whence they become the direct agents in establishing such social conditions as are in perfect keeping with the principles they represent. Washington, Adams, Jefferson, Madison, and Monroe, on the human side, connected with the higher principles of man; on the spiritual, to a greater or less degree, with the Divine: so that through them descended a force all-powerful in its operations. In this fact, simple as it is when understood, lies the grand secret of our early national prosperity. The high order of wisdom of their administrations, sustained by a brotherhood of Patriots, was in virtue of this connection. They became the great avenues through which a protective and a morally potential sphere descended to the people, and ultimated in unparalleled national prosperity. They were noble men, men imbued with principles of morality and equity, and whatever may have been their minor faults, their ruling motives were right; and only such can do a truly philanthropic work and bless their country.



Contrast these with the selfish and pusillanimous spirit of many of the later presidents and representatives. Steeped in iniquity, practiced in the vilest intrigues, false to every holy vow to God and to man, conscience consumed by the fires of an unholy greed, which cares all for self and nothing for the public interest, they become the mediums of hell, and, like the Bohon Upas, poison all they touch; equity withers beneath their pestiferous breath; virtue, finding no habitation among men, retires to its native heaven, while vice and injustice revel in high carnival amid the scenes of moral death. But this is not all, nor the worst. Better men, confident that success is not usually an accompaniment of merit, and unwilling to enter the arena of strife, intrigue and slander, which usually characterizes political caucuses, secular journals, and legislative bodies, they gladly leave the field to those who are the least fitted to fill the positions of state. Bribery, swindling, and unjust enactments make up a large share of all official operations. Crimes detected in one have their counterpart in another, so that, for individual safety, they become mutual protectors of each other—"you make no complaint against me, and I will not against you."

Lawyers, though they do not take State-pay, and are not nominally Government officers, yet practically are members of the executive organization. They form an important part of the apparatus for the administration of justice. By the working of this apparatus they make their profits; and their welfare depends on its being so worked as to bring them gain, rather than on its being so worked as to administer justice. A large and influential number of our representatives are members of the legal profession; in fact, most of our laws are first drawn up by them and urged into actual enactments; and it is not to be expected that, until they learn to love their neighbor as themselves, which there is no probability of their soon doing, they will put forth any exertion to organize a simple, cheap, and prompt system of civil regulations. "And if, as all the world knows, the legal conscience is not of the tenderest, is it wise to depute lawyers to frame the laws which they will be concerned in carrying out; and the carrying of which must effect their private incomes. Are barristers, who constantly take fees for what they do not perform, and attorneys, whose bills are so often exorbitant that a special office has been established for taxing them,—are these, of all others, to be trusted in a position which would be trying even to the most disinterested?"\* How

\* Spencer's Essays, p. 180.



much more simple and explicit would our laws be, were they framed by men of keen moral perceptions,—men who seek to maintain justice, regardless of self or favor.

If we look into the history of the decline of the Roman Empire, from the accession of Augustus to that of Commodus, covering a period of some two hundred and ten years, we shall find a parallel to the moral state of the leading men of our time. “The cruelty, depravity, folly and enormous vices of the emperors generally, form a striking feature in this period. They seem to have been utterly lost to all sense of justice, honor and duty. Had they followed the examples of Julius or Augustus Cæsar, the Romans would scarcely have had reason to regret the establishment of a form of government, which rescued them from deplorable wars and wasting revolutions, urged on by the rage of various powerful parties, succeeding one another. Indeed, it is surprising that the illustrious examples of those great men should be deserted immediately, and so soon forgotten; and it can be accounted for in no other way, than by supposing that the reins of government fell into the weakest and vilest hands. When we consider the advantages the first emperors of Rome possessed, it can scarcely be doubted that many of them were the lowest, the most detestable and abandoned villains, that ever swayed a sceptre. Nor can we read the history of Rome, without wondering how it was possible for that once powerful and magnanimous people, to be so sunk and depraved, as to endure the tyranny of such monsters, instead of hurling them, with indignant scorn, from the throne they so deeply disgraced.”\* The same selfish and lustful rapacity, and wanton outrages against every principle of justice, which destroyed the lustre of Rome, and caused that once magnificent and powerful empire to decay, which blasted her virtue and happiness forever, which abandoned her to every evil and calamity, is now being fully reënacted in our once prosperous and happy America. Nor can we reasonably expect that such appalling, perfidious conduct as characterizes the leading political men, this outrageous villainy of civil magistrates and subordinate officers, in this country, will meet with a more favorable result. Now, as then, wickedness is the irresistible agent of destruction. Now, as then, “The wages of sin is death.”

There is one, and only one, means of salvation left. High above all this meanness, there is a strata of moral and religious

\* Whelpley's Compend. of History, p. 195.



principle, which now has no representation in the civil regulations of this country. I have patiently, yet hopefully looked forward to the time when the present overflowing scourge of wickedness shall so agitate and arouse these principles as to cause them to thunder forth their protest, and, backed up by a divine force, find their expression by seizing upon the reins of government, and hurling into everlasting silence and contempt, every destroyer of the public peace and virtue. There is yet in reserve a sufficient amount of moral force if coöperative and rightfully brought to bear, looking to God for His sustaining influence, to accomplish this now seemingly impossible work. To this end, all party feeling, whether political or ecclesiastical, should now and forever be laid aside, each forgetting and casting into the shade all geographical divisions, recognizing neither whig nor democrat, North nor South, but only the *right* in contradistinction to the *wrong*, and seek to establish such institutions of justice and equity as shall secure the sanction and blessing of heaven.\*

Disguise the fact as we may, however willfully or ignorantly blind we may be to the great truth, we are now on the very threshold of a crisis in the condition of the world, of which history furnishes no parallel, but which prophecy for four thousand years has foretold. Mankind will, ere long, arouse to the realization of the fact that the past is but a poor criterion of the future; and that to sustain the present corrupt institutions, without seeking to establish a higher order of things, is to be found fighting against God. "Tekel" is written upon Satan's banner, wherever unfurled, and his present activity clearly shows that he is fully conscious of an approaching crisis—a crisis which will drive back his infernal host, and forever establish the standard of equity upon the earth. It requires no extraordinary perception to see that there is a strong probability, at least, that all of the present multiplied forms of evil are but the necessary prelude to the establishing of the reign of the Prince of Peace; wherefore, the heaven and they that dwell therein may fitly rejoice, even while the earth and its inhabitants are suffering the woes which are the result of the devil's coming down into their midst, having great power, knowing that he hath but a short time.†

\* I use the terms *justice* and *equity* as designating both the *positive* and *negative* forces of a divine principle; they are to the natural principle what goodness and truth are to the spiritual. Strictly speaking, justice is the infliction of deserved penalties; whereas equity is the security against wrong.

† Rev. 12: 12.



“Whoever considers the aspects of the times,” says Dr. Robert Hall, “must be invincibly prejudiced not to discover the symptoms of a peculiar crisis, the distinguishing features of which are, the rapid subversion of human institutions and the advancement of the kingdom of God. *The stone cut out of the mountain without hands has already fallen upon the image, and made it like the chaff of the summer threshing floor*: the next event we are to look for in the order of Providence, is its enlarging itself till it becomes a great mountain and fills the whole earth. If there ever was a period when the propagation of the true religion might be resisted with impunity, that time is past, and the Master of the universe is now addressing the greatest potentates in the language of an ancient oracle:—*Be wise now, ye kings, be instructed ye judges of the earth*. Encompassed as we are with the awful tokens of a presiding and over-ruling Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by the roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career in spite of the efforts of human policy, which must either yield their coöperation, or be broken by its force.”

Corrupt as the legislative and governmental proceedings are, the jurisprudential is, if possible, still more so,—owing partly to the perversity of the laws, and partly to the depravity of judicial magistrates; and to these may be added the freedom with which witnesses frequently perjure themselves. Terrible as the consequences of perjury are, both in defeating the ends of justice and upon the individual, probably no crime is more frequently perpetrated. No tribunal, in this country, is now exempt from these outrages. Men and women go into court and coolly and deliberately swear to what they know to be utterly false; and strange to say, there are those in New York and Brooklyn, and probably in other large cities, who make it a professional business, and their evidence can be procured for sums varying from five to thirty dollars, in almost any required case. The penal consequences of this fearful crime are practically abrogated. I was informed by the Assistant District Attorney in New York, that though it had grown into an every day occurrence in that city, no attempts had been made at any time during the previous six years, to indict the offender. A paltry sum paid to one or more of these miscreants, with a generous donation to the judge, is a sufficient guarantee for the donator's success in his suit. The testimony of the perjured witness, though



known to the judge, becomes a pretext for his decision. In fact, these witnesses are such a necessary part of the rascality carried on in that city, that the authorities have no disposition to interfere with their actions ; and it is very probable that a judgment could not be procured against them, unless it was for some personal animosity on the part of the Court. If a more wretched and deplorable state of things can exist, I have not the capacity to comprehend it.

In addition to these enormities, the bench not unfrequently prostitutes the discretionary power reposed in it, to the vilest purposes. In order to gratify some selfish interest or personal feeling, the Court will force interpretations upon the laws, wholly foreign to their obvious meaning ; and thus practically become the legislative as well as the judiciary agents. In this way it is easy to find a pretext for any decision the Court may wish to give. It is frequently the case that the Court more studiously seeks to so arrange matters as to gratify one of the parties, rather than to secure the ends of justice. And it is well known that an attorney who is a personal friend to the Court, can readily obtain favors for his client which he otherwise could not. To such an extent is this the case, that litigations are looked upon as a mere game of chance rather than as any certain means of securing equity.

The effect of such conduct has been, on the one hand, to greatly augment the number of unjust suits brought by unprincipled parties ; and on the other, to deter from prosecuting just claims, and thus subject them to heavy losses ; or if they prosecute, they are forced to submit to an unreasonable expense, with no certainty of success, however evidently just their claim may be. In the city of New York, I once loaned a scoundrel, (at the time not knowing him to be such,) the sum of \$700, the only business transaction I ever had with him. Failing to pay the loan, I sued his notes, and struggled in vain for more than two years to obtain a hearing of the case. In the meantime he transferred his property to his wife, failed twice in business, and as a judgment against him would have been utterly worthless, I abandoned the suit and lost the debt.

Men are seldom so mentally obtuse as not to readily discover the right in any financial transaction between themselves and their neighbor, even though their selfishness may induce them to greatly overreach whenever an opportunity may offer. But if they did not meet with unwarrantable encouragement before legal tribunals, they would seldom be tempted to undertake an unjust litigation,



as it would afford so little prospect of success. But in the present deplorable state of things they readily understand that the certainty of success does not depend so much upon the right, as upon the influence brought to bear in their behalf, so that they stand nearly an equal chance with their more honest antagonist. Moreover, if they happen to possess a larger share of personal influence and pecuniary meanness, by which they can entice others to favorably consider them, they are almost certain of a final triumph,—even though there may not be the least moral basis upon which such a decision can be predicated. And not only so, if they finally fail to alter their unlawful purpose, they are at last compelled to do only what they ought to have done without coercion.

“Who is there that has not submitted to injuries rather than to run the risk of heavy law costs? Who is there that has not abandoned just claims rather than throw good money after bad? Who is there that has not paid unjust demands rather than withstand the threat of an action? Who is there that cannot point to property that has been alienated from his family from lack of funds, or courage to fight for it? Who is there that has not had a relation ruined by a law-suit? Who is there that does not know a lawyer who has grown rich on the hard earnings of the needy and the savings of the oppressed? Who is there that cannot name a once wealthy man, who has been brought by legal iniquities to the work-house, or the lunatic asylum? Who is there that has not, within his own personal knowledge, evidence of the great extent to which the badness of our judicial system vitiates our whole social life; renders almost every family poorer than it would otherwise be; hampers almost every business transaction; inflicts daily anxieties on every trader? And all this continual loss of property, time, temper, comfort, men quietly submit to from being absorbed in the pursuit of impracticable schemes which eventually bring upon them other losses of kindred nature.”\*

No one expects a blind man to have any accurate idea of the beauties of colors, or a deaf man of the harmony of sounds; nor can we reasonably expect an habitually immoral man to have any very accurate idea of justice. Our natural senses are the mediums of our connection with external objects, and we necessarily fail to comprehend what they do not take immediate cognizance of. The moral consciousness is governed by the same law,—we must first become connected with a moral principle before we can comprehend

\*Herbert Spencer's *Essays*, p. 97.



its nature and quality. We can come into possession of the higher principles, as into the natural, only by degrees, and through cultivation,—a knowledge of their bearings and relation is the result of a rational comparison of one condition with another; and true Rationality, by which this comparison is made, is formed only by the union of Goodness and Truth. I am aware that without Rationality proper, a man may have a philosophical understanding of the natural sciences and the relation of external objects; but he cannot come into anything like a full comprehension of the principles of equity only through the marriage of the principles from which rationality is formed; for equity belongs to the Divine rather than to the Natural side of the question, and with which there is no direct connection only through divine qualities incorporated into the life of the individual. It is folly to expect to gather grapes of thorns, or figs of thistles; but not more so than to expect an immoral man to have any high-toned perception of the principles of equity and justice. He may sometimes blunder upon the right, but it is only a blunder; but is far more liable to be wrong than right, for he does not possess the internal conditions from which a rational decision can be made.

Starting from this fundamental basis of principles, there will be no difficulty in understanding the cause of the deranged condition of judiciary proceedings. Most of the incumbents of the bench have attained to their position, not from any moral fitness for the office, but by their own intrigues, or that of their personal friends, who had some political end to accomplish. Let us take a casual survey of the judges of the Supreme Court of the city of New York, as an example. Probably a more heartless, shameless, unprincipled and debauched set of scoundrels never disgraced a court-room, even in the character of criminals, than has sat upon the bench in that city. One was driven from California by the vigilant committee for his infamous conduct; another, for several years was engaged in a regular system of swindling the inmates of Tombs prison, obtaining from them all the money he could on the pretence of securing their release, but after filching what he denominated the necessary fees, abandoned them to their fate without further care or interest. One of the late judges, confessedly a spiritual medium, personally stated to me, that much of his time he was so completely under the influence of evil spirits, as to be unable to control his own actions. His mental and moral aberrations were far greater than his physical. And there is not a respectable lawyer in the county



of New York, who will accuse me of doing him any injustice in saying that if we accede to his claim of mediumship, the spirit of the infamous George Jeffreys, once the chief justice of Chester, England, most probably was his presiding genii. Lost to every sense of justice or honor, unfeeling, selfish and cruel, he used his forensic skill and official position to aid him in perpetrating the blackest crimes. A veteran in frauds and the basest hypocrisy, betraying first and then persecuting his best friends, falsifying every promise and violating every moral obligation ; uttering the vilest aspersions against others to divert attention from his own wickedness ; ever making the fairest pretense a prelude to the darkest actions, are traits in the conduct of this shameless apostate, which entitles him to a fatal preëminence in guilt, and renders him an impersonation of villainy. I do not make this strong statement so much from any hear-say testimony, as from a personal acquaintance with this corrupt man. In virtue of the position he once occupied, I was inveigled into the bestowal of my confidence, both socially and pecuniarily, by which I learned his principles to be as base as ever actuated a human being.

There are others of the same moral stamp, differing more in degree than in quality ; and to such an extent does this conviction prevail that there is scarcely a vestige of public confidence in the judiciary departments of that city remaining. High and low look upon the courts of New York as a shameful farce, where decisions are peddled out according to favor, or to the highest bidder. There is scarcely a meanness, however dark in its character or disastrous to society, to which some of these judges have not lent their aid.

The effect of such conduct upon the soul in another life has been graphically set forth by that most remarkable of all modern seers, Emanuel Swedenborg. Whatever credence we may give to his claims of an introduction into the spiritual world, the principles here set forth have their basis in the constitution of man, hence we are not called upon to depend alone upon his assertion for the truth of the following statement :

“ That man, when he passes out of the world, he has also all his memory, has been shown by many circumstances ; concerning which, many things worthy to be mentioned have been seen and heard, some of which I would relate in order. There were those who denied the crimes and villainies which they had perpetrated in the world ; wherefore, lest they should be believed innocent, all were disclosed, and were recounted from their memory, in order,



from their earliest age to the latest ; they were principally adulteries and whoredoms. There were some who had deceived others by wicked acts, and who had stolen ; their deceits and thefts were also enumerated in a series, many of which were known to scarcely any one in the world, except to themselves alone ; they also acknowledged them, because they were made manifest as in the light, with every thought, intention, delight, and fear, which then together agitated their minds.

“ There were some who had accepted bribes, and had made gain of judgment ; they from their memory were in like manner explored, and from it were recounted all things, from the first period of their office to the last ; every particular, as to quantity and quality, together with the time, the state of their mind, and intention, all which things were at the same time brought to their recollection, and shown to their sight, which were more than several hundreds. This was done in some cases ; and, what is wonderful, their memorandum-books themselves, in which they had written such things, were opened and read before them from page to page.

“ There were some who had enticed virgins to acts of fornication, and who had violated chastity, and they were called to a similar judgment ; and every particular of their crimes was taken and recited from their memory ; the very faces of the virgins and women were also produced as present, with places, speeches, and purposes, and this as suddenly as when anything is presented to view : the manifestations continued sometimes for hours together. There was one who had esteemed backbiting others as nothing, and I heard his backbitings recounted in order, and defamations also, with the very words, the persons concerning whom and before whom ; all which were produced and presented to the life at the same time ; and yet every particular was studiously concealed by him when he lived in the world.

“ There was a certain one who had deprived a relation of his inheritance, under a fraudulent pretext ; he also was in like manner convicted and judged, and what is wonderful, the letters and notes which passed between them were read in my hearing, and it was said that there was not a word wanting. The same person, also, shortly before his death, clandestinely destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a hole under his feet, from which a man came forth, as out of a sepulchre, and cried out to him, “ *What have you done to me?* ” Then everything was revealed, how the murderer talked with



him in a friendly manner, and held out the cup, also what they thought before, and what afterwards came to pass ; which things being disclosed he was sent to hell. In a word, all evils, villainies, robberies, artifices, deceits, are manifested to every evil spirit, and brought forth from his very memory, and they are convicted ; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain one, when it was seen and surveyed by the angels, what his thoughts had been within a month, one day after another, and this without fallacy, which were recalled as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing, however, concealed in the world, which is not manifested after death ; and this in company of several, according to the Lord's words : *' There is nothing covered that shall not be revealed ; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.'* \*\*†

\* Luke 12 : 2-3. † Heaven and hell, p. 302.



## CHAPTER VII.

### MARRIAGE.

MARRIAGE is the union of such opposite principles of the same species as are calculated to produce new conditions or entities. It brings into activity a Creative force, which force originates alone in God. These, marriage and force, are inseparably connected, and alike pervade all mind and all matter; and no procreation, either mental or physical, can, by any possibility, ever take place only as the result of the nuptial relation.

In the Divine Attributes the consorts are *Love* and *Wisdom*, the immediate correlatives of which are *Goodness* and *Truth*; and from this primeval union has germinated universal existence,—infinite heterogeneity has sprung from infinite homogeneity. These qualities, when applied to the Creator, embrace all that the human mind can conceive; for they involve both Omnipotence and Omnipresence.

We are accustomed to speak of God in the masculine gender; but it is clearly evident that He combines within Himself both the masculine and feminine principles, and consequently is the first and only principle of life, the primary principle of all force, of all action, of all that is. *Sum, Ipsum, Unicum, et Primum*. In his Infinite *Personality* He is the first hypostatic degree; Nature, in its Infinite *Capacity*, is the second hypostatic degree; Evolution, in its Infinite *Extent* and *Variety*, is the third hypostatic degree. Thus, resolving the three hypostatic degrees, as to *principle* and *force*, into one Infinite Person, containing within Himself the properties of the Divine Father, the Divine Mother, and the Divine Proceeding, corresponding to the Scripture hypostasis of Father, Son, and Holy Spirit. God, the Father, is the eternal Masculine principle; God, the Son, is the eternal Feminine principle; God, the Holy Spirit, is the eternal Proceeding principle. These three principles



bear exactly the same relation to the Infinite Personality that God, Nature, and Variety do to the Universal Whole. The soul, or life, is derived from the Infinite Masculine, or Wisdom principle ; and is nourished by the Infinite Feminine, or Love principle ; and is multiplied by the Infinite Copulative, or Propagative principle. These constitute Will, Direction, and Use, a trinity of principles in a unity of person. The first established truth of creation is, that every individual entity is developed from the simple into the complex ; every variety is developed from the one into the many.

Light, heat, electricity, magnetism, affinity, attraction, and gravitation, in all their variety, are the conserved properties of the same Infinite Personality, ever changing their *mode* of manifestation according to the medium through which they become apparent. Hence, there is one all-pervading principle, which shapes and determines the destiny of all things. Here we have a universality of *law*, springing from a single universal *cause*.

The Universe having been created by Jehovah out of His Infinite Love by His Infinite Wisdom, contains, as a whole and in all its parts, in a finite degree, the properties of its Infinite Progenitor. With these properties God is eternally and inseparably connected, and through them perpetuates the Creative Forces into successive orders of re-creations, and maintains the order of universal existence ; so that Nature, in its every department, is receptive of and dependent upon the life from God. The Infinity of Divine Life constitutes universal force, consequently there is an unceasing tendency to an evolution from the simple to the complex—from the homogeneous to the heterogeneous. And as God's sphere pervades all matter, no human or finite ingenuity can ever destroy its reproductive tendency ; for its relation to God can never be intercepted.

Marriage, then, has its origin in the Supreme Being, and I shall treat of it under two general heads.

I. As a Principle.

II. As an Institution.



## MARRIAGE AS A PRINCIPLE.

WISDOM comprises all *Knowledge*—the perfect adaptation of means to ends.

Love comprises all *Goodness*, delights to promote the happiness of others and constitutes supreme excellence.

These two principles embody the Divine Essence and comprise all that we can conceive of, as pertaining to God, and their union is what I shall term a Divine Marriage.

Omnipotence, omniscience, and omnipresence appertain to the Divine *Wisdom* derived from the Divine Love. By his omnipresence he *perceives* all things; by his omniscience he *provides* all things; and by his omnipotence he *operates* all things.

Infinity, immensity, and eternity appertain to the Divine *Love*, and these are the correlatives of omnipotence, omniscience and omnipresence, and make one with them in effecting uses. What Wisdom perceives and devises, Love extends and perpetuates.

Hence, Love and Wisdom, united in use, constitute the Creator from whom Creation had its birth. He does not create entities as man builds machinery; but they spring forth as the legitimate sequence of the marriage of His Infinite Love with His Infinite Wisdom. They are derived from principles subjective rather than objective to Himself, and partake of the characteristics and qualities of their Progenitor. These entities, in their turn, continually tend to effect still other uses by reproducing themselves; but this tendency is the result of an influx from their Creator.

God is the only source of life; and fecundation is the result of the conjoint action of his sphere with the copulative entities: and this takes place in an orderly manner through all the successive gradations until it reaches man—the plane of moral accountability. The influx adapts itself to the condition of the media through which it operates; each producing its own generic species. Hence everything receives life from God according to its form: every tree, shrub, herb, and blade of grass, receives influx of heat and



light—the representatives and mediums of Love and Wisdom—according to its form; thus the influx is received not only by the good and useful plants, but also by the bad and noxious. This influx does not change the form and quality of the recipients, but the recipients change the *effects* of the influx in themselves. The life of God, like the brilliancy of the sun, is present in all its fullness with every condition of existence; with the deadly nightshade as much as with the rose; with the evil as well as with the good.

Life is the inmost activity of Love and Wisdom which are in God and which are God. It is an immutable, eternal, uncreated and uncreatable principle, and *the only essential force in the realm of either Mind or Matter*. Creation, in its every department, is *finite* and consequently has no inherent life within itself; but is made *receptive* of Life. This receptivity is in virtue of a reproductive principle implanted by the Creator in each individual entity. Into this principle, life continually flows, as light into the eye, or sound into the ear. God does not transfuse or transcribe Himself into man, and thereby make man to consist of a part of Himself,\* as many who pretend to worship the god within have foolishly supposed; but He exists as the only Self-Existent and Eternal Life, whose *sphere* rather than Himself *per se*, continually radiates, as a sun, into universal creation, which radiation is nowhere intercepted only by the moral atmosphere of accountable beings. The mineral, vegetable, and animal kingdoms receive this life mediately through the planetary systems. Man is subject to the same law of receptivity so far as his physical being is concerned; but morally he is immediately receptive of Life from God, instead of mediately through Nature.

Love and Wisdom; Light and Heat; Life and Activity, considered in themselves; and what is Infinite; are uncreated and uncreatable principles. They belong alone to Him who is the Almighty. But the organs receptive of these are creatable and are created. Though Light is not creatable, the eye, its recipient organ, is created. Activity which causes such vibrations of the

\* Probably there is no heresy more injurious to the soul than the belief that poor, sin-degraded and unregenerated "man is a part of God." Such sophistry can be accepted only by those whose spiritual state excludes every ray of divine light from their perceptions—it is the last dregs of human depravity, eagerly sipped by only those who are already cast into outer darkness. No one who has the least perception of his own unhallowed condition, will ever for a moment imagine himself to be a part of God; but will feel to cry out "O wretched man that I am, who shall deliver me from this body of sin and death!"



atmosphere as produce sound,—being but the transmutation of a conservative force,—is uncreatable ; but the ear, its recipient, is created. Heat, the correlative of Light, and the primary principle of all activity throughout the three kingdoms of nature, is also uncreatable ; but the sense of touch by which it is made manifest, and all substances which it pervades, are created. So, in a like manner, man has been created with faculties that are receptive of the eternal and self-existent principles of Love and Wisdom, so that he is capable of exercising these in the degree of his receptivity of them. From these issue the principles of Life ; hence, man really and truly lives only in the degree in which he incorporates the Divine Love and Wisdom into himself.

On the material side of existence, the planetary systems are the primeval mediums of conduction of all these principles to the terrestrial entities which exist upon them. But to this end the planets must sustain a specific and definite relation, a relation of *Activity* and *Passivity* ; of *Faculty* and *Capacity*, one to the other. Like individuals, one must be in a condition to receive what the other imparts, so that while one sustains a positive relation, its correlative equally sustains a negative relation. This law is universal, whether pertaining to worlds or the particles of which they are composed.

There are but two subordinate universal principles in existence, namely : Spirit and Matter ; and these have their origin in the primeval universal cause, and sustain a correlative, or coöposite relation to each other ; one being *generative* and the other *fecundative* ; so that by their coöperation they effect *uses*. But each of these contains within itself both a *positive* and a *negative* phase of action. This positive and negative action of principles and entities, is necessary in order to maintain their individual existence, and to keep up the chain of connection between discrete degrees, while, at the same time, it forms the conditions of receptivity of the influent forces from the Creator. But they are incapable of giving birth to new individual entities without the coöperation of other entities differing from themselves in sex, each deriving its force from the discrete degree next above itself.

I here use the terms Spirit and Matter in contradistinction to God, the Infinite Personality from whom both are derived. There are evidently three discrete degrees, namely : Divine, Spirit and Matter. The first correlatives are infinite Love and infinite Wisdom, which constitutes the infinite Personality or Divine ; the



second is a positive and negative phase of Spirit which constitutes a universal Spiritual existence in contradistinction to the Divine existence; third, a positive and negative phase of Matter which constitutes a universal Material existence in contradistinction to Spiritual existence. These are the three hypostatic degrees of the Divine Infinitude. The correlation, therefore, is not God and Nature, as has been too frequently supposed; but, first, God and Spirit; and second, Spirit and Matter, so that the Eternal Femininity is not found in the natural substances of the universe, but in the second hypostatic degree, or Spirit. These three degrees correspond to the three degrees of the Divine Being; *first*, Jehovah, or, the I AM THAT I AM, the Divine Self-Existent; *second*, the Lord, the Infinite Divine Spirituality; *third*, Jesus, the Infinite Divine Humanity. It is not to be supposed that these constitute three Infinite personalities; but the three hypostatic degrees of the the same personality—a trinity of degrees in a unity of person; hence “the Alpha and Omega;” the most Interior and the Ultimate.

It is evident, so far as I can comprehend this infinite subject, that previous to the Lord's assumption of the Human in the world, there were the two prior degrees *actually* and the third degree in *potency*; but that the highest medium (man) of its orderly descent into the world becoming corrupted, subverted this potency from its orderly ultimate use; so that it became necessary for Him to assume the Natural degree as He had the Spiritual, through which He now holds an immediate connection with the ultimate plane of existence. This third hypostatic, or natural degree, as soon as it became divested of the hereditary evils derived from the mother, became as Infinite and Divine as the other two, and consequently one with them. There can be no denying the fact that the Divine which ever filled all space, penetrated to the ultimates of Nature; but, before the assumption of the Human, the Divine influx into the Natural degree was mediate through the Spiritual; but after the assumption immediate from Himself.

The necessity of His assuming the Human will be readily understood by keeping in view the fact, that the Natural degree is the complex and basis of the Spiritual and the Divine. The three degrees may be designated, *purpose, cause, and effect*. Without the purpose there could be no cause, and all the purpose is contained within the cause; and without the cause there could be no effect; and all the cause, containing all of the purpose, is in the



effect. The Will is in the Understanding, the Understanding in the Effect ; hence, the effect is both the cause and purpose in ultimates. If, for example, I erect an edifice, the Will operates through the Understanding ; the Understanding through the Bodily functions, and the edifice is the ultimate effect. The operations of the body, therefore, contain all of the Understanding and the Will. Hence, we see that in the Divine Humanity dwells all the fullness of the Godhead bodily. Moreover, whatever pertains to the Divine Love and Wisdom are homogeneous and concordant ; and as love ever seeks, through wisdom, to gratify its affections by promoting the happiness of its object, it necessarily exists in use—love being the purpose, wisdom the instrumental cause, and use the effect. Hence, so far as there were any intercepting conditions between the Divine and the human, the chain of connection was severed between the *purpose* and the *use*, so that the Divine Love failed to possess an ultimate basis of operation.

Man, being an image of God, is created upon the same principle, differing only as the finite differs from the Infinite. Whatever is done in the body is done *from* the Will *by* the Thought, and as these act in concert with each other, all there is of the will and thought must necessarily exist in the action. True, they do not appear, for we can view them only in their ultimates ; and in this view they are only actions and motions. But follow them *a posteriori*, and we will trace every act through the understanding to the will, as the moving cause from which it springs. The will and the understanding, therefore, culminate in the act, so that the ultimate effect contains all there is in the causes. This will be well illustrated by observing the phenomenon of the three discrete degrees of the physical organs. The mind, according to the degree of its excitement, acts upon the central functions ; the central functions upon the nervous forces ; the nervous forces upon the muscular fibres. The whole of the central and nervous action culminates in the muscle where it becomes effective in whatever use the mind designates. But without the muscular systems, the nervous forces would become powerless in any effective action ; and without these two the mind could hold no connection whatever with external objects. Hence we may reasonably conclude that the inhabitants of the spiritual world, being on the intermediate rather than the ultimate plane, are quite as ignorant of the affairs of this world as we are of that, only so far as they can enter into sympathetic relation with minds yet connected with a material



structure. But it is impossible for the Divine Mind, as well as for angelic spirits, to enter into a sympathetic relation with evil loves; whence, so far as man is in evil, he obstructs the orderly descent of the Divine forces through him into the ultimate plane of life. Since, however, the Lord's incarnation, He maintains the order of the physical universe, not mediately through angels and thence through man as previous to man's apostacy, but immediately through His own Divine Humanity. The forces of universal creation whether belonging to the plane of mind or matter, are but the continuation of the forces springing from the marriage of Infinite Love with Infinite Wisdom. The observable phenomena of these forces are ever changing, according to the medium through which they operate; but it is one and the same principle underlying every condition of existence. Here we come down to the fundamental basis of the law of conservation of forces, or what Herbert Spencer is pleased to denominate, persistent force.

If these views be well founded, of which it appears to me there can be no reasonable doubt, I have now clearly shown that there is a marriage of the primary principles of LOVE and WISDOM from which creation had its birth, and that the marriage of these principles constitutes one Infinite Personality who holds an immediate correlation to Spirit; and that Spirit holds an immediate correlation to Matter. I shall now proceed to consider the correlation of one body of matter to that of another.

Space, however unlimited in extent, is evidently filled with revolving worlds, all of which sustain a definite relation to each other. Out of this relation grows a reciprocal dependence no less than that which exists between one part of an individual organic structure and another,—a relation so intimate, that it is not unreasonable to suppose that all the parts, though as unlimited in their extent as is God in His power, are but one infinite unit, each individual orb, like the various functions of the human body, filling its assigned office in maintaining the integrity of the whole. As in the microcosm, particle is wedded to particle, so in the macrocosm, world is wedded to world: and as a single plant may multiply its species through which it extends its forces into all coming generations, until its numbers increase beyond computation, each plant bearing a definite relation to its primary progenitor; so with the planets, though infinite in number, and filling space without bounds, each still holds a definite relation to the chief pivotal orb round which it and all the innumerable concentric circles



revolve. And as the inhabitants of the earth are divided and subdivided into nationalities, provinces, and family series, so likewise are these innumerable worlds divided and subdivided into galaxies, constellations, and systems. The component parts of these groupings, though individual entities, like links in a chain, are not independent entities, but they form one consecutive and dependent whole.

The first phenomenon that presents itself is the annual revolution of one planet round another, and these conjointly round the third, and so on. And here the question very naturally arises, What induces this fidelity of one orb to another? Why not rove at random through space, ever jostling each other in their unregulated wanderings? What induced this systematic order of family groupings and regulated movements? How comes it that they are arranged in the order we find them, and age after age maintaining this arrangement with an exactness that knows no variation? Newton would answer that there is a Law of Attraction by which bodies tend towards each other, and resist any counteracting tendency. But this does not answer these questions; nor did Newton ever discover the fundamental principles by which the planets are regulated, or that cause bodies to tend toward each other. He did discover that there is a certain gravitative force connected with all material substances, and that this force is in proportion to the quantity of matter, and inversely to the square of the distance; but evidently had no conception in *what* this force consists, nor *how* it is induced. He has bequeathed to us no evidence that he had any comprehension of the great truth, that all Natural laws are but the culmination of Spiritual forces, hence, phenomenal rather than fundamental. Important as his discoveries are to the world, it must be conceded that the discovery of primary causes is of much more importance than that of proximate effects.

Force is a principle, and, being a principle, it is indestructible. It is a well-ascertained fact that the force expended in moving any ponderable substance, is but the transference of a definite amount of force from one body to another. The various adjectives usually applied to the term "force," such as moving force, muscular force, gravitative force, electrical force, horse power, steam power or force, &c., but express the different media through which it operates.

Now, then, what is this indestructible force, and from whence is it derived? It is not gravitation, for gravitation is the result of the force, and so we may say of every other *mode* of force. If I



strike my hands together they produce a certain amount of noise ; the noise is not the concussion, but result of the concussion. And as noise cannot be produced without the disturbance of two opposite conditions, so there can be no force without the action of two opposite principles. Gravitation, therefore, as well as every other mode of force, is a force resulting from a *compound action*. Now, I again inquire, what induces this action ? I answer, that it is a Conjugal Principle, originating in the Creator, and which pervades universal creation. This implies the union of two principles totally different in character and properties, but perfectly adapted to each other. Here we have the primary law of the correlation and conservation of forces, and to which no department of nature, either in the realm of mind or matter, offers any exceptions ; it extends from the primary Cause to the ultimate effect, governing alike the most ponderable objects that move in space, and the most minute particles of which they are composed.

Every cause must necessarily spring from some active force, and as force is indestructible, (for it is the result of Divine principles pervading the material universe,) though convertible in its *mode* of action, every effect is but the metamorphosis, and conservation of an existing force. The force being thus stored up in the effect, the effect, in its turn, becomes the proximate cause of another effect on an inferior plane, or in a new individual entity, and this the cause of still another effect, and so on, varying its mode of action on each subordinate plane between the primary cause and ultimate effect. Again : no effect can transcend its proximate cause, nor subsist a moment longer than the cause continues ; for, on the cessation of the cause the effect ceases. An effect, therefore, properly considered, is but the continuation of the cause, but a cause so extrinsically clothed as may serve to enable it to act, in its turn, as a cause in a subordinate sphere. Moreover, every cause is the positive force of its immediate effect, hence its *directing* principles, so that the Primary Cause is the directing force of all the subordinate causes. Cause and effect are but other terms to express the *dynamic* and *static* properties of existence. Without a dynamic or *positive* principle, there could be no *begetting* cause ; and without the static or negative principle, there could be no *receptive* cause. The coöperation of these two produces another cause, (*alter ego*,) which, in its turn, becomes the proximate cause of still another, and so on, *ad infinitum*. The *begetting* cause transmits the Creative forces which produce causes and effects



from beginning to end through intermediates; the *receptive* cause gives these forces individuality by giving them form,—the form being the capacity or static principle containing the faculty or dynamic force.

Keeping these fundamental principles in view, it will be easy to understand how it is that the primary planets are the dynamic forces of the secondary; and the secondary the static correlative of the primary,—the forces of the primary culminating in fruits through the secondary, as the male through the female. If we take our own planet as an example of the rest, we know that they are surrounded by an atmosphere containing carbonic acid, which furnishes nutriment to the plants which cover their surface. The plant separates the carbon from the oxygen, and stores up the former, letting the latter go free. But both light and heat by which this is effected, are in consequence of the influent forces derived from the primary planets. By no special force, different in quality from other forces, do plants exercise this power. This potential energy is derived solely from the relation of the two orbs, for it is at the expense of both light and heat that the decomposition of the carbonic acid is effected. Without the influence of the primary planet the reduction cannot take place, for an amount of light and heat are consumed exactly equivalent to the molecular work accomplished.

“But we cannot stop at vegetable life; for this is the source, mediate or immediate, of all animal life. In the animal body, vegetable substances are brought again into contact with their beloved oxygen, and they burn within us, as a fire burns in a grate. This is the source of all animal power: and the forces in play are the same, in kind, as those which operate in inorganic nature. In the plant the clock is wound up, in the animal it runs down. In the plant the atoms are separated, in the animal they re-combine. And as surely as the force which moves a clock’s hands, is derived from the arm which winds up the clock, so surely is all terrestrial power drawn from the Sun. Leaving out of account the eruptions of volcanoes, and the ebb and flow of tides, every mechanical action on the Earth’s surface, every manifestation of power, organic and inorganic, vital and physical, is produced by the Sun.”\*

However true this may be in a relative sense, it is not true in an absolute sense; for the Earth, as well as the Sun, possesses

\* Tyndall on Heat as a Motive Power, p. 446.



elements peculiar to itself, which, by the correlation of the two planets, are absorbent of the Sun's influence, which quickens the latent energies of the Earth into life and activity; it is only by the reciprocal influence of the two orbs that light and heat are induced within our own atmosphere.

"There yet remains," says Professor Wilson, "one outstanding physical force of whose nature and relation we are as yet entirely ignorant—gravitation. All attempts to bring it under the law of the correlation and conservation of forces have thus far failed."

Dr. Faraday says: "I believe I represent the received idea of the gravitating force aright in saying that it is *a simple attractive force exerted between any two or all the particles or masses of matter, at every sensible distance, but with a strength varying inversely as the square of the distance.* The usual idea of force implies *direct* action at a distance. This idea of gravity appears to me to ignore entirely the principle of the conservation of forces; and by the terms of its definition, if taken in an absolute sense, 'varying inversely as the square of the distance,' to be in direct opposition to it, and it becomes my duty to point out where this contradiction occurs, and to use it in illustration of the principle of conservation. Assume two particles of matter, A and B, in free space, and a force in each or in both by which they gravitate toward each other, the force being unalterable for an unchanging distance, but varying inversely as the square of the distance when the latter varies. Then, at the distance of ten, the force may be estimated as one; whilst at the distance of one, that is one-tenth of the former, the force will be one hundred; and if we suppose an elastic spring to be introduced between the two as a measure of the attractive force, the power comprising it will be a hundred times as much in the latter case as in the former. But from whence can this enormous increase of power come? If we say that it is the character of this force, and content ourselves with that as a sufficient answer, then it appears to me that we admit a *creation* of power and that to an enormous amount; yet, by a change of condition, so small and simple as to fail in leading the least instructed mind to think that it can be sufficient cause, we should admit a result which would equal the highest act our minds can appreciate of the working infinite power upon matter; we should let loose the highest law in physical science which our faculties permit us to perceive, namely, the *conservation of forces*. Suppose the two particles, A and B, removed back to the greater distance of ten, then the force of



attraction would be only a hundredth part of that they previously possessed; this, according to the statement that the force varies inversely as the square of the distance would double the strangeness of the above results; it would be an *annihilation* of force—an effect equal in its infinity and its consequences with *creation*, and only within the power of Him who has created. \* \* \* \* Let us consider the two particles, A and B, as attracting each other by the force of gravitation, under another view. According to the definition, the force depends upon both particles, and if the particle A or B were by itself, it could not gravitate, that is, it could have no attraction, no *force* of gravity. Supposing A to exist in that isolated state and without gravitating force, and then B placed in relation to it, gravitation comes on, as is supposed, on the part of both. Now, without trying to imagine *how* B, which had no gravitating force, can raise up gravitating force in A; and how A, equally without force beforehand can raise up force in B, still, to imagine it as a fact done, is to admit a creation of force in both particles; and so to bring ourselves within the impossible consequences which have been already referred to.”\*

The leading idea set forth in this volume, is the sexuality of universal existence, and that force wherever found is the result of conjugal affinity. If this hypothesis be well founded, it necessarily follows that the difference between the manifestation of the forces on the plane of mind, and that on the plane of matter, is only the difference in discrete degrees, or the medium through which the force is exhibited, while the *principle* remains the same.

Now let us change Dr. Faraday’s A. and B. to John and Ann. But as mind acts through memory, regardless of space, it will be necessary to suppose them to be so constituted that when out of sight they are also out of mind. Each contains certain properties or forces, or, more properly speaking, are *receptacles* of forces, but which are inactive while they are separated one from the other. But no sooner do they approach within the radius of each other, than their spheres produce a reciprocal action. John’s sphere quickens the energies of Ann, and induces in her a condition of receptivity which did not before exist; and Ann’s sphere stimulates and excites John in such a manner that he is impelled to approach her, and the attraction increases in the ratio as they near each other, until a complete conjunction is sought and obtained, and the copulation of the two forces culminates in giving exist-

\* Correlation and Conservation of Forces, p. 364.



ence to a third person. Whence is the force, which produces this result, derived? Are these parties creative? No, but they, like all the rest of creation, are endowed with a conjugal principle which is *receptive* of a creative force. This force emanates from the Divine Being, and is resident in the germinating properties of the universal spiritual sphere which pervades all matter; and John and Ann had new conditions excited within them in virtue of their constitutional relation to each other; the intensity of the negative action being in exact ratio to that of the positive, and *vice versa*. The same law, differing only in its mode of action, governs the relations of matter.

I believe *inertia* to be the actual condition, and perhaps the only condition of matter abstractly considered; but that it is pervious to and inseparably connected with spirit by which it is pervaded, and that it is the conjoint action of the two which gives it its mechanical and cohesive force. The cause, therefore, of gravity, is not resident in the particles of matter merely, but pervades them and all space,—matter being the ultimate medium for the manifestation of spiritual forces as the body is of the mind. That there is some principle connected with matter from which it derives its active qualities is a belief sustained by the most able philosophers. Newton says: “That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance, through a *vacuum*, without the mediation of any thing else, by and through which their action and force may be conveyed from one to another, is to me so great an absurdity that I believe no man who has in philosophical matters a competent faculty of thinking, can fall into. Gravity must be caused by an agent, acting constantly according to certain laws; but whether this agent is material or immaterial I have left to the consideration of my reader.”\* Dr. Faraday is of the same opinion.

Notwithstanding the opinions of these men, there is no denying the fact that the great mistake of philosophers has been in attributing to matter an *inherent* rather than an *influent* force. Judging from phenomena rather than causes, they have ascribed to different kinds of matter, a specific amount of mechanical and gravitative force without properly considering from whence this force is derived, or under what circumstances it may be augmented. Now, as economy characterizes every department of creation, the first fundamental law is, that *the intensity of forces is always in the*

\* See Newton's Third Letter to Bentley.



*ratio of the use to be effected.* Keeping this law in view, we are able to understand why the sexual principles from which the greatest use is derived, (for all things are sexual,) becomes more intensely active in the ratio as objects approach each other. The sexual sphere produces a reciprocal action which continually tends to augment the forces of each according to their respective relations, in order to effect a condition which absolutely exists in neither while insulated or removed from the sphere of the other. And, as matter offers no exception to this rule, nor is endowed with contemplative qualities by which it can project its sphere to other objects, regardless of space, the force of gravitation necessarily becomes inverse to the square of the distance.

Dr. Faraday says that : "As to the gravitating force, I do not presume to say that I have the least idea of what occurs in two particles, when their power of mutually approaching each other is changed by their being placed at different distances ; but I have a strong conviction, through the influence on my mind of the doctrine of conservation, that there is a change ; and that the phenomena resulting from the change will probably appear some day as the result of careful research."\* This change I believe to be no other than the copulative tendency of connate forces, ever operating through inert matter to effect uses ; and the strength of this tendency is as the relative distance between the particles.

It appears to me that nothing can be more evident to the rational mind, than that there are prolific properties connected with every department of universal creation ; and that Matter as the ultimate plane of existence, becomes re-productive in virtue of the impregnating influence of Spirit, by which it is pervaded. In fact, I can discover no other means by which it can become receptive of the influences from the Creator ; nor do I believe that there is any other principle through which He immediately operates upon Mind and Matter. The attractive force, therefore, between the particles of matter is in virtue of the spirit which pervades them ; and the spirit, in its turn, is immediately receptive of the attractive forces of the Creator, so that the force of gravitation is really the operations of the Creative sphere, mediately through Spirit, in the ultimate plane of existence. It is in virtue of this Creative sphere, and which can operate in Nature only through the Prolific principle, that the energies of Creation, by which matter constantly seeks to attain to a higher condition, is maintained. I cannot see

\* Correlation and Conservation of Forces, p. 382.



that the laws of Persistent force are any less operative here than elsewhere; for the expenditure of cohesive and gravitative force ultimately re-appears in the products of the soil with no less certainty than the transmutation of water into vapor by the action of the Sun's rays. There is but one force, nor in the very nature of things can be but one, and that is God. He is *all* and *in all*. It commences in the Divine; it terminates in the Human. Begin at what link in the chain we may and reason *a priori* or *a posteriori*, and we find the circle complete in the two.

Trusting that I have now relieved Dr. Faraday from his philosophical dilemma, I shall proceed to consider the nature, source, and correlation of *Light* and *Heat*. In this we enter upon a phase of philosophy hitherto inexplicable. No department of nature is less understood; none has provoked more unphilosophical explanations. These explanations have shown how utterly futile are all human speculations upon the more spiritual principles of nature without God—the folly of attempting to account for effects independent of the universal Cause.

That the reader may understand how little is known of the real nature of these elements, I shall first make a few extracts from the conflicting theories of the most popular authors.

### *Light.*

Newton was of the opinion that Light is the effect of luminous particles which dart from the surface of bodies in all directions, and that the solar Light which we receive departs from the Sun and travels to the earth. Pythagoras, Plato, Lucippus, Epicurus, and Brewster were advocates of the same theory. But this involves the objection of the necessity of a continuous supply to the Sun of some kind of material fuel to maintain the continuous supply of the light-producing or lucifer matter, continually emitted from that orb. The objections to this *Radiatory* theory are so numerous that the greater number of philosophers have abandoned it as altogether untenable.

Huyghens, Descartes, Sir John Herschel, Euler, Young, Arago, Franklin, and others, adopted the *Undulatory* theory, assuming that Light is caused by an *infinitely elastic ether, diffused through all space. This ether existing everywhere, is excited into waves, or vibrations, by the luminous body.*

Mr. Whewell observes that this *undulating* theory leaves the whole subjects of colors, both in opaque and transparent bodies,



involved in profound obscurity. It does not serve to explain how the chemical changes in bodies are permanently produced by the action of Light in inorganic, and more especially in organic matter, as essential to the existence of the vital principle. "The waves of all known elastic fluids extend around the corners of interposed bodies, and through crooked tubes. The undulations of the air, in the science of acoustics, are familiarly caused to become bended out of the straight lines in the crooked tubes of various musical instruments, such as the French horn, bugles, &c., and with peculiarly delightful effects on the sense of hearing. The undulations of Light, on the contrary, are not propagated through crooked tubes at all."

Sir John Herschel, though one of the most able advocates of the theory of *undulations*, says: "We are called upon for acts of faith, and certain admissions to be made at every step, in this exposition of Light."

Berzelius advanced a theory of Light and Heat producible by combustion, founded on the supposition that "these phenomena are observable as the consequence of the transference of electricity between the atoms combining together. But Professor Faraday remarks "this transference of electricity may be classed with the great mass of doubtful knowledge." "Light was regarded, by what was termed the corpuscular theory, as being in itself *matter* or a specific fluid emanating from luminous bodies, and producing the effects of sensation by impinging on the retina. This theory gave way to the undulatory one, which is generally adopted in the present day, and which regards Light as resulting from the undulation of a specific fluid to which the name of ether has been given, which hypothetic fluid is supposed to pervade the universe, and to penetrate the pores of all bodies."\*

### *Heat.*

The subject of Heat is involved in no less obscurity than that of Light; and philosophers have as widely differed in regard to its materiality or immateriality and its peculiar functions and nature. I am not aware that any one has ever pretended to define its nature or property, but only to demonstrate its observable phenomenon.

"The earlier writers on chemistry," says Professor J. W. Draper, "suppose that if Light and Heat are not the same principle, they are mutually convertible; that when the rays of Light

\* Prof. Grove.



fall on any object and warm it, they do so because they become extinguished and changed into heat. But there are many facts which mitigate against this doctrine. A vessel containing hot water radiates Heat, and that Heat is totally invisible in a dark room, nor can it be made to assume the luminous condition, even though concentrated by large concave mirrors. Experiments have been made to determine whether in the moonbeams there are any calorific rays. The most delicate thermometers, aided by concave mirrors, have hitherto failed in detecting the minutest trace. In this instance, therefore, we have Light existing without Heat; in the former, Heat existing without Light. In addition, the relation of transparency for these two agents are not the same. A piece of smoky quartz, or dark-colored mica, of such a degree of opacity as scarcely to admit a ray of Light to pass, is freely traversed by radiant Heat. The theory of exchanges of Heat, comprehending an explanation of a great number of the phenomena we ordinarily witness, depends upon the following principles: It assumes, first, that all bodies, no matter what their temperature may be, are constantly radiating Heat at all times; second, that the rate of radiation depends on the temperature, increasing as the temperature rises, and diminishing as it declines. Thus the various objects around us are constantly emitting caloric: the warm bodies to the cold, and the cold ones to the warm. A mass of snow and a red-hot cannon-ball respectively give off Heat, the ball emitting it in great quantities, and the snow in less. And even when adjacent bodies have reached the same thermometric points, they still continue to exchange Heat with one another."

Graham, in his *Treatise on Chemistry*, remarks: "our knowledge of Heat is limited to the different *effects* which it produces upon bodies, and the mode of its transmission; and these subjects may be considered without reference to anything of the *nature* of this agent." These effects he considers under five different heads, viz.: *Expansion, specific heat, communication of heat by conduction and radiation, liquifaction* and vaporization. Dr. Turner, in his "*Elements of Chemistry*," after discarding the phlogistic theory of Heat, introduced by Stahl, and also that advanced by Lavoizier, remarks: "that it is easier to perceive the fallacies of one doctrine, than to substitute an other which shall be faultless; and it appears to me that chemists must, for the present, be satisfied with the simple statement, that energetic chemical action does itself give rise to an increased temperature." He further adds that: "when



Heat is accumulated to a certain extent in bodies, they are said to *shine* or become *incandescent*. On this important property depends all our methods of artificial *illumination*." Dr. Baché, the American editor of this treatise on chemistry, adds in an explanatory note, "that the force which tends to bring the elementary molecules into closer proximity, is derived from an *innate property* of ponderable matter; while the force which tends to separate them is dependent on the operation of a distinct principle, Caloric, the particles of which, being self-repellent, force the ponderable particles asunder. In order to explain why the caloric remains attached to the ponderable molecules, it is necessary to suppose that its particles, though self-repellent, have an attraction for ponderable matter." "Our knowledge of heat," says J. G. Hecks, "is limited almost entirely to its effects; of its true nature we know almost nothing. It cannot lie concealed in the interior of bodies as in this case the refinements of modes, or chemical analysis would obtain some indication of its presence. The term Heat, then is to be understood as expressing an effect."

Muller, in his Treatise on Physics, makes the following statement: "The forces which are continuously acting between the adjacent atoms or molecules of bodies, are termed *molecular forces*. The force which holds together the particles of a solid body, is termed the *force of cohesion*, which we assume to be called forth by a mutual attraction of atoms. Now, if atoms mutually attract each other, and Heat be deemed *material*, it is not easy to understand how this latter kind of atoms can mutually repel each other; therefore, to explain this repulsion, as observable in gases, we assume that there is another and an opposite force, which we term the *force of expansion*."

Metcalfé in his publication on Heat arrives at the following conclusions: "By the affinity of ponderable matter for caloric, its atoms are approximated and held together; by the elastic self-repelling property of caloric, it separates the atoms from each other, as in gasefaction, explosion, and all decompositions. \* \* \* This doctrine throws a clear and full light on all the powers, motions, combinations and decompositions of the elements by which we are surrounded and sustained; and when perfectly unfolded in all its relations, will be found to furnish a simple and rational interpretation of the book of nature." Again, at page 176 he observes, "by the attraction of caloric for ponderable matter, it unites and



holds together all things; by its self-repulsive agency it separates and expands all things."

It is extremely difficult to find any great amount of philosophy in such muddled statements; for he fails to observe the proper distinction between *cause* and *effect*, and makes caloric both the *attractive* and *repelling* agent.

Allen in his treatise on the "Philosophy of the Mechanics of Nature," says: "That the sun is the great source of both Heat and Light to terrestrial matter, is a fact too obvious to require detailed proofs. But the fact of the continuous propagation of the electro-dynamic excitation of the sun between groupings of atoms in the specific form of Heat, is not so palpable to common observation. As the propagation of mechanical impulses in this modified form, constitutes the most important physical power available by man, this subject is to be regarded with special interest in tracing out the Sources of Natural Motive Power."

These are some of the conflicting views of the most learned philosophers, in different ages of the world, upon these intricate subjects; and they appear to be no nearer settling these questions now than ages ago. It will be seen that the advocates of neither of these theories give us any information as to *what Light and Heat* are, but only attempt to prove their idea of their phenomena—thus leaving the whole subject in quite as much mystery as they found it.

Mr. Allen, in stating that the Sun is the only source of both light and heat, has expressed the opinion of all, so far as I am acquainted, who have ever written upon this subject. Situated as we are, within an atmosphere beyond which we cannot pass, an atmosphere illuminated by the Sun's rays, and warmed by forces which ever accompany them, and without comprehending the nature of the fundamental principles of either, it is but natural that *appearances* rather than *facts*, should form the basis of our conclusions. A much more irrational opinion universally prevailed until the early part of the sixteenth century, namely: that the Sun, accompanied by our solar system, and the whole steller universe, performed daily revolutions round the little planet upon which we happen to have our existence. So firmly fixed was this opinion in the public mind, that it was considered sacrilegious to attempt to oppose it.

In this general opinion, that the Sun, abstractly, is the source of both Light and Heat, I shall respectfully decline to concur.



Unable, as I am, to discover any philosophical basis for this universally accepted hypothesis, I cannot but regard it as one having its origin in *appearance* rather than *fact*,—an hypothesis which has provoked more irrational speculations than any other which has ever claimed the attention of man. As in the one case, philosophers believed the earth to be the centre of the universe, an opinion founded upon the apparent movement of the heavens, and framed all their conclusions accordingly ; so in the other, they have believed the Sun to be the only heating and illuminating body of our solar system, an opinion founded upon its apparent brilliancy and warmth ; and hence, have endeavored to account for the immense expenditure of caloric necessary to cover a radius of 2,850,000,000 miles, which is the distance of Neptune from the Sun from which it receives its light and heat. This inconceivable radius being only one-half of the diameter of the orbit of Neptune, the supposed sensible calorific influence of the Sun must cover a circle of more than 4,700,000,000 miles in diameter. The most intense heat which it is possible for man to create would hold scarcely any more comparison to the infinite heat which would be necessary to cover so vast an area, than a moment of time to an eternity. It would be beyond all human calculation, all human conception. The heat necessary to maintain vegetation upon a planet half the distance of Neptune from the Sun, would be inconceivably hotter at the distance of the Earth from the Sun, than any artificial heat which man is capable of producing ; so that the Earth, and the planets revolving within its orbit, would be dispersed by the intense heat of the Sun's rays.

But leave out of our calculation the more distant orbs, and let us consider the amount of heat necessary to supply the Earth, which is comparatively in the neighborhood of the Sun. Sir John Herschel invented an instrument which he called an actinometer, but which is essentially a thermometer with a large cylindrical bulb filled with a blue liquid, which, being acted upon by the Sun's rays, its expansion is measured by a graduating scale. With this instrument he calculated that the amount of heat received from the Sun at the sea level, to be competent to melt 0'00754 of an inch of ice per minute ; while according to M. Pouillet, the quantity is 0'00703 of an inch. The mean of the determination would be 0'00728 which probably is not far from the truth, which would make nearly half an inch per hour, or about one foot per day. Hence, according to this calculation, the amount



of heat received from the Sun would be sufficient to melt annually, at the surface of the Earth, a crust of ice about 365 feet thick, provided the Earth were to stop in its diurnal motion, so that any given spot should continually receive the Sun's meridian brilliancy. And as it makes no difference in regard to the expenditure of the heat of the Sun whether the Earth is in a condition to receive it or not, this is, upon the correctness of this hypothesis, the actual degree of intensity of the heat of the Sun, at a distance of 95 millions of miles from its surface, extending alike in every direction, thus filling a radius of more than 190,000,000 of miles in diameter. In addition to this, it is conceded that not much more than one-half of the quantity of heat reaches the solid surface of our globe as a considerable portion if it is absorbed by our atmosphere.

"Knowing thus the annual receipt of the Earth," says Professor John Tyndall, "we can calculate the entire quantity of heat emitted by the Sun in a year. Conceive a hollow sphere to surround the Sun, its centre being the Sun's centre, and its surface at the distance of the Earth from the Sun. The section of the Earth cut by this surface, is to the whole area of the hollow sphere as  $1 : 2,300,000,000$ ; hence, the quantity of solar heat intercepted by the Earth is only  $\frac{1}{2,300,000,000}$  of the total radiation. The heat emitted by the Sun, if used to melt a stratum of ice applied to the Sun's surface, would liquify the ice at the rate of two thousand four hundred feet an hour. It would boil, per hour, seven hundred thousand millions of cubic miles of ice-cold water. Expressed in another form, the heat given out by the Sun, per hour, is equal to that which would be generated by the combustion of a layer of solid coal, ten feet thick, entirely surrounding the Sun; hence, the heat emitted in a year is equal to that which would be produced by the combustion of a layer of coal seventeen miles in thickness. \* \* \* \* Were the Sun a solid block of coal, and were it allowed a sufficient supply of oxygen, to enable it to burn at the rate necessary to produce the observed emission, it would be utterly consumed in five thousand years. On the other hand, to imagine it a body originally endowed with a store of heat,—a hot globe now cooling,—necessitates the ascription to it of qualities, wholly different from those possessed by terrestrial matter. If we knew the specific heat of the Sun, we could calculate its rate of cooling. Assuming this to be the same as that of water,—the terrestrial substance which possesses the highest specific heat,—at its present rate of emission, the entire mass of the Sun



would cool down  $15,000^{\circ}$  Fahrenheit, in five thousand years. In short, if the Sun be formed of matter like our own, some means must exist of restoring to him his wasted power.”\*

This calculation is founded upon the hypothesis that the Sun’s heat would annually liquify a strata of ice one hundred feet thick, which is not one-third the actuality according to Herschel’s and Pouillet’s calculations. The measurement should be the amount of heat under a tropical Sun at its clearest noon-day brilliancy ; for it is not to be supposed that the Earth’s relative position to the Sun, makes any difference in the amount of heat actually emitted from its surface.

This enormous expenditure of caloric is believed to be compensated by the fall of asteroids into an “unbroken ocean of fiery fluid matter,” which composes the Sun’s surface. The credit of originating this preposterous idea, is due to J. R. Mayer, a German physician, but which has been warmly accepted by Prof. Tyndall, Prof. Thomson, Kirchhoff, and others. This Meteoric theory, as it is called, of the Sun’s heat, supposes the solar space to be peopled with ponderable objects, which are unceasingly rolling towards the Sun, and rapidly plunging into its fiery abyss in order to produce light and heat throughout the solar system. It is believed by Mayer, that cosmical masses stream from all sides in immense numbers towards the Sun, and that they become more and more crowded together as they approach thereto. “This conjecture at once suggests itself that the zodiacal light, the nebulous light of vast dimensions, which surrounds the Sun, owes its origin to such closely-packed asteroids. However it may be, this much is certain, that this phenomenon is caused by matter, which moves according to the same law as the planets around the Sun, and it consequently follows that the whole mass which originates the zodiacal light is continually approaching the Sun and falling into it.”†

Professor Tyndall freely endorses this hypothesis, and says that “the zodiacal light may owe its existence to these crowded meteoric masses. However this may be, it is at least proved that this luminous phenomenon arises from matter which circulates in obedience to planetary laws ; the entire mass constituting the zodiacal light must be constantly approaching, and incessantly raining its substance down upon the Sun.”‡

\* Heat, as a Mode of Motion, Lecture 12. † Celestial Dynamics. ‡ Heat as a Mode of Motion.



“It is easy to calculate both the maximum and the minimum velocity, imparted by the sun’s attraction to an asteroid circulating around him ; the maximum is generated when the body approaches the sun from an infinite distance ; the *entire pull* of the sun being then expanded upon it ; the minimum is that velocity which would barely enable the body to revolve around the sun close to his surface. The final velocity of the former, just before striking the sun, would be 390 miles a second, that of the latter 276 miles a second. The asteroid, on striking the sun with the former velocity, would develop more than 9,000 times the amount of the heat generated by the combustion of an equal asteroid of solid coal ; (?) while the shock, in the latter case, would generate heat equally to that of combustion of upwards of 4,000 such asteroids. (?) It matters not, therefore, whether the substance falling to the sun be combustible or not ; their being combustible would not add sensibly to the tremendous heat produced by their mechanical collision.”\* “The heat of rotation of the sun and planets, taken all together, would cover the solar emission for 134 years ; while the heat of gravitation (that produced by falling into the sun) would cover the emission for 45,589 years. There is nothing hypothetical in these results ; they follow directly and necessarily from the application of the mechanical equivalent of heat to cosmical masses.”†

These men seem to forget that they are treating of *eternal principles* established by an Infinite Being who is not limited in His resources nor in His ability of adapting means to ends. They evidently calculate that God, like human beings, is compelled, as the only alternative, to make the most of what He has ; and after having created the solar system, He is obliged to consume one portion in order to furnish light and heat for the remainder. It would be impossible to conceive of a more irrational and unphilosophical idea ; in fact, it is the culmination of a baseless *sophistry* rather than a religious *philosophy*. For, though our solar system were as compact with ponderable bodies as the unsubdued forest with trees, the time would come when they would all be consumed, their ashes augmenting the bulk of the Sun, which orb itself, no longer having smaller ones to feed upon, would become a huge, charred and opaque body without association and without use. God does not work in such a foolish manner, but has so arranged the order of creation that each discrete degree supplies its own needs.

\* Heat as a Mode of Motion, p. 437 ; † page 443.



I would not have given this hypothesis so much attention were it not advocated by men standing high in scientific literature—men from whom lesser minds shape their thoughts and form their opinions. It only shows what erroneous conclusions we are liable to form in reasoning (*a posteriori*) from effect to cause; from matter to spirit; from nature to God.

In treating of Natural Laws there are two principles which can ever be relied upon; namely, *Economy* and *Perpetuity*. No matter can be destroyed, or rendered useless in the economy of God; no force can ever be changed only in its *mode* of action, which change is due to the agent through which it operates rather than the force itself; so that the same principle performs its use upon every plane of existence extending from the highest to the lowest. The principles ever actuating the Eternal I AM are the principles which actuate the Angels; the principles which actuate the Angels are the principles which control the Planetary systems throughout the sidereal heavens; and the principles which control the planets are the principles which induce every phenomena thereon. The *mode* of action alone changes. Hence the law of correlation and conservation of forces, is founded upon *eternal and immutable principles*, principles no less fixed than He from whom they sprang. God and Nature are but one consecutive whole, not in *identity*, but in *force*. As the forces of the male fructify in and culminate through the female; so the Divine forces fructify in and culminate through matter. Wherever there is action it is but the culmination of one and the same force—the force of the Creator operating through His creation, who is all and in all.

Hence, strictly speaking, force is the action of a creative power, which springs from the relation of two diverse principles; one furnishing the incentive to effort, the other devising the means of accomplishing the end. These are indissolubly wedded, and give rise to every form of existence. The ultimate effects of force become apparent only through material media, which media assume an infinite variety of forms. These change the *mode* of force into a no less variety of phenomena, without in the least changing the *nature* of the force itself. Whatever diversified sentiments, for example, my pen may be made to express, the force that wields it is the same, changed only in its *mode* of action by the different influences, for the time, brought to bear upon it. Again: heat in steam presents a very different phenomenon from what it does in the granite, though we recognize it as the same.



With this fundamental basis of operation, I shall strike out upon a new hypothesis, which, I believe, will more rationally account for the universal phenomena of Nature than any hitherto presented for public consideration. In doing this, I shall reason *a priori*, rather than *a posteriori*, as is usually the case in all philosophical investigations.

The first fundamental Law of universal existence is, a RECIPROCAL ACTION. This law has been variously designated in the scientific and social world, such as *positive* and *negative*; *faculty* and *capacity*; *action* and *re-action*; *male* and *female*; *primary* and *secondary*; &c. These imply conditions which are diverse from, but still immediately connected with each other; conditions which are mutually dependent, so that the action of one induces the reaction of the other. Each being able to perform what the other cannot,—thus constituting a coöpposite force.

Another important principle here to be kept in view, in order for a proper understanding of the subject upon which we are now to enter, is the law of *Succession*,—one thing producing another, as in the case of re-production; and one acting upon another, as in the case of social life. In both instances, influences are propagated or transmitted from one to another, through an endless series of successions, modified only by the conditions, circumstances, or relations, of the individual entity through which they operate. Though the *forces*, abstractly, of primary and secondary causes are the same, it will be necessary to keep up the distinction between the primary and secondary *agents* through which the forces operate. It should be remembered that it is the proximate entity which, in its turn, becomes the positive agent to the next subordinate entity, as in the case of parent and child, so that what is *negative* to the preceding, is *positive* to the succeeding, and so on through a series of successions.

Now, then, with this structure of fundamental principles, we may safely launch out upon the boundless ocean of the stellar universe, and with an unerring certainty trace the Divine forces from system to system, and from orb to orb through the endless series of succession until they culminate in Man as the *finale* of creation. But it being impossible for the finite to comprehend the infinite, let us limit our research to a definite portion of the universe; for in so doing we shall learn the nature of the laws equally as well as in the whole. To this end we will imagine that our solar system is revolving round a still more central Sun, to which our Sun is but



a satellite, and consequently a negative orb. In such a case its inhabitants (and it appears to me to be the height of absurdity to suppose that so vast an orb is uninhabited, for this would be an extreme violation of every known principle of the Divine economy,) would have precisely the same phenomenon presented to them that we have to us, differing only in periodic time. They would apparently derive their light and heat from their Sun as we do from ours; and we may imagine them as wondering how the illuminating and calorific forces of so vast an orb, and at such an immense distance, to which our Sun really holds no comparison, is maintained. The planetary universe is too vast for us to reasonably ignore the idea of its being divided into family groupings, each of which contains its central Sun, by whose influence its satellites are warmed and illuminated; nor are we to suppose that each of these are vast bodies of liquid fire, which are daily consuming millions of lesser orbs, to maintain their heat and brilliancy.

What, then, is the source of Heat and Light, and how are they produced? To answer these questions, it will be necessary to ask the third, viz.: What are Heat and Light?—a question, I believe, which has never been answered.

The whole tendency of the philosophy of the present age merges into one grand conclusion, namely, the conservation and correlation of forces; that force, like matter, can neither be created nor destroyed, but only made to change its *mode* of action. I have stated in a previous paragraph, that every cause must necessarily spring from some active force, and, as force is indestructible, though convertible in its mode of action, every effect is but the metamorphosis and conservation of an existing force. The force being thus stored up in the effect, the effect in its turn becomes the proximate cause of another effect on an inferior plane, or in a new individual entity; and this the cause of still another effect, and so on, varying its mode of action on each subordinate plane between the primary cause and ultimate effect. I have also stated that the primary planets are the dynamic forces of the secondaries; and that the secondary are the static correlatives of the primaries—the forces of the primary culminating through the secondary, as the male through the female. Now, there are but two primeval principles, namely, LOVE and WISDOM; and from these all subordinate things have originated, and partake of their principles and properties; in fact, are but the conservation of them; ever differing in their mode of manifestation, according to the nature of the medium



through which they operate. Heat and Light, therefore, are the conservation, on the purely material plane of existence, of *Supreme Love and Supreme Wisdom*. Heat, like every other mode of motion, *is the energy of the Supreme Will in action*; and Light, like every other principle of Truth, *is the operation of the Supreme Understanding in direction*.

Light is preëminently the quality of the *positive* orb, whereas Heat is preëminently the quality of the *negative* orb. But neither of these properties can ever become really manifest only by the coöperation of the other, for they are coöpposite and mutually dependent principles. The Sun, therefore, independent of any other planet, would be as barren of light and heat as a block of marble insulated from the rest of creation. Hence, in answer to the question, How are heat and light produced, I would reply: *By the reciprocal action of co-opposite principles ever operating through positive and negative orbs*. Its primary source is the Creator, its proximate source the Sun and the Earth. The Sun, abstractly, has no light of itself, neither has the Earth, abstractly, any heat of itself. But each of these orbs, like the male and female, supply the elements which the other cannot, the *blending* of which produce both Light and Heat. It is in man and woman that these elements, having completed their cycle, again *re-produce* love and wisdom, but finite instead of Infinite.

As to fundamental principles, there is no actual distinction between Love and Heat, or Wisdom and Light, the *apparent* difference is owing to the medium which constitutes the discrete degree through which they are manifested. It is, therefore, no stretch of the imagination, but a legitimate sequence, to postulate that Light and Heat sustain precisely the same relation to the physical world that Love and Wisdom do to the moral—a conservation of the same forces, and which may be found in every department of universal existence, ever varying their mode of manifestation, according to the media through which they operate. Hence, all natural laws have their origin in spiritual forces.

In every department of nature the elements flow *from* the positive and are received *by* the negative; so that the blending of the spheres of the two orbs is within the atmosphere of the negative planet. Our atmosphere is so compounded as to be equally receptive of the sphere of both orbs. Oxygen, one of its constituents, though of itself incombustible, is nevertheless so charged with the calorific elements of the earth that it is the most powerful supporter



of combustion known. Nitrogen, being the other constituent and the receptacle of the elements of light, will neither burn nor support combustion, but acts as the immediate agent of atmospherical illumination. It is a well established principle in chemical science, that neither of these elementary substances undergo any material change by their union, except their *admixture*. Were they to form a chemical union rather than simply an admixture of distinct individual substances, light and heat would be so inseparably connected within our atmosphere that there would always be an exact ratio between them, so that any diminution of heat would be attended by an equal obscuration of light; whereas, under existing arrangement, light is equally strong in winter as in summer.

Nitrogen being the supreme electro *positive* principle of the Earth, is the highest terrestrial negative principle of the Sun; hence, at all seasons, is equally surcharged with his sphere on whatever side of the earth is for the time turned towards him; so that light is without any intermission other than that which results from the rotation of the earth. But Oxygen being electro *negative* is surcharged with the earth's sphere only in the degree of her declination, so that heat varies in its intensity according to the varying inclination of the earth.

In the ordinary state of the atmosphere, its electricity is invariably found to be positive, and the intensity increases according as the stratum examined is more elevated, so that each successive stratum is positive to those below it, and negative to those above it; and is stronger in winter than in summer, and during the day than the night; but is weakest between noon and four o'clock,—the very period of the twenty-four hours when there is the greatest equilibrium between the spheres of the Sun and the Earth. The converse is the case when the electricity of the atmosphere is negative with respect to that of the Earth. These facts abundantly demonstrate, that the Sun surcharges our atmosphere with *positive* electricity or force which is neutralized by the *negative* electricity or force of the Earth, just in the degree in which the two orbs vary their relation to each other.

Experience shows that the *heat* of the air also decreases as the height above the surface of the Earth increases. And it appears from recent investigations, that the mean temperature of space, so far as it can be ascertained, is  $58^{\circ}$  below the zero point of Fahrenheit, which, if this calculation be correct, would probably be the temperature of the surface of the Earth, were it not for the blend-



ing influence of the spheres of the two orbs. But as all calculations upon the mean temperature must necessarily be made comparatively near the Earth, it will forever remain impossible for us to learn the degree of temperature of space, that lies beyond the boundaries of our atmosphere. But in all probability it is inconceivably less than at any point where observations can be made.

At an altitude of 18,000 feet, the air is indicated by the barometer to be only *half as dense* as at the surface of the Earth. It is evident that this density diminishes in a geometrical progression, so that it would be reduced to one-eighth at an elevation of fifty-four thousand feet. The effects of this decreasing density are, that the *intensity of light* is diminished and the temperature is lowered as we recede from the Earth. Unquestionably, beyond the boundaries of our atmosphere, the lowest temperature and the most intense darkness prevail; but wherever the direct influence of the Sun crosses its outer border, the illuminating and calorific processes commence and increase in intensity until it reaches the Earth, where the fullest conjunction takes place, the blending of which produces light and heat; hence necessarily accompany each other.

It is asserted by persons, who, by the aid of the balloon, have reached a high aerial elevation, that the sky above them began to assume the appearance of darkness; and there can be no doubt that if it were possible to reach an altitude beyond the limits of our atmosphere, it would be found to be *perfect blackness of darkness*, divested of every degree of heat, although the explorer was still between the two orbs and the Sun pouring his sphere upon the Earth; but, being beyond the Earth's radius, he would be in space void of both light and heat. If this hypothesis be well founded, of which it appears to me there can be no reasonable doubt, then the space between the outward borders of the atmosphere of the different planets is one unbroken night, where darkness broods "upon the face of the deep" in everlasting solitude, frozen fast in fate.

The immense difference in the degree of light between a clear noon-day Sun and the darkness of a moonless night cannot be accounted for upon the theory that the Sun, abstractly, is a luminous body, filling space with his brilliancy; for, provided the Earth is revolving in an immense ocean of dazzling light, its mere shadow could produce no such intense darkness as would result from a temporary removal or complete obscuration of the Moon and stars,



The Earth being only eight thousand miles in diameter, the farthest that we could be at any one moment of time from meridian brilliancy would be less than four thousand miles, and this alike pouring in upon us from all sides, but one. But we discover no perceptible difference in the degree of light when we are less than *one quarter* this distance from the Sun's rays, provided he is self-luminous. No such result can be produced upon a miniature scale, even with the dimness of a common gas light. For, if we have a strong light at one end of a hall, say fifty feet or more in length, it will be far from being dark in the shadow of any intervening opaque body at the opposite end. The light, though emanating from one point, pervades the entire hall, and illuminates, though in a less degree, a screen or globe upon the side opposite its direct rays.

Moreover, it has become proverbial that "it is darkest just before day," or when the direct rays of the Sun are only  $18^{\circ}$  or  $20^{\circ}$  below the morning horizon. In other words, it is the longest period of the absence of his influence since he disappeared in the western horizon. So far from this being the case, if the Sun was self-luminous, darkness would gradually increase from the time he disappeared in the West, until he reached the nadir, from which point it would gradually decrease until he again appeared in the East.

An eclipse that should prevent any portion of the Sun's rays reaching our atmosphere, even its outer borders at the poles, would be followed by the same intense darkness, as though the Earth itself was the obstructing medium; for in such an event there would be a complete temporary suspension of any conjoint action between the two orbs.

"Every increase of space-penetrating power in the telescope gives us a new field of visible stars. If this expansion of the stellar universe go on indefinitely, and no light be lost, then, assuming the fixed stars to be of an average equal brightness with our Sun, and no light lost other than by divergence, the night ought to be equally luminous with the day; for though the light from each point diminishes in intensity as the square of the distance, the number of luminous points would fill up the whole space around us; and if every point of space is occupied by an equally brilliant point of light, the distance of the points become immaterial. The loss of light intercepted by stellar bodies, would make no difference in the total quantity of light, for each of these would yield from its own self-luminosity at least as much light as is inter-



cepted. Light may, however, be intercepted by opaque bodies, such as planets; but, making every allowance for these, it is difficult to understand why we get so little light at night from the stellar universe, without assuming that some light is lost in its progress through space,—not lost absolutely, for that would be annihilation of force,—but converted into some other mode of motion.”\*

If the Sun was really the source of both light and heat, as is generally believed, independent of any associating orb, all intermediate space would be illuminated, and the intensity of heat would increase in exact ratio as we neared the Sun's disc. But it is well known that the temperature of our atmosphere depends upon the inclination of the Earth towards the Sun, rather than its distance from it, the degree of heat being governed by the Earth's declination rather than the Sun's proximity. During the warmest season we are 3,236,000 miles further from the Sun than in winter. This is *one-thirtieth* of the mean distance between the two planets; but this is far more than made up by the Earth's *inclination* to that orb. This is the period of her receptivity and proliferation, in which she turns herself into the fullest conjunction with him, and becomes more especially receptive of his influence, which greatly augments her calorific condition. In other words, it is the period of her heat and proliferation, which renders her more fully absorbent of the Sun's forces; for we find the same law of periodicity in the planets as characterizes all animated existence.

Herein consists the imperative necessity of planetary declination. Like a faithful wife, who with strict fidelity, continually revolves within the sphere of her husband, but meets him in the fullest conjunction only in her most receptive periods,—for woman in her periodicity and fidelity is the highest type of nature,—the Earth, true to the sphere of the Sun, annually turns to him and becomes impregnated by his *actinic forces*,† and in autumn yields the fruits of their union.

It is through this reciprocal influence of the two orbs that the Lord effects perpetual uses. The re-productive principle implanted by Him in the constitution of each individual entity, is a receptacle of the influent forces of His Love and Wisdom, by

\* Correlation of Phys. Forces, by Prof. Grove, p. 140.

† Actinism is the fructifying property of light frequently denominated ray-power. And what is remarkable, this property of the Sun's rays is chiefly confined to the spring season, but diminishes as we approach the summer, and is almost wholly wanting during the summer and winter.



virtue of which new entities are induced. The germination of plants, and the connubial association of birds and animals in the spring season, are the effects of Divine Love and Divine Wisdom, operating through the positive and negative forces of the Sun and the Earth in such a manner as to incline the Earth towards the Sun, and induce in her such a state of heat as to give rise to a general fructification upon her surface. This vernal warmth opens the interiors of animal and vegetable life, and communicates to them a conjugal principle which quickens their prolific tendency, and causes every thing to bring forth after its kind. But man and woman, through their spiritual constitution, are immediately receptive of light and heat from the Lord, wherefore they are capable of enjoying marriage delights at all times, regardless of the relative condition of the two orbs.

The wisest philosophers have, up to the present time, been unable to ascertain the physical constitution of the Sun. La Place imagined it to be a mass of fire, and the violent effervescences and explosions seen on its surface, to be occasioned by the eruptions of elastic fluids, formed in its interior, and the spots to be enormous caverns, like the craters of our volcanoes. Sir W. Herschel, judging from the dark spots of enormous size, now and then apparently seen floating upon its surface, supposed the Sun to be a solid, dark body, surrounded by a vast atmosphere, almost always filled with luminous clouds, occasionally opening and disclosing the dark mass within. Others have conjectured that these spots are the tops of solar mountains, which are sometimes left uncovered by the luminous fluid in which they are immersed. But the prevailing opinion seems to be, that the lucid matter of the Sun is neither a liquid substance, nor an elastic fluid, but that it consists of luminous clouds, floating in the Sun's atmosphere, which extend to a great distance, and that these dark spots are the opaque body of the Sun, seen through the openings of his atmosphere.

But all these phenomena are easily accounted for upon the hypothesis of a reciprocal action between two orbs; for in this case the atmosphere, and not the planet, *per se*, is the illuminating, hence the visible object to the distant beholder. The Sun's atmosphere, in virtue of his relation to a more central Sun round which it revolves, undoubtedly undergoes changes similar to our own, differing more in degree than character. There is no denying the fact that all material substances are pervaded by a spiritual princi-



ple, so that the intensity of force is as the quantity of matter: and every entity of matter is immediately surrounded by an aura or sphere, which is continually surcharged with the *quality* and *intensity* of its force. All odors, individual influences, and the relation of entities, are the effect of this universal law. Keeping these facts in view, it will be readily perceived that so vast a body as the Sun must necessarily be surrounded by an atmosphere of enormous height, surcharged with forces, the nature and intensity of which are in keeping with the quality and magnitude of the orb. It is probable that its intense white light originates in this cause. To us the Sun presents the appearance of an enormous globe of fire, frequently in a state of violent agitation or ebullition, to which the Northern Lights hold but a feeble resemblance, which phenomena are abundantly accounted for by the Sun's positive relation to the Earth; the vastness of its dimensions, and the intensity of its forces resulting from its reciprocal relation with its pivotal orb on the one hand, and with the Earth on the other.

The dark spots which appear to be upon the Sun's surface, are probably the result of obstructing media in his atmosphere, which blur his brilliancy in the same manner that clouds mottle the atmosphere of the Earth. These spots are neither permanent nor uniform. Sometimes several small ones unite into a large one; and again, a large one separates into numerous smaller ones. Some continue several days, weeks, or months, together; while others appear and disappear in the course of a few hours; so that there is no regularity attending their changes,—precisely the same appearance which our atmosphere, by its gathering and separating clouds, must present to an observer upon the Moon. So striking is this similarity, that it is a matter of no little surprise that it has never suggested itself to the mind of the astronomer.

In view of the fact that some of the spots are 50,000 miles in diameter, varying immensely in numbers as well as in magnitude, and having no permanency of locality, the hypothesis of La Place, that they are enormous caverns like the craters of our volcanoes, is most preposterous and without the least rational foundation. Such opinions only show how wild are the speculations of the wisest men, when without proper data from which to reason. What we behold of the Sun is its scintillating atmosphere and not the material substance of which the planet is composed. If we look at even a burning candle from a distance we see only the brilliancy of its light without detecting the opacity of its wick.



Herschel, failing to keep in view this law, was of the opinion that the Sun's atmosphere is "filled with luminous clouds which occasionally open and disclose the dark mass within." A more rational hypothesis would have been, that the dark spots were the clouds themselves, rather than their openings, which absorbed the light reflected from the Sun's surface.

Whatever theory will adequately account for the spots, will equally explain the cause of the ever varying and dusky stripes termed belts which extend across the disc of Jupiter. There are usually three of these belts or zones that are equi-distant from each other; but there is no regularity or uniformity attending them. Sometimes only one is to be seen, and then again five, and seven or eight have been distinctly visible; and in the latter case, two of them have been known to disappear during the time of observation. On the 28th of May, 1780, Dr. Herschel perceived "*the whole surface of Jupiter covered with small curved belts*, or rather, lines, that were not continuous across his disc. These belts are not always parallel to each other, though such is generally the case. Their breadth and time of continuance are likewise extremely variable. One belt has been observed to grow narrow while another in its neighborhood has increased in breadth, as if one had flowed into the other. Sometimes they remain unchanged for seven months, at other times new belts have been formed in an hour; thus ever changing like the clouds of our atmosphere.

As the period of the Sun's actual rotation on his axis is only little more than twenty-five days, and as some twenty-five years have been known to elapse without any spots being visible, we are obliged to resort to some other hypothesis as an explanation for their appearance, than their being enormous caverns; or, as some have conjectured, "the tops of solar mountains, which are sometimes left uncovered by the luminous fluid in which they are immersed." The part of the Sun's disc not occupied by spots is far from being uniformly bright. Its surface is finely mottled with an appearance of minute dark dots or pores, which, attentively watched for several days in succession, are found to be in a constant state of change. And, as we only see the luminous atmosphere by which the planet is surrounded, and not the planet itself, we may be greatly deceived and probably are, in its real dimensions. Its 886,000 miles of diameter must also include its atmospheric diameter, which would immeasurably reduce the solar substance of that orb. The relative height of our atmosphere to



the diameter of the Earth, is as one to one hundred and thirty-three ; and allowing the same ratio for the Sun, he would have an atmosphere reaching some 6,600 miles from his surface, which would reduce his actual diameter more than 13,000 miles. For the same reason, the Earth must appear much larger to an observer of another planet than its actual diameter. Herschel was of the opinion that the height of the Sun's atmosphere is not less than 1,843, nor more than 2,765 miles, consisting of two regions ; that nearest to the Sun being opaque ; the outermost emitting vast quantities of light and forming the apparent luminous globe we behold.

That the Sun has an atmosphere of an enormous height there can be no doubt ; but I am not pleading that it is absolutely 6,600 miles, for if the same laws of attraction and condensation are operative there as with us—being proportionate to the quantity of matter—the gravity on the Sun's surface would be twenty-eight times greater than on the Earth, so that a column of air on the former, would cause a pressure twenty-eight times greater than it would on our globe, a pressure which would require eight thousand degrees of temperature to expand to the rarefaction of our atmosphere.

But there may be, and probably are, many conditions wholly unknown to the merely natural philosopher, which have a powerful influence upon the physical conditions of the planets. The first fundamental principle of all natural science is, that Physical conditions are governed by Spiritual forces. Spirit is the positive principle to which Matter is ever subordinate, and becomes the immediate exciting cause of every phenomenon upon the ultimate plane of existence. What is true of spirit and matter is equally true of the Divine and the Spiritual ; but here, on the moral side, man is the medium of connection between the two, so that the spiritual forces partake of man's condition, and through the spiritual the material. These principles, though they underlie all science, philosophers have never, to my knowledge, taken into consideration. Their investigations have been confined to external phenomena, or the plane of *effects*, not yet having penetrated into the realm of *causes*. These phenomena can never become properly understood only as we become familiar with the occult forces which produce them. A thorough knowledge of the marriage law by which forces are transmuted, puts us in possession of a key to unlock every mystery in Nature ; it opens up a pathway from



the Material ultimates to the Infinite Divine Cause. If I claim to be the discoverer of this law—a law which I believe to be of more philosophic importance than any hitherto made—it is because I know of no one who has ever before conceived the thought.

Successive gradations characterize nature in her every department. Each gradation becomes the conjunctive medium between the proximate higher and the next lower, giving color and shape to whatever influences are transmitted through it. The sphere of the Creator flows into man, and through him into nature. In its transition it partakes of the moral qualities of its human media, which, in virtue of man's positive relation to the lower orders of existence, impregnate the more subtle forces which control the physical conditions of the world. In addition to this disordering of the Divine influx, man, according to the degree of his wickedness, is continually absorbent of a virus from the spiritual domain of evil, which exudes from him and is imparted with every breath to the atmosphere. By this means the planet sympathizes with the universal sorrows of the race, so that "the whole creation groaneth and travaileth in pain together." These mephitic exudations surcharge the atmosphere with the sins of the world, and thus destroy the harmony of its spiritual forces. This is the primary cause of miasmatic pools and sandy plains. Man inhales his own poisons and treads the barren waste of his own wickedness. Tornados, tempests, the terrific crash of the electric forces, lightnings darting hither and thither, rending with awful bolts of displeasure the clouds that intercept between the two orbs, are but nature's efforts to regain her lost equilibrium.

It is well known that when the awful simoon or still more poisonous samiel\* sweeps across the plains of Egypt, Arabia, Syria,

\* The samiel, or what is sometimes called the mortifying wind, is, beyond all others, the most dreadful in its effects. It generally blows on the southern coast of Arabia and the deserts near the city of Bagdad. This is supposed to have been the pestilence of the ancients, frequently killing all those who are involved in its passage. What its malignity consists in, no one can tell, as no one has ever survived its effects to give any information of the sensations it produces. It has been said that it frequently assumes a visible form, and darts in a kind of blueish vapor along the surface of the country. The natives of Persia and Arabia talk of its effects with terror; they describe it as under the conduct of a minister of vengeance, who governs its terrors, and raises or disperses it as he thinks proper. When inhaled, it produces instantaneous death and decomposition, so that, on attempting to move the body, it falls to pieces. To escape its effects travellers throw themselves as closely as possible to the ground, and wait till it passes by, which is commonly a few minutes. The camels, either by instinct or experience, have notice of its approach and are so well aware of it, that they are said to make an unusual noise and thrust their noses into the sand.



and the adjacent countries, that the sky becomes dark and heavy, the Sun loses his splendor and assumes a violet color, the air becomes thick and turbid, and the temperature often ranges more than one hundred and twenty-eight degrees. The rapid motion of these currents, their destructive influence, the change of the appearance of the Sun's rays, and the turbidness of the atmosphere are the result of the loss of equilibrium between the spiritual forces of the two orbs, evidently the effects of human wickedness. "Sin, when it is finished, brings forth death."

I apprehend that without sin, the order and equilibrium of creation would be quiescently maintained,—the Earth, watered by the dews of heaven, with as little disturbance as now characterizes evaporation, or as previous to man's transgression, when there went up a mist from the Earth and watered the whole face of the ground;\* and yielded to man an abundance of well-matured and healthful fruit as the reward of his labor. It is but reasonable to suppose that noxious weeds and vexatious thorns of every description, will gradually disappear from the Earth as man ceases to generate the elements upon which they exist. They had their birth in moral disorders, and they can be destroyed only by spiritual harmony. Eden fruitfulness is the result of obedience to God.

These remarks are necessary in order to show the connection and correspondence between mind and matter, and the effect which the former has over the latter. To me it is clearly evident that the apostacy of our world, affects, to a greater or less extent, the entire solar system, as it is but one family of planetary orbs in close sympathy with each other; and the query naturally arises whether or no the mottled and ever-changing aspect of other planets belonging to our solar system, are not the result of being in sympathetic relation with our own.

The planets being the largest material bodies, are the ultimate media of the Divine force operating through them, to effect and maintain the successive orders of vegetable and animal life. This force having its origin in the coöperative action of the Infinite will and understanding, in accordance with the law of conservation, is transmuted by the material elements through which it operates, into light and heat in the atmosphere of each planet, not by combustion, friction, radiation, or undulation; but by the blending spheres of two correlative orbs; so that the forces which first created continually maintains the order of creation.

\* Gen. 11 : 6.



This hypothesis completely obviates the necessity of applying the law of inverse square of the distance to the stellar universe; for as light and heat become perceptible only within the boundaries of the atmosphere, no measurement can be applied to them beyond the sphere of their actual existence. Being a resident of America, the love I may have for a woman in China, does not fill the intervening space between us, but its effects, so far as its immediate action is concerned, are confined to the spheres of the individual parties, establishing conditions in each which could not exist without a reciprocal affection. On precisely the same principle, light and heat are produced within the atmosphere, by the reciprocal influence of two orbs, sustaining a coöpposite relation to each other, but they have no more tendency to fill the intervening space between these orbs, than has love and wisdom to affect the atmosphere between the congenially sympathetic parties. The quantity of light and heat, therefore, have absolutely nothing to do with the square of the distance, but depends entirely upon the *positive* and *negative* relation of the two orbs.

Neptune, the most distant planet yet discovered within our solar system, revolves in its orbit at a distance of nearly 3,000,000,000 miles from the Sun. Now, as the intensity of *mere radiant* light and heat are inverse to the square of the distance, Neptune would be furnished with only  $\frac{1}{784}$  part as much light and heat as the earth; an amount totally inadequate to sustain life, even in the lowest forms of vegetation. In view of these facts, no satisfactory explanation has ever been given to show how life is sustained upon the more remote orbs. To say that the Creator can so arrange the constitution of things, as to cause prolific vegetation and animal growth on a planet, over which broods an eternal winter's night, more refrigerant than the human mind can conceive, is mere childish equivocation, and evidently without the least foundation in truth. But upon the hypothesis set forth in these pages, viz.: that the light and heat of different orbs does not depend so much upon their distance *from* as their relation *to* each other, every difficulty is obviated.

It is evident from all physical phenomena, that nature's laws operate with unvarying deviation; and it is not irrational to suppose that as they have their origin in the same Infinite source, that this uniformity of action characterizes every department of creation. The law of conservation of forces establishes the correctness of this supposition, showing that the change is in the *mode* of



force rather than in the *principle* from which it takes its rise. Hence, it is my opinion, founded upon the constitution of man, that the peculiar qualities of a planet governs the height and density of its atmosphere, which in its turn becomes the medium of conjunction between the light from the *positive* and heat from the *negative* orbs. Under such an arrangement Neptune may have quite as genial a clime as the Earth or Mercury; and though its distance is inconceivably greater, it may have been endowed with a degree of negativeness which secures to its inhabitants an atmospheric temperature and brilliancy, even greater than that which we enjoy. Affinity is not measured by time or space.

If these opinions be well founded, it is clearly evident that there is a constant exchange of electro-magnetic forces between the positive and negative planets. Under ordinary circumstances the balance between these forces is so quiescently maintained that they are rendered imperceptible to man. But by whatever means they are separated, whether by mechanical or insulating vapors in the atmosphere, they exhibit the most intense and terrific action, rendering every non-conductor that intercepts their union into fragments. The *positive* force which induces light is uniform at all seasons of the year; but the *negative* force which produces warmth depends upon the Earth's inclination. As the Earth inclines towards the Sun the warmth increases, but owing to the moral condition of its inhabitants, it sends up mephitic vapors which act as insulators between the forces of the two orbs; for in the physical, as well as in the moral condition of things, the insulating and darkening influences are derived from the *negative* principle—they obstruct the light in the physical world, and bewilder the judgment in the moral.

Every planet, *per se*, in virtue of being pervaded by spiritual forces, the correlatives of the Divine force, (for God is the only efficient cause in nature, secondary causes being not properly causes, but only the occasions of the effect, which truth underlies every other principle in creation,) is an electro-magnet, one part of which sustains a positive or negative relation to the other; and the whole, to a greater or less extent, holds a positive or negative relation to other planets. The union of the two magnetic spheres constitutes *quiescent electricity*, which, by a proper electrical apparatus, may be so far separated into their positive and negative constituents, as to demonstrate by their violent efforts to effect a reünion, their affinity for each other.



The *polarity* of magnetic forces is effected equally as much by *otation*, as by friction, pressure, percussion, or torsion. It is for this reason that the magnetic poles of the earth do not correspond with the poles of its axis ; but with its declination to the Sun, or at right angles with the ecliptic. The rotary motion of a planet has a tendency to group its magnetism near these magnetic poles, instead of the poles of its rotation, in the same manner as the poles are developed at the extremities of a bar of iron which is subjected to torsion.

Keeping these facts in view, we arrive by a natural process of reasoning at the cause of that beautiful phenomenon, the Aurora Borealis, being the visible effect of the union of bi-sexual spheres—the effect of the Sun's sphere with that of the Earth. Dr. Halley was of the opinion that the poles of the Earth are in some way connected with the Aurora, but was unable to designate by what means it is induced. Dr. Young was certain that it is intimately connected with electro-magnetism, and attributed the light of the Aurora to the “illuminated agency of electricity upon the magnetical substances.” Sir John Herschel also attributed it to the agency of electricity.

But to me it is clearly evident that it is the effect of the powerful action of the Sun upon the Earth, at the season when the Earth is the least negative to the Sun. At such time the equilibrium of the two forces is not completely maintained, the principle of light being in ascendancy over the properties of heat ; for it must be remembered that the *negative*, rather than the *positive*, is ever periodic in its relation and action. But the principle of light in passing through our atmosphere becomes charged with its negative qualities, so that in being repelled or thrown off at the positive pole of the Earth, it exhibits, in the Arctic region, a brilliancy which emulates not unfrequently the lightning in its vividness and the rainbow in its coloring. At times, these coruscations cover the whole hemisphere, presenting a flickering and fantastic appearance. On these occasions their motions are amazingly quick and irregular, so that they astonish the spectator with their rapid changes and grotesque appearances. They suddenly start up in new localities, and skimming briskly along the heavens, present such a diversity of shape, that, “in Siberia, on the confines of the icy sea, the spectral flames appear like rushing armies, and the hissing, crackling noises of those aerial fireworks so terrify the dogs and the hunters, that they fall prostrate on the ground, and will not move while the



raging host is passing." At other times it is a steady white light apparently durable and arising in a compact majestic arch and lighting up the heavens in the vicinity of the Ferroe Islands as brilliant as the day, but yet so evanescent that while the beholder looks upon it, it is gone.

Precisely the same phenomenon, differing more in degree than in character, is produced by the conjoint action of the masculine and feminine spheres, an effect too feeble to be perceptible only under the most favorable circumstances. There is a plane beyond which, matter in any of its cruder forms can furnish us no evidence of its existence—forces that are too subtle for mere physical research. It is here that the forces which control matter reside, but they must be tested by the spirit, rather than by philosophical instruments, or chemical analysis. Probably no person has been more fortunately situated for the investigation of these occult forces than myself. Having now, for more than five years, been associated with a woman whose remarkable susceptibility and acuteness of perception preëminently qualified her to aid me in these researches, I have been enabled to familiarize myself with those interior principles of philosophy, which will forever elude grosser means of investigation.

One day, without the subject here under consideration having been previously mentioned, on placing my hands upon the head of an extremely negative woman of rank, whom I was professionally treating, streams of aural light were seen to issue from the sides of the head just posterior and above the ears, the magnetic poles of the brain, so much so, that the lady previously alluded to, and who happened to be seated in my office at the time, earnestly exclaimed, "what beautiful lights I see just back and above her ears as soon as you come in contact with her. They seem to flash out like the northern lights and keep up a scintillating action as long as you remain in contact with her."

The "electrical egg," is another illustration of the same principle. When neither pole is magnetized the common phenomenon takes place, but as soon as we magnetize either of them the light is distributed so as to form a ring, which is very much like the form of the Aurora Borealis, and is animated by a gyrating motion.

Adverse as these opinions are to the current philosophy of the world, I feel the assurance that they are founded in immutable truths, and will finally become the basis, not only of a more correct system of astronomy, but will also, more fully reveal the



nature and operations of those laws which hitherto have been involved in the greatest obscurity. The analogy between the influence of the Divine Sphere over the spiritual constitution of man, and the Sun over the solar system, whether we view them in their illuminating, their calorific, their purifying, or their fructifying principle, is complete. I am unable to discover a single instance wherein God's relation to man has not its counterpart in the Sun's relation to the world. God operates upon the plane of the mind, and the Sun is his vicegerent upon the plane of matter to all those planets which revolve around him as a centre. "For the invisible things of Him from the creation of the world *are clearly seen*, being *understood* by the things that are *made*, even His eternal power and godhead."\*

Thus the Sun stands as the emblem of the Eternal Mind, transcendently beautiful and brilliant to all those orbs that are in a condition to receive his unobstructed rays. Fixed in a central position, as an eternal and inexhaustible principle, unvarying in the influence sent forth from him to bless nature in her every department; and though the individual orbs may turn from him, as the Earth at those periods when her womb is unfruitful and her bosom is covered with the frost of winter, while the bleak winds sigh a sad requiem over her desolation; or, though they may exhale an opaque sphere which intercepts his influence, still he changes not. And when the planet ceases to send forth an obstructing sphere, or is weary with her disinclination, and again seeks a more full conjunction with him, he disperses her clouds, kisses her cheek, warms her heart, and bathes her brow with the dews of heaven. He knows no distance but a rejection of his sphere, no nearness but the absorbing of his influence.

To the Sun, as a pivotal orb of the solar system, was given the power "to rule over the day," and as the servant of his Creator, he distributes blessings without number among all the tribes of sentient and insentient existence, and maintains order and harmony throughout the physical creation. Married to the Earth, the blending of the two spheres produces radiant heat, which imparts life and motion to all things capable of receiving it, variegating nature with an endless variety of shades and hues, and peopling the air, land and water, with the fruits of their union. These innumerable offsprings divided into separate species, joyfully gambol upon the lap of their mother, and when the paternal rays

\* Romans 1 : 20.



illuminate the eastern horizon, one universal pæan of rejoicing, more grand than that in honor of Apollo, goes up from all nature to greet his presence.

The ancient church was in the faith, that in the spiritual world the Lord was the Sun of the universal heavens; and that His celestial love appears to all angels, and constitutes the light of their habitation. But that the wicked did not possess the moral condition requisite to qualify them to become recipients of this light, consequently were in outer darkness. This faith was founded upon the well-grounded opinion that the light to the individual spirit, depended wholly upon his conjunction with the Lord,—not upon any changeability of this spiritual Sun itself, but upon the moral fitness of the individual to receive it. For this reason, in their worship they always turned their faces towards the Sun, as the *representative* of the Divine sphere,—holding that orb itself in no special reverence, but looked upon it only as an emblem of God. Their descendants, however, as they became more estranged from the Lord, and thereby darkened in their perceptions, degenerated into idolatry, and substituted in their worship the created for the Creator, and dedicated temples to the Sun and Moon and erected statues to their honor.

### *Electricity.*

I am aware that some philosophers have ignored the idea of there being two distinct species of electricity, but set out with the supposition that there is but one kind;—that its particles repel one-another with a force varying inversely to the square of the distance; that they attract the particles of all other matter, or some specific ingredient in that matter, with a force following the same law of the inverse square of the distance; that this fluid is dispersed through the pores of bodies, and from some unknown peculiarity, can move through them with various degrees of facility, according as they are conductors or non-conductors. These affirm that bodies are in their natural state with regard to electricity, when the repulsion of the fluid they contain for a particle of fluid at a distance, is exactly balanced by the attraction of the matter in the body for the same particle; and that in this state they may be considered as *saturated* with the electrical fluid. Whenever they contain a quantity of fluid greater than this, they believe them to be *positively electrified*, or to have *positive electricity*.



Where, on the other hand, there is a quantity less than that required for saturation, they say that the body is *negatively electrified*, or has *negative electricity*. In the former case, it is the fluid that is redundant, or in excess; in the latter, it is the matter which is left unsaturated that should be considered as the redundant principle. According to this theory, positive electricity consists in a redundancy of fluid, or in matter that is *over-saturated*, as it has been termed; that of negative electricity, in a deficiency of fluid, or in matter *under saturated*, or, what is an equivalent expression, in *redundant matter*. I shall offer a few considerations in opposition to this hypothesis.

Take two discs, one of zinc, and the other of copper, two inches or more in diameter, ground perfectly plain, and having in their centres insulating handles perpendicular to their surfaces, by means of which the plates can be brought into contact, without being actually touched with the hand. With this precaution the discs are made to approach till they touch one another, then separate them by keeping them parallel as they are drawn back. If the electricity they possess after this separation be examined, it will be found that the copper disc is charged with *negative*, and the zinc disc with *positive* electricity. Thus it is established as a general fact, that these two metals, insulated in their natural state, are brought, by mutual contact, into opposite electrical states.

No explanation has yet been given of this curious fact, which seems to be at variance with all the previously ascertained laws of electric equilibrium. The transfer of electricity from one metal to the other during their contact, implies the operation of some peculiar force which no theory has yet embraced.

If the influence of a powerful battery be transmitted through water, it will operate in decomposing that fluid, although the wires which form the communication with the poles be at a considerable distance from each other. They may even be placed in separate vessels, provided the portions of water in which they terminate are made to communicate with one another, by means of a syphon full of water, or even by moistened threads. We find, under these circumstances, the whole of the oxygen of the decomposed water, transferred to the positive, while the hydrogen is collected at the negative wire. This effect is precisely what we might expect, if my hypothesis of a male and female principle pervading all material substances, be true. The oxygen being a powerful *electro-negative* element, readily unites with the *positive* wire, and leaves the *hydro-*



gen to unite with the *negative*.<sup>1</sup> This, also, demonstrates that the oxygen and hydrogen sustain the relation of *positive* and *negative* to each other. There is another important fact connected with this subject which should not be overlooked, namely, that the *positive* always greatly exceeds the *negative* in weight, *while, at the same time, the number of particles are equal*. In both air and water, oxygen is the *negative* element, but its comparative weight with nitrogen, in the formation of the atmosphere, though particle unites with particle, is as twenty-three to seventy-seven, and its union with hydrogen in the formation of water, is as one to eight. It is also to be observed, that two bodies which have both been in contact with the same electric, mutually repel each other.

If an electrified body, charged with either species of electricity, be presented to an unelectrified or neutral body, its tendency is to disturb the electrical condition of the different parts of the neutral body. The electrified body induces a state of electricity contrary to its own in that part of the neutral body which is nearest to it, and consequently a state of electricity similar to its own in the remote part. Hence, the neutrality of the second body is destroyed by the action of the first, and the adjacent parts of the two bodies, having now opposite electricities, will attract each other.

Bodies which have received their electricity from excited glass repel one another, and are likewise repelled by the excited glass. The same thing happens with respect to those bodies which have received their electricity from excited sealing-wax. But upon examining the action of any of the bodies belonging to the one set upon any of those belonging to the other, we find that, instead of repelling, they attract each other. Thus, a ball which has received its electricity from an excited glass attracts one that has been electrified by excited sealing-wax, and is attracted by it. But what is still more conclusive, the moment these balls have come into contact, provided they have both been electrified in the same degree, they cease at once to exhibit any signs of electricity, as if the electricities of both were suddenly annihilated by their mutual communication. This experiment very clearly demonstrates that there are two different and opposite kinds of electricity; the one obtained from glass and the other from sealing-wax.

The mode of action which these two electricities exerts on matter may be expressed by the following law, namely: That bodies charged with either species of electricity *repel* bodies charged with the same species, but *attract* bodies charged with the other species;



and that at equal distances the attractive power in the one case is exactly equal to the repulsive power in the other. Although each of these two electricities, when taken separately, acts in a manner precisely similar to the other, for either is positive to every thing else, they nevertheless exhibit in all their relations to each other, a mark of contrariety of nature. Hence they are agents having opposite qualities, which, as to observable effects, completely neutralize one another by combination.

Another remarkable circumstance which characterizes these agents is, that the excitation of one species of electricity is always accompanied by the excitation of the other, and both are produced in *equal* degrees. Thus, when glass is rubbed by silk or flannel just as much *negative* electricity is produced in the silk or flannel as there is *positive* electricity produced in the glass; and whatever electrified bodies are repelled by the one are attracted in the same degree by the other. Since the two surfaces rubbed acquire opposite electricities, it follows, as a consequence of the law above stated, that they must attract one another; and this is found invariably to be the case.

If a white and black ribbon of two or three feet long, and perfectly dry, be applied to each other by their flat surfaces, and are then drawn repeatedly between the finger and thumb, so as to rub against each other, they will be found to adhere together, and if pulled asunder at one end will rush together with great quickness. While united they exhibit no sign of electricity, because the operation of the one is just the reverse of that of the other, and their power is neutralized and inoperative. If completely separated, however, each will manifest a strong electrical power, the one attracting those bodies which the other repels.

When the electrical discharge is made to pass in a perpendicular direction through the thickness of a card, which may be effected by placing it against the outer coating of a Leyden jar, and setting the lower ball of the discharging rod against the other side of the card, so that its thickness may be interposed between it and the tin-foil, and making the explosion in the usual way, the card will be perforated. At the edge of the perforation, on each side of the card, there will be a small bur or protrusion, which is always larger on the side next to the jar, than on that next to the discharging rod; the former being the *negative* and the latter the *positive* side. In this experiment we have an additional evidence, that even in the electrical currents, the *positive*, or *masculine* is much larger



than the *negative*, or *feminine*, as is evinced by the increased size of the bur on the negative side of the card, this being effected by the *positive* electrical current passing through to the *negative*.

By passing the shock through a quire of paper, instead of a single card, the progress of this effect at different depths from the surface may be accurately analyzed. Mr. Symmer, who devised this experiment, observed that the ragged edges were for the most part directed outward from the body of the quire. Upon examining the leaves separately, however, he found that the edges of the holes were bent regularly two different ways, and were remarkably so about the middle of the quire; one edge of each hole being throughout its course forced one way, and the other edge in the contrary direction, as if the hole had been made in the paper by drawing two threads through it in opposite directions.

The phenomenon here observed is the result of the same laws which govern the action of the nervous system. The brain is the great *ganglionic battery*, which conveys its electrical force from the cerebellum, through the *effluent* or *motor* fibres, to every part of the organism which is transmitted back through the *afferent* or *sensory* fibres to the cerebrum,—corresponding to the *centripetal* and *centrifugal* forces of the planetary systems. Or if we contemplate man as a peripheral being, and the brain as the *centre* of motor power, the afferent nerves convey the impressions from the circumference to it, whereupon it sends back through the efferent nerves the mandate of its will.

### *Chemical.*

Let us observe the workings of this mysterious agent in some of its *chemical* effects. If we immerse two plates, one of amalgamated zinc and the other of platinum, into a jar containing a solution of copper, no perceptible effect will take place so long as the two metals are disconnected, but as soon as they are united by means of a metallic rod, or their tops are allowed to lean until they touch each other, a coating of copper is immediately thrown down on the platinum. The platinum has no power of itself to reduce that metal from that fluid, neither has the zinc, but the phenomenon now observable is the result of the united action of two spheres. The chemical force of the zinc is not transferred and made over to the platinum by the near association of the two metals, as was supposed by Prof. Faraday, but a condition is effected which neither had any power to produce in their individual or



separate capacity. We might take, instead of the platinum, a piece of copper or silver, and they would have no action of their own on this solution, but the moment the zinc is introduced and touches the other metal, the action takes place, and it becomes covered with copper. It is here seen that the union of the two forces produces wholly a new result—it sets up an action creative of other conditions.

Again: if we pour sulphindigotic acid (a mixture of one part of indigo and fifteen parts of concentrated oil of vitriol) into a flat dish and take two platinum plates, attached to two poles of a battery of sufficient strength, and immerse them in this solution, they will soon entirely destroy the blue color, and what is remarkable, this chemical action is due only to one pole of the battery; for if we make a porous dike of sand, separating the fluid into two parts, and immerse a plate into each it will become blackened on the side which evolves hydrogen gas, in consequence of the liberated hydrogen withdrawing oxygen from the indigo, but remains unchanged upon the other side of the dike. Or, if the two platinum plates are immersed in the solution of copper, mentioned in the previous paragraph, though they may be connected they produce no effect whatever; but as soon as the wires of the battery are applied, the copper is thrown down in a metallic state on one of the platinum plates. It is seen by these experiments that the electrical forces operating through the two platinum plates as its poles, produce these chemical actions, though the plates themselves would have no effect upon either solution. These afford us sufficient evidence that *chemical affinity* and *electrical action* are but the results of the same cause—one producing the other. The disturbance of electric equilibrium, and a development of electricity, invariably accompany the chemical action of the fluid on metallic substances, and are most plentiful when that action occasions oxidation.

### *Magnetism.*

But let us trace it one step further, and learn what is very improperly denominated, its *magnetic* effects. A bar of copper is, apparently, wholly destitute of magnetism; but if we send an electrical current through it from a Voltaic battery, it immediately becomes a powerful magnet so long as the current continues. And now what is observable, any magnet, by whatever means it may have imbibed its magnetic force, exhibits the same phenomena of



*positive* and *negative* poles, *attracting opposites* and *repelling likes* which always accompanies electricity, which proves that there are two distinct kinds of *magnetic forces*, as well as *electrical*, directly *opposite* in their effects, though similar in their mode of action, or rather, we might say: that there is a reciprocal action of Voltaic and magnetic currents, which proves that Magnetism as thus manifested in the material elements, is only an effect of electricity, and that it has no existence as a distinct or separate principle. Consequently, Voltaic electricity being that peculiar kind which is elicited by the force of chemical action, forms, as immediately connected with the theory of the Earth and the planets, a part of the physical account of their nature. The *attractive* powers of the magnet is too well understood to require further elucidation.

It has been well substantiated by Dr. Faraday, "that Magnetism is identical with electricity," and he justly observes: "that an agent which is conducted along metallic wires," (in a manner he has described,) "which, while so passing, possesses the peculiar magnetic actions and force of a current of electricity, which can effect chemical decomposition, which can agitate and convulse the limbs of a frog, and which finally can produce a spark by its discharge through charcoal, *can only be electricity*." In this opinion I most fully concur: and much regret that electrical and magnetic action should ever have become so confounded with each other in the scientific world. Throughout this work, I shall use the term electricity to designate that peculiar property of matter which controls the condition of the material creation; but by Magnetism I designate those higher principles which control the condition of spirit, and which belong exclusively to the plane of mind.

It was demonstrated by Sir Humphrey Davy, and has been re-affirmed by Prof. Faraday, that the Voltaic battery caused bodies to *attract* each other in the same manner of ordinary electricity. This was done by placing two leaves of gold in a glass jar, one connected with each pole of the battery, they would then become attracted towards each other, until contact took place, when they would immediately burn up in a brilliant flame; intense heat being the result of this union.

### *Gravitation.*

*Gravitation* is excited by the same means, so as to overcome the natural tendency of falling bodies. For if we place a sheet of paper upright on one edge, resting against a support, and then take



a stick of shell-lac ten or twelve inches in length, and an inch or more in diameter, rub it with flannel, and hold it an inch or two in front of the upper part of this upright sheet, the paper is immediately moved towards the shell-lac, and by now drawing the latter away, the paper falls over without having been touched by anything visible. In this simple experiment, we observe precisely the same phenomenon, in principle, which is manifest when we let go of a solid substance, and it falls to the ground. In the latter case, the *gravitation* is normal, in the former, it has been intensified by electrical excitation, which so far overcomes the normal gravity, as to first raise the sheet from its leaning posture, compelling it to follow the shell-lac.

But we have a more remarkable demonstration of the same law, by coiling a copper wire, so as to form a helix or corkscrew, and connecting the extremities of the wires with the poles of a galvanic battery. If a magnetized steel bar or needle, be placed within the screw, so as to rest upon the lower part, the instant a current of electricity is sent through the wire of the helix, the steel bar starts up by the influence of this invisible power, and remains in the air, in opposition to the force of gravitation. The effect of the electro-magnetic power exerted by each turn of the wire, is to urge the north pole of the magnet in one direction, and the south pole in the other. The helix has all the properties of a magnet, while the electric current is flowing through it; and for the time being becomes a force sufficient to maintain a miniature world in itself; holding in space a ponderable body, without any visible contact, possessing a north and a south pole, which attract opposites, and repel likes, and which by a proper application of the two poles of a Voltaic battery, may be made to revolve upon an axis in perfect imitation of the planets.

### *Cohesion.*

The *Cohesive* effect of electrical, or what is usually termed magnetic action, is too well understood to need any elucidation in this place. Either the magnet or Voltaic battery will be sufficient to furnish all necessary experiments. I will, therefore, only add, that heat is absorbed in proportion as the particles diverge, and is evolved as they approximate; or, in other words, whenever we diminish the attraction of Cohesion, heat is absorbed, and whenever we increase that attraction heat is evolved: so we have this law, viz.: intensity of Cohesion is always in proportion to the quantity of



heat, the apparent temperature of bodies is as the freedom with which they part with their caloric.

Now, all these observable phenomena, in CHEMISTRY, MAGNETISM, ATTRACTION, GRAVITATION, and COHESION, are the result of *only one force* in Nature, viz.: AFFINITY. The apparent divorces and new marriages that are everywhere taking place among the imponderable elements and material substances, are but the result of the various degrees of intensity of this *one all-pervading principle*,—a principle which is as universal as mind and matter. Without it, there is no action; within it, are all actions, all results: and this for the substantial reason *that the sphere of the Creator pervades his creation*,—a conservation of creative forces,—and these are forever seeking to effect such unions as shall result in new creations, creations of higher conditions and individual entities. A law which is so uniform in action cannot have but one origin, cannot be but one fundamental principle.

If we turn our attention to the still more delicate test upon the nervous system, we find the same law in active operation: and here the *positive* and *negative* influence of the *sex* is clearly manifest. The difference between human and chemical electricity consists, not in their *nature*, but their *quality*,—the latter being more refined, or approximating more closely to spirit.

If we suspend a quarter of a dollar by a horse hair or silk thread eight or ten inches long, in a glass bowl, or a wide-mouth glass jar, and hold it perfectly still for a few minutes, the coin will soon begin to perform a rotary motion; if held by a man the motion will be from *left* to *right*, if held by a woman the motion will be from *right* to *left*, the *female* motion being the reverse of the *male* motion. If, when held by a man, a woman places her hand in his left, or upon his head, the rotary motion will be changed into an oscillating movement, like a pendulum. The same if when held by a woman, and a man unites his sphere with hers by contact. I have found that the *degree* of this effect is in ratio to the *positiveness* of the man, and the *negativeness* of the woman. Men of extreme effeminate character, or women partaking largely of the masculine character, produce but little or no effect in the experiment, as one seems to neutralize the other. In trying these experiments with an extremely sensitive and negative woman, I found that the rotary motion was strongest during her most negative periods, which was usually about the second and third day subsequent to the commencement of the menstrual flow; and that during this period, I



could readily change the motion of the coin while held by her, simply by concentrating the action of my mind upon her, even without physical contact; and this I could do as often as she would become mentally passive in the matter, though at the time she was unaware that I was paying any attention to her. Many females who partake more largely of the masculine temperament and disposition, are not able to produce the rotary but only the oscillatory movement. In fact, it is a successful method of testing the strength of the masculine or feminine qualities of either man or woman, for an effeminate man will produce about the same effect as a masculine woman. The greatest success in this experiment results only from the two extremes of character. The more constitutionally positive or masculine the man, and the more negative or feminine the woman, the more readily will a coin yield to the influence of each. Persons have frequently failed in this experiment, from the fact that the parties concerned were too closely allied to each other in their sexual characteristics. But not only this, woman alternates to a greater or less degree between the two phases of life; and the more negative she is at one period the more positive she is at another. Hence an experiment which would meet with success while she is in a negative condition would fail while she is in a positive one.

These experiments are highly important, not only in showing the reciprocal influence of the sexes by which the conditions of each becomes greatly modified by the influence of the other; but will also furnish the key to unlock many other mysteries; for if we can demonstrate the existence of a law in any one department of nature, it is easy to trace its action through every other.

The lightness of inflammable gas is well known. When bladders, of any size, are filled with it, they rise upwards, and float in the air. Now, it is a most curious fact, ascertained by Mr. Knight, that the fine dust, by means of which plants are impregnated one from another, is composed of very small globules, filled with this gas,—in a word, of small air balloons. These globules thus float from the male plant through the air, and striking against the females, are detained by a glue prepared on purpose to stop them, which no sooner moistens the globules than they explode, and their substance remains, the gas flying off which enabled them to float. A provision of a very similar kind is also, in some cases, made to prevent the male and female blossoms of the same plant from breeding together, this being found to hurt the breed of vegetables, just as breeding in and in does the breed of animals. It is con-



trived that the dust shall be shed by the male blossoms before the female is ready to be affected by it, so that the impregnation be performed by the dust of some other plant, in this way the breed is crossed. The gas with which the globules are filled, is most essential to this operation, as it conveys them to great distances. A plantation of yew trees has been known, in this way, to impregnate another several hundred yards off. It is well understood by gardeners, that in planting beds of strawberry vines, there is a liability of their being all of one sex, in which case they are never known to yield any fruit.

We have seen that polarity is a characteristic of nature in her every department, and it may strictly be said to be a universal principle. This is clearly illustrated in the magnet, the centre of which has no perceptible magnetic force, but which force increases as we approach the extremities, where its greatest power is manifested. But break it into two, or a thousand fragments, and the same characteristic will attend each separate piece. By following out this dual principle, we find that all things, both animate, and inanimate are paired—marriage being universal. It exists in the different parts of the same individual organism, as well as between two distinct entities opposite in sex, of the same genera; and thus we find that God has created every thing upon the double or dual principle. Mineral substances are held together by cohesive force, or the marriage of individual particles. The same is true of the fluids. In the vegetable kingdom also, every thing is beautifully halved—each leaf is divided by a central seam, and every seed contains two distinct and separate parts held in union by their affinity for each other, and become prolific only thereby.

In the animal kingdom, we find the same law; each separate organ is dual in form and action. There are two lobes to the brain, lungs, liver and heart; and all of the remaining internal viscera, which appear as one, have a *positive* and *negative* action. There are the same *positive* and *negative* forces between the right and left side of the body; each faculty and function, holding a coöpposite relation to its fellow—two arms, two legs, two eyes, two ears, two nostrils; even the tongue and lips, are divided by a perpendicular line, so that there are two halves to each. Thus it is that each created being is married within itself, first, particle to particle; second, organ to organ; third, function to function; without which existence could not for a moment be maintained. Ascending still higher in the scale, we find the same spiritual



duality. In the mind there are two chief faculties, viz: *will* and *understanding*; and these subdivide into a thousand parts or offices, and extend into every avenue, and the most minute things of life. Such is marriage in the organic structure, and mental qualities of the individual.

Next comes the marriage of one individual to another. And here we must first inquire; what constitutes the characteristic distinction of sex? It is not the difference in the mere outward physical form, for this is the result of the more interior principle. Organically, male and female have the same sexual organs, but in a *reverse* action and form. They are both fashioned on a common model; so that previous to the third month of intra-uterine life, no distinction is perceptible. But the contrast grows more and more apparent, until they arrive at puberty, when the peculiar characteristics of the sexes become fully developed.

And here a wonderful phenomenon takes place, in connection with the secrets of life,—a new action is set up which changes the whole moral and physical aspects of the human being. The genital glands become matured, and establish a new force in the constitution, and awakens new feelings and desires in the mind. In the male, the larynx enlarges, and the voice becomes lower in pitch, as well as rougher and more powerful; and parts of the face covered with beard, and virility becomes established. In the female, the voice becomes more soft and winning, the movements more graceful and comely, the affections more powerful and easily awakened, a deposition of fat takes place over the whole surface of the body,—giving to the person that roundness and fullness, which are so attractive to the opposite sex, at the period of commencing womanhood. Cotemporary with these changes, her menstrual flow becomes established, indicating not only her aptitude for procreation, but also her ability to become a helpmeet for her husband.\*

The period of life in which these changes take place, varies with the sex, climate, and condition; usually in the male, from fourteen to sixteen; in the female, from thirteen to fifteen years of age. It is earlier in warm climates than in cold; and in densely-populated manufacturing towns, than in thinly peopled agricultural districts. Precociousness is enhanced, both by warmth of climate, and by an early and too intimate mingling of the sexes, preventing the maturity of the physical constitution, and the perfection of

\* For further particulars, see "Menstruation," in the chapter on the laws of health and disease.



the moral powers.\* Woman's ability of procreation, usually ceases about the age of forty-five; but the virility of man, continues to a much later period of life, and in many cases, where he has abstained from early abuses, his virile powers remain good, up to the age of ninety, and even a hundred.

The primary distinction, however, between the sexes, grows out of the relative degree of the electrical and magnetic forces inherent in the original germ from which each derived their existence; man being more electric or material than woman, and woman more magnetic or spiritual than man. The magnetic, is a higher or more interior principle than the electric, and as such is positive to it; so that woman is both more intuitive in her perceptions, and more positive in her will, than man; but man is more rational and positive in the understanding, than woman. Woman is the ultimeter of man's forces on the material plane; man the ultimeter of woman's forces on the mental. She forms and externalizes his re-productive properties; he forms and externalizes her intuitions. She impregnates him with love which quickens his rationality and ultimates through the judgment. He impregnates her with wisdom which quickens her intuitions, and ultimates through the perceptions. But so far as the parties are living a life of disorder, their forces produce a direct opposite effect. On the one hand, woman subverts man's rationality, and he ultimates thoughts which are only intellectual monstrosities; and on the other, man subverts woman's intuitions, and she ultimates perceptions which are a perfect counterpart of his thoughts; for her perceptions are as much the result of his condition, as is his rationality of hers.

Probably no class of persons ever furnished a more striking illustration of this principle than the spiritual media of the present time. Promiscuously mingling with the most depraved of humanity, each sex is stimulated to an unusual degree of mental activity by the forces imbibed from the other through a forbidden commerce, the stimulus of which many of them honestly believe to be spiritual inspiration. And as every force will find some expression, either orderly or disorderly, the males are constantly giving birth

\* Haller states that in the warm regions of Asia, the catamenia appears from the eighth to the tenth year; and in Switzerland, Britain, and other temperate regions, at the age of twelve or thirteen, and later the further we ascend toward the north. The same view has been held by nearly all subsequent writers on the subject, and they infer that animals, like plants, reach maturity sooner in hot than in cold climates. Dewees says, that menstruation occurs later in our northern than in our southern states.



to the most senseless harangues and insane sophistry which ever fell from the lips of depraved mortals ; and the females are constantly having "spiritual impressions" which are in perfect keeping with this insane sophistry — one sees what the other affirms. Nor can it be otherwise ; for a marriage, however brief in its duration, will be sure to beget results corresponding to the condition of the parties. Rationality and sophistry, like grapes and thorns, spring from two adverse conditions. True, the derangement of the re-productive forces, forms the material basis for spiritual infestations and obsessions, but I am convinced from much observation, that by far the largest share of all the impressions and perceptions of this people are the direct result of a deranged condition of the conjugal forces, rather than any spiritual inspiration.

Man and woman were created as the highest representatives of two directly opposite but correlative principles, hence sustain an immediate coöpposite relation to each other ; and the highest state to which either can ever attain, is to properly fill their respective relations — he a relation of rational activity or wisdom ; she the relation of affectionate passivity, or love. As the strength of the magnet depends upon the intensity of its two opposite poles ; so the perfection of human character depends upon the rationality or masculinity of man, and the affection or femininity of woman. And so far as they recede from these conditions they fail to fill their divinely appointed duties, and the man grows more and more feminine, and the woman more and more masculine, until they reciprocally cease to exert any proper influence over each other. Moral and social weakness arises from the faults and mischievous idea of harmony in *likeness*, rather than a union of *opposites*. The equality of the sexes does not consist in the destruction of the positive and negative forces, but in their harmonious action. Upon this subject the greatest ignorance still prevails.

Much has been said and written in behalf of "woman's rights," claiming her equality with man. With equal propriety we might set up the plea that man is equal to woman ; for inasmuch as both belong to the same generic species, having their birth from one common parentage, hence coördinate, no rational person will pretend to ignore their perfect equality. The only question which can arise is, in what does this equality consist ? If we keep in view the fact that the wider they differ in respect to sexual qualities, the more they attract each other, and the more orderly their legitimate sphere of action becomes, there will be but little difficulty in settling



this mooted question. Were the forces of the negative pole of a magnet to recede from the extremity to the centre, the action would be lost so that the positive pole would have nothing to sustain it, or from which it could reïct, and *vice versa*. The same law operates with equal force between the sexes. The nearer they approach each other in quality and pursuit, by losing their distinctive characteristics, the less the reciprocal attraction, and the less efficient they become in the discharge of their respective duties towards each other.

A few of the more masculine and grosser class of women, who are so far removed from the true feminine qualities as to lose sight of the proper sphere and relation of women, have attempted to so change the order of society as to destroy, to a large extent, the social distinction between the sexes. Having failed to reach the goal of their misdirected ambitions, or felt the injustice of the small compensation for woman's labor, they have receded from the true womanly sphere, and struck out for a central position, losing more upon the one hand than they gain upon the other. Thus shorn of the higher feminine qualities, while, at the same time, they have neither the physical nor mental constitution to attain to the masculine, they have become social hermaphrodites, equally uninteresting to both parties. Effeminate men, also, in like manner, have slipped over and taken up the pursuits more properly belonging to women, and have become as uninteresting to the higher order of woman, as those positive women are to men. Much of the disorders of society have arisen from their mischievous influence; for their effects have operated far more in establishing a wanton familiarity between the sexes, and a disrespect for each other, than in any real elevation or improvement in the conditions of either. Nor could it have been otherwise, for it is evident that as the distinctive characteristics of the sexes are destroyed, they cease to respect the chastity of each other.

A striking example of this is furnished by a society in Oneida county, State of New York, consisting of some eight hundred or more members, calling themselves Christian Perfectionists. In their secular pursuits they make no distinction of sex,—in the shop and the field, men and women work together at the same avocation; and on retiring, each selects a partner for the night. They ignore the sanctity of marriage vows, which may have been plighted previous to their becoming members of this society, and contend that physical health and spiritual harmony are promoted



by an unrestrained intercourse of the sexes,—confined, however, within the limits of their own order. This promiscuous commerce soon destroys all sense of delicacy among them. They assured me that they did not regard any familiarity, of whatever nature, with the persons of each other as any breach of modesty. The sense of modesty, which usually characterizes refined associations, they believe to be unchristian, and the natural fruits of an unsanctified condition,—that purity does not consist in restraint, but in a conscientious approval of the broadest liberty. The women become gross and masculine, without taste or refinement; the men vulgar, weak and effeminate. Neither present to the visitor any of those qualities which can in the least attract or interest a cultivated taste, or secure respect, other than for their apparent sincerity.

The ridiculous and deplorable extremes of fanaticism, into which mankind wander, whenever they cut loose from the Scripture doctrine of marriage, clearly show how victorious are the passions over reason, and how little the real philosophy pertaining to this most important subject is understood. No nation, however far advanced in the arts and sciences, or enlightened in literature, has ever been able, without Divine instruction, to form any thing like a healthy and judicious regulation in the associations of the sexes. Even the philosophical and classical Greeks, and the grave, dignified and noble Romans, proved themselves wholly inadequate to such undertakings; and admitted into their social regulations such laws and customs as were unjust to woman, and corrupting to the morals of both parties. Strange as it may seem, women, in many respects, were better treated among the barbarous nations of the north of Europe,—among the Scandinavians, Germans, and Franks,—than in either Greece or Rome. True, their lives were hard and rude, but they were held in unbounded respect and veneration; and usually accompanied the men to the field of battle, animated their courage, assisted at their councils, and were the honorable hostages of treaties of peace. They were the sustainers not the participants, in the masculine duties.

In view of the facts and philosophy set forth in this chapter, as well as that in “*Spirit and Matter*,” it will be seen that nature, in its every department, has been established upon the bi-sexual principle, which principle is the result of the coalescence of Divine Love and Divine Wisdom, first giving birth to atoms, out of which worlds and all their varied appurtenances are formed, and whose



existences are maintained only by the perpetual influent forces of their Creator.

It now devolves upon me to speak more particularly, *of the polarity of individuals; after which I shall consider the attractive forces of the sexes, and designate the line of travel of the magnetic currents, in forming a perfect social sphere; and third, set forth in as clear and philosophical light as I am capable, what constitutes adultery, and point out the cause of conjugal discords.*

*First, the polarity of individuals.*

A magnetized bar of iron exhibits at its two extremities, precisely opposite conditions,—one *positive*, the other *negative*; and whatever electrified bodies are repelled by the one, are attracted in the same degree by the other; the negativeness of one extremity being in exact ratio to the positiveness of its fellow. In other words, the excitation of one species of electricity, is always accompanied by the excitation of the other; both being produced in equal degrees. The phenomenon here exhibited, is an expression of a universal law, and defines what I wish to be understood by polarity.

Again: a Voltaic battery is composed of alternate layers of copper and zinc, the galvanic force being increased in proportion to the number and size of the plates, and the strength and purity of the saline or acid fluids employed to chemically act upon them. Their action is in no way diminished, though a greater or less distance may intervene between each separate pair of plates, provided they are connected by some suitable conducting medium, that shall span the intermediate space. All organic structure is arranged on a similar principle, but immensely differing in the perfection and adaptation of its parts, and the harmonious action of the whole. The living organism, therefore, may be said to be an electro-magnetic machine varying in intensity of action, according to the complication of its structure, and the susceptibility of its parts. Each separate organ, however minute, or however widely differing from every other in its structure and office, like the atoms out of which it is formed, or the plates of a galvanic pile, have both a positive and negative side, rendering it within itself a pair, while at the same time as a unit, it holds a relation to other organs, corresponding to that of its individual parts to each other. The outer and inner surface of the nervous fibres, are governed by the same law.

The brain is the great positive pole of the whole organic structure and counterbalances the negative action of the body; and the body,



in its turn, counterbalances the positive action of the brain — like the two poles of the battery, are mutually dependent upon each other for the maintenance of their existence. Mind and body are coöpposite forces; the strength of one is as the health of the other. But the brain itself is divided into the greater and lesser lobes, the cerebrum and cerebellum, which are married into a reciprocal action upon each other, and from this union issues every other principle of life. Each of these, however, are separated by strong membranes (falx major and falx minor) dividing them into distinct hemispheres, which alike are composed of a Cineritious and Medullary substances, and which act and reäct upon each other; the right side maintaining a positive relation to the left.

That the *encephalon*, to which every degree of mind belongs, whether in the form of instinct, or its still higher form of intelligence, is the most *positive* of all the organic structure, will not be disputed by any intelligent physiologist. Whenever the full force of its action is brought to bear upon any other part of the body it secures obedience to its behest. Its imaginations may so far elevate or depress the functions of other organs as to cause death by becoming either an over-stimulus or a sedative to their action; or it may so change the whole pathological condition of the vital currents as to either unduly excite the secretions or wholly suppress their operations. The flow of saliva, for example, is stimulated by the idea of food, especially that of a savory character. The lachrymal secretion, again, which is continually being formed to a small extent, for the purpose of bathing the surface of the eye, is poured out in great abundance, under the moderate excitement of the emotions, either of joy, tenderness, or grief, while in violent emotions its action may be wholly suspended. The mammary secretions, both in quantity and quality, are largely under the control of the mind. On the one hand, a father, by the constant concentration of the force of his will, has so changed the natural order of his condition, as to render him competent of sustaining his offspring by the lacteal secretion from his own breast; and on the other, a mother, by a sudden and violent fit of passion, has so altered the qualities of this secretion as to cause it to become a most deadly poison to her nursing infant. All the other functions are equally subject to its action. Hence, the cerebrum is the positive or controlling force of all the other functions of the human organism. It is capable of effecting any moral change it may desire, or of producing various physical alterations in the organic structure,



Moreover, it is the immediate receptacle of all the higher spiritual forces, (for God controls man through his rationality, but the Devil controls him through his emotions,) and therefore, orderly subordinate only to the Divine. Hence, whenever it yields to any other influence, it becomes itself subject to that over which it shall bear rule.

But the *cerebellum* is negative, and hence receptive of the cerebrum, but positive to the body. It is through this that all *Material* forces find access to the soul, over which, in an orderly condition, the soul has control. Or, to change the form of expression, the cerebrum, according to the degree of its rationality, is the medium of connection with, and influx from, the Divine; while the cerebellum is the medium of connection with, and influx from, the natural. The harmonious action of these two forces, establishes the Church\* in the individual, a Church based upon the material elements, having the Divine as its animating principle. They are the Heavens and the Earth, which, in the beginning, God created, and divided the waters which were *under* the firmament, from the waters which were *above* the firmament, the firmament corresponding to our atmosphere, being the medium of connection between the two forces, as the atmosphere is the medium of connection between the forces of the Earth and Sun.

In order for a better understanding of this important subject, we will consider the Brain under three distinct divisions, viz: the upper, middle and lower lobes. These are the three discrete degrees of *altitude*, corresponding to the Earth, the Atmosphere and Space. So far from these being arbitrary divisions, the organic structure itself fully sustains them. For the upper portion of the cerebrum is divided by the falx major, a scythe-shaped membrane which dips down to the corpus callosum, into two equal parts, called hemispheres; but no such divisions are found in the lower or inferior surface. But each of these hemispheres below the corpus callosum is subdivided into three lobes, Anterior, Middle and Posterior, corresponding to the three lateral degrees, or degrees of longitude. The divisions are here changed from *perpendicular* to horizontal, or ante-posterior position, clearly indicating a universal sphere of action, on the plane of the brute without any reference to higher or lower, but where the Spiritual and Material forces meet and give birth to Use. Or, Scripturally

\* I here use the term Church to designate a *principle*, not an *institution*—the institution is the result of the principle.



speaking, it is the “firmament in the midst of the waters,” which “divides the waters from the waters,” and becomes Heaven whenever maintained in order, and Hell when in disorder.\* The following diagram will aid in the illustration of my idea :



It will be seen by this diagram, that I make four grand divisions in the Encephalon, consisting of three distinct planes, or two conjugal pairs ; first, Spirit and Matter ; second, Direction and Operation,—the material being negative to the spiritual ; and operation to the directing. Their orderly condition only, is here spoken of. The spiritual plane embraces veneration, conscientiousness, benevolence, firmness, hope, wonder, ideality, imitation, cautiousness, self-esteem and approbateness. These faculties, phrenologically termed sentiments, and which metaphysicians denominate emotions, are furthest removed from the centre of nervous action, and can affect it only mediately. They give a peculiar vividness and intensity to all the other faculties, while at the same time they greatly modify their condition, and control their *mode* of expression. The voice itself becomes harsh and grating, or soft and sonorous, according to the extent of their influence over the mental powers.

Phrenologists have considered this group, except the three last named, as belonging peculiarly to man, in contradistinction to the brute. But from this opinion I claim the privilege of dissenting.

\* Gen. 1 : 6—8.



To me it is clearly evident that *Veneration* is the only faculty which strictly belongs exclusively to Man, and that each of the others, to a greater or less extent, has at least a rudimental existence in some of the higher order of animals ; but without that convoluted form, which is essential to give them any great vigor of action. For it should here be borne in mind, that the brain forms an exception to the general plan on which the elements of ganglionic centres are arranged, in having its vesicular substance on the *exterior*, instead of in the *central* part of the mass. By this arrangement, the vesicular matter, which constitutes the source of nervous power, is disposed in such a manner, as to present a very large *surface*, instead of being aggregated in a more compact manner. The purpose of this arrangement is further evident, from the fact, that in the higher forms of cerebral structure, we find a provision for a still greater extension of the surface, through which the vesicular matter and the blood-vessels may come into relation ; this being effected by the plication of the layer of vesicular matter into “convolutions,” which drop into the sulci or furrows between which, the highly vesicular membrane known as the *pia mater*, dips down, sending multitudes of small vessels from its surface, into the substance which it invests. By this infinitely wise arrangement, the greatest possible extent of surface is brought within the smallest possible compass, so that in the human cerebrum when its convolutions are unfolded, it is estimated to cover about six hundred and seventy square inches. The brain of the rabbit, and many of the lower animals, is smooth, and it is found that the number and depth of the convolutions are increased as we ascend in the scale of organization, so that comparative anatomy demonstrates, that intelligence is augmented in the ratio of the increase of the convolutions. In the early period of human existence, there is yet no trace of that complicated arrangement of the cerebral surface, which is so striking in the adult brain, the convolutions commencing about the sixth month of utero-gestation, and continuing to increase until the maturity of the mental powers.

These facts are of no little importance in determining, not only man's relation to the brute, but also the relation of different generic species of animals to one another ; for it would seem that from the mollusca to man, each successive grade embraces within itself the nervous qualities of all below it ; which by their combination, blossom into a higher grade of life ; so that each class of sentient beings, are so many wheels in the great machinery, which Infinite Wisdom has devised for the creation of immortal



and intelligent creatures ; and that within man is folded up every condition or principle of all antecedent existence.

From these considerations it will be seen that nervous action is in proportion to the *extent* of the *vesicular surface*, and that it is increased more by its convolutions than by the size of the brain. The convolutions of veneration in the highest grade of development, are deeper than in any other part of the encephalon, which fact clearly shows that it was designed by the Creator to sustain the greatest physiological action. But in the brute the organs that correspond to those which are contiguous to veneration in man, present nearly or quite a smooth surface ; and as a necessary result manifest the most feeble existence. But this by no means proves that they are wholly wanting ; for however large they might be, they could never give birth to the higher qualities of the same organs in man, for in him these are impregnated by the more positive influence of veneration, and this the brute does not possess.

It is evident that those portions of benevolence, hope and firmness, which are bounded by veneration, have a more special reference to a religious life, while the more remote parts of the same organs turn more to the material side (for every organ has a positive and negative phase) as it is often the case that persons give from friendly considerations, while, at the same time, they never think of donating from any religious motive ; or a man may be firm in selfishness, but never have any fixed purpose of right ; and though he may be hopeful in the affairs of this life, he may seldom bestow a moment's consideration upon the next. It is well known that a large portion of mankind live almost exclusively upon the animal plane, differing from the brute far more in intelligence than in religion. This can be accounted for upon no other principle than the "fall," by which man becomes so far inverted in the order of his nature as to make the material paramount to the spiritual. Nevertheless, he can never deprive himself of the influence which flows through veneration, for this is a fixed condition of his organic structure. But he may misdirect its action, and in so doing he intensifies the animal life with the superior potency of the religious forces, and in this way becomes far more brutish than the brute himself.

While it is freely granted that the manifestations of hope, wonder, and those forms of benevolence and firmness which are adjacent to veneration, are scarcely, if at all, perceptible in the dog, horse, elephant, or orang outang ; I maintain that their modes of



expression, more peculiar to the material life, in contradistinction to the spiritual, are nearly or quite as plainly seen in them as in the lower forms of human beings. For example, the dog's generous protection of those intrusted to his care, the fidelity with which many species of fowls supply their companions with food, especially during incubation, and the evident commiseration which animals feel for the distress of each other, clearly exhibit the rudiments of benevolence ; while the stubbornness of the ass, and the pride of the peacock, give undisputable evidence that firmness in one, and self-esteem in the other, are quite as strong as in man. It cannot be doubted by any person who has attentively studied the character of the lower animals, that many of them possess physical endowments, corresponding to those which we term the intellectual powers and moral feelings even in the higher orders of human species ; but in proportion as these are undeveloped, in that proportion is the animal under the dominion of those instinctive impulses, which, so far as its own consciousness is concerned, may be designated as blind and aimless ; but which are ordained by the Creator for its protection from danger, and for the supply of its natural wants. The same may be said of the human infant, or of the idiot, in whom the reasoning powers are undeveloped, and who are unable to make due discrimination between right and wrong. And, furthermore, it is no unfrequent occurrence that highly intellectual adult persons, by a vicious course of life, so far destroy the moral principle as to fall below the brute, so far as righteous discrimination is concerned. But this does not prove the non-existence of veneration, but only its perverted action.

We maintain, therefore, that all lower forms have reference to the human form according to the degree of their capacity of merging into the human ; so that each intermediate stage from the mollusca to man are but the successive depots on the journey of primordial elements, as they emanated from God, to their final destiny in the Divine form. No being can possibly be created until all the collateral forms of uses necessary to the full perfection of its own use have been created before it. Hence the appearance of the orang outang only indicated that the time for the creation of man was drawing near. The animal contains all the embryonic principles of the human constitution, with the grand exception of *veneration* ; and the influent forces which man receives through this function, is the primeval cause of all the difference between the two. Once shut out the light which flows in through the spiritual perceptions and



man becomes an ape. Hence all men become beastly in the ratio as they become irreligious. Swedenborg says that devils are seen walking upon all fours as beasts. Where men are seen in their representative characters this must be but an inevitable and legitimate result of their condition; for having destroyed their religious life, which constitutes their manhood, they have nothing but their beastly character remaining.

From these considerations it will be seen that *Veneration* is the only faculty strictly peculiar to man; and that it constitutes the primary distinction between him and the brute. By the introduction of this new and more potent force, all of the contiguous organs are not only much enlarged, and the number and depth of their convolutions increased, but they are also greatly intensified in their action. Like the extremities of an arch, which, by gradual ascending curves approach each other, until they are mutually sustained by the key-stone, the animal creation gradually rises in the scale of organization until it reaches Man, who stands as the ultimate representative of all sentient beings below him; and through whom, by the proper exercise of Veneration, they are brought into a conjunction with, and an orderly subordination to, the Divine Being.

I have before shown that the elements which make up the animal existence have their immortality of form only in man,—not that man is developed up from the animal; but being a distinct and superior creation, so constituted as to absorb their peculiar qualities, that in him they may become conjoined to their Creator, and in this way complete the cycle of all organic existence. All material growth is chiefly made up from imponderable elements. The plant and tree respire through their leaves and increase thereby; and it cannot be denied that the rose and the oak are indebted to the moss and the lichen for their existence. Principles have their birth from God, and are as immortal as their progenitor. Vegetation matures and decays to give birth to higher forms of life. There is no death of primeval elements or particles,—these can only change their outward form or mode of existence. And as each successive grade of plants ultimates in the higher forms of vegetable life, so every element which enters into the composition of the various grades of sentient creatures culminates in man, where, in virtue of Veneration which renders him immediately receptive of the Divine, they reach an immortality of form. This form having its birth in the natural world must for-



ever maintain the conditions of its earthly existence. For as the palm and deadly-nightshade alike preserve their identity and qualities, though removed to other climes; so the righteous and the wicked establish immutable conditions, while in connection with their material organization. The material is the ultimate basis of the spiritual, and the immortal body is the concretion of the finest and most subtle elements of the mortal, as is the water-lily of the soil; whence the spiritual becomes unalterably fixed when divorced from the natural.

The phrenological organs viewed as cerebral ganglia, designed to perform specific use, are the constitutional faculties for the manifestation of divine principles. They create nothing, but only give expression to what already exists,—the media of bringing the conserved forces of the Creator into conscious individual activity. Hence, when we speak of veneration, conscientiousness, benevolence, language, constructiveness, combativeness, etc., it will be understood that we allude to principles which these several organs have been constituted to express—each alike in their proper sphere of action. The cerebrum is so arranged, that in an orderly condition, it miniatures the whole heavens, and contains within itself the conditions of receptivity of the Triune God, viz.: will, wisdom and operation; or goodness, truth and proceeding. In this consists man's ability to image his Maker. The harmonious union of all his faculties, constitute heaven; their discord, hell. This rests upon the cerebellum as its fellow or coöpposite principle, without which neither could exist, for the positive and negative are maintained by a reciprocal action. The "firmaments" between the Heavens and the Earth constitute the plane of operation, comprising what is usually termed the selfish propensities.

The Cerebellum embraces all those principles connected with the voluntary movements of the body, acting in subordination to the will. The classes of sentient beings which have the greatest variety of movements, and which require for them the most perfect combination of a large number of separate muscular actions, have, taken collectively, the largest cerebellums. If we consider man in the number and variety of movements which he is capable of executing, and the complexity of their combination, although far inferior to many of the lower animals in the power of performing various particular kinds of movements, it will be seen that he far surpasses them all; and no other creature has relatively so large a cerebellum. Whereas, in the reptile, such as the crocodile and the



frog, which have scarcely more than a single form of movement, the diameter of the cerebellum is but a mere fraction more than that of the spinal cord.

Physiological experiments clearly demonstrate the correctness of the position here set forth. Flourens found that when the cerebellum was being removed by successive slices, the animals became restless, and their movements were irregular; and by the time that the last portion of the organ was cut away, the animals had entirely lost the power of springing, flying, walking, standing, and preserving their equilibrium,—in short, of performing any combined muscular movements, which are not of a simply reflex character. When an animal in this state was laid upon the back, it could not recover its former position; but it fluttered its wings and did not lie in a state of stupor. When placed in an erect position, it staggered and fell back like a drunken man,—not, however, without making efforts to maintain its balance. When threatened with a blow, it evidently saw it, and endeavored to avoid it. It did not seem that the animal had in any degree lost voluntary power over its several muscles; nor did sensation appear to be impaired. The faculty of *combining* the actions of the muscles in groups, however, was *completely destroyed*; except so far as those actions (as that of respiration) were dependent only upon the reflex function of the spinal cord. The experiments afforded the same results, when made upon each class of vertebrated animals. Rolando, Magendie, Bouillaud, Hertwig, and Longet, have made similar experiments with like results. Similar results also take place in the human being, in consequence of those diseases or accidental injuries to the spinal cord, which destroy the continuity of its parts, so that the controlling forces of the cerebellum cannot be transmitted through it,—clearly showing that this organ is immediately connected with the *voluntary* movements of the body, and has strict reference to the material side of life.

But so far from any such phenomenon taking place in consequence of injuring the Cerebrum it is a remarkable fact, in which the results of all experiments agree, that no irritation or injury of its fibres themselves, produce either sensation or motion, but on being sliced away, the animal is thrown into a state resembling sleep. Even the thalami and corpora striata, from which fibres proceed upwards, and radiate to the convolutions of the Cerebrum, may be wounded, without the excitement of convulsive actions; but if the incisions involve the tubercula quadrigemina, or the



medulla oblongata, which are more immediately connected with the sensory nerves, convulsions uniformly occur. These results are borne out by pathological observations in man; for it has been frequently remarked, when it has been necessary to separate protruded portions of the brain from the healthy part, that this has given rise to no sensation, even in cases in which the mind has been perfectly clear at the time. These facts are of no little importance in determining the peculiar office of the two lobes of the brain,—the upper, as is clearly indicated, having direct reference to the plane of the mind, or Spiritual; the lower, to that of the body, or Material.

But it here becomes necessary to warn the reader against the mistake into which many have fallen, by accepting the prevalent opinion that the Cerebellum is the seat either of sensation or of the sexual instinct. So far from such being the case, both comparative anatomy and a rational philosophy clearly demonstrate that it is no more and no less than the *negative* pole of the mental powers; by which may be understood, all those forces connected with the Cerebrum, whether designated moral sentiments, intellectual faculties, or animal propensities. It is more properly the *semi-intellectual*, but intermediate and subordinate principle, between the spiritual and higher functions of mere organic life,—the conjunctive medium between Spirit and Matter, through which all sensuous influences are conveyed to and from the Sensorium. The thoughts, for example, which the Author is penning, are formed in the Cerebrum, but before he can communicate them to others, they must first be reflected upon the Cerebellum, to which is delegated the power of all consentaneous movements, by the intellectual control of the motor impulses, and by this means the tongue, or hand, is made the instrument to give them expression.

It is a physiological fact, that as we ascend in the scale of organic life, a new sensation ganglionic centre is added to each successive grade of sentient beings. The multiplication of these ganglia and trunks is principally due to the multiplication of the organs to be supplied, as in the case of the nervous ring of the star-fish, where the ganglia,—all of them apparently identical in function, and similar in the distribution of their branches,—are repeated in conformity with the number of the radiating parts of the body; or, in the case of the ventral nervous cord of an *articulated* animal, in which the ganglia are in like manner repeated longitudinally, in accordance with the number of segments of the body, and of the pairs of mem-



bers connected with them. In other instances, the multiplication of ganglia is due to the increased complexity of the functions performed by a set of organs; of which there are numerous examples in the higher Vertebrata. In all cases, the individual ganglia remain to a great extent independent of each other; so that the removal of any one, (if it can be accomplished without injury to the rest,) affects only the particular organ to which alone it ministers. The highest form of these ganglia is the chief seat of sensation to each generic species; and from these alone it is easy to distinguish, or to point out the successive gradations of organized beings. In the *Acrita*, such as the sponge, or polypus, there is no distinct nervous system, so far as human ingenuity can detect, but an *indistinct, diffused*, condition of the molecular nervous fibres, which give evident indications of the near approach to their systematic arrangement, into connected filaments or sensational ganglia.

Thus, while in the lowest tribes of the *Radiated* division of the animal kingdom no nervous system has yet been discovered, in the higher tribes these seem to be so equally distributed as to afford a community of functions. For there appears to be no distinct head or supremacy of one individual part, over another. Every segment of the body appears equal in its character and endowments to the remainder; each has a ganglion appropriated to it; and, as the ganglia, like the segments, are all alike, neither of them can be regarded as having any *presiding* character. But as soon as we ascend into the higher forms of the *Molluscus* classes, this whole condition of things is changed; and though the bi-sexual principle is conspicuous in the conformity between the two sides of the body, in their lateral symmetry, (which principle is strictly preserved through all of the higher grades of organic life,) which involves a subdivision of some of the ganglia, that are single in the inferior tribes, into two masses, which always remain in connection with each other, it is found that the four or five ganglia which they possess, each have distinct functions; as may be determined by tracing the distribution of their nerves. Thus the ganglia themselves become paired in strict conformity to a universal conjugal law.

In animals composing the group *Articulata* these ganglions are changed from a circular or globular form, peculiar to the *Radiata*, and which characterizes the primitive condition of matter, into a continuous line, as preparatory to the introduction of the *Vertebrata*.



Here the whole structure is divided into *segments* which have an obvious tendency to resemble one another; but which, like successive pairs of galvanic plates, intensify the action at the positive extremity in exact proportion to their number,—the most anterior ganglia evidently having a predominating influence over the rest, and to which the posterior extremity holds the most negative relation. After this mere longitudinal form has reached its highest perfection, as in the case of serpents, it begins to expand into successive evolutions of cephalic ganglia to form a nervous centre where the surplus energies, so to speak, are deposited. There issues from the spinal cord thirty-one pairs of nerves to supply as many different segments of the body; and each of these have a distinct or separate ganglia so that the cord becomes a distinct centre, or rather a collection of centres, of nervous influence, and which are also duplicated in many other parts of the organized structure. Bichat “regarded these as so many small brains, or centres of nervous action, independent of the encephalon, and intended exclusively for organic life.” For a better understanding of the subject I will change the form of expression, by saying that they are so many pairs of galvanic plates, or electro-magnetic machines, which coöperatively maintain the action of the body, from which the brain derives its chief material forces. The spinal cord, therefore, may, with much propriety, be denominated the *nervo-vital plant*, of which the brain is the ultimate fruit, perfected only in man. Remove veneration from this and man becomes an animal; and as one faculty after another is destroyed, he descends in the scale until he again returns to the Mollusca.

This brief synoptical view of the development of the nervous system was essential in order for the proper understanding of the true locality of the sexual instinct. In the chapter on Spirit and Matter I showed that sexuality was not only a constitutional condition of the primary elements out of which all things were formed, but was the immediate active agent in their formation; and the whole tenor of the present essay is to show the universal operation of the same law. But if we would philosophically consider the *instinctive* impulses which attract two separate beings, differing in sex, into copulative association, the laws of their organic life compel us to designate some particular part of their structure as the seat of this impulse. This I shall hereafter do.

“Dr. Gall was led to the discovery of the function of Amative-ness,” says George Comb, “in the following manner: He was



physician to a widow of irreproachable character, who was seized with nervous affections, to which succeeded severe nymphomania. In the violence of a paroxysm he supported her head, and was struck with the great size and heat of the neck. She stated that heat and tension of these parts always preceded a paroxysm. He followed out, by numerous observations, the idea suggested by this occurrence, of connection between the amative propensity and the cerebellum, and he soon established the point to his own satisfaction.”\*

When we take into consideration the critical and philosophical turn of Dr. Gall's mind, it becomes a matter of no little surprise that he could have been so hasty in arriving at a conclusion evidently so erroneous. We should have supposed that the *great size and heat of the neck*, in the case here referred to, would naturally have suggested to him that the probable cranial seat of the difficulty was in the medulla oblongata rather than in the cerebellum. For it will be seen, by referring to a physiological diagram, that a large development of the former would have a much greater tendency to expand the dimensions of the neck, and in case of inflammation to produce in it an undue heat, than the latter.

I have already shown that the cerebellum is the negative and subordinate organ to the cerebrum, being immediately connected with the muscular system, and combining its movements; and shall now proceed to offer a few considerations in proof that it is in no way especially concerned in the sexual instinct.

Phrenologists have laid much stress upon their observations of the relative size of the cerebellum in different individuals, asserting that the intensity of the sexual instinct can readily be determined by the degree of development of the organ. It has also been repeatedly affirmed by them, that apoplexy, hanging, and diseases of the cerebellum are usually attended with a corresponding excitement of the genital organs. But I trust that I shall be able to show that neither of these afford any evidence of the correctness of their conclusions. “In the greatest number of Fishes, it is well known that no sexual congress takes place; the seminal fluid being merely effused, like any other excretion, into the surrounding water; and being thus brought into accidental contact with the ova, of which a large portion are never fertilized. But there are certain fishes, as the sharks, rays, and eels, in which copulation takes place after the ordinary methods. Now, on contrasting

\* System of Phrenology; p. 108.



these two groups, we find no corresponding difference in the size of the cerebellum. It is true that this organ is of larger size in the sharks, but it is very small in the rays; and almost rudimental in the eels,—in this respect, bearing a precise correspondence with the variety and complexity of their movements. Further, in many ordinary fishes which do *not* copulate, such as the cod, the cerebellum is not only larger, but more complex in structure, than it is in the generality of reptiles, in which the sexual instinct is commonly strong.”\*

Comparative anatomy reveals to us a difference no less observable between the Gallinacious birds, which are polygamous, and the raptorial and insessorial tribes which live in pairs: it is found that the former, instead of having a larger cerebellum, have one of inferior size. Professor J. Cruveilhier, in his most excellent work on anatomy, informs us that there is no cerebellum in the *Batrachia* species, (such as the frog, toad, salamanders, sirens, &c.,) nevertheless, it is well known that the salacious tendency of the frog is his strongest instinct. It has been pointed out by Messrs. Todd and Bowman, that the spinal cord of the male frog, at the season of copulation, naturally possesses a state of most extraordinary excitability. At this season, he has an irresistible propensity to cling to any object, by seizing it between his anterior extremities. It is in this way that he seizes upon, and clings to the female; fixing his thumbs to each side of her abdomen, and remaining there for weeks, until the ova have been completely expelled. This tendency is so strong and so far connected with the spinal cord that even decapitation will not cause him to relinquish his hold, so long as he retains a sufficient amount of vital force to continue his position. This example affords an incontestable evidence, that the sexual instinct does exist even where a cerebellum has never been formed. One such fact is worth more in assisting us to arrive at a correct conclusion in this matter, than any amount of mere speculative reasoning. If it be contended that the frog has the rudiments of a cerebellum, (which some anatomists admit,) it still remains to be shown that there is any proportion between its rudimental size and the strength of this instinct.

Nothing can be more striking than the disproportion between the amorous tendencies of different tribes of the *Mammalia*, and which is often found to be no way in keeping with the size of the cerebellum.

\* Carpenter's Physiology.



The kangaroo, for example, is one of the most salacious of all animals, and yet his cerebellum is one of the smallest to be found in the class. Monkeys are frequently excited to violent demonstrations by the sight of a human female, and when kept in solitary confinement usually practice nameless vices, which cannot be accounted for from any unusual size of the organ in question. The examples here cited are sufficient to set aside the verdict which has so often been given by Phrenologists upon this subject. It would be difficult to conceive of a more irrational hypothesis than that one-eighth of the entire encephalon is devoted to a single instinct. To claim that it possesses a corresponding strength over all other instincts, would be only to exhibit our folly. Philoprogenitiveness, cautiousness, adhesiveness and alimentiveness, though they occupy but a small space in comparison to the whole cerebellum, are even stronger both in their instinctive qualities and in their imperative demands for gratification, than amateness. Hence, it will be seen that the law so often cited by a phrenologist, that "strength is proportion to size, other things being equal"—provided we accept their hypothesis that the cerebellum is the organ of sexual instinct—falls to the ground.

Gall and his followers have asserted, over and over again, that the cerebellum in animals which have been castrated when young, is much smaller than in those which have retained their virility,—being in fact *atrophied* from the want of power to act. Much pains have been taken to ascertain the truth of their statements, which unfortunately for their theories, most effectually prove their want of soundness. The following is the result of a series of observations on this subject, suggested by M. Seuret,\* and carried into effect by M. Sassaigue: The *weight* of the cerebellum, both absolutely and as compared with that of the cerebrum, was adopted as the standard of comparison. This was ascertained in ten stallions, of the ages of from nine to seventeen years; in twelve mares, aged from seven to sixteen years; and in twenty-one geldings, aged from seven to seventeen years. It is curious, as will be seen by the accompanying tables, that Gall would have been much nearer the truth if he had said that the dimensions of the *cerebrum*, instead of the cerebellum, are usually reduced by castration. The weight of the cerebrum is thus expressed in each of the foregoing description of animals:

\* Anat. Comp. du Système Nerveux, tom. 1., p. 427.



	Average.	Greatest.	Least.
Stallions,	gr. 433	485	35
Mares,	402	432	336
Geldings,	419	566	346

The average *proportional* size of the cerebellum in geldings, therefore, so far from being *less* than that which it bears in entire horses and mares, is positively greater; and this depends not only on diminution in the relative size of the cerebrum, but on its own larger dimensions, as the following comparison of *absolute* weights will show:—

	Average.	Highest.	Lowest.
Stallions,	61	65	56
Mares,	61	66	58
Geldings,	70	76	64*

These results most clearly show, not only that the cerebellum has no special connection with the sexual instinct, but also that its dimensions are evidently enlarged by laborious exertions,—and which we have offered as another proof of its controlling influence over the muscular forces. Stallions are usually reserved for breeding purposes and are seldom called upon to perform any great amount of labor, while geldings and mares are kept much of the time in the harness.

“The alleged facts,” says Sir William Hamilton, “on which Gall and his followers establish their conclusions in regard to the function of the cerebellum, are the following:

“The first is, that in all animals, females have this organ, on an average, greatly smaller, in proportion to the brain proper, than males. Now, so far is this assertion from being correct, it is the very reverse of truth; and I have ascertained, by an immense induction, that in no species of animals has the female a proportionally smaller cerebellum than the males, but that in most species, and this according to a certain law, she has a considerable larger. In no animal is this difference more determinate than in man. Women have, on an average, a cerebellum to the brain proper, as 1: 7; men, as 1: 8. This is a general fact which I have completely established.

“The second alleged fact is, that in impuberable animals, the cerebellum is in proportion to the brain proper, greatly less than in adults. This is equally erroneous. In all animals, long previous to puberty has the cerebellum attained its maximum proportion. And here also, I am indebted to the phrenologists for hav-

\* Carpenter's Physiology; p. 356.



ing led me to make the discovery of another curious law, and to establish the real function of the cerebellum. Physiologists have hitherto believed that the cerebellum of all animals, indefinitely, were, for a certain period subsequent to birth, greatly less, in proportion to the brain proper, than in adults; and have taken no note of the differences in this respect between different classes. Thus, completely wrong in regard to the fact, they have necessarily overlooked the law by which it is governed. In those animals that have from the first the full power of voluntary motion, and which depend immediately on their own exertions, and on their power of assimilation for nutriment, the proportion of the cerebellum is as large, nay, larger, than in the adult. In the chicken of the common fowl, pheasant, partridge, etc., this is the case; and most remarkably after the first week or ten days, when the yolk, (corresponding in a certain sort to the milk of the quadruped,) has been absorbed. In the calf, kid, lamb, and probably in the colt, the proportion of the cerebellum at the birth is very little less than in the adult. In those birds that do not possess at once the full power of voluntary motion, but which are in a rapid state of growth, the cerebellum, within a few days at least, after being hatched, and by the time the yolk is absorbed, is not less or larger than in the adult; the pigeon, sparrow, etc., etc.; are examples. In the young of those quadrupeds that for some time wholly depend for support on the milk of the mother, as on half-assimilated food, and which have at first feeble powers of regulated motion, the proportion of the cerebellum to the brain proper, is at birth very small; but, by the end of the full period of lactation, it has with them, as with other animals, (nor is man properly an exception,) reached the full proportion of the adult. This, for example, is seen in the young rabbit, kitten, whelp, etc., in them the cerebellum is to the brain proper at birth, about as 1 to 14; at six and eight weeks old, about as 1 to 6. Pigs, etc., as possessing immediately the power of regulated motion, but wholly dependent on the milk of the mother during at least the first month after birth, exhibit a medium between the two classes. At birth, the proportion is in them as 1 to 9, in the adult, as 1 to 6. This analogy, at which I now only hint, has never been suspected; it points at the new and important conclusion (corroborated by many other facts,) that the cerebellum is the intra-cranial organ of the nutritive faculty, that term being taken in its broadest signification; and it confirms also an old opinion, recently revived, that it is the condition of voluntary or systematic motion.



“The third alleged fact is, that the proportion of the cerebellum to the brain proper in different species, is in proportion to the *energy* of the phrenological function attributed to it. This assertion is as groundless as the others.” \*

The evidence which pathology affords us is equally adverse to the opinion of the Phrenologists, in reference to the functions of this organ. Bardach informs us that the proportion of cases of disease of the cerebellum, in which there is any manifest affection of the sexual organs, is really very small, being not above *one* in *seventeen*. He also states that such affections do present themselves, though very rarely, when the *cerebrum* is the seat of the disease. The reason for this we shall point out when we come to treat of the true locality of the sexual instinct. Dr. Craigie in speaking of cerebral hemorrhage, which gives rise to apoplexy, states that the parts which are the seats of this lesion may be arranged in the order of frequency, as follows : the corpus striatum ; the optic thalamus ; the hemispheres ; the pons varolii ; the crura of the brain ; the medulla oblongata ; and the cerebellum.†

From this conclusion, drawn from an extensive observation and research, it will be seen that the cerebellum is the least liable to produce apoplexy. Wherefore, any conclusions which may be drawn in reference to the venereal excitement which frequently accompanies this disease, in support of the hypothesis that the cerebellum is the seat of the sexual instinct, is without the least foundation. So far as such evidence is concerned, it would favor the corpus striatum the most, and the cerebellum the least. The evidence also, which is adduced from hanging, in support of the same theory, is subject to precisely the same criticism. It is proper here to add that it has been found that mechanical irritation of the spinal cord, and disease in its substance, much more frequently produces excitement of the genital organs, than do lesions of the cerebellum. This view is entertained by Carpenter, Muller, and nearly all of the most able physiologists who have taken a comprehensive, unbiased survey of the phenomena in question.

One point more remains to be briefly considered, viz. : the stress which Phrenologists lay upon their observations of the relative size of the cerebellum in different individuals, asserting that the intensity of the sexual instinct can readily be determined by the degree of development of the organ. We shall not pretend to say that

\* Metaphysics, Vol. 1, p. 652.    † Watson's Practice of Physic, p. 317.



the strength of this instinct cannot be determined, though to a limited degree, by the *backward* and *downward* projections of this division of the brain. But that affords no proof whatever of its being the seat of the function usually assigned it. The peripheral organs must necessarily become displaced or removed from the medulla oblongata, in proportion to the enlargement of the central ones.

And here I will take the occasion to remark, that it is my opinion that all of the *Instinctive* organs are grouped around the spinal cord, and below the inferior surface of the corpus callosum.\* They are the first blossomings of organic life, and characterize, to a greater or less degree, every grade of sentient beings — increasing as we rise in the scale of organization. The convolutions may, with much propriety, be denominated the *plane of conscious reflex action*; and I think it will yet be found, that each convolution is the seat of a distinct and separate faculty of the mind. The instincts have their birth from the mere physical organization, and belong to the *material* side of life. These connect directly with the body through the *afferent* or *motor* nerves, and may be said to be the superior part, of what Dr. M. Hall denominates, the *excito-motory system*. Their impulses are downward to the body, and we become conscious of their existence and demands, only as their influence is conveyed back through the *afferent* † or *reflex* nerves to their respective convolutions.

If this hypothesis be well founded, it will be seen that the size of the brain in any particular part will depend upon: first, the size of the instinctive organ at or near the centre; and second, the extent of the convolution which is its spiritual or conscious plane of mental operation. If such should prove to be the case, we may reasonably conclude that the size of the convolutions are in keeping with the strength or intensity of the instinct; and hence both unite to expand the cranium in the direction of their locality. In this way “power is in proportion to size,” and enables practical Phrenologists to determine with no little accuracy the leading traits of character in the individual. Moreover, by this arrange-

\* This is the great transverse Commissure, situated just beneath the great longitudinal fissures, and which connects the central hemispheres. It consists of nervous filaments, which originate from the grey matter of one hemisphere, converge to the centre where they become parallel, cross the meridian line, and are finally distributed to the corresponding parts of the hemispheres upon the opposite side.

† *Afferent* nerves, are those which convey impressions *towards*, and *Efferent* those which convey them *from* the nervous centres.



ment every part of the encephalon is occupied by either instinctive organs or the convoluted planes of their reflex action. This also effectually answers the objection which Dr. Carpenter and other eminent physiologists have so justly brought against Gall's and Spurzheim's system of Cerebral Physiology, in which much of the peripheral surface and nearly all of the interior portions of the brain are left wholly without any ascertained use.

The objection raised by Dr. Dalton, to the geographical position of the different mental faculties, founded upon the fact that the grey matter which composes the outer surface of the convolutions "is continuous throughout, there being no anatomical divisions or limits between its different parts, as there are between the different ganglia in other portions of the nervous system,"\* has no valid importance. For it is well known that although there are 31 pairs of nerves which issue from as many different ganglia and segments of the spinal cord, each of which performs a distinct and separate function, that the cord itself, from its inferior to its superior extremity, possesses grey matter so perfectly consentaneous in all its parts as to have the appearance of a continuous ganglia. Such being the case in regard to those ganglia which have an exclusive reference to the *physical* forces of the body, we cannot be surprised that the lines of separation between those of a *mental* character should elude our observation.

However humiliating it may be to the pride of human beings, they are compelled to brook the anatomical evidence, that man organically is but a single grade above the brute,—*having but one function more than they*. But this one function is the immediate connecting link between the Human and the Divine, or rather is what constitutes the Human into which the Divine flows; and is so important in its influence that it changes the whole physical conformation and the attitude from a horizontal to an erect posture, and adds the mental and moral qualities. So that man in contradistinction to all other creatures, was made a religious being, capable of holding direct communication with God and of becoming receptive of Infinity.

Hence, any *true* theory of Cerebral Physiology will receive the fullest support of both Comparative Anatomy and Neurological science. But the present system of phrenology, as Dr. Carpenter has well remarked, "is founded only on comparative observation of the physical character and cerebral conformation in different

\* Human Physiology, p. 368.



individuals of the human species alone; evidence derived from comparative anatomy being admitted only so far as it corresponds with the system thus constructed.”\*

After saying this much in refutation of the system of cerebral physiology introduced by Gall and Spurzheim, and which has been, so far as I know, universally accepted by Phrenologists, I shall proceed to designate the PONS VAROLII or Tuber Annulare† as the true locality of the *sexual instinct*, and offer a few considerations in support of my hypothesis.

By reference to an anatomical plate, it will be seen that the Pons Varolii is the large projecting body placed at the top of the medulla oblongata, upon the junction of the body of the sphenoid or wedge-shaped bone, situated on the median line, at the base of the cranium, with the basilar process of the os occipitis, between the anterior part of the cerebellum, and the posterior part of the middle lobes of the cerebrum. It, like the two lobes of the brain, is hemispherical on its inferior surface — about an inch in diameter, and divided into two halves by a superficial middle longitudinal fossa or cavity, with transverse medullary fibres passing from it on each side, which comes from the crura cerebelli. Its cineritious and medullary substance is much more blended with each other, than any other part of the brain, the latter being arranged in striæ, which run in different directions and may be traced to the crura cerebri.

I am thus particular in definitely defining the locality of this organ, because nature always works in perfect symmetry; and it will be seen that she has wisely placed this *Re-productive Instinct* at the *head* of the spinal column, or the terminus of the material electrical forces, and at the same time, in immediate conjunction with the cerebrum or spiritual forces. This is the only position which could have been assigned it where it could rest, like a cap, upon the top of the nervous ganglia of the body, and at the same time, become the base of all the higher functions of the mind. It may, therefore, be correctly designated the great physiological commixture of Spirit and Matter; for both the *motor* and *sensory* tracts may be distinctly separated in the Pons. Its transverse fibres not only *surround* the longitudinal bands of the crura cerebri which

\* Human Physiology.

† The term Tuber Annulare is derived from the fact that this part of the encephalon seems to embrace the several prolongations of the medulla oblongata like a ring.



connect the cerebrum with the spinal cord, but *pass through* them ; so as in some degree to isolate the two lateral halves from one another, and to form a complete septum between the anterior and the posterior portions of each. The fibres of the motor tract may be traced *upwards*, chiefly in the corpora striata, whence they radiate to the hemispheres ; and *downwards*, chiefly into the anterior pyramids. From this tract arise *all the motor nerves* usually reckoned as cranial. On tracing upwards the fibres of the sensory nerves, it is found that they form a part of the posterior layer of the crura cerebri, ultimately passing on to the thalami-optici, whence they also radiate to the hemispheres. From this tract no motor nerves arise, but on tracing it downwards, into the spinal cord, it is found that the *sensory* root of its fifth pair terminate in it, and that the posterior roots of the spinal nerves are evidently connected with its continuation. There is also a layer of fibres ascending from the olivary bodies, which form a part of the posterior division of the crus cerebri, and separate from the anterior, by the transverse septum, some of which terminate in the corpora quadrigemina.

The medulla oblongata is divided into four parallel divisions, viz.: the anterior and posterior pyramids ; the olivary and restiform bodies. On tracing these upwards the following is found to be their chief connection with the brain: 1. The fibres of the anterior pyramids *pass through the Pons Varolii*, and for the most part enter the crura cerebri, after which they diverge and become intermingled with gray matter, thus forming the corpora striata, and finally radiate to the convolutions of the whole cerebrum. These corpora striata are gray pyriform eminences, of a slightly brownish-gray color, which form part of the floor of the lateral ventricles. Willis considered them to be the residence of the soul. They are evidently the focal point where the converging spiritual forces of the central hemispheres meet to unite with the material—the marriage being consummated in the Pons Varolii. 2. The fibres of the olivary body also pass into the Pons, and there divide into two bands ; one proceeding upwards and *forward* to join the crus cerebri, thence to pass to the optic thalami ; whilst the other passes upwards and *backwards* into the corpora quadrigemina, which are situated on the superior face of the crura cerebri, just behind the thalami—the nates being above—and which constitute a means of communication between the cerebrum and cerebellum. 3. The fibres of the true restiform bodies, as will be seen by refer-



ring to an anatomical plate, pass entirely into the cerebellum, and after radiating through the medullary matter finally lose themselves in the cortical convolutions. In view of this arrangement, it is clearly evident that the restiform bodies are the channels of the *motor* influence. 4. The fibres of the posterior pyramids pass directly outwards through the crura cerebri into the thalami, whence they radiate to the convolutions. Just as the pyramidal bodies enter the Pons Varolii they become somewhat contracted in their thickness, but immediately after having plunged into that mass they separate and mingle with its cineritious substance, and then pass on to their respective destinations. Anatomists says "that here many *new* fibres arise and join the others; all advancing, some of them disposed in layers, and some intersecting the bundles of the Pons." But this opinion has no other foundation than a superficial appearance. These new fibres are evidently but the *terminus* of the descending fibres of the brain; for the filaments, as they emerge from the superior surface of the Pons, compose the anterior and outer two-thirds parts of the cerebral crura,—a mass altogether disproportioned to that which enters on the inferior surface. So great is the number of the conveying fibres which focalize in the Pons that it has been denominated a compound of the medullary or white substance of the cerebrum and cerebellum. They are cylindrical, and in contact with each other as they enter the Pons; but they gradually increase in size as we ascend towards the opposite extremity, which open like a fan, extending forward, upward and outwards;—their size always corresponding with that of the cerebral hemispheres.

All the phenomenal facts so plentifully adduced by phrenologists in support of their views—such as nymphomania, disease of the cerebellum, the venereal excitement during hanging, etc.,—may be as well, and even better explained, upon the hypothesis that the Pons is the seat of this instinct. And this hypothesis is much more conformable to the results of experiment and disease, than that which locates it in the cerebellum. "A case has been recently communicated to the Author," says Dr. Clymer,\* "in which the sexual desire, which had been always strong through life, but which had been controlled within the limits of decency, manifested itself, within a period of some months preceding death, in a most extraordinary degree; on *post mortem* examination, a tumor was found on the Pons Varolii."

\* Notes and additions to Carpenter's Physiology, p. 355.



It is conceded by all phrenologists, that a broad and full neck is indicative of strong sexual instinct. A moment's reflection, will convince any unprejudiced mind, that an enlargement of that part of the encephalonic mass embraced by the Pons, will inevitably produce this effect to a large degree; while on the other hand, it is difficult to conceive in what way any enlargement of the cerebellum, situated as it is behind the medulla oblongata, could have any direct tendency to produce that peculiar conformation designated as a "bull neck." The osseous walls by which the anterior surface of the Pons is bounded, prevents any enlargement in that direction; hence it can extend its dimensions only posteriorly and laterally; thus giving fullness to the neck, and, at the same time, pressing the cerebellum backwards and downwards, so that the *position* rather than the *size* of the latter organ, becomes the indicator of the strength of the sexual instinct. A large size and an inflamed condition of the Pons, so immediately connected with the medulla oblongata, will necessarily produce those indications which first led Dr. Gall to suspect that the amative propensity is connected with the cerebellum. This will account for the error in reference to this function, now quite universal among the Phrenological school of physiologists.

Wherever there is a living organic structure, there are two sets of nervous fibres, the *efferent* or centrifugal, and the *afferent* or centripetal. Various methods of determining the functions of particular nerves present themselves to the physiological inquirer. One source of evidence is drawn from their anatomical distribution. For example, if a nervous trunk is found to lose itself entirely in the substance of *muscles*, it may be inferred to be chiefly, if not entirely, *motor* or *efferent*. But where a nerve passes through the muscles, with little or no ramification among them, and proceeds to a *cutaneous* or *mucous* surface, on which its branches are minutely distributed, there is equal reason to believe that it is of a *sensory*, or rather an *afferent* character. These two classes of nerves are the mediums of communication between the sensorium and all the other parts of the body. Impressions made upon the *afferent* fibres, are by them conveyed to the sensorium, and there communicate to the conscious mind, and thus give origin to sensations. The mind taking cognizance of these sensations, transmits a motor impulse along the *efferent* trunks, to particular muscles, and excites them to contraction.



There is, however, minor and subordinate ganglionic centres in various parts of the body, from which motor impulses may proceed; being either the direct consequence of the sensation, acting involuntarily as an *emotional* or *instinctive* impulse; or resulting from a more or less complicated series of intellectual operations, which terminate in the act of volition, or will. Comparative anatomy, physiology, and the gradual increasing development of the nervous system in the successive tribes of animals, all furnish incontestable evidence that the peculiar vitality of every organ in the body depends, to a certain extent, upon the ganglionic nerves, with which they are individually associated. These, in their united capacity, constitute the vital forces of organic life; and each is sustained by the mutual coöperation of the whole. From their healthy and combined action the encephalonic ganglia derive their chief physical strength. These may be represented by an equal number of subordinate states, cities, and hamlets, with their several magistrates, each being delegated with certain discretionary powers, but all under one general kingly rule.

### *Travel of the Magnetic Forces.*

Keeping in view these fundamental principles of the nervous system, I shall proceed to briefly point out the line of travel of the imponderable or magnetic forces of the human system.

The law of positive and negative action is universal, each sustained by their mutual relations to each other. The mind is the positive pole of the human structure; and each individual faculty of the mind has its negative pole in its corresponding part of the body. Between these there is a mutual sympathy and dependence, so marked in its nature as to have received the intuitive acknowledgment of mankind. The fact has been discovered, and is now maintained by the most learned and accurate anatomists, that the nervous fibres are separate and distinct in their whole course between the brain and their remote termination in the body; thus demonstrating that each portion of the former is connected with a specific portion of the latter. To keep up the communication between these two points there must be both *motor* and *sensory* nerves, whose specific office is to telegraph, so to speak, from one station to the other.

“It is as absurd,” says Prof. J. R. Buchanan, “to suppose that there is no particular organology of the body, connected with or corresponding to that of the brain, as to suppose there is no partic-



ular organology of the brain corresponding to the faculties of the mind. For the brain sustains to the body the same relation which the mind sustains to the brain. This relation is one of correspondence, sympathy, and connected development. \* \* \* This sympathetic correspondence is demonstrated by nervaurie experiments. All the mental and physiological phenomena which may be produced by the application of the hands to the head for the excitation of the organs, may also be produced by the application of the hands to the body upon corresponding localities.”\*

What Buchanan here denominates the “organology of the body,” is, more properly speaking, the final terminus of the negative poles of the cranial organs. Any excitation of these produces a corresponding condition in their opposite extremity. In other words, the *positiveness* of one pole is always in exact proportion to the *negativeness* of the other, so that by unduly stimulating the negative pole the positive extremity is aroused into a corresponding action. The deplorable habits to which young people frequently become addicted are usually induced by physical application to the negative parts.

This subject will be better understood by referring to some of the well known laws of electricity. *Active* electricity existing in any substance, tends always to induce the opposite or passive electrical state in the bodies that are near it. Hence, it is impossible to induce one electrical state, without at the same time producing the opposite state in the same body, or in the one which is immediately contiguous. The *negativeness* of one extremity of a magnetized bar of iron, for example, is always in proportion to the *positiveness* of the other. So, in precisely the same manner, as the cranial extremity of any nerve becomes positive, the bodily extremity becomes negative, and *vice versa*. The workings of this law are so precise, that physiognomy, bodily formation, conditions and movements, when properly understood, are no less indicative of character, than cerebral size and conformation. The brain is the positive pole of all the bodily functions, and consequently molds them to its own condition; and each part of the body necessarily has a correspondence with a definite part of the brain. Hence, any mental faculty may be excited as well by the application of the hand to the proper locality on the body, as to the brain itself. In the one case, we excite the *positive*, in the other, the *negative* pole.

\* Anthropology; page 359.



But their action is so perfectly reciprocal, that both extremities are equally affected.

So definitely are the laws of order observed in the creation of man, that it is found that the *negative* pole occupies a higher or lower position in the body, in perfect keeping with the degree of altitude of the *positive* pole in the brain. For example, the poles extend from the top of the brain to the lungs; from the middle, to the gastric region; and from the base, to the abdomen. The anterior and posterior organs of the brain, also sustain a corresponding relation to the body. So that the posterior Superior part of the brain, may be denominated *Dorsal*; the posterior inferior, *Cranial*; the anterior superior, *Pectoral*; and the anterior inferior, *Abdominal*.

It has long been observed, that disease of the upper portion of the lungs, induces a hopeful and cheerful disposition; and that gastric irritation, renders the patient fretful and morose; while abdominal diseases, especially of the genitals, induce the most dejected mental condition. Alimentiveness, situated just anterior to the middle inferior portion of the brain, produces, when unduly active, an excitable, morbid, irritable, passionate, and sensual character. This connects distinctly with the middle region, and affects the mere animal life. The Pons Varolii, situated at the top of the medulla oblongata, connects with the re-productive organs, and any abnormal condition of these, either by over excitement or disease, produces the most intense nervous action. Passional phrensy, mental irritability caused by the derangement of the nervous system, hysterical paroxysms, fretful and morose dispositions, and a large catalogue of disorders, more especially among females, are the common result of a derangement of the genital organs.

### *Family Grouping.*

The first fundamental law of all material existence is that one part of each individual entity, whether great or small, whether it be a single particle, or a combination of particles, holds a coöpposite relation to the other; and this, as a unit, a correlation to other entities. The second law, necessarily growing out of the first, is the family grouping of congenital forces, forces which have an immediate or mediate reciprocal action upon each other; as, for example, the Understanding acts upon the Will: the Will upon the Nervous system; the Nervous system upon the Osseous, so that the ultimate execution is the conservation of the primary force.



Nowhere do we find a more striking example of this principle than in the stellar universe. To me, the probability merges into a certainty, that the universal planetary system is but one stupendous connected series of worlds, infinitely too vast for human comprehension, revolving in successive orders round each other, and all round some focal point as the GREAT POSITIVE CENTRE. The vast galaxy of stars which everywhere adorn immensity are found to group themselves into nebulae, each of which contains myriads of worlds. Herschel found that in all parts of the Milky Way the stars were unequally dispersed and apparently arranging themselves into separate clusters. Each of these clusters, like our own solar system, is probably a family group having its central sun round which it revolves; this sun with all its retinue revolving round still another, and that with immensely augmented numbers, round still another, and so on, series upon series, each successive series becoming the centre of the preceding one, until ten thousand times ten thousand myriads of systems are engaged in one boundless and stupendous waltz around the Omnipotent Sun.

“Throughout the Galaxy’s extended line,  
Unnumbered orbs in gay confusion shine;  
Where every star that gilds the gloom of night  
With the faint trembling of a distant light,  
Perhaps illumines some system of its own,  
With the strong influence of a radiant Sun.”\*

We have a miniature representation of this arrangement in our own solar system. Nineteen secondary planets, aside from our Moon, have already been discovered; these revolving round their primaries, and their primaries round the Sun; and it cannot be reasonably doubted that the Sun is revolving round some other Sun still more positive than itself. Professor Madler, of Dorpet, Russia, announced several years since that he had discovered that the star *Aleyone*, one of the seven stars, is the centre, round which the Sun and solar system are revolving. Under such an arrangement the Sun would be the *negative* body to *Aleyone* and depend upon it for his light and heat in the same manner that the Earth depends upon the Sun. Upon this hypothesis the length of one of the Sun’s days is nearly  $25\frac{1}{2}$  of our days, and one of his years 18,200,000 of our years. Now if we imagine that *Aleyone* is revolving round a still more positive central sun, at the same ratio one of his years would cover a period of time wholly incomprehensible to the finite mind. I will here take the occasion to

\* Mrs. Carter.



remark, that astronomers will yet find it to be a universal law, that the positiveness of any planet is in exact ratio to the number of its satellites—the satellites in their united capacity, either mediately or immediately, being the negative principle of the positive orb. And it is a remarkable fact, worthy of observation, that without any knowledge of this principle, astrologers have uniformly recognized Saturn with his *eight* moons as the most positive primary planet connected with our solar system.

Now let us apply this rule to the Mental Faculties. Here we find the grouping of congenital principles, in perfect keeping with those just pointed out in the planetary system. Each group has its central sun, or predominant faculty, from which it derives its light and stimulus to affect other faculties.

Alimentiveness, situated in the anterior portion of the middle lobe, just forward of the top of the ear, is the central organ of mere *animal* life, around which every other faculty belonging to the exclusively selfish plane of existence, are grouped. The exercise of this function, lays the physical basis for the maintenance of all the others. Destructiveness, essential in overcoming obstacles, and supplying the wants of the body; Acquisitiveness, which induces the animal to lay by food for future use; and Constructiveness, which enables him to provide a habitation, are in immediate proximity to this organ, and coöperate in effecting its object. Hence, when man makes these faculties the object and end of life, he is on the first rudimental plane of the brute. His higher powers thus shorn of their natural aspirations, become inverted in their action, and are led to seek selfish and worldly indulgences, which can never be satiated, and consequently become a source of perpetual torment to their possessor; depriving him of even that quiet satisfaction which his kindred brute enjoys.

Eventuality, or conservative faculty, is the centre of *Intelligence*. Without this central organ in the region of the intellect, all efforts at obtaining knowledge, would be as water in a sieve, no sooner dipped than gone. Thought would be forgotten as soon as expressed. Objects would be remembered only while seen,—Comparison could never exist, for there would be nothing in the memory from which illustrations could be drawn. Locality would no longer have any events from which it could recall the location or position of objects. Or, if we extend into the next circle, which we may call the *secondaries* to these,—Form and Size would have no conception of the relative shape, magnitude, or proportion of



things, only while visible,—Time would have no events from which to date,—Wit, there being no store-house of memory from which to draw its correspondences, would become insipid or inert,—Suavitiveness could recall no past events by which it could render itself pleasing to others. Each secondary organ, like the Moon, is as directly dependent upon its primary, as the primary upon its central sun.

Philoprogenitiveness, situated immediately above the middle part of the cerebellum, is the centre of *social* life. The faculties which compose this group being common to man and the lower animals, neither construct ideas nor procure knowledge. This constellation is composed of adhesiveness, inhabiteness and conubiativeness (union for life) all which go to make up the domestic relation and lay the foundation of society.

Self-esteem, situated at the back part of the mesial region of the vertex, where the coronal surface begins to decline towards the occiput, and a little above the posterior or sagittal angle of the parietal bones, is the centre of *selfish* life. This sentiment *qualitatively* embraces pride, self-confidence, arrogance, and love of power. Its primary satellites are decision, approbateness, ambition and concentration. This constellation of faculties embraces certain feelings which correspond to the “emotions” of metaphysicians.

Veneration—or more properly, Love to God—situated in the middle of the coronal region of the brain, is the centre of *Spiritual* life. *This is the primary sun of every other faculty of the Human constitution—the central orb illuminated by the Creator Himself, and round which all others, in their successive series, should harmoniously revolve.* All of the other pivotal organs, in an orderly condition, receive their light from this and reflect it to their respective satellites. Its *primaries* are, faith, hope and charity, which constitute the three great principles of the Divine Man; its *secondaries* are, spiritual love, joy, peace, long suffering, gentleness, goodness, meekness, integrity, devotion, beneficence, firmness, philanthropy, patience and forbearance. These graces make up the external Christian man. But it is as impossible for these to exist without the primaries—Faith, Hope and Charity—as it is for the primaries to exist without the Divine. The eight satellites of Saturn depend upon the relation of that planet to the Sun. So likewise these secondaries depend upon the dynamic forces transmitted from the Divine through these primaries. *Now, as the forces of all the planets, whether primary or secondary, converge and*



*focalize in the great Central Sun, so every faculty of the human constitution converges and focalizes their forces in Love to God.*

A conjunction between the spheres of a *positive* and *negative* orb, always effects an illumination, in exact ratio to the positiveness of one, and the negativeness of the other. Two Suns, in every particular alike, would have no more illuminating properties for each other, than two cannon balls; for neither would be receptive of the conditions of the other,—neither possessing properties with which the other could blend; hence their spheres would be a mixture of connate forces, whereas, atmospherical illumination is effected only by the blending of *sexual* forces, arising from the affinity between two orbs. Wherefore the alternation of day and night, at any given point, is the effect of the regularity of the rotary movements of the negative planet, and not merely in consequence of the opaque body of the Earth turning itself between us and the Sun. Its greatest *negative* force is always on the side next to the positive planet; and its greatest *positive* force on the side directly opposite; consequently every part of the ecliptic, is respectively positive and negative once in each revolution. That part of the Earth's ecliptic, which is positive at any given hour, is negative twelve hours later, so that the atmosphere being the receptacle of the Sun's influence, is found to be more positive during the day than the night. Clouds also, to a greater or less degree, tend to insulate the magnetic forces of the Sun, so that they do not reach the Earth in their full potency; hence when there are several strata of clouds moving in different directions, the electrical forces are subject to great and rapid variations, changing sometimes from positive to negative, and back again, in the course of a few minutes. On the approach of a thunder storm, these alternations of the electrical conditions of the air, succeed one another with remarkable rapidity, the clouds arising from the negative planet become temporary insulators between the electrical forces of the two orbs, and the vivid lightning and the fearful reports which follow, are but the convulsive efforts to regain their lost equilibrium—the atmosphere being the theatre where the unequalized conditions of these two forces are displayed.\*

\* These remarks would seem to more properly belong to the part of the present essay, where the relation of the planets are more especially discussed; but it will be remembered that I am treating upon the constitution of man, and use astronomical science to illustrate and enforce my idea, while, at the same time, I take the occasion to correct many of the absurdities of the present system of astronomy.



The principles here set forth have their correspondence in the Human constitution. The Religious faculties are the Sun through which all divine illumination flows, and which become the positive force in man. From the negative or earthly principle alone can arise any insulators between the two forces. To maintain the equilibrium between the Spiritual and Material is to establish that order *within*, which the Creator has beneficently established *without*. A violation of any of the Divine requirements, as effectually beclouds the moral atmosphere of the soul, as does any derangement of the electrical currents, the Earth. All unregenerate persons are enveloped in spiritual darkness, which is clearly visible to those whose interior perceptions are opened; and is evidently still more so from the standpoint of angels. This is what is Biblically termed the smoke of their torment which ascends up forever and ever, and which shuts out all Divine illumination. Night, in a spiritual sense, may be designated as a state of mental obscurity, grounded in a life of evil. Hence the term "darkness" is philosophically equally applicable to the spiritual as the material world.

It is a law of mind that the inferior can never comprehend the superior; wherefore, the higher should uniformly bear rule over the lower. Evidently upon this principle our Lord founded his precept that we should first seek the kingdom of heaven and his righteousness that all things else may be added. By this arrangement the higher can descend into the lower, as the sphere of the Sun descends into our atmosphere, and not only illuminates it, but at the same time renders it fruitful in every needed good. The fungus and mushroom plants that spring up suddenly in the night, many of which are destructive to life, have their correspondence in the false and mischievous opinions which generate in a mind that has turned from the only source of Spiritual Light to the darkness of the selfhood. Neither the material nor the spiritual life can ever reach a healthy and divine condition without first becoming properly aspected to each other; for physical conditions depend upon spiritual, and spiritual have their basis in the physical, so that they are correlative and mutually dependent principles. "If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."\* "See, I have set before thee this day life and good, and death and evil,"† principles which are inseparably connected, for good and evil are as much the first fundamental conditions of physical life

\* 1 Kings, 3; 14. † Deut. 30; 15.



and death as they are of moral. Sin is no more disintegrating of the faculties of the mind than of the functions of the body—one is the legitimate result of the other.

### *The Attractive Forces of the Sexes.*

It now only remains to briefly consider the attractive forces of the sexes and to designate their line of travel.

When elements seek to unite and form some new entity it may be denominated the *attraction of affinity*. This rule applies with equal force to every department of nature, for all visible phenomena are the effects of invisible causes, their manifestations differing according to the different planes upon which the observation is made.

I have already shown that chemistry, magnetism, attraction, gravitation and cohesion are the result of affinity,—the only real force in Nature. It may be well here to add that the points of comparison between these five kinds of electricity, or rather the five different modes of affinity, are attractive and repulsive at sensible distances; discharging from points through the air; the heating power; and lastly, the spark. All kinds of electricity have strong *magnetic* powers; the existence of the *magneto-* and *thermo-*electricities were discovered by their magnetic influence alone. Magnets have been uniformly made according to the same law, and the needle has been uniformly deflected in the same manner. M. Colladon and Dr. Faraday have proved that ordinary *electricity* agrees with Voltaic, but that time must be allowed for its action. It deflected the needle, whether the current was sent through rarefied air, water, or wire. Numerous chemical decompositions have been effected by ordinary and Voltaic electricity, according to the same laws and modes of arrangement. It has also been shown that electrical currents are evolved by *magnets*, which produce the same phenomena with the electrical currents from the Voltaic battery; differing only in the suddenness of the expression. Dr. Faraday accomplished the decomposition of water, and Dr. Richie its composition, by means of magnetic action. M. Botts, of Turin, demonstrated the chemical affinity of the *thermo-electricity* in the decomposition of water and some other substances. Sir H. Davy decomposed water by the electricity of the *torpedo*. The limbs of a frog have been convulsed by thermo-electricity; it is also known that the torpedo and *Gymnotus electricus* give severe shocks. The last point of comparison is the spark, which is com-



mon to ordinary Voltaic and magnetic fluids ; and Professor Linair, of Siena, has obtained both the *direct* and *indirect* sparks from the *torpedo*, thus proving that in this respect *animal* electricity does not differ from the others. Professor Faraday has very naturally arrived at the conclusion that the *five kinds* of electricity are *identical*, and accounts for what were supposed to be their distinctive qualities by their difference in intensity and quality. In addition to this, he has demonstrated their identity by showing that the magnetic forces and the chemical action of electricity are in direct proportion to the absolute *quantity* of the fluid which passes through the galvanometer, whatever may be its *intensity*.

The force which draws the sexes together, is identical with that which unites the opposite poles of two magnets, or which causes dissimilar electricities to attract each other ; differing only in intensity and quantity, as organic life differs from inanimate substances. In the one case, it is human sexual magnetism ; in the other, it is the dynamic force of matter ; but in both, the operations of the Divine Conjugal Sphere, hence the conservation of the same forces. Persons have been known to generate the electrical state in such a degree, that they gave off sparks whenever approached,—in this respect closely resembling the torpedo, though the electric shock possessed a much less degree of tension, owing probably to their inability of suppressing it ; whereas, in the fish, it is designed as a means of defense, and is discharged only at will.

Light, heat, magnetism, electricity, attraction, gravitation, cohesion, life and intelligence — all these in every possible form — are but the different expressions in the successive chain of causation of one and the same principle, viz: the *conjugal*, which is forever being evolved from God, and filling immensity. Were the Creator to withdraw his sphere from this planet, from that moment all dynamic action would cease, every principle of light and heat would be obliterated, all cohesion, gravitation, attraction and magnetic force, would be destroyed ; particle would no longer adhere to particle, and the Earth, with all its contents, would finally become dispersed through space. It is thus “we live, move, and have our being in Him.” It is thus He is the Creator and Preserver, the Alpha and Omega, the Beginning and the End of all things.

If this hypothesis be well founded — and it appears to me to be so self-evident that it may safely be regarded as an axiom in physics — it legitimately follows that the law of *conjuality* is the



basis of every force in nature. Nor is it possible for any phenomenon, either mental or physical, to ever take place without it; for it is the means by which God creates and sustains the order of his creation. The discoveries of Galileo and Newton, have added more to astronomical science, than the investigations of all other philosophers; and the world has bestowed upon them that honor to which they were so justly entitled. But the principle here set forth, is as much more important, as mind is superior to matter. It not only embraces the fundamental principles of their discoveries, but every other principle and phenomenon in the realm of either mind or matter—including cause and effect. Without it there is nothing; within it is God, whose Omnipotent and Omnipresent Sphere is the creative, the re-productive, and the sustaining principle, of whatever has an existence.

As each planet has its positive and negative poles, and an imaginary axis around which it revolved, so has each human being. Within the furthest extremities of these poles, is embraced every principle that is essential to the perfection of the physical economy. These are equatorial organs both in the brain and in the body, which are the dividing lines between the positive and negative forces of each. In the brain,—the plane of mind,—the corpus collosum is the septum between the *mental* and *physical* forces; in the body,—the plane of the material,—the diaphragm is the septum between the *nutritive* and *vital*. All below the diaphragm in the body, corresponds to all below the corpus callosum in the brain; and all above the diaphragm in the body corresponds to all above the corpus collosum in the brain. Reverence and Amativeness are the two extreme poles of the brain; and the lungs and the reproductive glands are the two extreme poles of the body.

If we drop a pebble into the ocean, wave succeeds wave, expanding more and more in every direction, until the greatest possible extremity is reached. Precisely so with all organic constitutions. There is a primeval germ from which the whole being is evolved, function succeeds function, and as we ascend on the plane of the mental, we also descend on the plane of the physical; so that the circle of each wave is at an equal distance, both above and below the centre. The religious and the reproductive organs, are the two extremes of the human constitution,—the former is the positive, and the latter the negative pole; and they hold a direct and immediate relation to each other, so that as one is wasted the other is weakened. Hence, moral strength and sexual purity are con-



cordant forces which give birth to manhood; and these are as reciprocally dependent upon each other for the development of all real manly qualities, as are the Sun and the Earth in the production of vegetation. If evidence of this is needed, it is everywhere furnished in the most ample but disgraceful abundance. Sexual debauchery and a loss of moral consciousness, are the crying sins of this age. Nor is it possible that one should prevail without a corresponding condition of the other; for as we withdraw the forces from one extremity of a magnetized bar, we also weaken it at the opposite extremity,—the negativeness of one being in exact ratio to the positiveness of the other. So in a religious and sexual point of view, one is an exact counterpart to the other,—they are coöpposite forces.

Thus, Reverence being the positive pole of the sexual instinct, and at the same time negative to the Divine, is the immediate receptacle of the creative forces. These forces become conditioned by the individual, as light by the atmosphere, so that the progeny primarily springing from the Creator are perverted solely through human media, for no other creature has been endowed with a moral constitution by which the creative principle can become subverted in its action. But all influx from the natural world, in contradistinction to the spiritual, is through the senses immediately connected with the base of the brain. Of these, the sexual instinct is the pivotal function; and it is through this, being the extreme negative pole of the moral constitution, and the fellow or coöpposite force of reverence, that every primary disorderly influence finds access to the soul. Sight, touch and hearing are the chief external avenues through which human magnetism flows. The influence *received* being charged with the magnetism of the other, is directly opposite to that *imparted*. These magnetic currents thus laden with the elements of one of the sex respectively find their affinity in the other.

The reproductive glands are the ultimate receptacles of these forces in the body as the amative instinct is in the brain. The periphery, therefore, of the *moral* constitution is reverence on the one hand, and the sexual instinct on the other; the periphery of the *physical* constitution is the amative instinct and the reproductive glands—this instinct being the intermediate principle between the creative force and its final culmination in re-creation. It is here that all disorders commence, impairing the integrity of the mind on the one hand, and the integrity of the organic structure on the



other. By agglomerating the moral and physical constitution into a unit, the moral sentiments and the sexual functions become the periphery, within which are embraced all that constitutes man. The union of these *positive* and *negative* principles gives birth to a new force in the constitution, the tension of which is in ratio to the feminine qualities of one, and the masculine qualities of the other. Hence, in the social, as in the physical world, we find that opposites attract and likes repel, which fully accounts for the fact that, conjugally, the most positive intuitively seek the most negative, and *vice versa*.

As no effect can exist without some adequate cause, it is clearly evident that the reciprocal influence exhibited by the male and female, must be the result of some force playing between them. Whatever may be the nature of this force, the phenomenon demonstrates that it has a direct opposite effect upon the parties — that while its tendency is to render one *active*, it, at the same time, renders the other *passive*, and this in exact ratio to its intensity; thus showing that it perfectly corresponds with the phenomena of the magnetic forces, as exhibited in every other department of nature, and is identical with them. This being the case, it necessarily follows that there must be corresponding positive and negative poles: first, individually; and second, in their social relation.

Every gland in the organic structure, is negative to, and receptive of, the fluids to which it bears relation. The genital glands are the receptacles of the re-productive forces, and hence the extreme negative poles of this principle, the positive pole being in the conscious re-productive instinct. Sexual magnetism is the creative principle operating through organized media, hence the finest and most potent of the living forces. This arouses every part of the organic structure, by first arousing within it the spiritual forces which immediately act upon the physical, so that these glands become the ultimate receptacles of these forces, from both the spiritual and material plane. By this means, their negativeness is proportionably enhanced, which, in the same ratio, effects an excitation of the positive pole of the brain.

But the question here arises: by what special agent is this effected? or, what new force has been introduced into the system, and by what means? I have before shown that the physical organization of the sexes is the same, only in a *reversed* order — what is external with one, being internal with the other. Consonant with this, the forces generated by them are of a directly opposite



character, and produce a corresponding difference in their mental and physical constitution, but it is a difference of adaptation. Whatever may have been the primary cause of this difference, it is certain that the genital glands are one of the chief physical agents in keeping up this distinction. For it is well known that if the ovaries fail of reaching a full development, or subsequently become enfeebled in action, the female is deprived of those attractive graces and magnetic forces, which interest the male in her behalf and induce him to seek her society. And when the testes are removed by castration, or their forces much weakened by vicious habits, man fails of the higher masculine qualities, becomes effeminate in character, and comparatively disinterested in woman, and, at the same time, loses the attractive force essential to awaken in her an interest in his own behalf. Corresponding physical conditions soon follow, the female grows more and more masculine, and the male more and more feminine.

It is a law of physics that electricities of the same kind repel, whereas those of different kinds attract each other; and that the attractive power is exactly equal to the repulsive power at equal distances, so when not opposed, they coalesce with great rapidity. The same law applies to social life; for all principles are unvarying and universal in their operations. So that here, as elsewhere, differences are essential to attraction; not in opinions, social habits, or positions, *but in magnetic forces*. But it is necessary that this difference should be an orderly expression of the constitutional distinction between the sexes. For, when woman becomes the positive, and man the negative party, they become objects of mutual repulsion to each other. Every position or pursuit which tends to bring woman into a positive relation to man, is equally destructive to the higher qualities of both. The two poles must necessarily be equipoised, hence, as she ascends towards the positive scale, he is forced to descend towards the negative, so that, in an equal degree, the characteristic distinction of sex becomes destroyed.

The sexual qualities are far more psychological than physiological, for it is abundantly evident that as we ascend into the higher grade of life, the sexual distinction becomes more and more apparent. In the lower orders of sentient beings it is difficult to distinguish between the male and female; but in the human species, where the sexual forces reach their highest natural condition, every



feature, movement and intonation, clearly indicate the predominance of one sexual quality over the other.

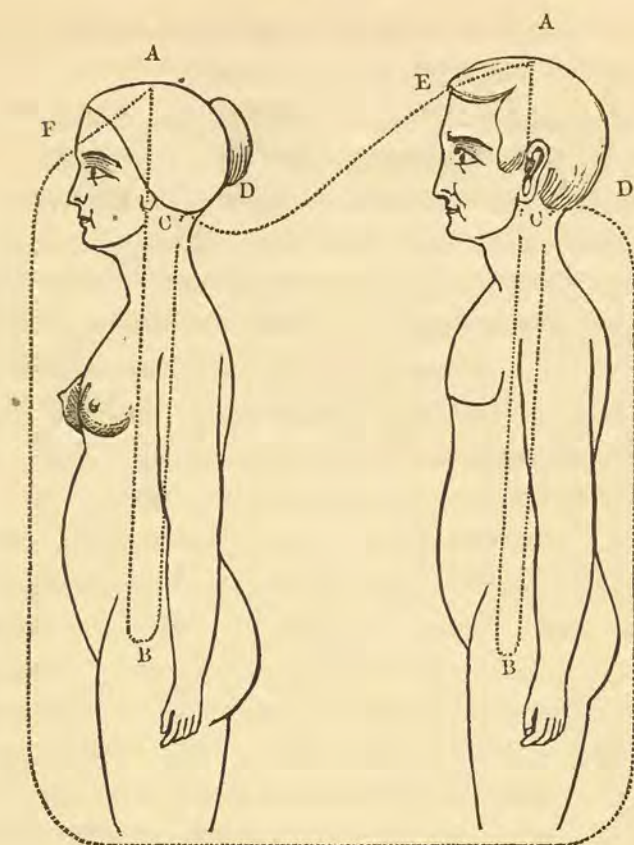
The proper maintenance of this distinction is the highest duty of both parties. Each becomes perfected in their proper sphere of action by the coöpposite relation of the other. Hence, it is not permitted woman to teach nor usurp authority over the man, but to be in silence\* and maintain a subordinate relation to her husband as unto the Lord—not to his *evils*, but to his *manhood*, “as is fit in the Lord.” Every principle of true philosophy sustains this divine injunction. The wife is also called upon to *reverence* her husband; but no rational person can for a moment suppose that the Creator requires that his children shall reverence evil, whatever form it may assume. She is to reverence the *wisdom* or *manly* principle, and the individual only so far as he possesses it. The husband, on the other hand, is likewise required “to love his wife as his own soul;” but he can really *love* only her *negative* or *womanly* qualities, and not merely her person, only so far as it is a representative of these. An attachment to the person without the accompanying psychological forces of manly or womanly qualities is mere lust, not love. The husband is to *love* his wife, for this is the *conjunctive* principle; the wife is to *reverence* and obey the husband, for this is the *receptive* condition;—love and protection on the one hand, affectionate submission and fidelity on the other. Only in such relations can they ever really journey back to the paradisiacal garden from which their evils have driven them.

Physically, man is but an animal, so that the conjugal forces meet at the highest juncture of the *physical* constitution and the intuitions; but after descending to the lowest, they re-act to the highest principle of the *psychological* constitution, where they come in immediate contact with the Divine sphere, and here branch into every department of the encephalon; so that the *Moral* constitution is sustained by the reflex action of the physical in conjunction with the Divine. But as the higher forces control the lower, the *condition* or *quality* of the physical is wholly determined by the moral, so that the integrity of the organic structure, depends upon the state of the moral constitution.

With these considerations before us, founded as they are upon the human constitution and sustained by the whole physical universe, we can now understandingly trace the travel of the magnetic forces between the sexes. The following diagram will illustrate this point. Orderly relations only are here referred to:

\* 1 Timothy, 11; 12.





The dotted line is designed to represent the travel of the magnetic currents. A A the Religious Faculties ; B B the Genital Gland ; C C the Pons Varolii ; D D the Cerebellum ; E Reflection ; F Perception. This plate is very imperfect ; the dotted line should have passed *into* the cerebellum instead of barely touching its outer border.

The design of this diagram is to represent a perfect conjugal sphere. It illustrates the action and re-action of the male and female upon each other. Through this reciprocal action, unembarrassed by the insulating influence of any foreign associations, the two, in every psychological principle, become completely one. Like the two extremities of a magnetic bar, they are the mutual sustainers of the conditions of each other ; she, the love of his wisdom, he, the wisdom of her love. She, the perception, he, the direction.

Sexual forces have their first copulation in the Pons Varolii, where the individual psychological and physical forces meet in the fullest conjunction. The Pons is more immediately connected with the nervous system than any other portion of the encephalon, so that a new force is established at a point which is immediately connected with both the psychological and physical forces throughout



the constitution. Love to the Lord, (Veneration,) which is the immediate conjunctive principle between man and his Creator, is the *positive* pole of the psychological forces; and the genital glands which are the ultimate receptacles of the re-creative sphere operating through nature, are the *negative* pole of the physical forces.

By referring to the dotted line in the diagram, it will be seen that the moral re-action of the sexual force, is to the Coronal region of the brain, from thence, in man, to the *reflective* faculties; but in woman, to the perceptive, and thus charged with the Religious element, becomes the quickening and inspiring\* principle of the Intellect in the former, and of the Intuitions in the latter. Here we have the essential and primary conditions of all true inspiration. Disguise the fact as we may, the whole history of the world, and more than all, the Christian Scriptures go clearly to show that the inspiration of mankind has invariably depended upon their fidelity to the conjugal relation. Nor can it be otherwise so long as it is morally impossible for the Creator to conjoin Himself with evil; for, this relation, in its orderly condition, being the ultimate expression of Divine forces, is the means of transmitting the interior perceptions and rationality, which more immediately connects with the higher life, into the external consciousness. Lust has a direct opposite effect, it destroys the intuitions and substitutes sophistry for philosophy. Demoralized men and women, whether so in outward life or inner consciousness, are remarkably sophistical, without intuitions or moral perceptions.

So long as the circle of reciprocal influences between husband and wife remains unbroken by the introduction of a third party, they interchangeably supply those elements which each has in a redundancy over the other, and in their social relation are the orderly mediums of the creative forces by which successive orders of re-creations are effected,—on the plane of the body, new individual entities; on the plane of the mind successive orders of thought and religious aspirations. They become a unity of both human and Divine forces concordantly working together, the potency of which depends upon their religious fidelity to each other. They stand as a Divine fortress built out into the natural world, so that whosoever shall gather together against them shall fall for their sake; and no weapon that is formed against them shall prosper; and every tongue that shall rise against them in judgment they shall condemn.\*

\* Isaiah, 54; 17.



*Second, Adulteration of the Conjugal Principle.*

The *direction* of the magnetic current is subject to the will. Whenever either party lustfully contemplates a third person by going out in desire after things forbidden, the conjugal sphere is broken and a new condition established, a condition which holds no direct connection with the moral forces of the individual. The positive pole is now transferred from the religious principle to secretiveness. What was done openly from a sense of right, is now done clandestinely from a sense of wrong. The lower principles are now equally or more intensely active, but without the coöperation of the higher. The *emotions* here assume a positive attitude to the *sentiments*, which completely inverts the divine order, so that the individual becomes an *impulsive* rather than a *rational* being. The Divine force, conserved in the human constitution, is the only mentally illuminating principle; but it cannot wed with impulses positive to itself; so that both the understanding and the intuitions are left without the stimulus necessary to maintain a healthy action.

The forces of the impulses tend to the body rather than to the understanding, whereas the forces of the sentiments tend to the understanding rather than to the body; but as the forces of the sentiments fail to assimilate with the forces of the impulses, the latter are deprived of the life-preserving properties by which the body is sustained; and, at the same time, the understanding is deprived of the forces by which it becomes illuminated into a state of rationality. The inspiring influence imparted to the understanding is now from beneath rather than from above its own level, and as the flower turns to the Sun from which it receives its life, so the understanding turns to the source from which it receives its inspirations; hence, when its inspirations come from the *impulses* instead of the *sentiments*, it turns to nature rather than to God. Here is the origin of all moral evil and mental darkness.

Man, though an animal in his *impulses*, is more than an animal in his *moral perceptions*. His evils have their origin in the abuse of the faculties proper to him, rather than in any undue activity of his impulses; for the higher faculties, in their orderly condition, are positive to the lower, and hold them in perfect subordination. The emotions furnish the stimulus to action, but they are as irresponsible in man as in the brute; whereas, the sentiments, coöperating with the understanding, are the directing principle and constitute the plane of moral accountability. Hence, the positive



plane in man is a discrete degree above the highest animal, while the negative plane is possessed in common by both. What gives rise to evil is the transference of the positive action from the sentiments to the emotions, so that the higher becomes subordinate to the lower. And as it is the higher faculties that constitute man in contradistinction to the animal, this destroys his rationality and changes him from a man to an intellectual animal ; and he becomes, psychologically, a representative of such animals as he most imitates, differing from them more in intellect than in morals. Though a man cannot change his bodily form into that of a beast, he can change his spiritual form into that of a devil representing beastly qualities.

The mere copulative tendencies of the brute, in contradistinction to the higher conjugal forces of man, are the conserved action of the creative forces operating through nature. The attraction between animals of the same generic species, is purely the result of organic forces derived immediately from a natural rather than a Divine source, hence only such as is necessary to bring them into physical relation with each other. Possessing no higher principle than the emotions, they have no counteracting influence to restrain them in their actions, or to cause one to be more interesting than another. The end of their association is accomplished when they effect a new entity, and as they are capable of no improvement beyond their instinctive nature, they have been endowed with no capabilities of *moral* association, by which a union above the plane of impulse can be effected.

But with man it is different. The first principle of marriage between the sexes, is above the plane of the brute, having a more special reference to psychological than physiological forces — a union of spirits, rather than a conjunction of bodies. The bodily association is the result of the spirit descending into the ultimate plane, to effect a blending of the organic forces, by transferring to the wife, as the receptive party, the qualities of the husband. It is by this arrangement that the maid becomes a wife ; and as all spiritual principles must have a material basis, the union of minds is perfected by the union of bodies. Woman's mental and moral reaction is from the virile forces incorporated into her own constitution, so that she is ever sure to reflect the moral condition of her male associates, whether one or many, and to perceive truths or falsities which are in perfect keeping with her own conjugal state ; for her conjugal state is the immediate correlative of her spiritual



state, so that the condition of one, can never transcend that of the other. To divide the conjugal principle is to destroy it, and with it every moral condition which fits the soul for Heaven.

Moreover, there is a sphere encompassing each individual, as the atmosphere the Earth. This sphere flows from, and is charged with, the actual conditions of the inner, as well as the outer life,—it comprises the qualities of both the moral and physical constitution, and becomes attractive or repulsive to others, according to their agreement with it. The sphere of the good, can be no more attractive to the bad, than the bad to the good, for it is a difference of moral states, rather than sexual qualities, so that they reciprocally repel each other.

I have frequently known sensitive persons who could readily detect the action of other spheres upon them; and I have uniformly found that those who were confirmed in a life of vicious habits warmly affinized with those in a similar moral condition. At first I was astonished at witnessing the enthusiasm with which they would extol each other, but subsequently learned that the bad as well as the good love whatever yields them pleasure, though it be in evil. But no sooner was the moral condition of one of these parties changed, while the other remained the same, than the repulsion became as strong as the previous attraction. I have, moreover, frequently seen such sensitive persons so affected by the near approach of a reformed associate that it was with great difficulty they could endure a contact with their sphere, even in passing them upon the street. It is not strange, therefore, that the better are so frequently hated and scandalized by the worst. In fact, for the virtuous to be repulsive to and evil spoken of by the vicious, is but a legitimate sequence growing out of a dissimilarity of their conditions. Persons do not persecute others because they believe them to be better than themselves, but because of the moral dissimilarity between them; and the more confirmed any one becomes in evil, the more confident he is in the soundness of his opinions. It is only during the struggle between good and evil in the individual, that he is dissatisfied with his own attainments; but when the evil has successively driven out one good after another until none remains, the demon imagines himself a God, and his shameless abominations become to him a standard of expediency and rectitude. Hence, our Lord says: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad



for great is your reward in Heaven, for so persecuted they the prophets which were before you.”\* He here gives us the example of the prophets as the best of men, who were persecuted not for their own evils, but in consequence of the evils of others in contrast with themselves, and the Lord himself, in His humanity, was no exception to this rule.

The object of here introducing these facts is not so much to illustrate the philosophy of scandal, as to point out the nature of the contending psychological influence, originating in the different religious principles of the parties. They show us how diverse are the magnetic forces of the same individual under different conditions; and that it by no means necessarily follows that parties who can affinitize, while both are in similar religious states, can have the same agreement with each other while actuated by adverse influences. The attractive forces between the sexes are chiefly from mental rather than physical adaptation,—a peculiarity which belongs to man in contradistinction to the brute. Were it not for this, mankind would herd rather than form conjugal alliances or maintain family relations. But how far they are morally bound to perpetuate a relation after the conditions which induced it cease to exist, is a question which will be more fully discussed in the next chapter.

As there is, therefore, a sphere flowing from the life of every individual, it brings the husband and wife into actual contact with the interior thoughts and purposes of each other,—they live in consociation upon the inner as well as the outer plane of life. And as whatever moral principle flowing from the interior loves surrounds a person, becomes the common property of all who are in a condition to receive it, they are compelled to become, to a greater or less degree, absorbent of the elements of each other, whatever they may be. True, the parties may not be sufficiently sensitive in feeling or quickened in perception, to enable each to readily determine the influence of the sphere of the other upon them or to analyze its moral quality; nevertheless its effects are none the less real. A virtuous person cannot live in the sphere of habitual lust without, at the same time, keeping up a continued positive relation to it; for the negative condition, whether in man or woman is the receptive condition. But this the wife cannot do, and at the same time maintain the wifely relation, for this is a negative relation; and in becoming negative to the husband, she

\* Matthew 5; 11, 12.



becomes receptive of all his conditions, whether innate or adherent to him by contact with others.

Water is essential to life, and all nature drinks and becomes invigorated thereby. But when it issues from stagnant pools instead of healthful springs, it is charged with miasmatic poisons which impart death instead of life to those who drink. So with the conjugal principle. Springing from the pure fountain of religion, it is cleansed of every contamination, and flows forth to give life and vigor to humanity. But when it oozes its murky streams from the pestiferous pools of blighted vows and perjured consciences it freights the elements of death, temporal and eternal.

Let us note its effects upon the parties. The forces playing between them are forces pertaining to the *re-creative* principle, hence, the most subtle and potent of any connected with the human constitution. Any derangement of their action must necessarily produce a corresponding derangement of the mental and moral condition, and through these, of the organic structure. As the seed has stored up within it the forces which determine the nature of the future plant, so within the conjugal principle is contained the forces which determine the character of every other condition of life.

Is the husband the guilty party? The now unfortunate wife, though intellectually unconscious of the change, feels the loss of the element with which she was once supplied. True to her womanly instincts, jealousy begins to haunt her imagination, not a jealousy of mere selfishness, but a laudable fear lest the conjugal principle shall be destroyed, and thereby an irreparable injury done to the husband, even far greater than to herself. She intuitively knows that the love once bestowed upon her is no longer hers, and justly accuses her husband of infidelity to her, while he, at the same time, perhaps, conscientiously, reproves the wife for unwarrantable distrust, forgetting that to look and lust is to commit the act. The feminine element no longer meeting with a response, is driven back and pent up within, where it becomes a source of disorder to the mind and disease to the body. As reaction is equal to action, she is not the only sufferer. The conjugal forces will find some expression; its *mode* will depend upon the relative moral and physical strength of the individual. It will either go out to some one who will reciprocate it, or become expended in a war of words, or in a diseased action of the organic structure. What the husband refused to receive from the wife in order, he is now com-



pelled to receive in disorder. His affections having unlawfully turned in another direction, he closes himself against the Divine sphere, so that he has no manly qualities to impart, and now as often as they come together, he floods her with a sphere of lust instead of love. Half bewildered by its darkening influence, and staggering and reeling beneath the enormous weight of guilt brought to bear upon her, she reacts upon him with a force equal to the intensity of her nature. Ignorant, selfish, and besotted, to a degree which blinds him to his own faults, and fails to reveal to him the cause and effect of their social disorders, her reaction upon him only drives him further from her, and makes him still more indifferent to her reasonable demands. Thus, action and reaction continue until Satan seizes upon the reins of government, and destroys the remaining good, and plunges them into every conceivable misfortune.

But, if amid this tumultuous war of the passions, the wife looks to Him whom the winds and the waves obey, His sphere will expel these organic forms of evil through her menstrual flow from her system, and thus, to a large extent, shield her from their fearful consequences. Moreover, if she continues to maintain the wifely relation, she encompasses her husband on all sides; for by being in relation with the Divine, she is positive to him on the side of the right, by becoming the rational principle of which he, for a time, is deprived; while at the same time, she is receptive of his condition on the side of the evil, by sustaining to him the wifely relation. Thus aspected, she alternates between the *positive* and *negative* condition, so that she now performs a two-fold office. While she discharges her duty as a wife on the one hand, she becomes the wisdom principle to a man whom Satan has robbed of his birthright, on the other.

There are, however, but few women who are so constituted as to be able to fill this double office. It requires an illuminated understanding, a religious devotion, and an unusually healthy menstrual flow. Without an illuminated understanding, she cannot become wisdom to her husband; without religious devotion, she can impart to him no Divine principle; without a healthy menstrual flow, she will lose her life. Where one ever succeeds in this attempt, probably scores, if not hundreds, not only fail, but either become themselves debauched or destroyed. Man's sphere is constitutionally more positive than woman's, and there are but few women who are able to bear up under this accumulated load of positive evil.



True, if the man is effeminate, and the woman is strongly aspected to the divine, she may succeed, but not otherwise — her forbearance will only sustain him in his evils.

Sin can be overcome only by the sinless. If, therefore, the wife holds no divine connection through a confiding trust in her Lord, the evils which she takes on, whether by her own act or through the conjugal sphere, adhere to her and become incorporated into her constitution, where they work their legitimate results. Moreover, the wife being the fructifying or nutritive party, evils derived from the male sphere, increase in the ratio of her own disorders.

Jealousy on the part of the wife throws her into a positive relation to her husband and necessarily destroys the conjugal harmony between them. When justly founded, it becomes a protective principle, so long as she herself maintains the right from religious motives. But this is seldom the case. Her jealousy usually arises from purely selfish considerations — a love of *appropriation* rather than a love of *use*. It is both laudable and expedient when it has in view the protection of the conjugal principle rather than any merely selfish appropriation; but usually the affections of both parties are from the amount of happiness which can be *derived*, rather than the amount which can be *bestowed*. One is lust, the other love. Mistaking the former for the latter, the wife erects upon it her standard of arbitrary justice and claims from impulses what she has a right to claim from principle. The husband perceiving that she is actuated only by selfish considerations, naturally concludes that, as there is no preëminence in the flesh, her impulses are but little better than his — that she seeks to obtain *within* the sanction of law what he seeks to obtain *without*. Neither having any definite idea of the sanctity growing out of the spiritual use of the marital relation, the husband fancies that any clandestine association, unknown to the wife, will be of no disadvantage to either.

Whenever the wife assumes a positive attitude to her husband from purely selfish principles, rather than any religious considerations, she begets in him a like condition, which, combining with his own evils, seeks to find an expression in other and more negative associations. In this, she becomes the *repelling*, rather than the *attractive* force. But a positiveness from religious motives, being higher than any sensual conditions, is no less attractive in woman than in man. From this it will be seen that the wife's unsanctified



attachment becomes a reäctive principle which deals its terrific blows at her own happiness. Moreover, in every such relation the potency of the conjugal sphere is destroyed, each, being made morally weak by their antagonism with the other, becomes an easy prey to their enemies. The wife seeks to protect herself against the perversities of her husband; and the husband against the indignities of an outraged wife. Such is the economy of God in making evil punish itself.

In conclusion, I will add, that an acquaintance with the forces in Nature, demonstrates that all divine institutions have their birth from innate principles, that are universal in their operation, and that the great Law Giver summarily states to us in the Christian Scriptures, the culmination of these forces on the social and moral plane, without giving us the *modus operandi* by which these results are wrought out. Mind and Matter are alike characterized by successive *degrees*, so that everywhere the nature or particular qualities of the marriage, are according to the plane upon which its forces are operative. In the Mineral kingdom it is the lowest or most rudimental form of the mere cohesion of particle to particle, as the first fundamental basis of all organization. In the Vegetable kingdom, it is the instinctive but unconscious mingling of the re-productive properties of congenital principles, for the preservation of their species. In the Animal kingdom, it is the instinctive sensational copulation of two conscious entities, for the creation of the third.

In the Human, it is the culmination of all these in their respective departments; first, of the cohesion of particle to particle, by which the various tissues of the body are maintained; second, the vegetative principle, by which nutrition is supplied; and third, coition, by which new entities are formed; to which is added the copulation of the Intellectual and Moral forces, the former, for the procreation of thought, the latter, for its ultimation into uses. Here the circle of forces is completed, and the only point at which the highest conjugal happiness can be reached, and where all individual interest merges into a divine use. In the ratio as we descend in the plane of animal life, we also descend into the sphere of selfishness, and consequently antagonism of interest. Affinity, therefore, so far as it pertains to the higher forms of marriage, becomes established *in proportion as we rise from the animal to the spiritual life*. The forsaking and exchange of partners is a characteristic of brutes, not of men; and experience teaches that all



persons are concordant in their marital relations in the degree in which they coöperate in the advancement of the Lord's Kingdom. Wherefore it is clearly evident that the Creator never designed that perfect happiness should ever be attained only in harmony with the principles He has established. Every selfish desire which is destitute of any consideration of an orderly use, is a disintegrating influence, introduced by the Adversary of human interest, and is at direct antagonism with the Divine arrangement. Every alliance formed from mere lustful desires, or for the promotion of selfish ends — and a large majority are such — is simply a copartnership dictated by Satan, who will be likely to maintain the rule over the works of his own hands. As was shown in the chapter on "the laws of connection," whatever principle first enters into the contract, will continue to the end, unless overpowered by Him who alone can bring harmony out of discord.

"As in every human mind," says Rev. S. Noble, "there is the faculty of will and the faculty of understanding, which, by their union in order, produce in that mind a spiritual and heavenly marriage; so has the Lord been pleased, in forming the race of two sexes, in order to the greater perfection and happiness of the whole, to begin the distinction of sex in the mind itself, by causing the male mind to partake more of the character of the intellect, and the female more of that of will; a distinction which is obvious to all,—man being more distinguished by strength and clearness of understanding, and a propensity to cultivate the pursuits of science; and woman being more eminently distinguished by warmth and softness of affection, and a tendency to such pursuits as more promote the growth and improvement of this distinguishing characteristic. Man is not, most certainly, without affection, nor is woman without intellect; nay, amid the extraordinary variety of human character which exists, there is here and there a man to be found in whom the affections seem to be stronger than in some females; and there are certainly some females in whom the understanding is stronger than in many men; still, even in the softest male affection, and the most powerful female intellect, there is always something which plainly discovers the character of it to be different from that of intellect and affection in the other sex respectively; the cases are comparatively very few, in which either of the sex appear to enter the province of the other; and the great truth, that the one derives its peculiar characteristics from the preponderance in it of intellect over affection, and the other, that of affection



over intellect, is so palpably manifest that nothing but the grossest prejudice can dispute it for a moment. Nothing is more false than to consider either sex as absolutely inferior to the other; in regard to that great principle which forms the predominant character of each, they are respectively both superior and inferior, and the inferiority of each in one respect being compensated by superiority in another, the most perfect equality is the genuine result.

Thus, then, although, in the individuals of each sex singly, the heavenly marriage of goodness and truth is capable of being formed, yet in no *single* mind can this be *perfectly perfected*. There will always remain, in the most completely regenerated man, a greater proportion of intellect than affection, or of truth than of goodness; and the converse in the mind of the most completely regenerated woman. To make their perfection as absolute as a finite nature will admit, the deficiencies of each must be supplied by a union with the other; and, on this account, they are so formed from creation, as that the minds of two may actually become one, which is effected, when, both submitting to regeneration from the Lord, they love each other from their inmost souls, and so are united in a marriage which originates in the marriage of goodness and truth, and thus in the Lord himself."\* Having thus treated this subject at much greater length than I at first anticipated, I will now proceed to speak of marriage as an institution.

\* The Divine Law of the Ten Commandments; page 202-3.



## CHAPTER VIII.

### MARRIAGE AS AN INSTITUTION.

IN the preceding chapter I endeavored to show that marriage is a *principle*, and the only real force in nature,—the Divine Being operating through his creation. Under this head I shall treat of Marriage as an Institution, and endeavor to point out more specifically the physical and spiritual relation of husband and wife, and their respective action upon, and duties to each other.

“The word marriage,” says J. P. Bishop, “is used to signify either the act of entering into the marital condition, or the condition itself. In the latter, and more frequent legal sense, it is a civil status, existing in one man and one woman legally united for life, for those civil and social purposes which are based in the distinction of sex. Its source is the law of nature, whence it has flowed into municipal laws of every civilized country, and into the general law of nations. And since it can exist only in pairs, and since no persons are compelled, but all who are capable are permitted to assume it, marriage may be said to proceed from a civil contract between one man and one woman, of the needful physical and civil capacity. While the contract remains executory, that is, an agreement to marry, it differs in no essential particulars from other civil contracts, and an action for damages may be maintained in a violation of it. But when the contract becomes executed in what the laws recognize as a valid marriage, its nature as a contract is merged in the higher nature of the status. And though the new relation may retain some similitudes to remind us of its origin, the contract does in truth no longer exist, but the parties are governed by the law of husband and wife.”\*

Some of the peculiarities of marriage, contrasted with ordinary contracts, have been forcibly pointed out by Lord Robertson, a

\* Marriage and Divorce, p. 25.



distinguished Scotch judge, in a passage which is approvingly quoted both by Judge Story\* and Mr. Fraser.† “Marriage,” he says, “is a contract *sui generis*,‡ and differing, in some respects, from all other contracts, so that the rules of law which are applicable in expounding and enforcing other contracts, may not apply to this. The contract of marriage is the most important of all human contracts. This is the very basis of the whole fabric of civilized society. The *status* of marriage is *juris gentium*, and the foundation of it, like that of all other contracts, resting on the consent of parties; but it differs from other contracts in this, that the rights, obligations or duties arising from it, are not left entirely to be regulated by the agreements of parties, but are, to a certain extent, matters of municipal regulation, over which the parties have no control by any declaration of their will; it confers the *status* of legitimacy on children born in wedlock, with all the consequential rights, duties, and privileges, thence arising; it gives rise to the relation of consanguinity and affinity; in short, it pervades the whole system of civil society. Unlike other contracts, it cannot, in general, among civilized nations, be dissolved by mutual consent; and it subsists in full force, even although one of the parties should be forever rendered incapable, as in the case of incurable insanity, or the like, from performing his part of the mutual contract. No wonder that the rights, duties, and obligations arising from so important a contract, should not be left to the discretion or caprice of the contending parties, but should be regulated, in many important particulars, by the laws of every civilized country.”§

Marriage as an Institution, I shall define as a contract made by mutual consent, between one man and one woman, who give and take one another for husband and wife, each granting to the other all the rights and privileges thereto belonging, at the exclusion of all others, till death separates them. These exclusive rights and privileges are innate in this relation, and cannot be infringed without incurring penalties proportionate to the magnitude of the offence. And as this is the highest relation which it is possible for mankind to form — the one designed to give existence to new beings on earth, in order to people the heavens, any violation of its sacred obligations, is followed by the most disastrous consequences to the parties, to society, and to future beings. To assume that God

\* Confl. of Laws. † Fraser’s Dom. Relations, vol. 1, p. 88. ‡ Of its own kind. § Lord Robertson, in *Duntze vs. Levett*, R. 58, 385, and 397.



has attached penalties to his laws, that are proportionate to the mischief arising from their infringement, is but an acknowledgment of his wisdom and justice.

“The properties of a true Christian marriage,” says Martin Bucer, “are : 1. That they should live together, unless the calling of God requires otherwise for a time : 2. That they should love one another to the height of dearness, and that in the Lord and in the communion of true religion : 3. That the husband bear himself as the head and preserver of his wife, instructing her to all godliness and integrity of life ; that the wife also be to her husband a help, according to her place, especially furthering him in true worship of God, and next, in all the occasions of civil life. And 4. That they defraud not each other of conjugal benevolence, as the apostle commands.\* Hence, it follows, according to the sentence of God, which all Christians ought to be ruled by, that between those, who, either through obstinacy, helpless inability, cannot or will not perform these repeated duties, between these there can be no true marriage, nor ought they to be counted man and wife.”

The inclination to enter into this contract arises from the permeation of the Divine conjugal sphere, into universal nature, with which man in common with all other creatures, sympathizes. This sphere is an emanation of life, and flows out with a perpetual tendency and endeavor, towards the production of results peculiar to itself. Its first effects are conjunctions between pairs of opposite polarity, in order for the propagation of their species ; hence the medium through which the renewal of creation is carried on, and its perpetuity maintained. In each discrete degree, it manifests itself according to the media through which it operates. In the minerals, it gives rise to motion and affinity ; in vegetables, to organized force ; in animals, to instinct ; in man, to love. Emanating as it does from the Creator, it pervades universal creation. It is that divine spiritual energy which imparts to universal nature, animation and evolving activity. It permeates every object in creation as a developing principle — from first to last, from highest to lowest. All are recipient subjects of its influence,—from the most elevated angel in the highest heaven, to the meanest worm that creeps upon the Earth’s surface.

The brutes, having no higher principle to gratify than the instinctive impulses of their nature, maintain their conjunctive pro-

\* 1 Cor. 7.



clivities no longer than their impulses prompt to action. But man, in contradistinction to the brute, is immediately receptive of a divine principle, which causes him to seek a perpetuity of his relation as the chief source of his happiness. Nor can he, without a terrible perversion, harbor a thought of infidelity to the relation through which he becomes developed into a higher order of manhood, and from which he derives his chief enjoyment. The first essential distinction between man and the beast, is the distinction between *love* and *instinct*; and the distinction between love and instinct, is the distinction between God and Nature. God is *love*; Nature is *impulse*.

The correlative of love, is wisdom; the correlative of intuition, is impulse. Hence, while man has the natural impulses which equally belong to the brute, he is at the same time endowed with love which allies him to God. The characteristic distinction between man and beast diminishes in exact ratio as man acts from impulse rather than rationality.

From these brief considerations it will be seen that the *natural* conjugal principle is inherent in the constitution of the sexes, for which reason marriage was always lawful and has been reasonably adopted in all ages and by all nations. As an institution, it was first established by the Creator in Paradise between Adam and Eve, and has God's sanction as the only approved means for the propagation of mankind. In its orderly use, it is at once the representative of divine love and divine wisdom on the ultimate plane of life; and, at the same time, the bi-sexual medium of maintaining the balance between the material and spiritual forces. For this reason, the concord of society, and the prosperity of a nation are always in the ratio of their fidelity to this institution. Nor can nations, or individuals, rise higher than their standard of conjugal life; for while the re-productive instincts involve the periphery of the individual, his love is the centre or esse of his existence, so that his entire being is embraced within the conjugal principle.

The history of the world is not lacking in evidence, that, on the one hand, charity and christianity; and, on the other, a laxity of morals and infidelity, run parallel with each other. I have seldom found a person of easy virtue who did not seriously question the authority of the Christian Scriptures; and by far the largest percentage were confirmed pantheists. The French revolution furnishes a painful example of this fact. Religion and virtue were



shamelessly hunted from the nation, and France was compelled to drink the bitter cup of her own abominations. From whatever heart or people the Lord is expelled, Satan is sure to make his abode, and there generates evil and falsity which give birth to the most extravagant ideas and heinous moral deformities.

Marriage, thus springing from the Divine conjugal sphere, is mediumistically creative on the moral as well as the physical plane of life. But the *quality* of its creation is governed by the spiritual condition of the parties. We do not gather grapes of thorns, nor figs of thistles; neither will vice give birth to virtue; but every thing brings forth after its kind.

I have before shown that all the attributes we have been accustomed to ascribe to the Supreme Being, are comprehended in infinite love and infinite wisdom. His infinity is from the *perfection* of these principles. The love induces action, and the wisdom devises means by which it may ultimate in use—the love being the *motor*, the wisdom the *directing* power in the work of creation. From these spring a universal sexuality which exist in the most minute particles as well as in the highest intelligence. It is wisdom seeking its love, and love responding to its wisdom in the coöperation of use, so that nuptials are coëxtensive with mind and matter. But the full force of these can operate through the sexes only in their associated capacity;—wisdom flowing into the positive or masculine, and love into the negative or feminine receptacles. While it is true that both man and woman are receptacles of both Divine love and wisdom, it is also true that they do not receive these in equal degrees. It is the predominance of one over the other which constitutes the difference of sex. Mentally, as physically, they are of an inverse order, or of an opposite polarity. Man's love is inmost veiled beneath his wisdom; whereas, woman's wisdom is inmost veiled beneath her love. Woman is positive on the interior plane; man, on the exterior. She governs from within: he, from without. She is intuitive; he is rational. Outwardly, she was designed to act from love; he from wisdom. One stands over opposite against the other;—she the correlative of divine love; he the correlative of divine wisdom; and they become the correlative of each other—conjugally united—in the degree in which they individually become receptive of those attributes, which in their coöperation are the creative principle.

Wherefore, so far as the husband and wife fail to blend with each other, whether on the plane of the mind or the body, they



are non-receptive of the creative principle, and become barren and unfruitful. A union of souls, in holy aspirations, is as essential for the development of the highest intellectual and moral qualities, as is the union of bodies for the pro-creation of their species. The coition of minds opposite in sex, but blending in spirit, is the highest, and at the same time, the most prolific principle connected with the human constitution, and that which was designed by the Creator to bring forth forever.

We have seen that the *natural conjugal* principle is inherent in the constitution of the sexes, and exists throughout universal creation ; but these are temporary conjunctions rather than permanent affinities ; the only end to be attained, being the pro-creation of their species. But the question here arises : What constitutes the *Divine Conjugal*, in contradistinction to the *natural conjugal*, which characterizes the lower order of beings, and by what means is it obtained ? The present unsettled state of the marriage institution, necessarily attaches a special importance to this question ; for multitudes of well-meaning persons have utterly failed to discriminate between a *natural* and a *divine* relationship. Having met upon the plane of the brute, they find that their higher aspirations are left unwedded, and as soon as their sensual appetites become satiated, possessing no real conjugal sphere within themselves, they chafe under the bonds which hold them in association with each other. Those who have broken loose from these bonds and all social restraint, by seeking to obtain what can never be found outside of a Christian marriage, furnish the most painful examples of human folly ; for in this way, they destroy the conjugal plane, and leave themselves open to the influx of a sphere of universal sensuality.

In reply to the interrogation which we have now made, I will say that *Morality*, maintained from a sense of divine justice, is the first fundamental basis, in the human constitution, of a Christian Marriage. This consists in keeping inviolate the Scripture Commandments, because they are the precepts of the Lord, instituted by him for the spiritual welfare of mankind. These commandments having been spoken by the Lord, are permeated by his sphere, as light pervades the atmosphere ; and so far as they become the basis of human actions, the individual incorporates within himself the divine conjugal sphere. Without this, man is not a whit better prepared to enjoy the conjugal relation than is the brute creation. True, he possesses a higher order of nervous



sensibility; but sexually, it is only a higher order of sensuality. Hence, the first principles of a conjugal relation are within the individual; and it is the extreme of folly to seek harmony *without*, until it is first established *within*.

The Christian Scriptures, therefore, are the fundamental basis of all true marriage, and through them, and them alone, we come in contact with the fountain of conjugal love, from which we can derive those blessings which will unite husband and wife in a closer and still more interior union, until they shall become so completely one, that she will be the love of his wisdom, and he the wisdom of her love; and thus, as two halves of one whole, they each perform their specific duties in maintaining a life of holy uses.

“Marriage is a holy state; and to enjoy its blessedness we must be delivered from the love of self, and become principled in supreme love to the LORD, and in mutual love to each other. For, when the husband and the wife are engrossed in the love of self, they become disjoined and separated, first in their interior affections and thoughts, and then in their outward transactions. But when they are principled in love to the LORD and to one another, they become more and more conjoined and united, first in their affections and thoughts, and then in their ultimate conduct of life.”

In this institution, we have the social basis of society; for in the commerce of the sexes, springing as it does from the condition of the individual, is the type of all other commerce among mankind,—the chief principle which sustains every secular regulation in human association. As a stream can never rise higher than the fountain, so commercial pursuits can never become more just and honorable in their relations, than the marriage out of which they grow. A man, strictly upright, from a religious motive, upon the conjugal plane, is equally so in every other department of life. Nor is it possible for him to be otherwise; for injustice without destroys the conjugal principle within. But when he manifests evident dishonesty in any of his secular intercourse, though the outward seeming of his marital life may be without blemish, we have the most indubitable evidence, *a posteriori* that in spirit at least, he is untrue to the woman to whom he sustains the relation of husband; for in his unfaithfulness in one case, he proves his corruption in the other. Commercial honesty and libidinous habits are never found associated in the same individual, further than is dictated by the most worldly policy and supreme selfishness.



It is not here pretended that impure men do not often faithfully discharge their legal dues, and maintain respectable business relations; they may even be munificent in charity. But with such, these are never done from any divine motive, but only to promote selfish ends; for the first principles of religion are wanting, and as men cannot act from what they do not possess, they have no higher dictation than that arising from expediency. A discrete man readily understands that he can usually promote his own worldly interest far better, by maintaining his credit, both for honesty and generosity, than by fraud and robbery. But let such an one owe a debt of honor, unknown to all but himself and creditor, were the latter to die without revealing the fact, his heirs would never be apprised of their just dues; for here approbation is not punished by withholding, and conscience is already deprived of its sensibility. Libertinism, whether in spirit or act, and base dishonesty, are always yoked together as cause and effect, and travel hand in hand as twin brothers.

Both philosophy and observation amply sustain us in the assertion, that a derangement of the conjugal principle attacks the very citadel of all moral and social order, and destroys the first principles of defence against the ready ingress of evil. The Adversary of human interest evidently clearly foresaw, that if he could disorder the relation of the sexes, by engrafting the greatest depravity upon the stock of the strongest instincts, he would unhinge the whole fabric of the moral world, and open the floodgates of every other vicious habit. Nor could any other avenue have been found by which he could have reached the spirit to subordinate it to his control.

“However it may be accounted for,” says Dr. Paley, “the criminal commerce of the sexes corrupts and depraves the mind and the moral character more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to this indulgence. They prepare an easy admission for every sin that seeks it; are, in low life, usually the first state in man’s progress to the most desperate villanies; and, in high life, to that lamented dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligation of religion and of moral probity. Add to this, that habits of libertinism incapacitate and indispose the mind



for all intellectual, moral, and religious pleasures ; which is a great loss to any man's happiness." \*

If the views here set forth be well founded, it will be seen that marriage is the key-stone in the arch upon which the social fabric rests. Remove this, and all other institutions and regulations are left without a basis, and must inevitably fall by their own weight. Any example, therefore, in weakening its moral force, is a public calamity to be deprecated by all who feel any interest in maintaining social order. This institution may justly be regarded as the source of all education, of all useful knowledge, of civility and sweetness of disposition ; in short, the prime element of civilization. By its influence the Earth is tilled, the comforts of life are multiplied, school-houses and colleges are built, the arts and sciences are perfected, and the commerce of the world maintained. Without this bond of union between the sexes, the well-spring of all human happiness would expire, governments would sink into the gulf of anarchy, and religion, hunted from the habitations of men, would hasten back to its native heavens. Man, in the mean time, stripped of all that is respectable, amiable or hopeful in his character, would prowl in solitude and deserts to supply his rage and hunger. The correspondence between Heaven and Earth would cease, and the celestial inhabitants would no longer expect nor find new accessions to their happy society from this miserable world. Its non-observance as a Religious Institution, would degrade woman to the abject condition of a slave, without right to defend her own chastity, and in her degradation man would fall to her condition, ignorant and besotted in every hateful thing. Were the relation of husband and wife to intermit for a single generation, no government could thenceforth exist in that country, until terrible necessity should force upon it military despotism. Anarchy, until that period, would rear its wild misrule, and ravage every human interest, and raze every human dwelling. In this very land, flowing and wantoning in all the blessings of liberty, the dungeon and the gibbet would be the only means of public peace, order, and safety.

Even with all the healthy penal and social regulations of society, there most unhappily exist many aids and allurements to licentious indulgences. Genius, in every age and in every country, has, to a great extent, prostituted its elevated powers for the deplorable purpose of seducing thoughtless minds to this sin. The unsuspect-

\* Principles of Moral and Political Philosophy, Book 3, Part 3, Chap. 2.



ing imagination, ignorant of the dangers which are spread before it, has, by this gay and fiery serpent, glittering with the spots of gold and painted with the colors of enchantment, been allowed to pluck the fruit of this forbidden tree and hazard the death denounced against the transgressor. The numbers of the poet, the delightful melody of song, the grace of the dance, the fascinations of the chisel, and the spell of the pencil, have been all volunteered in the service of Satan for the moral destruction of unhappy and bewildered men and women. To finish the work of malignity, the stage has lent, often times, all its splendid apparatus and equipage of mischief, the shop been converted into a show-box of temptation and its owner into a pander of iniquity. Feeble, erratic and giddy as the mind of man is in its nature, prepared to welcome temptation and to hail every passing sin, can we wonder that it should yield to this formidable train of seducers?

One of the most important uses of the institution under consideration is to propagate the human race, and thence to extend the angelic heavens. It is the nursery from which all immortal beings derived their individuality as well as the peculiarity of their temperaments and dispositions. And as *sui generis* (of its own kind) is the order which the Creator has seen fit to establish in the law of successive propagations, there is no denying the fact, that the conditions or faculties which predominate in power and activity in the parents, when the organic existence of the child commences, determine, to a large extent, its future mental and moral disposition as well as its physical qualities. These predominant qualities once stamped upon the embryo become a part and a leading feature of its constitution, from which, to a greater or less extent, it shapes its immortal destiny. True, Divine Providence may, and often does, bring other and more powerful influences to bear, which may eventually subordinate inherited evils; but it is only through the fiery furnace of the most terrible afflictions. But there are an untold multitude whose constitutional tendencies have hurried them along with maddened fury beyond the plane of reformation, to where they that are filthy shall remain filthy still.

What momentous consequences to the future being thus hang upon a moment of sensual gratification! Into this one act may be thrown the elements of a life of integrity and an eternity of happiness; or, a life of infamy followed by everlasting misery. From the blended harmony of all the social, moral, intellectual, and physical qualities in the parents, are born men and women who



adorn society, and finally become kings and queens in the kingdom of God. How tenderly parents watch their babe, and when it first begins to exercise its limbs, and then to venture beyond house or homestead, with what redoubled solicitude, and in what watchful affection, pass away their days ! A moiety of this watchful solicitude bestowed at the right time, would, not unfrequently, save themselves and their child untold suffering. "Inasmuch as true marriage," says Mr. Fernald, "is the conjunction of two minds in love and wisdom, so it is by mutual reciprocation of these two minds, that all that is delightful and heavenly in affection and thought, words and works have birth between them. \* \* \* Wherever such a union exists, there are derivations, fructifications, and multiplications of delights, from the Great Fountain of love and wisdom, which perfect and rejoice the souls so related, and more and more perpetually unite them. I need not speak at length of the *children* born from such a love. How can it be otherwise than that they will partake of the spirituality of their parentage, be delivered from a large share of hereditary evils, inheriting the divine harmonies even from their mother's womb ! Children born of this love and not of lust, inherit from birth a tendency to perceive the things which are of wisdom, and to love the things which wisdom teaches. And they grow up with a far greater facility into the form and order of Heaven."\*

*The Nuptials should be Consummated by one filling a Priestly Office.*

Marriage is a *saerament*, and should not be desecrated, or so lightly esteemed as to allow the nuptials to be consummated in merely a jurisprudential manner. Though this may satisfy the demands of the law, it cannot satisfy the demands of the Christian. He feels that while the penal regulation is highly important for the maintenance of social order, it has nothing to do with those sacred interior rights which belong to this relation. Without the appropriate religious ceremonies the sanctity of the nuptials is not duly impressed upon the minds of the parties, and though they are conscious of satisfying the demands of the social regulations, they fail to be duly impressed with the spiritual importance of this new alliance. Notwithstanding consent is the essential of marriage and that succeeding ceremonies are its formalities ; yet, it being a representative of the marriage of the Lord with the Church, it is but fit

\* God in His Providence, p. 400.



that the nuptials should be consummated by one who ministers in holy instead of profane things. Moreover, as was shown in the chapter on "the Laws of Connection," whatever influence is brought to bear in establishing any new order or relation of things, will continue, in a greater or less degree of activity, to the end — will extend through every period and condition of that relation, however long it may continue.

For the glory and sanctification of the Christian marriage, our Lord was pleased to honor that state with his presence and first miracle in Cana, of Galilee. And it is a most significant fact that this beginning of his miracles was connected with this institution, and that, too, of transforming one of the natural elements into the very substance that he instituted for the sacrament; thus presenting to the world the beautiful emblem, that by his presence we can convert the natural appetites into spiritual delights (for water represents natural and wine divine truth) and thereby be enabled to drink of the truths of the Lord's divine wisdom which well up through the conjugal sphere of a holy alliance. An invitation on the part of the consorts, secured the Lord's presence, who beautifully illustrated to them the transforming principle of this relation when hallowed by His presence; or, in the language of St. Paul, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband."\* Those who truly make the Lord their guest at the solemnizing of their nuptial vows, incorporate into this relation that divine influence which will convert their merely natural lives into a spiritual affinity of soul, from which will blossom forth that true happiness which is always the result of a union of heart and mind based upon religious and moral views.

### *The Reciprocal Dependence of the Sexes.*

Marriage necessarily implies the union of two opposite principles,—a correlation of an *Activity*, and a *Passivity*; a *Faculty*, and *Capacity*; Positive and Negative. These are coöpposite principles which pervade universal existence. Activity, Faculty, and Positive, express a power of imparting or doing; whereas, Passivity, Capacity, and Negative, express a power of receiving or containing. One implies the state or condition of the other; for to impart implies a reception; a reception implies also something imparted, so that the operation of these correlative forces are the immediate cause of every phenomenon in creation.

\* 1 Corinthians, 7: 4.



It is from the universal action of this law that the Creator represents Himself as the Faculty, or Husband of the Church, which implies that the Church is the Capacity, or wife of her Spouse, through which the Divine forces find an ultimate expression. Life and action are connate principles,—one cannot exist without the other. The intensity of action is as the perfection of life; and all actions tend to use, either good or evil. But in the Creator, who is goodness itself, we can conceive of no action that does not tend to good use; and the necessity of His action is in virtue of his existence. Hence, the Lord's affection for the Church is an inevitable sequence of the constitutional forces inherent within Himself, which, in virtue of his infinite Life and Activity, perpetually seek to re-beget Himself in mankind, by which the heavens become peopled through the prolific principle of His own Being. The Will in man is the negative principle to his Understanding; and it is this that the Lord seeks to impregnate that it may bring forth an order of loves that shall bear the image of their Progenitor.

As God and Nature stand one over opposite to the other in the relation of Cause and Effect; the former, perpetually imparting His life-giving principle in an endless series of fructifications; the latter, forever bearing the fruits of their relation; so husband and wife, as an epitome of Creation, were designed to forever reciprocally bless each other—he to impart to her the Faculty which shall render her love prolific in Goods; and she to impart to him the Capacity by which his understanding shall blossom into the fruition of Wisdom. As physically, so mentally, they are of an inverse order, each designed to bestow what the other needs; nor is it possible for either to obtain these needs from any other source.

While it is true that each sex, by itself, can exercise both affection and thought, and each can become the habitation of good and truth; it is equally true that there are certain characteristics of mind implanted in the male, that are not proper to the female, while there are certain others implanted in the female that do not belong to the male. Even the faculties they possess in common with each other, they do not possess in the same degree, nor manifest in the same mode. What is exterior in one, is interior in the other. In man, the understanding predominates over the will; in woman, the will predominates over the understanding. His constitution is fitted more distinctly to manifest wisdom, hers, to manifest love. In his proper development, rationality and in-



telleetuality distinguish him from woman; while emotion and strength of affection distinguish her from man. He possesses, by nature, an innate faculty of becoming a form of truth; she of good. He is constituted for laborious research, for solid reasoning, for strength and for depth of composition; she for natural elegance, for refined sympathy, for intuitive practical perceptions, for that sentiment which comprises harmony, and for the imagination's most delicate and beautiful blossoms, which delight the soul and elevate the aspirations of man. And it is as impossible to infringe upon these characteristics, without impairing the cohesive force between them, as it would be to destroy the distinctive qualities of light and heat, and at the same time maintain the order of creation.

In the words of the great English poet, describing Adam and Eve:

“ Their sex not equal seemed :  
For contemplation he and valor formed,  
For softness she, and sweet attractive grace ;  
He for God only, she for God in him.”

“ The man,” says a writer in the New Jerusalem Magazine, “ is endowed with a more powerful intellect, and with strength and courage, because he is appointed to the performance of the more active, difficult and laborious duties; the sphere of his activities is more extensive, and his powers are consequently more developed and brought into observation; but, the inspiring spirit of the ardent affections of the woman, by which she applies herself to the will-desires of the man; and is there no reason to conclude that, deprived of this primary stimulus to exertion, his *will* would languish, and his boasted intellect and bodily powers lose their activity, and, finally, all manifest existence? And thus it is with the operations of the intellect; they display themselves while the secret sources of their activity in the will are concealed. The man might, with some degree of justice, lay claim to superiority on account of his strong intellectual and bodily powers, if he *could* confine the exercise of them to himself, and if he *could* resist the influence of woman over his mind; but the case is otherwise; for the woman is gifted with a perception of his affections, and the utmost prudence in moderating them; and by virtue of the conjugal sphere which she transmits, and which is received by the man, she can bring him into subjection to her will, and render all his powers subservient to her use. Thus beautifully has the Creator



balanced the excellencies of each sex. The man is formed by nature as a natural man, to gather good of the natural world, and knowledges pertaining to them; and as a spiritual and rational man, to gather and deduce truths of a rational and spiritual kind, and to present them to woman, who is formed, not to investigate and deduce truths, but to perceive and receive them, and to make a return to the man for them, by an accession of satisfaction in their enjoyment; which satisfaction, had it remained with him uncommunicated, would have been of a polluted kind, founded in self-love and self-esteem; for while a man loves to acquire and possess truth, as a means of delighting the mind of his wife, (which is always the case when he desires truth for the sake of good,) it is a generous affection; but if he loves it merely as a means of feeding his own self-conceit, it is a mean and defiled affection; in the one case it is of heavenly extraction, in the other it is from beneath.

These principles founded by the Creator in the constitution of man, clearly demonstrate the equality of the sexes, and set at rest this long mooted subject. But the main question at issue is, what is woman's proper sphere of action? Upon this there has been no legitimate discussion in woman's behalf. For those who have volunteered and made themselves conspicuous as advocates of "woman's rights," were, either by birth or education, so far removed from the real feminine character, as to fail to comprehend woman's needs, or her real nature. But, judging from their own peculiarities, they have sought to transform the sphere of woman, to that more properly belonging to man. The effect of this has been to awaken some interest in those who approximated their own masculine condition, and to disgust those who possessed the higher womanly qualities. Man, in the mean time, smiling at the manœuvres of these female monstrosities, and gently hinting that they were men in the habiliments of women.

The Christian Scriptures also set forth the fact, that the sphere of woman is negative, or subordinate, but not inferior to that of man, in the same manner as the Church is to the Lord,—the Divine Humanity to the Supreme Divinity. In other words, woman was made to be receptive of man, not in the sense of *higher* or *lower*; but as a *passive* to an *active* principle. We do not speak of the negative pole of a magnetic bar as being *inferior* to the positive pole, but as a counterpart, and consequently, equal. Their difference is not in *degree*, but in their relation to each other,—



he, the faculty ; she, the capacity ; he, the wisdom ; she, the love. These principles are coöpposite and coëqual ; but filling different relations to each other, which, in their united action, become a re-creative force, which gives birth to moral qualities as well as to organized beings. But there could be no re-creations without the coöperation of the two spheres, and this coöperation consists in the passivity of the capacity to the activity of the faculty.

It is in this sense that the Apostle exhorts “wives to submit themselves unto their own husbands, as unto the Lord. For the husband,” or wisdom, “is the head of the wife,” or love, “even as Christ is the head of the church : and he is the Saviour of the body. Therefore, as the church is subject to Christ, so let the wife be to the husband in all things.”\* The wisdom is the controlling principle, and it is to this the wife is called upon to submit as unto the Lord, and not unto the folly of the man who sustains to her the relation of husband. Here the positive and negative relation of husband and wife are clearly set forth. But the order of the positive influx is designated by having us “know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God,”†—the succession being the Divinity, the Divine Humanity, Man, Woman. But woman is as much the immediate receptacle of Love, as man is of Wisdom, so that he is as much dependent upon her for the love principle, as she is upon him for the wisdom ;—at once showing their adaptation to each other, and, at the same time, setting at defiance all preëminence in divine qualities. Quantitatively they are the same ; qualitatively they are as exterior and interior, not as higher or lower,—they are love and wisdom, not as better or worse, but one standing over opposite against the other in conformity to the divine statement, that “*from the beginning of the creation, God made them male and female.*” Their diversity is the ground of their unity.

God, himself, declared to the woman that “thy desire shall be unto thy husband, and he shall rule over thee.”‡ It is reasonable to suppose that this announcement is not merely an arbitrary enactment, but an expression of a principle growing out of the relation of husband and wife, a law informing her of her interest. The necessity of her obedience does not grow out of the law, but out of the conditions which gave birth to the law. Hence, she can never infringe it with impunity.

\* Eph. 5 : 22-24. † 1 Cor. 11 : 3. ‡ Gen. 3 : 16.



But it should be constantly borne in mind, that a desire to rule for any selfish ends destroys genuine love, and takes away its freedom, and with it, its delights. To enjoy the blessedness of so holy a state as that of a true marriage, we must first be delivered from the love of self, and become principled in supreme love to the Lord, and in mutual and unselfish love to each other. For conjugal love is derived only from the Divine Being, whose influent spiritual forces descend through the married pair, perfecting and rendering blissful their union. But when they love themselves, or each other only so far as they can gratify selfish ends, they close themselves against orderly spiritual influx, and as this takes place they become disjoined and separated, first in their interior affections and thoughts, and then in their outward transactions. But when they are first principled in love to God, he flows into every department of their nature, and perfects their nuptials, making them no longer twain, but one flesh.

Our Lord, in his humanity, at all times held himself negative to, and thereby receptive of, the Divinity. It was in virtue of this that all power was given him, for the Divine operated in and through Him,—His humanity being the medium of the Divinity's operations upon the ultimate planes of life. Woman is governed by the same law. She becomes great in feminine qualities and the proper sphere of action in the ratio as she orderly becomes negative to man and allows his forces to operate in and through her. Hence, it is that the Apostle enjoins upon "woman to learn in silence with all subjection, not suffering her to teach or usurp authority over the man, but to be in silence." For, by teaching and usurping authority over the man, she becomes positive to him and thereby not only destroys her womanly qualities, but at the same time deprives herself of the masculine influx by which she can become potent in her proper sphere of action. Wherefore it will be seen that this injunction of Paul, which has so often outraged the sense of turbulent women, is founded in the constitution of the sexes, and is evidently the only possible means of female perfection.

Let us look at the subject under another aspect and note its workings in a subverted condition. Probably there are but few who live in habitual violation of the Seventh Commandment, without, at the same time, being conscious of the fact, that it is morally wrong and disastrous to social interest. With such there is a struggle between inclination and duty. But let us pass beyond these into the ranks of the spiritualist, where the vilest acts are con-



scientiously approved, a subversion carried into the religious faculties, and beyond which it is impossible to go. Here we find abundant evidence that the principle under consideration is well understood by the adversaries of human interest; but that they use it in the most disorderly manner, and for the most mischievous ends. Their teaching is chiefly through obsessed women; and it is a striking feature, which has often been remarked, that they alternate between the most extreme *positive* and *negative* conditions. The most remarkable of these mediums, those who are regarded as the chief oracles of their fraternity, have assured me that they are frequently rendered so negative to the masculine sphere, that for the time, they are deprived of any control of their own chastity. At other times they become more positive and resisting than any other persons, either male or female, with whom I ever met. In their negative state their controlling demons compel them to take on the masculine sphere, either psychologically or through illicit relations; from which disorderly condition they react into the positive attitude of public lecturers. One of this class in Chicago, Ill., in the early part of 1863, delivered one of her most remarkable discourses in the evening after having visited a house of assignation three times during the day of her lecture. The elements which she took on through her criminal relations became an additional force within her which supplied her with the conditions by which her familiar spirits could better control her actions and utter their thoughts through her. It is a phenomenon which has not failed to attract the attention of every critical observer, that in this class the intensity of the mediumistic condition is in the ratio to their depravity. But the law here so potent for evil, when perverted from its orderly channel, is still more potent for good when used in the true wifely relation.

On the other hand, husbands are commanded to "love their wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washings of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord, the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and



they two shall be one flesh. This is a great mystery : but I speak concerning Christ and the church. Nevertheless, let every one of you, in particular, so love his wife even as himself; and the wife see that she reverence her husband.”\*

Here the Apostle shows the perfect correspondence of the relation between Christ and the church to the relation between husband and wife. He draws a comparison of one from the other. Nor could a more appropriate one be drawn; for conjugal love which unites the sexes is but a continuation of the divine qualities which establish goodness and truth, from which the principles of the church are derived. Hence, husband and wife hold the same correlative position to each other in the marital institution that the emotions and judgment do to the individual.

The Church is formed by the marriage of Goodness and Truth which constitute all real life and orderly actions. The goodness is derived from a willing obedience to the Divine Commandments. This obedience springs from a love to the Lord which unites the Divine and the Human in the relation of an *activity* and *passivity*. It is the passivity or love that constitutes the Bride, the Lamb's wife, and which conceives by the appropriation of the divine forces and gives birth to the correlatives, goodness and truth, which constitutes the “new birth.” This birth is in contradistinction to that of evil and falsity born of self-love impregnated by the Devil. In this consists the two adverse parentages so frequently spoken of by our Lord.

Love and Wisdom are correlative principles, and it is impossible for them to enter into a copulative association, in any department of nature, without effecting new creations. These creations are as much upon the plane of the mind as that of the body; but as there can be no coercive conceptions, there must be a reciprocal affinity between the forces from which these creations spring. Hence man is commanded, on the one hand, to love the Lord with all his heart, that he may become impregnated with the divine forces which establish a new life within him; and on the other, to love his wife as his own body, and the wife to see that she reverence her husband; for the church is first formed by the Lord in man, and through man in the wife, and afterwards with both, whence it becomes complete.

The wifely reverence for her husband is a union of respect and esteem, grounded in affection. This is the prerogative of the nega-

\* Eph. 5 : 25-33.



tive party, and is precisely what we are all called upon to exercise towards the Lord. But the husband being the positive party, must be in a moral condition to laudably demand this reverence, otherwise it becomes impossible for the wife to bestow it. For she cannot reverence qualities of which she does not wish to become receptive. She may yield to them in order to gratify unholy desires; but in doing this, they are incorporated into her own constitution and become a part of herself. On the other hand, the Lord loves his people, not from any innate goodness in them, but in virtue of the implantation and operation of His divine forces within them. The human becomes the ultimate plane of His own forces where he reproduces His own qualities. It is these that the Lord loves, and not the evils begotten by his adversary. The husband, in a like manner, is called upon to love the wife as his own body; for the *wifely* qualities, in contradistinction to the maiden qualities, are made out of the man by the incorporation of his virile forces into her own constitution, and which determine the spiritual quality of the woman, on precisely the same principles that the spiritual forces to which we become negative, determine the moral qualities of the man.

Moreover, as it is impossible that any thing like a real affinity should exist only between insulated parties, and it being extremely disastrous for woman to be conjoined to more than one man; or man to more than one woman, as such commerce divides and disperses the conjugal principle out of which the church is formed, and leads, first, to the worship of a plurality of gods, and ultimately, of nature; therefore, "for this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh."

It is a Scripture doctrine, and one amply sustained by every principle of natural philosophy, that the Lord flows into all who are willing to receive Him, and creates in them a disposition both to will and to do of his good pleasure. This is effected through man's faith in Him, and at the same time, religiously keeping His commandments. By this means, man is made passive to, hence receptive of, the divine sphere which he reflects in a life of uses. The two are made one, by sustaining the relation of *positive* and *negative* to each other, and the church thus formed within man as a temple for the Holy Spirit, becomes impregnated by the divine sphere, and bears the fruits of their union. Sin is the only divorce-



ing principle between them ; it insulates man from his God, and leaves him exposed to the fury of every infernal blast.

As man is conjoined to his Lord by the appropriation of his divine sphere, so, in like manner, the wife is conjoined to her husband by the appropriation of his virtue. The magnetic forces flowing from the more positive sphere of the husband, pervade the wife in the same manner as man is pervaded by the Lord. The quality of the husband's virile force, depends upon his conjunction with, or affinity for, good or evil ; for he is but the medium through which the wife derives this force from the Lord : but it partakes of every quality of the man, as water of the soil, through which it passes. Hence, her condition is determined by his — she reflects, in the degree of her susceptibility, what he bestows, as man reflects the image of God.

I believe that woman is innately true to the conjugal relation — that the disorderly influence under which she too often acts, is from the man to whom she yields herself receptive. This influence may be derived from the husband, though correct in his habits, while at the same time looking and lusting for things forbidden ; or it may be derived from a third person with whom the wife may be in friendly association, all unconscious of his inner depravity. For the security of conjugal happiness, it becomes imperative on the part of the husband, that he set a double watch on his own desires to see that he imparts nothing to the wife that shall become prolific in her for evil ; and for the wife to be no less vigilant in detecting and avoiding the influx of every thing that will in any way injure or contaminate the conjugal principle.

The sexes, ignorant of the laws by which they are governed, have unwittingly allowed the heterogeneous commerce of human spheres to become fearfully extensive. Unregenerated and open to the influx of all that is evil, they have absorbed the lustful spheres of each other until they have become enfeebled in moral rectitude, obtuse in their perceptions of God ; and society is shaken to its foundation. These misfortunes are increasing in a geometrical progression, and, without any interference of Divine Providence in man's behalf, he will soon reach that state of anarchy which will culminate in such terrible blackness of the moral heavens as will exclude the light of the Sun of Righteousness and enclose man within the sphere of his own debasing and bewildering abominations.



For infinitely wise purposes the Creator has seen fit to so arrange the constitution of the sexes that each is preëminently receptive of those principles which are a counterpart to the other, so that the creative sphere is the result of correlative forces. This rule is universal in its application. Man may re-beget himself while actuated by no higher principles than the brute ; but an epitome of the divine attributes is brought forth only by the spiritual coöperation of the two spheres—the power being in the ratio of the perfection of the union. Husband and wife wedded in every department of their nature, and at the same time mutually conjoined to the source of all strength, become not only creative, but a divine fortress built out into the material world, against which no power can ever prove successful. In their united capacity they become receptive of the bi-sexual sphere of the Creator, which is more potent than all other forces. This operates in and through them to maintain the order of existence by keeping at bay every disintegrating and weakening influence. “I in them and they in me,” is a truth having its basis in the coöperation of the Divine with the human. Without a union with God there is no moral reliance, no cohesive force, no real strength of character. A sponge is not more absorbent of water than is an unfaithful spouse of every disintregating and weakening influence.

Keeping these principles in view, it is easy to account for that extreme weakness and the multiplied misfortunes which usually accompany domestic discords ; and the great liability of a total ruin in estate and character, in case of separation of husband and wife. In every such instance, they not only deprive themselves of the essential conditions of happiness and prosperity which arise from a protective sphere of which they become receptive in their wedded relation ; but they lay themselves open to the infestation of every evil. These evils, by unduly stimulating the emotions and, at the same time, bewildering the judgment, disqualify them for judicious action, and render them easy victims to the perfidy of others. So far as they are mutually at fault they become disjoined, first, from heaven, and then from each other, and conjoined to the hells whence every misfortune is derived. A ship rent in two equal parts would scarce be more sure to founder than antagonistic or separated consorts,—for a house divided against itself cannot stand. They are like Truth, deprived of its Good ; and Good of its Truth, neither of which, separated, have any proper sphere of action, and necessarily degenerates into falsity and evil.



Though evils can never affinitize, they do coöperate to the end that they may propagate their own conditions; but they have no power to undo their wrongs. The ability to resist evil, and the wisdom essential to a proper choice of the right, is derived alone from Omnipotence; and this can be obtained only so far as there is a union between man and his Maker. All antagonistic and discordant spheres emanate from the pit, not from heaven.

If it be true that God combines within himself both Goodness and Truth, inasmuch as these cannot be divorced from each other, it is clearly evident that he can flow into created intelligences, only in the degree in which they are capable of receiving these qualities in their united action. Man and woman, in their individual capacity, are receptive of them only in certain relative degrees. But united like the right and left hand, wherein are concentrated the strength of the body, they become powerful in the execution of their designs. Wisdom in the husband and love in the wife, are manifestations of the Divine through them; and these influent principles are in the degree in which the parties abstain from evil, and are conjoined to each other for ends of use. In this condition, they become "temples of the living God; and God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." \*

The coöperation of the heart and lungs, is no more essential to the maintenance of the physical constitution, than is the associated action of husband and wife for the maintenance of the conditions of temporal and spiritual prosperity. On the one hand, to suspend the systolic movements of the heart is to deprive the lungs of the power of respiration; and on the other, the heart without the respiration of the lungs, is deprived of the aerial influx by which it can maintain its action, and becomes incapable of inducing either motion or sensation. To separate their action is like separating essence from form — form being the distinguishing feature or particular disposition of the particles of matter which is the basis or substratum of all bodies; essence being the constitution of the insensible parts on which their properties depend, and which constitutes the peculiar nature of beings or substances. So, likewise, the husband and wife hold a corresponding relation to each other. He is her lungs, she his heart; he is the wisdom of her love, she the love of his wisdom; he the inspiration of her life, she the life of his inspiration; her love from within vales his wisdom, and his wis-

\* 2 Cor. 6; 16.



dom from without enters into her love; he the impregnating essence, she the formative principle; wherefore, they were created to be morally and spiritually one. "In the beginning He made them male and female." From this we see the imperative necessity of obedience to the divine injunction, "What God hath joined together let not man put asunder." To separate them is, on the one hand, to deprive the husband of those principles derived from the wife which exalt his receptibility, and which are essential to the perfection of his manhood; and on the other, to deprive the wife of the principles taken from the husband, and therefore, supplemental to her, but which are essential to her womanhood. There are no substitutes for this arrangement. An exchange of these qualities out of wedlock holds no connection with the moral sentiments, consequently none with the divine, hence only degrades instead of elevating each other.

Wisdom can exist in man only by means of his love of growing wise, and this love is derived from the wife as the product of her love of his wisdom. The woman being the formative principle, she moulds the understanding of her husband by her will, and his wisdom by her love; and he energizes her love by the action of his wisdom. I here use the terms, Will and Understanding, in a correlative sense—the will being correlative to the understanding, and love to wisdom. But *love* and *will* are but the *positive* and *negative* action of the same principle, so likewise *will* and *understanding*. In this sense love is correlative to the will, and wisdom to the understanding. Man has two hands which hold a positive and negative relation one to the other, two lobes of the brain, &c.; in this sense they are correlative to each other; but man as a *unit* is correlative to woman. The human Love and Wisdom are the negative principles of the individual and the immediate receptacles of Divine Love and Wisdom. It has been said that married parties have an interior beauty which reflects itself upon the outward countenance, the man deriving from the wife the ruddy bloom of her love, and the wife from the man the fair splendor of his wisdom, so that there appears in each a human fullness.

True, all persons, in their individual capacity, are receptive of every divine principle; but only in *relative* degrees,—man being more receptive of wisdom than love, whereas, woman is more receptive of love than wisdom. As water takes the form of the vessel which contains it, so likewise whatever elements flow into individuals, are transformed by them into their own condition, and



become an additional force within them. The essential primary distinction of sex consists in man's having been designed by his Creator to become the form, or representative of wisdom, and woman the form, or representative of love,—neither of which have any proper sphere of action unwedded. Wisdom without love is without incentive to effort; and love without wisdom is like a ship under full sail without master or helm. If the man himself is in order, whatever influence he becomes receptive of from woman, assumes in him an orderly form, and he becomes wise in the means of use. It was in this sense that God said, "I will make him a help-meet," or, in the more expressive form of the old Hebrew tongue, "*one standing over opposite against the other.*" The concord and equilibrium between Love and Wisdom was lost by man's fall from his original pristine purity.

To effect the accomplishment of any great and divine work, the balance of power must be maintained. To this end, 700 wives and 300 concubines were granted to Solomon, "whose wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt,—being wiser than all men."\* Through him God accomplished the greatest work that was ever accomplished through man. The holding in subordination the nations of the earth, and making them voluntary contributors to him, and at the same time carrying on the construction of a building so vast and complicated as the temple, prepared in different sections of the country and among different nations, and with such degree of accuracy that the various parts came together without the sound of a hammer or any tool, a temple representative of man's relation to God, required a degree of wisdom which God alone could give. This wisdom must be balanced by the opposite principle, and *one thousand* of the choicest women were called to administer their love to his needs. During the progress of this stupendous work he maintained his integrity and fidelity to God. Both reason and physiology will sustain us in the assertion, that during this period, he was neither corrupting his morals, nor exhausting his vital forces by an unrestrained libidinous indulgence with the women to whom he was conjoined. Their elements were given him for a higher and a holier purpose,—they became to him an inexhaustible fountain of love, which, flowing into him, became wisdom, orderly in form, and ultimated itself in works of Divine use. It was only subsequent to his allowing himself to wander after "many strange

\* 1 Kings, 4 : 30.



women," the worshipers of idols,—and, therefore, whose real sympathies were not with him,—that his heart in his old age was "turned away after other gods," and he "did evil in the sight of the Lord."

The unparalleled, successful, but short career, of Napoleon Bonaparte, was more the effect of the love of a true woman of the highest natural order who gave to him all the womanly elements of her noble nature, than of his own inherent powers. The harmonious combination of the two spheres became in him an all conquering force. The success of his career was confined within the period of an unbroken love-relationship. He supplanted Josephine for one less gifted in the higher womanly qualities, whose love turned upon herself more than upon the husband or the welfare of the nation, and she became to him the Delilah who shaved off the seven locks of his head so that his strength went from him. Napoleon was the star of Josephine. Maria was the eclipse of Napoleon. In divorcing the former and marrying the latter, he sacrificed the higher principles for the lower, outraged the institutions of God, and presented to the world a conspicuous and terrible example of a universal law, viz.: That *the wrong is a final defeat*. And in this case, as in all others, the Disposer of human destinies used the very means to effect his downfall that were unlawfully intended to perpetuate his name and maintain his empire. The Catholics, ignorant of this principle, have supposed that his ruin was the result of the curse which the Pope pronounced upon him, instead of being the legitimate effect of the infringement of a law universal in its operations. The secret of all real strength of every true man, lies in the conjugal plane of his constitution, and the woman who is the best adapted to his peculiar temperament, will be the most successful in bringing into active existence all of his peculiar characteristics and latent qualities. Nor can he ever exhibit the higher qualities of manhood without his latent forces being quickened and energized by woman.

Bearing in mind the fact that love is a divine principle,\* being the negative attribute of the Supreme Being, and the incentive to all effort, it is easy to understand why it becomes in woman the developing and sustaining property of the positive element of wisdom in man; for everywhere throughout universal nature, these coöperative forces sustain a definite and exact relationship one to the other. Love in the wife, which causes her to render a willing

\*1 John 4 : 7.



acquiescence to the wisdom of the husband, is infinitely more important than mere feminine intelligence. It energizes every manly quality and creates a new force in the male constitution. A well disciplined mind, either in man or woman, is an accomplishment earnestly to be coveted. But when it reaches only such a limited attainment as to develope an overbearing egotism, it can scarcely be said to be a blessing. With woman it submerges her love in a disordered masculinity, wholly incompatible with feminine qualities. So far as this takes place, she destroys the conditions by which she can sustain the negative principle of conjugal life, whence she deprives both herself and husband of the most potential forces connected with the human constitution. He, for the want of a counter element, is rendered impotent on both the natural and spiritual plane ; and she, having destroyed the ability of performing the duties of either man or woman, becomes a social hermaphrodite.

Moreover, love being an emanation from the Divine, it conjoins itself to all that is good and pure within us, and like a crystal stream, freights upon its placid bosom the best elements of human nature ; whereas lust being an emanation from hell, conjoins to all that is evil within us and bears in its turbid stream the worst elements of diseased humanity. Hence to cohabit without love is to exchange and propagate in the human constitution the parasitic forms from the spiritual domain of evil, which lay waste and consume every divine quality. To enter the marital relation with no other feelings than worldly interest, dictated by a desire of a home, opulence, or baser still, to unite inherited estates, while the heart is held by another or interiorly finds no affinity in the consort, is to prostitute the soul with all its divine qualities to the service of the flesh. Their union is deprived of every hallowed influence, and they meet only on the plane of lust, and become to each other a sluice-way for the ingress of every evil — living in spiritual harlotry, but upon the more popular and restricted side of the broadway of death. They soon become aware that to mingle is a mutual repulsion, if not disgust and hatred, which only adds to their embarrassment ; and they are made to drag out a wretched existence, deprived of the associations of those who could afford them pleasure ; or, if enjoyed at all, it is at the expense of character, chastity and religion, which is a still greater evil. In this way, having once yielded to the devices of Satan in prostituting a sacred institution to base ends, whether through their own indiscretion or



that of unregenerated and selfish parents who may have acted as his vicegerents, they are robbed of all worldly enjoyment and of the best means of a preparation for heaven. "All that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but of the world."\*

Man has been so created that he is equally open to the influx of heaven and hell. During his earthly existence he is the battle ground between the contending forces of the two. The victory turns upon the side of the decision of the individual. The Will, held sacred by the Lord, is the banner which the individual unfurls amid the contending hosts, against the swaying of which neither heaven nor hell can ever prevail. Hence the individual is the arbiter of his own destiny. His loves are the conjunctive principles between corresponding subjective and objective conditions. No others can ever become wedded, though they may become conjoined. The union of the sexes is a union of these loves: if they are from heaven, they re-produce the blessings which ever flow from the Divine sphere; if from hell, they generate corresponding conditions. It is an inevitable law that we cannot gather grapes of thorns or figs of thistles. The miseries of conjugal life, consist, to a large degree, in reaping what they have sown. If they have sown to the flesh they must reap corruption. Each receives the principles he weds, though these principles may not be embodied in the consort. Hence, there are no just grounds of complaint if they do not receive what did not enter the ruling motive of the compact. In entering into the conjugal relation the ruling consideration should be to form such an alliance as is believed to be best calculated to serve in regenerating the life of each other, and so fit the parties to dwell together in Heaven forever. Without this, in whatever aspect we may consider it, life is a failure; with it, it is a glorious success. Love springing from principles of adaptation to each other, is the basis of all real marriage. This continually tends to unite them in a closer and still more interior union; whereas, lust tends to impede truths, to blind the understanding, to corrupt the heart, and to separate the parties.

### *The Respective Duties of Husband and Wife.*

Growing out of these reciprocal dependencies of the sexes are certain specific duties which they respectively owe to each other. These duties springing from the constitutional difference between

\* 1 John 11: 16.



them, are of such a sexual nature that neither can properly perform the obligations of the other. "In the duties proper to husband, the primary agent is understanding, thought, and wisdom ; whereas, in the duties proper to wives, the primary agent is will, affection, and love ; and the wife from the latter performs her duties, and the husband from the former performs his ; wherefore their duties are naturally different, but still conjunctive in a successive series. Many believe that women can perform the duties of men, if they are initiated therein at an early age, as boys are. They may indeed be initiated into the practice of such duties, but not into the judgment on which the propriety of duties interiorly depends ; wherefore such women as have been initiated into the duties of men, are bound in matters of judgment to consult men, and then, if they are left to their own disposal, they select from the counsel of men that which suits their own inclination. Some also suppose that women are equally capable with man of elevating their intellectual vision, and into the same sphere of light, and viewing things with the same depth ; and they have been led into this opinion by the writings of certain learned authoresses ; but these writings when examined in the spiritual world in the presence of the authoresses, were found to be the productions, not of judgment and wisdom, but of ingenuity and wit ; and what proceeds from these on account of the elegance and neatness of the style in which it is written, has the appearance of sublimity and erudition ; yet only in the eyes of those who dignify all ingenuity by the name of wisdom. In like manner men cannot enter into the duties proper to women, and perform them aright, because they are not in the affections of woman, which are altogether distinct from the affections of man."\*

These insuperable constitutional barriers between the prerogatives of the sexes, will clearly designate the proper sphere of action of each, and at the same time demonstrate the fact to every rational mind, that each is endowed with certain peculiar abilities which are not given to the other. It is the harmonious relation of these, each in their orderly sphere of action, that constitutes marriage,—it is a union of things *opposite*, sustained by an affinity they have for each other.

Pursuits and habits of life form the basis for corresponding mental and moral qualities. And as these pursuits and habits, to a large degree, become the external objects of daily observation and contem-

\* Conjugal Love, No. 175.



plation, the mind takes its form from them, as the mind of the child from that of the parent ; and through the influence of the mind upon the body, the physical configuration and movements partake of the mental characteristics. Moreover, from every person there flows a spiritual sphere, as the perfume from the flower, derived from the affections of the individual love, and this encompasses and infuses itself into the natural sphere of the body, so that the two spheres are conjoined as one ; hence, this sphere is made up of all the spiritual and physical qualities and characteristics of the individual. The inclinations of the sexes toward each other is in virtue of this ever proceeding sphere from them ; and the intensity of these inclinations, is in the ratio of the difference in the sexual qualities from which this sphere is derived, attraction being an expression of the affinity of things coöpposite. So far, therefore, as the pursuits and habits of men and women lose their distinctive characteristics, they weaken, and finally destroy, the attractive forces between them.

If proof of this is needed, it is abundantly furnished by even a casual observation of men and women who have adapted themselves to habits of thinking and daily avocations which are inappropriate to their sex. Though it is true that their peculiar mental qualities first led them into these avocations, nevertheless we find them becoming more and more unsexed by their habits and pursuits. The marts of trade, the heavy labor of the shop and the field, and philosophical researches, blunt the finer sensibilities of the female mind, render her physically masculine, destroy her grace of movement and sweetness of expression ; while habitual household duties, the care of infants, the use of the needle and the branches of trade more properly belonging to women, render weak and effeminate the masculine constitution.

After saying this much in reference to the distinctive peculiarities of the sexes and their respective pursuits, it next devolves upon us to speak of their specific duties to each other.

The first of all the duties is to individually restrain within themselves everything which runs counter to the Scripture Commandments ; and thus become panoplied within the divine sphere, through which no disintegrating influence can ever enter. In doing this, they form the conditions — and it is the only means by which the conditions can be formed — into which conjugal love flows. The constant prayer should be, “deliver us from evil,” for this is the only disintegrating principle. It first deranges and



divides the affections within, which causes a looking and lusting for things forbidden, thence creates antagonisms between the consorts. Conjugal love flows from the pure fount of God—it is the first delectable fruits of regeneration—the paradisiacal garden to which man can return by subduing himself. No spiritual union can be formed only in the degree in which evils are removed from each of the parties.

From an unregenerated will, as miasma from filthy marshes, arises every antagonistic principle. It is the self-will of each that needs to be given up to Him from whom the conjugal sphere flows. The merely giving up of the will of one to the demands of the other, will never cement the inner bond. Though a species of conjunction may take place from the habitual submission of the wife to the arbitrary demands of the husband, or quiet preserved from the acquiescence of an effeminate husband to an usurping woman, it is only in the outward seeming, while the souls of each long for more congenial associations. No mere conformity of one to the other, no caressing, flattery, pride, or opulence, can ever unite two souls, evil in themselves, in the holy bonds of an inner marriage. They, like the brutes, may live in conjunctive harmony; but not in spiritual affinity. This harmony is not real, but only apparent, arising from mere physical attractions and the force of external circumstances, and forms but an outward covering which conceals the war within. Animation and gayety may characterize the visible life; but there is an inner death. The cup of pleasure from which they sip is drugged with mortal poison; for to cohabit without love is to hasten the divorce of the soul from the body by the antagonism between the outer and inner life.

The real work to be done, is to give up the natural or selfish will to the will of the Lord. In doing this it becomes easy to conform to the will of each other. The influx of the Divine will sets in order the human will, so that there is no longer any basis of discord. Both become filled with the highest attractive forces, extending from the inner to the outer life,—both actuated by reciprocal impulses, springing from the same primeval source of love and harmony. The wife loves the divine wisdom in the husband; the husband the divine love in the wife. These are the only principles that can be really loved. Lesser things may be admired and excite the carnal inclinations, or gratify selfish ambitions, but they cannot be loved, for love is divine and can affinitize only with its correlative principle.



I cannot here forbear alluding to the pernicious habit which some, otherwise respectable women, have of yielding their persons to their husbands for the sake of accomplishing some worldly and selfish end. An indiscreet but designing woman frequently resorts to the vile stratagem of tempting her husband, and at the same time keeping him at bay until he is constrained to make her some liberal offer for the marital rights, and then acquiesces to his desire ; in this way making merchandize of the conjugal principle and effectually paving the way for the most mischievous results. The mildest name that can be applied to such conduct is *legalized harlotry*, the tendency of which is to obliterate the sacredness of this relation and to generate in the husband a desire to extend his commerce.

But there is no security of conjugal happiness outside of a regenerated condition. The Creator has wisely so arranged the constitution of man that his greatest happiness is but the reäction from generous deeds. The highest enjoyment springs from a consciousness of a faithful discharge of every duty to others. The forgetting of self, to the end that they may add new pleasures to their associates, is said to be the peculiar characteristics of angels. From these generous deeds they reap their golden and luxuriant harvest of exquisite delight. Selfish greed forms no part of their existence. Like their Lord they go about doing good. Selfishness paralyzes the conscience, warps the judgment and cankers the soul. It divorces man from his God and associates him with the damned. To expect happiness from this condition of things, but proves how insane it is capable of rendering the human mind. To selfishly seek our own pleasure instead of promoting the enjoyment of others, is to open the avenues of the soul for the ingress of every disorder. It is clearly evident that God never designed that mankind should be lulled into a fatal lethargy in the conjugal relation so long as they are in their sins and making no progress towards a divine life. The evil is not usually so much in their unfitness to each other, as is too frequently supposed, as in this lack of individual harmony. Those pleasing qualities which united them in wedlock may be safely considered, in a large majority of cases at least, a sufficient basis upon which to build the beautiful temple of conjugal happiness, as soon as they individually establish concord within. When each forget their own pleasure in a loving desire to promote the enjoyment of the other, they dislodge the adversary of their domestic happiness and enthrone the angel of peace. But so long



as self-love bears rule, by each seeking to subordinate the other, it hedges up the way of influx to every harmonizing influence and generates discordant elements which early ripen into dissatisfaction and reciprocal contempt.

It is usually found in all marital relations, that the most generous and faithful party is the least dissatisfied, though they have much the greatest reason for complaint. It is but natural that it should be so ; for their purity of motive, fidelity to the right, and generous desire to please, happily create within them the conditions of internal peace and social satisfaction ; while miscreants, carrying within themselves the apocalyptic plagues, are neither satisfied with their own conduct nor that of those with whom they are associated. Being made wretched from the war within, at the same time conscious of their own guilt, they are censorious and wrathful against others, and maddened at the discipline of Divine Providence.

Nevertheless, a wise choice in concluding this most important bond of human life, is undoubtedly the safest preliminary means by which married people can render their connection cheerful and happy. But usually there are too many obstacles in the way of this to ensure any great degree of success. The association before marriage is not usually sufficiently intimate or long to develop all the different traits of character to each other ; and what is still more, the most objectionable peculiarities are held in restraint as much as possible until the nuptials are consummated, when they unwisely suppose they have a right to let loose those blemishes of character and disposition with which they have imposed upon each other. The reaction greatly weakens, if it does not paralyze, their affection and confidence ; whereas, a frank confession before marriage would have lowered the standard of their expectations, inspired respect for each other and laid the foundation for a more rational and enduring love. I do not mean that wholesale and unmeaning confession of one's imperfections which is so frequently resorted to as an additional means of deception, indicating that they are so conscientious that they feel themselves to be full of evil, but hardly know in what it consists, and have no knowledge of any particular failing ; but I mean that moral criticism of their weakness and strength held up in a deserving contrast with each other, which a subsequent acquaintance in the practical relations of life will fully sustain. By this means they enter into a marriage of the understanding and moral sentiments as well as the feelings, without which before the honey-moon wanes, hope having fled and



passions over, they begin to lose their interest in each other, and feeling that they have been imposed upon, they combat the wrong in ill temper and soon ferment the most unhappy discords.

A large number of married persons would never have formed such an alliance had they previously understood the imperfections of their partner. But the chief difficulty arises from the blindness of each to their own faults, and the expectation of finding perfection in the other. The realities of life with its multiplied cares and perplexities soon lop off their fancied wings, and lo they find simply a human being with all their evils yet upon them, where they had looked for an angel; and now, instead of trying to develop each the other into their ideal, thus making them what they had hoped to find them, and thereby performing a divine work, they commence a system of angry disputations and censorious reproofs which soon blunt the finer sensibilities of the soul — for a reproof from the passions instead of the moral sentiments, always conveys an evil with it — they soon sink into a moral lethargy, believing it out of their power to please each the other, and conclude that they will drag through life as best they may, or seek for happiness in other associations.

The second duty of married partners, is for each to point out in a plain and distinct manner, but in a spirit of kindness and love, the imperfections of the other, and then, like rational beings, deliberately set themselves to work to remedy them that they may become help-meets in fitting each other for a higher state of existence; and they may be assured that life will prove sufficiently short for the accomplishment of so great and desirable an object. In this way they make life practical, happy and useful, and effectually lay the foundation for a perpetual union and happiness hereafter.

“Married in God, thus only sure  
To re-unite in Heaven again.”

I cannot approve of the course so frequently recommended, of overlooking or becoming blind to each other's imperfections; for such conduct is like that of a weak and silly parent who pets and forbears with his child, until his evils become fastened to him, or engrafted into his constitution. Life, in our sinful state, is not a holiday, to be spent in mere sensual delights, but a period allotted us for a stern, uncompromising discipline in overcoming our inherited and acquired evils. Infested by sin within and surrounded by it without, and every step of the journey of life beset with all the



allurements that Satan can devise, there is no time to spend in useless disputations, or to gratify invective feelings.

I do not believe that a perfect harmony of temper, disposition and thinking, of capacities and taste is necessarily required to constitute matrimonial happiness; the contrary may sometimes afford more felicity, if the disparity be not too great, and extend not to essential principles. A bond that is founded on mutual interest, and in which all the troubles one party suffers, equally affect the other, renders it frequently necessary that the too great vivacity, the rash impetuosity of the husband should be tempered by gentleness, and even sometimes by a little coolness on the part of the wife, and *vice versa*, to prevent many heedless steps and their consequences. Many families would also be reduced to total ruin if man and wife were animated with an equal propensity for splendor, luxury and extravagance, or for immoderate benevolence and sociability; and as our young novel readers commonly shape the ideal picture of their future partners after their own dear self or the fictitious character held before the distorted imagination in the tales of romance, the interference of an old morose father or guardian is sometimes very beneficial to them, so the restraining influence of a more considerate and discreet companion is often necessary to maintain the order or interest of the family. But I pity the man whose phlegmatic wife mixes water with every drop of joy which the hand of rosy-colored fancy administers to his life, rousing him from every blissful dream of happiness, returning frigid replies to his warmest discourses, and destroying the fairest creatures of his imagination by the want of fellow-feeling—who, like the worm, sees nothing beyond her own groveling desires and is satisfied to feed upon dust.

It greatly behooves married persons to avoid a censorious and fault-finding disposition, one towards the other. It is not unfrequently the case, that one or the other of the parties grows into such habitual dissatisfaction with all the other does or says, as to destroy the felicity of the domestic life, and so use the marital relation as a bond to hold a victim upon whom they can discharge their vengeance; or, if both be at fault, to keep in proximity two hostile forces which wage perpetual war upon each other. The disgusting and mischievous habit which many men have of disparaging their wives in the presence of others, though in sport, is most reprehensible; representing them as silly, indiscreet, poor housekeepers, ill-tempered, ugly in form and speech, advising others never to marry



as they have been so deeply disappointed, wishing somebody to take their wife off their hands, or that they had never married, etc., etc., all of which is extremely annoying to any woman, and a virtual declaration that her husband is totally dissatisfied with her. A woman whose love can continue to survive such insults daily heaped upon her, is deserving of the fullest confidence, and of the highest praise, for she proves herself to be in possession of that forgiveness, fidelity, and forbearance, which adorns her with the brilliant character of a faithful wife.

If we follow out the results of such conduct, it will be seen that, like all other vicious habits, it is productive of no good, but of much mischief to both parties. The affections in woman are the most potent principle, either for weal or wo, of her constitution; and this naturally goes out to her husband to unite with his wisdom; but every attempt meeting with a repulse, it is forced back upon herself; and now having lost its order, it becomes in her a potent force of disorder, (for all essence has a corresponding substance,) which must necessarily find some ultimate expression. The form of this expression will depend upon the peculiarities of her mental and physical qualities. If she naturally possesses an irritable disposition, it will unduly stimulate combativeness and destructiveness, the magnetic poles of the brain, and vent itself in a war of words. If her sense of chastity is weak, and her approbateness and self-esteem small, she will be inclined to seek other associations with whom she can gratify her conjugal feelings. But if her moral sense is sufficiently strong to prevent either of these, it then becomes a prolific source of disease. Its first effect is upon the nervous system, impairing its vital force; thence to the serum of the blood poisoning it with moral evil; finally to the crassamentum, where it sets up an irritating action in some vital part, which, sooner or later ultimates in death.

The law of reäction being equal to action, the wife receives from the husband in proportion to the strength of her attachment to him; for, in this ratio she becomes the negative or receptive party. But the quality of the element imparted by the husband depends upon his condition, for he conveys to her the principles of his nature, which are the most active at the time the transfer is made. To repel her, therefore, in a fretful or angry mood is to convey to her an antagonistic element divested of the wisdom principle; and as this is the only principle which can affinitize with her love, no real spiritual congress of opposite principles takes



place between them. This antagonistic element flowing in upon the conjugal plane is conveyed even to the spirit; but as it cannot affinitize with the good, it conjoins itself to the evils of her nature; and as woman both fructifies and intensifies whatever she takes on, it becomes a far more potent means of disorder in her than it was in him; for she even gestates his latent evils and gives birth to them in an active form. Hence, so long as she is true to him she is a magnifying mirror, in which, if he will but critically observe, he can behold all of his imperfections. So thoroughly does every true woman reflect the character of her husband, that all his leading peculiarities may be accurately read through her by any one who understands the workings of this law, without ever coming in personal contact with him. Thus, it behooves every man to look well and see what elements he conveys to his wife, either by look, word or act, for he cannot expect to gather grapes of thorns or figs of thistles. If he sows the wind he must expect to reap the whirlwind.

Tamar evidently understood the law here under consideration; for, after having been ravished by her lecherous brother Amnon, outrageous as this crime was, she exclaims, "this evil in sending me away is greater than the other that thou didst unto me."\* Instead of his reëcting from the passions to the moral sentiments and lamenting his wickedness, while, at the same time, he should have protected her, he indignantly ordered her to "arise and begone," and commanded his servants to put her out and bolt the door after her. But Tamar, though the sin was not her's, "put ashes on her head, rent her garments and laid her hands on her head and went on crying."

The consequences of this resistance varies in degree to the negative condition of the wife at the time the repulse is made. Her extreme negative periods are during her menstrual flow, and in the act of coition. But in these two states the order of her negativity is completely reversed. During her catamenia she is negative upon the plane of the body; but more than usually positive upon the plane of the mind; whereas, in the act of voluntary coition, she is more negative upon the plane of the mind than the body. Almost every one has noticed the irritable state of woman on the approach, or at commencement of her menstrual flow. I mean that peculiar mental positiveness which usually expends itself in invective

\* 2 Samuel, 13: 16.



tives against the husband or some other individual, and which, not unfrequently, rises to a tempest of words.

The principles which produce this mental phenomenon, under the existing sinful order of things, is one of the chief safeguards in woman's constitution. Nor is it scarcely less beneficial to man, with whom she is conjoined. For every influx is from the *positive* to the *negative*, so that during her mentally negative period — that is during the period between her menstruations — she is receptive, to a greater or less degree, of the psychological conditions of all the masculine spheres with which she is sympathetically associated, and also of the physical conditions of her husband whose material forces she incorporates with her own. The male becomes comparatively freed by this transference of his disorders to the female in virtue of her negative relation to him; but having taken on these conditions, she instinctively becomes interiorly positive to their action upon her, and by this positiveness expels them from her through the most negative function of her system. Without this providential arrangement, neither sex could ever have become freed from the physical consequences of their evils. And as the physical is the basis from which the moral sentiments react, they are correlative; so that the character of one is determined by that of the other. In this consists the all-important use of the menstrual flow.

It will therefore be seen that the term "help meet" has a much more important signification attached to it than mankind have been accustomed to believe — it involves both physical and moral laws paramount to all others. Woman in consenting to the embrace of man, takes upon herself all the conditions with which he approaches her; so that she becomes the receiving reservoir where he deposits his inherited and acquired evils. By this arrangement the wife becomes the purifier of her husband, while she, in turn, has been provided with means by which she can convey it from her system. But her power to rid herself of its *spiritual* effects, depends chiefly upon her own condition; for unless she keeps pure the inner temple of her own soul, and becomes able, through the influx of the divine sphere, to cast these evils into the circulatory system, and ultimate them through the menstrual flow, the most disastrous consequences will inevitably follow, for their accumulation and retention in the system, soon masters the strongest constitution, and she is left to drag out a short but wretched existence.



The moral and religious bearing of this function upon the sexes is evinced by the fact, that, at least in a very large majority of cases, (and I question if there be any exceptions,) it terminates the *probationary* period of religious proclivities. Its cessation somehow seems to effect a fixedness of religious condition with both husband and wife — it becomes the equinox in the life of the individual between heaven and hell. From this point the moral temperature steadily rises or falls until eclipsed by death. The outward acts may not so clearly indicate the change as the inner emotions. For several years I have sought in vain to find a woman who has ever become especially interested in religious matters subsequent to the cessation of her menstrual flow, who had not previously established a life of religious devotion. Neither have I found, thus far in my investigations, in a single instance, a man who sought or deemed it important to give up his carnal inclinations, or to take up the cross upon which to crucify the self-hood, who was not at the time connected with a menstrual woman. But, on the contrary, I have found many who have become confirmed infidels, atheists and pantheists; many of them giving free expression to the vilest invectives against religion, the Lord, and the Christian Scriptures.

There is another fundamental principle of the human constitution and one closely allied to the subject under consideration, viz.: the highest enjoyments of which we are capable, are those which flow from the most immediate connection with the Lord. From Him alone cometh every good and perfect gift. The conjugal pleasures are ardent and delightful, or weak and insipid, in ratio as the parties are in divine order. The conjunction of the libertine and harlot, emasculated as they are by sin, is brief, and speedily reacts into disgust and contempt for each other; while the husband and wife, who meet from a rational understanding of the object to be attained and under the sanction of the moral sentiments, blend in conjugal love, happy in the society of each other and unitedly in God. The divine sphere descends through them — the good through the wife and the truth through the husband, and intensifies all their pleasures according to the degree of their love for each other, and union with the Lord. Amnon's enjoyment — if such it can be called — with his sister was less than that of the brute, because he was further removed from the divine sphere in consequence of the intense wickedness of this act. The



war between his interior consciousness and the outward act, was too great to yield him even beastly satisfaction.

The difference between conjugal delights and mere lustful gratifications, is the difference between sin and holiness, good and evil. The pleasures of scortatory love commence in the flesh, and convey their corruptions into the spirit; while conjugal love commences in the spirit, and conveys its delights into the flesh,—thus the whole being united in a divine act. In the one case it is chaste and pure, in the other it is unchaste and impure even with the wife. Though the penal regulations of marriage may protect society, it cannot regulate the spiritual chastity of the parties. And it is here proper to remark, that as all real strength comes from the Divine whose sphere can unite only with purity, *impotency* is the legitimate result of unchastity; whereas, *potency* is in consequence of the descent of the Divine into the conjugal or chaste principle, thence into the body. In the blissful associations of an orderly marriage, the will becomes potent in action; the mind prolific of thought, the body energized in use,—each forever blessed with an ever-increasing strength and vigor.

The third duty of husband and wife, the one of crowning importance, and from which all real happiness springs, is *fidelity to each other*. Without this there can be no real marriage; and the legal tie becomes but an arbitrary bond, though a healthy restraint to their wandering desires. The symmetry of person, the grace of movement, the beauty of expression and the brilliancy of intellect, are but a mockery when associated with an unfaithful spouse—it only adds to the misery of the injured party to witness the degradation of these finer qualities. What untold misery is daily witnessed in the relation which a kind Providence has instituted to confer the greatest delights which human beings are capable of enjoying;—reason perverted; conscience misled; character ruined; families broken up; hopes blasted; wealth squandered and the bitterest animosities engendered.

The forces generated between the sexes, and which, in their orderly condition, give rise to the highest mental and moral qualities, are in virtue of the affinity which two individuals have for each other, at the exclusion of every other purpose from the conjugal plane. Other loves must be *fraternal* not *conjugal*. The masculine sphere thus uniting with the feminine, quickens her latent love into an intensity of action towards the person with whom she is in sympathy. The union of these forces establishes a new con-



dition throughout her constitution. She becomes more ardent in her affections ; more intuitive in her perceptions ; more refined in her feelings ; more poetical in her thoughts ; and more graceful in her movements. On the other hand, the union of her sphere with his is no less salutary in its effect upon him. He becomes more energized in action ; more brilliant in thought ; more aspiring in ambition ; more dignified in expressions ; and more manly in his movements. The prolific principle in each, is quickened and rendered active by the union of their forces. Here the psychological forces culminate and demand an ultimate expression in the organic constitution.

The prolific principle contains every quality of the soul as well as the physical condition of the body. This the wife incorporates into her own constitution, so that the husband lives in and through the wife, as the Lord in and through the Church. By this means she becomes successively more and more a reflector of the husband — continually growing into a closer union of souls and conjunction of minds, until they ultimately become one. No real oneness can ever be effected except by successive copulations, but wholly unmixed with other spheres. It is through this means that the virgin becomes a wife, and the youth a husband. Hence, what morally constitutes a wife in contradistinction to the maiden, is an impregnation, spiritually and physically, by the forces of the husband. This by no means necessarily implies a uterine conception ; but an absorption of his positive principles effected through her devotion to him, at the exclusion of every other person. It is only in this singleness of heart and purpose, that she really attains to the wifely condition. She cannot serve two masters. These forces, by their germinations, set up a new action throughout her being. The nature of their fruits will depend upon the quality of the seed and the soil in which it is planted. The more favorable the circumstances the more attractive she becomes ; so that her matron state is even more charming and beautiful than her maiden state. The accomplishments as rapidly improve in the one case as they diminish in the other. At middle age of life the contrast is so great that it never fails to attract the attention of the most casual observer. It is but proper to add that maidenhood beyond a certain period is a misfortune seriously to be deprecated.

But there can be no impregnation of the spiritual principles of a wife who habitually holds herself positive to her husband. *Recep-*



*tivity* necessarily implies *passivity*. The woman who sets herself up as the lord of the house, deprives herself of all the finer graces of the feminine character. However refined the society in which she is accustomed to move; and however well educated she may be, she can never hide the deformities of the unfeminine spirit within, nor ever attain to that natural grace and attractive ease which ever characterize a true woman, however limited her opportunities may be. These accomplishments belong to the spirit of the person rather than to any studied artifice,—they can be attained only through the wifely condition.

When the wife commands, we cease to behold a respectable married pair; we see a ridiculous tyrant and a still more ridiculous slave—a tyranny on the one hand, which arises from an unwarrantable usurpation; and a slavery on the other, springing from a meanness of spirit wholly incompatible with anything like manly qualities, and which inspires only contempt in the feminine usurper. It is vain to urge that she may be the most capable of authority, and that her orders may be conformable to wisdom and justice. Having no foundation in any true relation of the sexes, they are absurd from the very circumstance that they are orders. The virtues which the husband ought to practice towards his wife must have their origin in love, which can only be inspired, and which flees all restraint. An effeminate man may have a fraternal emotion or passionate impulse towards the woman who rules him, but he can never possess anything like a manly love and respect for her; for these can never exist in a state of masculine subordination. However much a wife may humble her husband, in general estimation, by presenting him in the light of a weak and docile subject; with all sensible persons, she humbles herself still more. If the slave is pitiable, the tyrant is contemptible. In a single position, the wife honors herself in assuming authority. It is when reverses have overwhelmed and desolated the husband, so that he ceases to sustain her and thus changing the marital order, she supports him. Grant that he receives hope as her gift; grant that he is compelled to blush in imitating her example of courage; she aspires to this power no longer than to be able to restore him to the place whence misery had cast him down.

### *Adultery and its Consequences.*

In view of the foregoing considerations, it will be easy to comprehend to some degree, the pernicious effects of Adultery upon



the female constitution. This act properly signifies a *mixture*, and implies to corrupt or make impure by an admixture of base materials. Marriage and Adultery are heterogeneous and adverse principles which can never coëxist in the same individual ; whence our Lord justifies a divorce for this offence.

Man, in virtue of a universal law of affinity, is continually in relation with spiritual forces corresponding to his own condition. He is receptive of these forces in the degree to his negative relation to them. By this means he becomes surcharged with whatever influence he is, for the time, connected. Whoever becomes negative to him, in a like manner, partakes of the influences by which he is actuated, so that he becomes the medium for the transference and propagation of the forces with which he is connected.

Adultery can be committed only during the suspension of the moral sentiments, thus leaving the individual in full connection with all the influences that are conjoined to the most lustful desires. This influence, being positive to his receptive state, impregnates every principle of his nature, and is transferred, spiritually, through the psychological forces, and physically through the seminal fluids, to the woman who receives his embrace.

The seminal fluid is the product of the conjoint action of the soul and body, and partakes equally of the conditions of both, in order to convey existence to a new being. It is confluent, and the media of conjunction between Spirit and Matter. When transferred from man to woman while the moral powers are enervated, as in the case of adultery, it becomes the means of conveying to her the moral and physical impurities of his system, divested of every divine quality. This is incorporated by absorption into her constitution, and becomes a positive force of moral disorder to both soul and body. The nature and office of woman is to fructify whatever she takes on through the conjugal plane, so that the evils that are comparatively latent or quiescent in man, become fruitful in her. Moreover, man's sphere is more positive than woman's, so that the elements transferred by him to her become a controlling force within her — a nucleus, to which is attached corresponding spiritual forces which open every avenue of her soul (for woman is receptive in every part of her nature,) as a highway upon which all Pandemonium finds an easy and ready ingress. Infestations in the spirit are the result of unlawful indulgence in the flesh. Heaven descends through the moral sentiments ; hell ascends through the lusts of the will.



Spirit and Matter are correlative principles — the former is positive to the latter, and supplies the germs of every new entity which the latter nourishes into life and activity. In conformity to this universal law, the foetal germ imparted by the male contains the soul of the future being, and is received by the female who supplies it with the negative or physical elements by which it is matured into a conscious entity. The Germ becomes the attractive force which draws from the female organism such elements as can best affinitize with its own condition. But these elements partake of the spiritual quality of the mother, so that the future being is made up of the combined properties of the two — the father supplying the positive forces, and the mother the negative elements.

By the act of adultery this positive force of the paramour, divested of every moral quality, is incorporated into the constitution of the courtesan with that of the husband. One is in order, the other in disorder; it therefore becomes morally impossible for the two souls to concordantly mingle upon the same plane. She will interiorly resist either one or the other; but which of the two will chiefly depend upon the relative strength of her religious powers and harlot proclivities. If the meretricious tendencies of her nature predominate, she will resist the sphere of her husband as being in order, for which, being herself in disorder, she now has no affinity (for attraction is from like moral conditions) and cleave to illicit relations — the variety of which will depend more upon her discretion than her morals.

But if her religious nature is more active than her lust, her misdemeanor being more the result of a momentary excitement, or an overpowering psychological influence than any fixed determination of a vicious life, she will discard her criminal association and cleave to her husband. But, to use an artistic phrase, she has now formed two images upon the same plate adverse to each other; one of which must be removed before she can again clearly reflect the image of her husband. She cannot enter heaven with these two conflicting images upon her soul; for then, what is hid being revealed, these would proclaim her a harlot and deprive her of any association with the pure. Sin having neither the power nor disposition to remedy itself, the Divine Artist alone can remove the impure image. Confessing and forsaking are the first conditions designated, thence ground upon the wheel of affliction and washed by the bitter tears of repentance is but the terrible experience of all who have ever been cleansed from this fearful contamination.



Experience has abundantly demonstrated that a few ounces of blood drawn from a man and injected into the arteries of a maiden, connects her with him in such a vital manner as to induce an attachment that will not brook restraint. The attractive principle of the blood is weak in comparison to that contained in the seminal fluid. The former is simply the crudest vital current of the physical structure, whereas the latter is the confluent, finest and purest properties of both soul and body. This fluid when transferred to the female combines with her own elements and sets up a new action throughout her being, morally and physically, and becomes a dynamic force that bids defiance to any mere human prudence—the quality of the fluid always determining the nature of its action upon her—for in obedience to a universal law, it begets its like. Divested of its moral properties, it perverts her perception, bewilders her judgment, corrupts her morals and brutalizes, rather demonizes, her life.

These principles will account for the rapid decline of woman after she has once commenced her downward career, a phenomenon which has been observed in all ages and by all nations. Women who have subjected themselves to the heterogeneous influences of men, adverse in temperament and disposition, and whose evils they have made their own by incorporating them into their constitution through a criminal commerce of the sexes, have seldom been found able or even disposed to reform their pernicious ways.

We have been assured by one who knows, that “the pure in heart shall see God.” Let us determine by what means this is effected. Love, as we have previously shown, is the *esse* of life; hence, the most interior principle of the human constitution. In its purity it is a receptacle of the Lord, so that the two,—the human and the Divine,—in spirit and act, become one. This oneness which is an impregnation of the human love by the Divine Wisdom, so opens the interior perceptions, that the individual has a clear view of the Divine character. On the other hand, where this order is reversed and the evils of the female become impregnated by the lust of the male, as the will by the understanding, their united action forms a receptacle for demons, so that the Demon and Lust, instead of the Lord and Love, sustain a coöpposite relation to each other. This relation, resulting from an impregnation of a depraved Will by an insane Understanding, so opens the spiritual plane, (not the interior of the spiritual or celestial principle,) that they see Lust as Virtue, Nature as Heaven, and Demons as Gods.



The principles here set forth, furnish an explanation of the ill success of philanthropists in their laudable, but too often, misdirected efforts for the reformation of meretricious women. The conflicting masculine forces shorn of every virtue, which they have incorporated into their constitution, by these criminal relations, while prostituting the highest feminine principles to the meanest purposes, so open their interiors to the infestations of malignant spirits that they are held in spiritual, and oftentimes, physical vassalage, until the moral perceptions become so distorted, that they interiorly approve of their miscreant conduct and lose all desire for a reformation. The terrible infestations and shameless depravity of spiritual mediums are chiefly from this cause.

It is, however, no unfrequent occurrence, for woman to yield to the overpowering influence of her seducer, upon whom she has previously bestowed her affections, while, at the same time, her sense of propriety and love of chastity keep up a certain interior resistance to the outward acts. In such a case she only yields her person, but holds her spirit positive to her seducer; and as the negative is the only receptive state, she protects the interior conjugal principle from his contaminations. But she has now received a new and disintegrating force into her system, a force which continually seeks to wed itself to her loves, that it may bring them into a reciprocal action with itself and thus corrupt the inner as well as the outer life. For no sooner does she mentally approve of the act, than the soul becomes equally as contaminated as the body. Whatever evils are loved, adhere to the spirit, whether they are committed in act or thought.

In order to remove this enormous evil from her, it becomes necessary to maintain a positive moral resistance to it; at the same time, resolving from religious rather than prudential motives, never to repeat the act. By this means the soul becomes positive to the sin, and the Lord expels it from its unfortunate victim, by casting it down from the moral to the physical plane, and ultimating it through the menstrual flow. But no sooner does this flow cease, than these forces become pent up in her system, and speedily generate those forms of disease to which she is constitutionally predisposed. Hence those women who live in habitual violation of the laws of chastity, seldom if ever, long survive the turn of life; in fact few ever reach so late a period.

Deplorable as are the effects of adultery upon man, both philosophy and experience clearly demonstrate that its consequences are still



worse upon woman whenever she becomes a willing participant to the act. For in this act she combines within herself the depraved conditions of all with whom she holds criminal commerce; and what is still worse, each paramour conveys to her every sphere with which he has previously been connected, so that she becomes the cess-pool of the combined forces of their evils. "Know ye not that he which is joined to a harlot is one body? for two saith he, shall be one flesh."\* This is true in both a literal and a spiritual sense; for moral diseases are no less infectious than physical. These mingling, as sin inevitably must, in antagonistic confusion upon the sensitive plane of life, with but feeble moral vitality to counteract their influence, have proved too demoralizing to be overcome by human efforts. Here is the origin of syphilitic diseases, springing from the rottenness of the soul in crime, and reacting upon man with terrific consequences.

There are other reasons why this sin is greater in woman than in man. First: its liability of introducing an illegitimate member into the family circle, which must either be maintained by a man not its father, or cruelly driven from the household for a sin not its own. Moreover, if the knowledge of her guilt be kept from her husband, she is necessitated to live in the consciousness of a continual falsehood, both in reference to her infidelity and the tax daily laid upon him in the support of a spurious progeny. This deception, provided there is any moral sensibility remaining, is fearfully disastrous to her physical and spiritual well being. The consciousness of her guilt combined with the internal physical forces now operating upon her, soon destroys her conjugal attachment, and not unfrequently engenders feelings and determinations towards her husband, akin to those of a demon. The most shameless and inhuman conduct I have ever witnessed, has been by adulterous wives towards their husbands. The conjugal plane when inverted, is as potent for evil as it is in an orderly condition for good, so that the guilty wife not unfrequently becomes an incarnated devil, her perceptions discolored, her judgment bewildered, and her orderly life changed into fiendish hatred.

But with man it is different. He may live in adulterous relations, to a greater or less extent, all his life, and still maintain his marital attachment. Under such circumstances it cannot be expected that there will be that oneness of soul essential to true conjugal enjoyment; but he will hold the wife in such respect and

\* 1 Cor. 6 : 16.



esteem as will secure to her his favorable consideration and protection. Not only so, he often turns with loathing and disgust from his mistress who degrades herself to administer to his lust, and for whom he can entertain no respect, with apparent renewed fondness for the wife who conjoins herself to him under the sanction of the moral sentiment. It is not pretended but that fidelity on the part of the husband would create a still deeper and stronger attachment for the wife; but I am endeavoring here to show the different effect which the same act has upon the different sexes. Though the husband may allow a courtesan sphere to intercept between him and his wife, he does not incorporate into his constitution, as does the wife, the prolific forces by which an entire change is effected towards her. It is her nature to receive through the conjugal relation and nourish the gift; but it is his nature to impart and leave the result with her. She cannot nourish adverse conditions, though he may impart to adverse parties. Adverse elements war *in* her, and through her *upon* him.

Any change in the affections of the husband towards his wife, is not so much the result directly, of his infidelity, as the disturbance that usually grows out of the wife's suspicion or knowledge of his guilt. Being unable to patiently endure this perfidious conduct, she wages war with the treacherous and lustful influence acting upon him, and at the same time, holds herself interiorly positive to him. He, in the meantime, feels this positiveness, but having no rational understanding of its nature or use, and as man is seldom attracted to a positive woman, it adds an additional inducement for him to seek negative associations. If he could comprehend the fact that it is the nature of every true wife — and it is one of heaven's best gifts to her — to resist every vicious sphere with which her husband has become conjoined, her faithfulness to his real interest in repelling these evils, would become an object of attraction rather than of repulsion to him.

Many cases have come to my knowledge of the infidelity of the husband which, in consequence of the wife remaining ignorant of his guilt, apparently produced no social disturbance in the family relation. But this by no means lessened the real misfortunes. The husband, living in continual deception towards his wife and a frequent violation of his marital obligations, becomes confirmed in evil and ripened for the pit. And the wife, in the meantime, having no perception of his conduct, can understandingly offer no



resistance to him, and so becomes passive to and receptive of all the evils with which he approaches her.

The mischievous effects of such conduct is soon apparent. The evils of the husband, especially under such circumstances, are sure to find some ultimate expression through the wife. The form they assume in her will depend upon the peculiarities of her mental and physical temperament. With some the mental and moral powers become dismembered by the divorcing elements brought to bear upon them; with others the organic functions set up a diseased action from the ultimate effects of the disorganizing influence of a moral poison. Sin is everywhere disintegrating, and it commences its work of destruction on every plane of life, however and wherever it may find access to the human constitution. Its first ingress is through the emotions, and once having found access to the individual, it will pass from one to another, like an infectious disease, according to the degree of their susceptibility to the same evil, until it affects the whole household or community. Paroxysms of laughter by witnessing it in others, without knowing the cause of mirth, is a phenomenon frequently observed and governed by the same law. Violent fits of anger will run from one to another, especially among those who habituate themselves to this vice, in the same way.

The sin of adultery, having once gained access to the mind of the husband through inordinate desires, flows from him to the wife while fiducially reposing in his integrity, where it shapes itself according to her condition. Her powers become unstrung and thrown into a helpless and hapless confusion. She grows more and more dissatisfied, peevish, and censorious, without the clearness of perception to enable her to divine the nature of the influence acting upon her. Woman is *impulsive*; so that the evils of her husband when transferred to her system, become a magnifying lens through which she sees every object by which she is surrounded. The most trifling circumstances assume a magnitude they do not possess; and she construes every imaginary neglect into a wanton disregard of her sufferings, and every fancied wrong into a criminal design upon her happiness. Sooner or later the organic structure is compromised in the evil; the nervous system becomes enfeebled; the stomach dyspeptic; the bowels deranged; the mucus and glandular secretions out of order; the menstrual flow too frequent and profuse, or painful and irregular; and thus suffer-



ing a daily martyrdom, she hurls back upon her husband the consequences of his own wrong, or sinks beneath their weight.

We should here keep in view the universal law of *cause* and *effect*; for what is true on the material plane, the plane of effects, is also true on the spiritual, the plane of causes. It is well known that in the outer life, the wife receptively conjoins herself to her husband, fructifies and brings into life the fruits of his fecundation. She also conjoins herself to his spiritual state by which she becomes the reäctive principle of his interior condition. She being the fructifying and ultimating party, all his perverted loves, however well concealed from outward observation, have a constant tendency to manifest themselves through her as the ultimating party; and this in exact ratio as she fills the negative or real wifely relation.

There are innumerable instances where it becomes an imperative necessity on the part of the wife to hold herself positive to the sphere of her husband as her only means of self-protection. And I have been much surprised in several instances at woman's remarkable sagacity in this particular; not unfrequently interiorly resisting her husband without intellectually understanding the cause for so doing. It is evident that the Creator has provided her, to a large extent at least, with the means of self-protection so long as she remains herself chaste in thought and act. Nevertheless, nothing is more common than for an affectionate and over-credulous wife, whose perceptions are naturally obtuse, to droop and languish for years, living, as it were, on the verge of the grave, in consequence of a misplaced confidence in the chastity of her husband. But as soon as the conviction of his infidelity is forced upon her, though she may still continue to occupy his bed, and faithfully discharge all the outward relations of a wife, but at the same time keeping herself interiorly positive to his sphere, she speedily reäcts into a degree of health she had never expected to enjoy nor could have attained by any other means.

In view of these facts, it is difficult to avoid the conclusion that the Creator has so arranged the constitution of man that every wrong carries with it its own penalty. Connecting as the wrong does with the primeval source of all evil, it cannot be otherwise, for by the influent force through this connection, is perpetuated the same disintegrating influence under which the act was performed. Neither is it possible for man, of himself, ever to break this connection. He alone who shutteth and no man openeth, can close the flood gates of perdition. Confessing and forsaking on the one



hand, and earnest supplication on the other, by which we become conjoined to the Lord, are the only means of salvation from an association with the damned.

The Creator has so arranged the constitution of man that he cannot inflict an injury to another, without at the same time, inflicting a still greater one upon himself. In the act of adultery man conveys the most potent and positive force of his constitution, divested of every moral quality, to woman, whose depravities rather than her virtues, become impregnated by it. Though the woman, when a willing actor in this moral drama, is equally guilty with the man, it does not lessen the turpitude of his guilt, nor its terrific consequences upon him. It is a subversion of the divine order within him, which renders his moral sentiments subordinate to his sensual impulses, so that he, in his turn, becomes no less receptive of spiritual spheres corresponding to his own depravity, than is she of his.

This sphere of lust prompts him to seek still other victims to gratify his now more urgent demands; thus alternating between satiated appetites and such fury of passion as will not brook restraint. Living in the aura of the pit, and inhaling its most subtle virus, it establishes a mental plane of sophistry rather than philosophy, and he reasons himself into the conclusion that the Creator never implanted in man such earnest demands for variety without supplying the means and approving of their gratification; or, that Nature, of which man forms a part, is God, and that "every impulse is a command of the god within, which should be obeyed."

The conjugal principle is formed from the marriage of goodness and truth. These give birth to divine Love on the one hand, as the feminine principle; and to divine Faith on the other, as the masculine. Faith and Love are correlative principles, so that it is impossible for one to exist without the other. The union of these forms the reservoir of the Christian Religion. Hence, to destroy the Love principle, is to destroy the negative or reäctive principle of Faith. And in the complete destruction of these, man is not a whit more receptive of the Christian religion than the brute, for he has no conditions into which it can flow. It is therefore, but a legitimate and an inevitable consequence, that those who are addicted to this vice, should, whenever they express the real condition of their state, deny the divinity and efficacy of the Christian religion,



and turn to self instead of the neighbor, and to Nature instead of God.

It is well known that persons living in promiscuous concubinage are never religious ; for religion as inevitably roots out this condition of life as the snow melts before the summer heat. The very first steps toward religion, whenever they ultimately become religious, has invariably been repentance and reformation in this enormous sin,—a sin that strikes its deadly fangs to the inmost citadel of all divine life, and festers the most loathsome diseases. Such persons can never teach their children religion by precept or example ; hence they are left to grow up as representatives of the depraved conditions of their progenitors. But to refrain from a licentious course of life merely from worldly considerations, such as the fear of loss of reputation or condign punishment, and not from a principle of religion, is still to spiritually love an impure life. Real chastity is founded upon a love of obedience to divine requirements. It is the fear of the Lord rather than a fear of the loss of reputation, that is the beginning of wisdom. It has been unwisely supposed that the consequences of illicit relations ended with the criminality of the act. No mistake can be greater. This relation may well be denominated Satan's depot of exchange where each soul becomes freighted with new elements of destruction. Here the commerce of psychological spheres is far more complete than in any other relation of life — a commerce which more fully involves the whole being and corrupts the inner sanctuary of the soul than any other, one that re-produces its conditions in every other department of the moral constitution. Every act an individual performs conjoins him more and more fully with either heaven or hell. It is impossible to serve two masters at the same time.

There is another principle connected with this subject important to be understood, viz.: *Divine* and *lustful* elements can never mingle, for they are antagonistic to each other. When man and woman come together, it is always by an expressed or an implied contract. If both are upon the same plane and they meet for the same object—whether it be divine or lustful—there is a mutual exchange of conditions upon that plane. If they are in order they become a mutual benefit to each other ; but if both are in disorder, a mutual injury. If one is actuated by *love* and the other by *lust* the harmony is broken, but the contract still remains in full force, and the lustful party receives no elements only such as can affinitize with this condition ; consequently becomes absorbent of the worst



elements of the other, unmingled with any of the better qualities ; for the good, finding no resting place, like Noah's dove, returns to the ark from whence it issued. But, on the other hand, so far as the opposite party is under a divine influence they are not only shielded from the influence of the other, but become an attractive force to take up their remaining good, which is added to the divine stock already possessed. Moral qualities unite from an inherent cohesive force emanating directly from the Deity ; whereas evil, being a disintegrating principle, never coheres, but associates in an antagonistic relation. It is in the proper understanding of this law that we learn the full significance of the statement of our Lord, that "unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath."\*

The amalgamation of the black and white races in the slave states offers a striking illustration of this principle. The slaves being the innocent and at the same time the injured party, are made receptive of the better qualities of their masters, by which means they have been much improved in their moral and intellectual condition ; and this in the ratio of their amalgamation. The house servants and mistresses far surpass, in every social and intellectual quality, the herds of field hands. And, morally, their sexual impurity could scarcely be said to reach the spirit to contaminate it, for they were not the voluntary agents of their own actions, but were held in servile subordination to their masters. Their industry and enterprise, when allowed to operate for their own advantage, is immeasurably enhanced over that of the denizens of their native country. On the other hand, the whites become enervated in all those qualities of which the blacks are receptive from them. In their enterprise, and their moral and intellectual attainments, as a people, they have shown themselves to be extremely feeble, both in comparison to the rest of the nation and with the enlightened portions of Europe. There is no way of accounting for these facts, other than upon the law of equilibrium, or the affinity of corresponding qualities. Every grade of society furnishes such ample demonstrations of the principles here set forth, that it is easy to point out, by their looks, the peculiarity of their movements and conversation, the class of persons with which any individual has been accustomed to associate.

\* Matthew 25 : 29.



The law here set forth is of such vital importance, that it will be deemed no unwarrantable tax upon the patience of the reader, if an attempt is made to more fully enforce it upon his attention, by an illustration directly in point. A man endowed with a strong affectional nature, moving in the higher circles, married a girl from the lower ranks of society, possessing considerable talent and average accomplishments; but of feeble moral powers. Love on his part, and worldly ambition on hers, were the actuating motives which brought them into this alliance. They lived together for a time without discord, during which period he never lost sight of her best interest nor intermitted in desire or effort to promote her happiness. He constantly went out to her in all of the better elements of his nature; but she was in possession of no interior conditions which could appropriate these qualities, and they returned to him laden with what little good she possessed. But the evils of his nature, of which he was trying to rid himself, found their affinity with her and cleaved to her as the leprosy of Naaman unto Gehazi. Having thus deceitfully bartered for worldly aggrandizement what little womanly qualities she possessed, she became divested of every moral principle, and at the end of two years went out, the scape-goat, from her husband covered with the leprosy of sin, from which she never recovered. He, on the other hand, was strengthened in the right, surrendered himself to Divine dictation and became a Christian man, while she rapidly sank until she became an outcast from society.

From this example and the law here set forth, it will be seen that the Creator, with infinite wisdom, has so arranged the laws of human association, that mankind are obliged to redeem their pledges, for by withholding upon the lower plane they are made to yield up their goods from the higher. From this rule of action there is no escape. Spiritually, therefore, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." \*

In the days of the Patriarchs and Prophets, such as were in divine order, subjected their passions to the control of their intellect and moral sentiments; women were neither actuated by, nor called upon to submit to, mere lust, but had in view a holy and divine purpose, the only condition in which the purity and nobility of the sexes can be preserved. When Lot had fled from Sodom to Zoar accompanied by his daughters, they made their father to

\* Prov. 11: 24.



drink wine and went in and lay with him that they might preserve seed to their father.\* So also when Sarai found herself to be unfruitful, as "the Lord had restrained her from bearing," she besought her husband Abram to go in unto her maid Hagar, that she might obtain children by her.† After Mary had listened to the explanation of the astonishing salutation of the angel Gabriel, she exclaimed, "Behold the handmaid of the Lord; be it unto me according to thy word."‡

On the other hand the severest judgments are pronounced against adulterers and whoremongers. "Let her, therefore, put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms."§ Under the Mosaic law both the adulterer and adulteress were put to death.|| "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."¶ "But whoremongers and adulterers God will judge."\*\* These examples are sufficient to show that we are allowed to exercise the conjugal principle of our nature only for ends of use; and that any merely sensual and promiscuous indulgence brings the offender under the judgments of God.

But I would here caution the reader against the opposite extreme; for some women from want of attachment to their husbands have persuaded themselves that copulative association should be permitted only for the purpose of offspring. In this opinion I can not concur, nor do I believe it to be one which any well balanced and virtuous mind can ever entertain. It evidently grows out of some personal dislike to the husband, rather than any high-toned chastity. More probably the result of some infidelity on the part of either the husband or wife, or both, that has introduced an insulating sphere between them, and intercepted the flow of conjugal attachment, if any ever existed. To assume that this function has reference only to the procreation of the species, is to expose our utter ignorance of the true relation of the sexes. There is a procreation of ambition, thought and aspiration, which are as

\* Gen. 19. † Gen. 16. ‡ Luke 1 : 38. § Hosea 11 : 2-4. || Lev. 20 : 10.  
¶ 1 Cor. 6 : 9, 10. \*\* Heb. 13 : 4.



much dependent upon the reciprocal action of the sexes, as that of the procreation of their species,—there is absolutely nothing pertaining to the higher order of life which characterizes man above the brute, that does not derive its stimulus, its incentive to effort, from this relation. It is folly to argue that the brutes, the representatives of an unperverted nature, have no cohabitations only to re-produce their species. Their state or condition is a fixed one, they have no latent forces from which higher qualities can be reproduced or brought into an active form. But with man it is different. He is immediately conjoined to his God, and it is his privilege to continually grow into a higher and still higher condition, to receive and impart through the conjugal relation, such forces as are continually germinating and fructifying into more divine qualities. But who ever conceived of men and women developing into a higher order of moral and intellectual life, while insulated from each other? Just the reverse is the case — they rapidly degenerate towards the condition of the brute, in exact ratio as they cease to exert a reciprocal influence. Nor can it be otherwise, for woman is preëminently the receptacle of Divine Love as man is of Divine Wisdom, and it is only in their copulative association that they become procreative of every divine quality.

In woman, the cessation of the prolific principle takes place at the middle age of life; whereas, in man, it continues to extreme old age, unless weakened in youth or destroyed by inordinate indulgences. Hence, at the cessation of this function in the wife, it scarcely more than reaches its full potency in the husband. And as use characterizes all the works of the Creator, this difference has some wise purpose. It is not presumable that he is to seek illicit intercourse, nor that this force is to be dammed up within him, while in the very vigor of manhood. Though it may have performed its use in giving existence to other beings while the parties were in the vigor of life, it now has a more interior and spiritual work to accomplish. It opens the inner planes of the mind, so that they become receptacles of Goodness and Truth, in the degree in which they live for ends of use.

The parties have now reached a period of life where the love of the sex in general, and which was essential in early life, in order for a proper selection, merges into an exclusive love of the consort. On the physical plane, by the generation of offspring, provided they have remained true to each other, they have already become united to the fullest extent, for by impregnation every physical



condition of the husband is incorporated into the constitution of the wife, being first imparted to the embryo, thence to the mother.

Wisdom and conjugal love, like Goodness and Truth in religion, are inseparable companions. The husband now grows wise in the degree in which he religiously conjoins himself to his wife, and the love of this wisdom is transferred through the seminal fluids to the wife, so that she becomes the love of his wisdom, that it may not destroy him through self-love ; and he, at the same time, becomes receptive of her love according to the degree of his wisdom. Through this reciprocal action, an action which can fully take place only through the transfer of the Prolific Element, they become more and more interiorly united to each other, and by this interior union they become receptacles of the divine Good and Truth which unites them to the Lord. Moreover, it is by means of this transfer, that she becomes a wife, and what she receives psychologically and physiologically from the husband, she fructifies and gives back in a spiritual form. She imparts the principle of Love, and this becomes Wisdom in the husband ; and the wisdom of the husband becomes Inspiration in the wife ; it is a continual *action* and *reaction* ; wherefore, he becomes a man in the ratio as she becomes a woman, and *vice versa*. Not only so, the Prolific principle can never reach its legitimate and ultimate expression, only through the wife ; for, what is true on the physical plane, is equally true on the spiritual. It is by virtue of this element that the female is changed from a *maiden* to a *wife*, so that literally her womanhood, both physically and spiritually “is bone of his bone and flesh of his flesh,” for this is taken out of man, for which reason they should cohere as one.

All the womanly energies of her nature now become impregnated by a new dynamic force incorporated into her constitution. The image of her husband borne through the prolific principle is now daguerreotyped upon the inner tablets of her soul — thus wedded in spirit and body. And as the united sphere of the Sun and the Earth produce light and heat, which blended and coöperate in fructifying nature in her every department and causing her to bring forth a prolific harvest of beauty and use ; so, in a corresponding manner, the husband and wife unite their conjugal spheres, not only for the perfection of each other, but to people the heavens with angelic beings, at the same time, adorning them with every moral and intellectual beauty. How superlatively grand and sublime their mission ! For what a noble end their union ! God



and man uniting in the same beneficent work ! Who then dares to prostitute it to the peopling of the hells with miscreants of darkness and misery ? whose unceasing anathemas against heaven and their progenitors, shall cause them to endure an endless night of pain to be succeeded by no morn of repose. How wonderfully we are made and what fearful responsibilities are laid upon us poor sin bewildered mortals !

In order to avoid fornication, let every man have his own wife and every woman her own husband,\* is a divine command ; and they twain shall be one flesh.† Nowhere in the Scriptures do we find any sanction to the idea that the wife has a right to withhold from her husband the conjugal privileges ; but the inference is that these rights are innate in this relation and that they should “ come together ” ‡ in order to suppress any wandering desires. “ The wife hath not power of her own body, but the husband and likewise also the husband hath not power of his own body, but the wife.”§ Dr. Adam Clarke makes the following comments on this passage : “ Her person belongs to her husband ; her husband’s person belongs to her : neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so is either a knave or a fool. It would be trifling to attribute her conduct to other cause than *weakness* or *folly*. She does not love her husband : or she loves some one else better than her husband ; or she makes pretensions to fancied sanctity unsupported by Scripture or common sense.”

But to me it is clearly evident that the apostle intended to convey the philosophical truth that neither the husband nor the wife possesses the ability, in *propria persona*, to protect themselves in the conjugal department of their constitution, but were mutually dependent upon each other : for he immediately adds,—“ Defraud ye not one the other, except it be *with consent* for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not from your incontinency ;” showing that he regarded them, while so separated, as unduly exposed to the temptations of Satan, who might take advantage of their abstinence to induce them to seek illicit commerce. But if they withhold the marital rights “ *with consent for a time*,” the act becomes an agreement protected by the moral influence of the conscience.

\* 1 Cor. 7 : 2. † Matt. 9 : 5. ‡ 1 Cor. 7 : 5. § 1 Cor. 7 : 4.



In further elucidation of this subject it may be well here to add, that the peculiar characteristics and the highest qualities of manhood depend upon the *strength* and *purity* of the confluent forces of the prolific principle. It is this that causes him to differ, physically and morally, from woman and renders him positive to her. So long as he retains it within his own person — provided he does not go out in lustful desires — it becomes his protection against the spheres of meretricious women. True it is a force attractive to the female and in turn is attracted by her; but in every morally healthy condition, it being subordinate to the higher faculties, it is directed only to the wife. She intercepts the attractive sphere of all others and thereby becomes his shield of protection against the onslaughts of every disintegrating influence. And, so long as she holds her emotional nature in subordination to her moral sentiments, enlightened by an unperverted reason, he, in turn,—if he keeps himself pure,—becomes the insulator between her and all libidinous spheres. Thus the circle of attractive forces springing from the coöperation of the *positive* and *negative* action is complete within themselves, and neither man nor devils can break it without the consent of one of the parties.

Notwithstanding the prolific principle stimulates man to seek female association, it at the same time maintains him in a positive relation to her, so that there is an exchange of the active and passive forces in the degree in which they are drawn to each other—she growing more *negative* in the ratio as he grows more *positive*. But if from a personal dislike, or a sense of wrong, she feels to resist him, she rises into her will force where she becomes more positive than man, so that she subdues all desire towards her, except in those persons who are destitute of all the higher qualities of manhood. In legal jurisprudence it has long been an established principle, that an acquiescence on the part of the woman is essential to conception; and the courts have refused to convict on the charge of a rape when fruitfulness was the result of the coition. This regulation is well founded, for it is impossible for woman to conceive while holding herself in a positive condition to man. A mere transference of the spermatozoa cannot produce conception without a conscious or unconscious acquiescence on the part of the female. I say *unconscious* because it is a well established fact that fruitful intercourse may take place when the female is in a state of narcotism, of somnambulism, or even of profound ordinary sleep.



The real commerce of the sexes consists in their mutually coming together under the sanction of the moral sentiments and for ends of use, which use is not simply the creation of a new being, important as this is, but that they may more perfectly blend with each other for mutual advantage. In proportion as the human being makes the temporary gratification of the mere sexual appetite his chief object, and overlooks the happiness arising from spiritual communion, which is not only purer but more permanent, and of which a renewal may be anticipated in another world,—does he degrade himself to the level of the brutes that perish. Yet how lamentably frequent is this degradation. In every such relation the animal instincts alone have any participation, so that it becomes an exchange only of the sensual qualities divested of the spiritual forces ; and these generate moral disorders, which destroy all the finer sensibilities by corrupting the springs of life, from which flow every stream of real happiness.

No rational woman ever feels disposed to withhold from her husband the conjugal rights so long as she has any degree of attachment to him and her marital bed remains undefiled. Whenever the wife becomes alienated from her husband without a series of conscious wrongs on his part, she offers incontestable evidence of her own perfidy and a strong presumptive evidence of her want of chastity. In every such case the husband may reasonably question the fidelity of his wife ; and has a moral right to institute such means and inquiries as may lead to the detection of her guilt ; for every pure wife as instinctively clings to her husband as the true christian to his God.

One of this class, who had played false to her marital relation, remarked to me: “I married my husband because I loved him, and no man can treat a wife with greater kindness than he has ever treated me, and aside from my feelings, there is no one I more respect ; but I have no words to express the hatred in which I hold him as a husband.” This woman had for several years been living the life of a harlot, and the disorderly spheres she had taken on through her criminal commerce, had not only intercepted that of her husband, but had at the same time so disordered her conjugal plane, that hatred had taken the place of her nuptial affection.

It may be regarded as a grand fundamental truth, that every chaste wife loves her husband, even though he be unchaste. Her chastity, if it springs from a divine fountain within her, (and there is no other real chastity) continually goes out to her husband, for



there is no other to whom it can become attached. The moment she transfers her chaste affections to another, it becomes unchaste ; and she a spiritual harlot, even though she maintains chastity in her outward life. Oneness of thought and feeling, except for moral reasons, is the only test of her integrity. Hence for a woman to confess her hatred for her husband, is to confess her own infidelity even in reference to her chastity.

In both sexes the interior qualities of their love are in exact keeping with their interior state ; for, a man cannot possess a love adverse to his own condition. Conjugal love, which is a love of *one* of the sex, springs from a Christian principle, which is formed by faith in the Lord Jesus Christ, and obedience to his commandments. This faith and obedience forms the condition of a union or oneness between the individual and the Lord, from whom alone the conjugal principle is derived. It is impossible for only such to enjoy the felicities of a divine marriage. The Creator never designed that man should enter into the enjoyment of this love, until he first became married to him ; otherwise, he would be permitted to return to Paradise in his sins, which would destroy all conditions of happiness by transplanting scortatory love into the Paradisiacal kingdom. But by first becoming married to the Lord, the interior of the mind and thence the body is opened, whence there exists a free passage from first principles to last for the stream of love ; on the flow, sufficiency, and virtue of which conjugal love depends.

But to reverse the order, and carry illicit loves, which have their origin in the flesh, into the spirit, is to flood the spiritual nature of man with lust, by which "the kingdom of heaven is destroyed within him." As in one case, the Lord flows from the most interior planes of the spirit into the ultimate planes of the body ; so in the other, evil flows from the ultimate planes of the body, into the most interior planes of the spirit, by which means the heavens are transformed into hell. The latter, is the condition of every unregenerated person. The very nature of lust when satiated, is to be repelled by its consort. There being no conjunctive principle between them on the plane of the spirit, as soon as the stimulus of the flesh is exhausted the attractive force is destroyed, and on their interior planes they mutually repel each other. So far as this takes place, they conjoin themselves through their scortatory loves to others, whereby they renewedly surcharge themselves with meretricious spheres, by which they again become lustfully attracted to



each other, or to *any one* who can best administer to their wants.

It has been previously shown that the seminal fluid is the river of life flowing between the soul and the body, receiving its tributaries alike from both. Matter and spirit, like the soul and body, are everywhere inseparably connected and constitute a *dynamic* and *static* relation — a faculty and capacity, which in virtue of a universal law of *positive* and *negative* action, continually germinate a prolific principle. Nor is it possible for man to so condition matter as to totally destroy this tendency. This is the attractive principle between the sexes, whether between man and woman, or in any other department of universal existence, and constitutes the conjunctive medium between the Creator and his creation. It is through the prolific principle alone that the Creative force descends into the ultimate planes of life in order to effect successive creations.

Man is the only being that has the power to subvert its action ; and this he possesses in virtue of his moral constitution by which he can conjoin himself to either good or evil. And as every influx assumes the form of the receptacle, as water of the pitcher, so he shapes this influx to his own condition. A perverted will is always the correlative of a subverted understanding. Hence the will determines the condition of the reproductive principle. The strength and gravity of this principle is the strength and gravity of the man. Nor can he ever rise higher, physically or spiritually, than the moral condition of this principle of his constitution. Its immaculate purity alone freights the Divine spirit. From its golden cups are sipped the nectar of life. These cups are formed by the union of goodness and truth, and are kept in the inner sanctuary where the High Priest of the soul alone is allowed to enter. To desecrate these by converting them into receptacles of the evil and false, is to destroy the body and ruin the soul. The same hour in which Belshazzar prostituted the vessels of the Lord's house,\* to drink from them wine with "his princes, his wives, and his concubines to the gods of gold, and of silver, of brass, of iron, of wood, and of stone," the handwriting was seen upon the wall announcing that he had been weighed in a balance and found wanting. "Know ye not that *ye are the temples of God* and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, *which temple ye are.*"†

Everywhere in these pages I have shown that there is a dual or bi-sexual sphere perpetually proceeding from the Creator into

\* Daniel 7. † 1 Corinthians, 3: 16, 17.



universal nature by which successive orders of creation are effected. It is impossible to conceive of any existence that is not mediumistically instrumental in the ultimation of this dualistic force. The ether which fills the apparent void of space, the gases which compose the atmosphere, all organic and inorganic substances, and the fluid which flows amid their particles, everywhere contain a *positive* and a *negative* phase of action in virtue of a universal sexual influx. *Ex-nihilo nihil fit*. Nothing comes from nothing. This universal tendency to coition of all mind and matter I believe can never find any other explanation than that here set forth. Hence, marriage, whether we consider it as an institution or as a principle in nature from which the institution is derived, is the most intimately allied to the Creative sphere. Nay, it is the only direct medium of conjunction between God and his works. Search creation from its centre to its circumference and no other avenue of immediate influx can ever be found. Wherefore, to corrupt the conjugal principle is to contaminate the reservoir from which every human blessing is derived.

But the plane of moral accountability is the only plane of its inversion. In inanimate substances, and among the lower order of sentient beings, these having neither intellect to devise nor moral sense to control their actions, have nothing to reproduce but their instinctive life—physical qualities being all they are capable of either enjoying or imparting to their offsprings. Their seed contains the germ of qualities like themselves, which they can neither improve nor impair only in reference to mere organic life. But with man it is different. While possessing instincts in common with the brute, he has at the same time been endowed with intellect and moral sentiments, which render him an accountable being; so that he stands at the head of creation. The Greek proverb, *Corruptio optimi pessima*—“the corruption of the best, becomes the worst,” is here most literally true. With these higher gifts, no creature can fall so low as man. The action of his superior endowments, when perverted, carry him far beneath the brute. Every moral disorder, as well as every high toned virtue, is begotten alone through the begetting principle. There is no other primeval generative force connected with his human constitution. This is the tree of knowledge of good and evil of which if a man unlawfully eats he will surely die. Moral death is here inevitable to the transgressor, and which finally ultimates in death temporal and eternal. Here stands the fabled Charon, the son of Erebus and



Nox, to ferry the souls of the dead across the river Acheron to Hell, that there, like Tantalus, they may be placed in a lake of water which recedes whenever they attempt to drink, and overhung with delicious fruits which elude their grasp.

Every wanton finds this no chimera, but the terrible reality of their own experience in every lascivious act. Unsatiated, though glutted with lecherous desires, they seek for still other gratifications which vanish in obtaining, or recede when they attempt to drink. Still maddened for pleasures which their wickedness has deprived them of the ability to enjoy, they turn with loathing from each other to their own sex and become the voluntary actors of the debasing crime of Sodomy as the last degree of human depravity. Now, stripped of all moral integrity, and every principle which binds them to their Creator, festering corruption, and subverting every divine order, they for a while linger upon earth as incarnate representatives of the damned.

It will require no further argument to show that the primeval introduction of evil upon our earth was through re-productive principles. It was morally impossible for man to sin in any other department of his nature so long as this principle remained uncontaminated. The subtle influence represented by the serpent, being aware of this, made his first attack, then, as now, upon the only available point, one which equally involved both man and woman. He knew that inasmuch as God had so constituted the relation of husband and wife that they became a protection to each other in their social capacity, the first sin must find its way into the world by the mutual consent of the representatives of mankind. They therefore took on the *conditions* of sin unitedly, and after it was once incorporated into their constitutions they could individually give it such expression as their inclinations might indicate.

The first temptation was to Eve, not so much as the weaker vessel, but as the receptive party and the representative of human impulses. While under the fascinations of the charmer, all flushed with passionate beauty, yet as uncontaminated as the lily that bears its petals upon the placid bosom of the lake, her breath redolent with divine love by a daily communion with God, every movement and attitude possessing that peculiar characteristic of the beguiling principle, she approached her husband, folded him in her arms, and alas, though he knew her condition — for he was not deceived — he reciprocated her embrace, and moral evil became established on earth. Had he at that moment resisted her and held her at



bay, he would have conquered the demon that possessed her and maintained his integrity to God. But she clung around his neck with all the fascinations of beauty, when at once it captivates the senses and spell-binds the reason. Though we may regret, let us not censure until we are able to resist so great a temptation. Together they fell, and together man and woman must rise. This sin corrupted the re-productive principle and through it was transmitted to their posterity. Our fathers have sinned and are not and we have borne their iniquities.\*

Up to this time they lived more in their spiritual than in their external nature ; for there were no insulators between the interior and exterior life ; and while dwelling upon earth they freely communed with Heaven. But sin, flowing in upon the intermediate plane, divorced the two natures, and they were driven from the garden, wherein was the tree of life, or from their spiritual nature into the external, now infested with evil represented by thorns and thistles ; and henceforth they were to eat bread or spiritual food, only by the sweat of their brow in combat with sin.

I do not pretend to say that this was really a literal occurrence. The language is evidently correspondential ; but it clearly describes the fall of man. By *garden*, we are to understand a state of innocence ; by *woman*, the love or emotional principle ; by *man*, the wisdom or rational principle ; and by the *serpent*, the ultimate or sensual principle. The natural delights pertaining to the *sexes* being the most subtle of any of the beasts of the field, or sensual principle, entices the *affections*, and the affections the *understanding*. This is the order of the temptation with every individual. We may also understand that by *the seed of the serpent*, all infidelity ; by *the seed of the woman*, faith in the Lord Jesus Christ ; by *He*, the Lord himself ; by *the head of the serpent*, the dominion of evil in general, and specifically of self-love ; by *to tread upon*, depression, so that he should *go upon his belly and eat dust* ; and by *the heel*, the lowest natural, as the corporeal which the serpent should bruise. But it is not my design to here treat of the law of correspondences in which the Scriptures are written ; but to show the debasing effects of adultery,—the tap-root of all human depravity.

There is no other primeval ingress for evil than the sexual principle. Here is where the Adversary of all human interest must first make his grand onslaught against humanity. And if success-

\* Lam. 5 : 7.



ful here, he opens up a highway for the ingress of universal disorder. "The flesh lusteth against the spirit and the spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would. \* \* \* Now the works of the flesh are manifest ; which are these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revilings and such like." \* This catalogue of evils commences with adultery, which paves the way for all the rest. Is it strange then that "familiar spirits" should make such strenuous efforts through their mediums, to break down the barriers to this vice ? that they should ignore the sanctity of marriage and plead in behalf of the promiscuous commerce of the sexes ? Is it strange that libertines and courtesans, having no purity of heart, cannot see God, and look backwards and downwards to nature ? Is it strange that they should follow after seducing spirits, rather than the Lord, and give heed to doctrines of devils rather than to the Holy Word ? We cannot "gather grapes of thorns or figs of thistles."

I have already extended this chapter far beyond the limits first assigned to it ; but the principles which it involves are paramount to all others—principles which lie at the foundation of all social happiness and national prosperity. Nevertheless, none are more imperfectly understood, nor has any subject ever been more unwisely handled, except by a few who have founded their opinions upon the Divine precepts. But even they have in no way appeared to comprehend the great fact that these precepts were not given as mere arbitrary injunctions ; but as the ultimate expression of infinite principles. In an age like this, the nature of a law must first be understood before it can secure respect. It is folly to urge upon the skeptic, who has no reverence *for* nor belief *in* the sanctity of the Christian Scriptures, obedience to their precepts, until he is first made to see that these precepts are founded upon principles inherent in the constitution of man, for his obedience must first be prompted by an innate love of self-preservation. It is the *fear* of the Lord that is the beginning of wisdom. Corrupted, debased, and blinded by sin, this age is one that questions all things, and demands such proof as appeals to its outer rather than to its inner senses. Rash and headlong in its genius it chafes under what it is pleased to call Traditional Theology, and has more confidence and

\* Gal. 5 : 17-21.



interest in its physical senses than in its inspirations ;—in the natural than in the spiritual.

We are living in an age when, to a greater or less degree, the sanctity of marriage is practically ignored throughout the world, and theoretically so by a large and rapidly increasing class of society. Millions within our own nation believe there is no moral distinction to be made between marriage and adultery — that lust rather than conjugality is the implanted law. Out of this sophistry has grown a general mixing of all the heterogeneous elements of human depravity. These have generated the most loathsome moral conditions and given birth to diseases which have eaten out the lives of tens of thousands, while, at the same time, in a large majority of cases, it has rendered the relation of husband and wife one of discord and misery, rather than harmony and happiness.

The cause of these multiplied evils is not understood. The sexes, ignorant of the nature of their relation and of the potent influence they exert upon each other, have failed to discover the origin of the suffering they are compelled to endure, or to understand why they should refrain from coveting things forbidden. A simple prohibition, though it comes from God, is not sufficient to satisfy the irreligious mind. There is a demand to know upon what principle this prohibition is founded and what relation it holds to the welfare of the individual. It cannot be taken on trust where there is no faith.

In penning this essay the main object has been to awaken public attention to the importance of a proper relation of the sexes, by designating the influence they exert upon each other, physically and spiritually, under different relations of life ; showing, on the one hand, that while the relation of husband and wife, orderly maintained, is indispensable to the perfection of each other ; on the other, that libidinous associations are equally destructive to the welfare of both.

I am not aware that the fundamental principles which underlie this effort have ever been embodied in any previous work. I think I may justly claim priority in their discovery. This discovery was brought about by a remarkable combination of providential circumstances, all of which seemed to conspire to this end.



## CHAPTER IX.

### DIVORCE.

AFTER treating of the subject of marriage, both in its nature and constitution, it now remains to consider the question of its dissolution by divorce. The present moral and social condition of our country, makes this a subject of peculiar and special interest. As there are obvious fundamental principles and occult forces connected with marriage, which lie at the foundation of human happiness, it becomes important to learn under what conditions it should be perpetuated, and how far any interruption of this relation affects society, and also the consequences upon the parties more immediately concerned.

“There is no question,” says Bishop, “upon which a greater diversity of sentiment has prevailed in different ages, and among different nations and individuals of civilized men, nor upon which there is at present a greater diversity of opinion, than whether, and for what causes, a marriage originally valid, may properly be dissolved. The two extremes of opinion are, that which regards marriage as a mere temporary partnership, which either party may abandon at pleasure; and that which holds it indissoluble for any cause, by any earthly power. The former has prevailed among not only savage and barbarous people, but in different ages it has received the countenance of the polished and refined.\* The latter has found favor only in modern times, as a religious refinement, unknown to the primitive church. The medium ground is, that which allows the marriage to be dissolved for grave causes, consistent with the public interest and morals, and the rights of child-

\* “It has received the countenance of the polished and refined” only in the most worldly and depraved sense, and among those people who have discarded the religious principle and degenerated into the most corrupt morals. And it is a remarkable fact, that in exact proportion as any people have weakened their moral perceptions, they have given countenance to divorce.



ren ; but writers who assume this ground, are not agreed concerning those causes.

“ The early law of Rome, like its history, is involved in obscurity ; but it is generally understood that the law of the twelve tables allowed considerable latitude of divorce ; yet that so great was the purity of public morals, and so strong the general sentiment against the dissolution of marriage, that no instance of divorce occurred during the first five hundred years of Roman history. The first Roman divorce is said to have been that of Spurius Carvilius Ruga, who, A. W. C. 523, B. C. 231, repudiated his wife whom he much loved, solely on account of her barrenness, being impelled by an oath the censors had obliged him to take, that he would give children to the republic. But be this as it may, divorces became afterwards very common at Rome, and they were allowed pretty much at the pleasure of either of the parties.”\*

In the history of Rome we have an example of the power of public sentiment in holding vice in check, even while vicious laws stood unrepealed upon their statutes. Custom was more powerful than penal regulations. But when this custom was once broken over, it became the presage of the downfall of that once glorious republic. Had Ruga and his coadjutors been actuated by a moral reason rather than political policy, no such results could have followed ; for every moral act is but an ultimate expression of a divine principle and carries with it a salutary rather than a mischievous influence.

Between Ruga and his wife there was a strong reciprocal attachment ; nor was she charged with any misdemeanor, but only barrenness. This was her misfortune, not guilt. The putting away, therefore, was in consideration of worldly policy rather than for the maintenance of justice. In this the Creator could have no coöperation, so that it opened the gateway for the ingress of a moral disorder which swept over the entire republic. The nation approved of the act and partook of its consequences ; for to compromise with evil is to share its penalty. Napoleon repeated the experiment, but with no better success. His motive was to secure to himself an heir to whom he might bequeath his crown, not so much to bless his empire as to perpetuate his name—a purely individual and selfish motive. Ruga, on the contrary, was overpersuaded to sacrifice his personal interest and yield to the wrong by the censors to whose care was committed the virtue of the

\*Marriage and Divorce, pp. 207, 208.



nation. He was the agent more than the exciting cause of the evil ; but had he stood immutably fixed upon the divine precepts he would have become the bulwark against its ingress. Napoleon ruined himself ; Ruga, the republic.

In the life of every individual and nation there comes a time, connected with such circumstances, as compels a decision between the right and the wrong. This decision is the crisis which determines their future destiny. From that moment they become conjoined either to that influence which will bless in reference to the highest interest, or to that which will scatter the good and inaugurate a reign of misery. The consequences, though not at once apparent, continue to increase until they bring forth their ultimate fruit. Like the seed that is first planted in the ground, there is no apparent change, but the new forces by which it is surrounded produces their gradual though imperceptible work. The final contrast is between the planting and reaping.

Rome, through her censors, who stood as the representatives of her public virtue, in compelling Ruga to put away a wife whom he loved and whose fidelity was not brought in question, substituted a lower for a higher principle by sacrificing the right to a mere worldly expediency ; and from that moment she may date the commencement of her decline. Unparalleled prosperity crowned her five hundred years of virtue. From it sprang architectural beauty, the symmetry and grandeur of which has never been equalled ; and their legislative halls resounded with wisdom which has added new beauty and power to the world of mind to the present day. She yet stands upon the pages of history as the once beautiful and lofty queen of all ages and nations. Palestine was nurtured upon her bosom, and her virgin daughter gave birth to the Lord. What was Rome but her high toned chastity ? In it, she was mighty ; without, she fell. And her history is the history of all.

Belshazzar, in a like manner, prostituted holy things to profane purposes ; and the same night the hand inscribed "TEKEL" upon his palace walls — he himself was slain and his kingdom given to another. This Scripture lesson was designed to illustrate the principle under consideration ; and in this instance the cause and effect are brought into such close proximity as to enforce its teachings upon the human understanding. The United States made a compact to hunt down every fugitive from an unjust bondage and return him bound to his master. There was no justice in this compact to either party. Expediency growing out of the most



extreme selfishness was the actuating motive, at the same time affirming that "there is no higher law." Every enlightened christian knew that a nation could not stand upon such a platform, for its elements were disintegrating and not cohesive ; and in the general commotion which followed, slavery was sifted from the nation. Like Rome and Napoleon, the unjust means employed to accomplish their ends were providentially used to effect their defeat.

These examples, selected from an innumerable number, are sufficient to illustrate the principle of justice here under consideration ; and which, however far removed from an immediate conjunction with the creative sphere, can never be infringed with impunity. But the conjugal principle, being the immediate receptacle of the divine influx, and hence of conjunction with heaven, is the most potent and sacred force connected with the human constitution ; so that any infringement of its sanctity is sure, in a still more special and direct manner, to bring the most fearful disasters upon the offender. Consequently no severing of the marital tie, without a just provocation, can ever secure happiness or prosperity to the individual wantonly seeking it ; for, by wickedly divorcing the conjugal relation, we expel the divine sphere by contaminating the conjunctive medium, and thus, at the same time, divorce ourselves from God, which leaves us exposed to the ingress of every moral disorder. Those who have critically remarked the disasters which usually follow this offence against chastity, will need no additional proof of the truth of this position.

We often meet with arguments, that easy divorce laws do not tend to the frequent interruption of the marital tie ; arguments based upon the fact that *Rome for five hundred years had no divorces though her laws allowed them.* But the real facts are, that though for five centuries no advantage was taken of those laws, they ultimately became the means of introducing an element into that republic, which effected its overthrow. During this period, public opinion continued to be more than paramount to penal regulations. But no sooner had Ruga set the example than others followed, and these frequent occurrences soon changed the whole public sentiment in reference to marriage ; and it being the inevitable tendency of sin to bewilder the judgment, one vice after another crept in, until the cohesive force of families was destroyed ; and as the family is the nursery of the nation, there were no healthy plants to take the places of those which death removed from the stage of action.



The argument to be drawn from this history derives its chief strength from the vicious example rather than from the penal regulation. But the penal regulation permitted the vicious example. Hence, in order for the proper protection of society it becomes necessary to arbitrarily restrain those who will not voluntarily submit to a moral code. A ferocious beast, caged, can do but little harm. But the difficulty lies in framing a code of laws which will not be too stringent for the exigency of some, and too lenient for the evils of others. It is folly to talk of sacrificing individual interest to the public good; they are never antagonistic; for no real prosperity is ever based upon injustice. The good of society depends upon the real welfare of its individual members; and it has no right to demand of them any sacrifice in its own behalf; but is in duty bound to exercise the greatest charity towards them. Only thus can it imitate the Creator. If it be urged that it is necessary to deprive the thief of his liberty and the murderer of his life, I reply that by so doing society does them no injustice; but, on the contrary, confers the greatest blessing upon them; for as temporal ambition should be subordinate to spiritual interest, personal liberty and an extension of life, are the greatest misfortune to a man when he uses them in a manner to most effectually injure his eternal welfare.

As late as 1810, there were but few divorces in this country, and the ignominy attached to them was such as to expel the offending party from circles of respectable association. But now the most trifling offense, and that too more frequently on the part of the applicant, is considered a sufficient cause for the dissolution of the marital ties. The unwarrantable flirtations and libidinous associations which are too frequently carried on between men and women, totally disqualifies them for the maintenance of any thing like an orderly conjugal relation. They exchange magnetic spheres springing from lustful proclivities, which act as a potent stimulant upon each other, creating new desires which give birth to impure meditations. The law of social exchange not being understood, they may, at the time, have but little or no apprehension of the mischief that is going on. But soon they find themselves influenced by emotions which become clamorous for an expression in some new order of things. These emotions not having originated in conjunction with the sphere of the consort, can never be gratified in that relation, but seek to respond to the sphere that gave them birth. The caprice of the passions provokes a looking and



lusting which constitute the first principles of adultery, by freighting elements, which when conjoined to the other party, give birth to this crime: and adultery being directly opposed to the conjugal sphere, never fails to divorce the inner principles of nuptial harmony, even though the outward relation may be perpetuated. In this way, husband and wife become disjoined; first in the feelings, thence in thought and ultimately in life.

In view of these considerations, the benevolence and wisdom of the Author of Christianity are eminently conspicuous in the laws which he has enacted on this branch of morals; for, while he authorizes marriage, he restrains the vagrancy and caprice of the passions by forbidding polygamy and divorce; and well knowing that the offence against the laws of chastity usually spring from an ill-regulated imagination, he inculcated purity of heart, by requiring an abstinence from lustful desires.

As the most luxuriant fruit springs from the richest soil, so the highest principles are grafted upon the stock of the strongest instincts. In the human constitution, these instincts are the material basis from which the spiritual forces react; so that the most interior conditions are wedded to the most sensual impulses; and as reaction is equal to action, the spiritual state is in perfect keeping with the sensual life. Nor is it fit that these instincts should be destroyed, but only subdued and brought into harmony with the dictates of true wisdom; for, the more potent are their impulses the more intense are the spiritual forces which spring from them. If this soil brings forth a bountiful crop of thorns and thistles, it only needs the disciplining influence of the Divine Husbandman to induce it to yield a no less luxuriant harvest of grapes, figs and pomegranates. Moreover, whatever moral conditions are finally established in this probationary life, become fixed forever; for, at the dissolution of the body, there is no longer any ultimate material plane from which the spiritual forces can react into a higher morality. Then it is, "He that is filthy let him be filthy still."

From these considerations it will be seen that the commandments were given, not as mere arbitrary enactments, but to instruct man in reference to his highest interest. And he who surrounds himself by them, rests secure within the walls\* of "the holy city, New Jerusalem which came down from God out of heaven."

\* The letter of the Word constitutes the wall: and the incorporating it into the life encloses the individual within it. An understanding of and an obedience to the spiritual sense of the Word will initiate us into the temple of the Holy City, for the Lord God Omnipotent and the Lamb is the temple thereof.



“But without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Here is the dividing line between him that is righteous and him that is unjust. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” But it is morally impossible for a man to avail himself of this blessing so long as he is in a condition to do violence to his conjugal principle ; for however orderly his life may be in all other respects, he lacks the elements which constitute the bride within himself to which the Lamb\* can become wedded ; and without these nuptials, he has no companionship with the Lord, and clearly belongs to that class who are without the enclosure of the New Jerusalem.

Probably no age has ever witnessed a more unsettled state of public opinion upon the subject of marriage, than the present. We are living in that period of time when the culminating forces of disintegration are testing the permanency of every long established institution, and the correctness of every cherished opinion. Whatever there is that is false in theory or evil in life, attracts these forces to themselves, until they become so manifestly conspicuous as to clearly reveal their own deformity. The pendulum of human thought, while uninstructed by divine wisdom, ever tends to extremes ; at one time crucifying the body to save the soul, at another damning the soul to gratify the body. The Hindoo and the atheist, though widely differing in mode of expression, alike display the characteristics of the merely natural man, and are types of the extremes of human folly. The impulses of the human will were designed to be the hand-maid of a divinely illuminated understanding—ever prompting to action, but ever submissive to wisdom. The understanding without the passions, would have no ultimate plane of operation ; the passions without the understanding, would have no directing force. These, like husband and wife, (for their harmonious action constitutes the marriage of the individual) are reciprocally dependent upon each other ; one requiring divine illumination, the other intense, but subordinate action.

Grievous as the errors are pertaining to marriage and divorce, they are not all upon one side. The opinion, on the one hand, that the marital relation contains no more sanctity than characterizes other social compacts, and should be absolved at the option of either party who may cherish a stronger affinity for another ; and

\* Rev. 19 : 7.



that on the other, which refuses a divorce for any cause whatever, are equally unsustained by either Scripture or reason. The former practically abrogate the marriage institution, and would destroy all distinction between vice and virtue ; for it is useless to talk of chastity when men and women transfer themselves from one to another as often as the caprice of the passions may suggest ; and the other would hold the parties in conjunction with each other until the end of life, though every principle of the conjugal relation is set at defiance from the day the nuptials were consummated ; in which case the parties being deprived of the blessings of the marital rights, are forced by the laws of their being to seek elsewhere that enjoyment and use in association which the affections demand. But there being no outward restraints to hold them in conjunction with their new association, they soon run into the same immorality as the advocates of the broadest liberty of divorce. Now there is a rational and a medium ground between these two extremes.

This contract is entered into with a definite understanding which the usages of society for ages have made specific. The ceremony of marriage is strictly a civil regulation, simply legalizing the selection the parties have made. This civil regulation cannot go beyond the implied agreement of the parties to the contract ; and has a perfect right, so far as it is capable of doing, to hold them to its faithful fulfillment. But as it cannot restrain the vagrancy of one, it has no moral right to make a victim of the other. The innocent party usually has enough to endure without any unjust infliction from the civil code. It would be both as expedient and just to hold the Siamese twins together, while one is dead and the other alive, as to compel a man to remain the husband of a woman who persistently refuses to remain his wife ; or *vice versa*. As the law cannot force a cohabitation on the part of one, it should not attempt it upon the part of the other. And as a non-compliance with the marital rights formed no part of the contract, it is broken in every moral sense, whenever these rights are maliciously withheld ; and any legal restraint put upon the liberties of the other, further than requiring a public nullification of the marriage tie in any judicious manner the law may dictate, is without a moral basis and is nothing less than a wicked persecution.

The social demands of our nature springing from moral and physical conditions, which the Creator has implanted in the human constitution, are the usual stimulus to marriage. This coöperative



tendency of the sexes, cannot be regarded as a simple passion or emotion, since it is the result of the combined operations of the reason, the imagination, and the moral feelings; and it is in the ingraftment (so to speak) of the physical and spiritual attachment, upon the more corporeal instincts, that a difference exists between the sexual relations of man and those of the lower animals. Every principle, therefore, pertaining to man, is involved in this relation. There is no higher ambition than that springing from the conjugal aspirations; nor greater ultimate pleasure, than its sensual delights. And so deeply are these ingrafted into the human constitution, that they can never be infringed with impunity, nor long suppressed without serious disaster to the individual. The state, therefore, has no right to deprive any one of its members, guilty of no crime, of the highest blessings and deepest enjoyment which the Author of his existence has beneficently conferred upon him.

In cases literally innumerable, the physical needs are such, that the loss of health, and ultimately of life, are the results of a continued restraint upon the sexual instincts. Men and women endowed with strong emotions, however well-disciplined in a moral and religious life, constantly generate a force which seeks its kindred element; but which, when unduly restrained, becomes a source of disease which extends itself into every department of the moral and physical constitution. \*

“ We cannot Nature by our wishes rule,  
Nor at our will, her warm emotions cool.”

True, this secretion, like all others, being largely under the influence of the mental emotions, may, by suspending the conjugal desires, be greatly, if not entirely checked in its accumulation; but in the ratio in which this is effected, those glands which are the negative poles of this force and which characterize the distinction of sex, become impaired; and this being the central force of the system, it graduates every other mental, moral, and physical condition, to its enfeebled action. The contrast at mature age, between

\* “ With some men,” says Swedenborg, “ the love of the sex cannot, without hurt, be totally checked from going forth into fornication. It is needless to recount the mischiefs which may be caused and produced by too great a check of the love of the sex, with such persons as labor under a superabundant venereal heat; from this source are to be traced the origin of certain diseases of the body, and distempers of the mind, not to mention unknown evils, which are not to be named; it is otherwise with those whose love of the sex is so scanty that they can resist the sallies of its lust.”—*Conjugal Love*, p. 450.



the married, and virtuous unmarried, has its basis in the law here set forth, and has been remarked by all.

But even this change, unfortunate as it is, cannot be suddenly accomplished. It requires months, and more frequently years, to discipline the feelings into an acquiescence to this new order of things. The old loves still thrust forward their demands; but which must now be turned back to do their work of death in every part. I am not unmindful of the fact, that the formation of the seminal secretion in large quantities, is a serious tax upon the corporeal powers, and that the highest degree of bodily vigor is inconsistent with more than a very moderate indulgence in sexual intercourse. But it is no less true that any accustomed secretion, however morbid it may be, cannot be suddenly suppressed with impunity. I am not, therefore, pleading the necessity of an over-indulgence; but endeavoring to show that when such has become a habit, (and which is usually the case with married persons,) it requires a considerable length of time to reëstablish a healthy condition. The seminal fluid having once become congested in its ultimate receptacles, whether by habit or wanton contemplations, it can have but an orderly expression; and if forced back upon the system, it acts as a foreign substance, which imposes the task of its removal upon some vicarious function; but as this is a higher force than is peculiar to any of the excretory organs, it sets up an over-action by its undue stimulus upon them, inducing not unfrequently fatal results.

Satan uses the highest principles to accomplish the worst ends. Nor is there much trouble to find those who are willing to work his designs. Nothing is more common than for the wife, for some real or fancied cause, to deny to her husband the marital rights. In a large majority of cases this refusal is the result of her own undue familiarity with others, which has introduced an intercepting sphere between her and her husband, so that he becomes repugnant to her, which feeling she improves every opportunity of expressing, at the same time repelling every advance he makes towards her. His patience finally becomes exhausted, his passions ungratified, and his love unreciprocated. In this dilemma he seeks elsewhere for that love and gratification which is denied him at home. Being aware that the desire of association is but a natural and laudable instinct, she is led to believe that by withholding the marital rights, he will be constrained to keep the company of some one upon whom she may be able to fasten a reasonable suspicion of guilt,



by which she may at once disgrace him, excite sympathy in her own behalf, and at the same time secure her own release from the marital tie she has so basely dishonored. Such stratagems being of frequent occurrence, it is but proper here to add, that any penal regulation which renders assistance to a wife for any alleged criminality on the part of the husband, subsequent to her refusing to discharge her connubial obligations, has no basis in equity ; but holds out an inducement to a wicked violation of her marriage contract. If she appeals to the law for a redress of grievances, she should be permitted to do so only with clean hands, and not allowed to make her wicked stratagem both the means of her own release, and at the same time of disgracing him she has foully wronged.

The Creator has never delegated to one individual the right to defraud another of any of the blessings which have their basis in the legitimate desires of the human constitution. Now one of the chief uses of marriage is to restrain every wandering and unholy desire, while, at the same time, it affords ample scope for the proper exercise of the social instincts under the jurisdiction of the moral sentiments, that the individual may bring into harmony all the combined forces of his being. To this end, both are religiously bound to coöperate ; nor has the wife any just cause of complaint, so long as she refuses to discharge her connubial obligations, if her husband seeks and obtains what she maliciously refuses to grant. Moreover, the law of compensation being governed by the condition of the individual, we can receive from the Divine only what we are willing to impart ; thus rendering it impossible to withhold what is justly due another ; without, at the same time, being deprived of the spiritual forces which properly belong to that department of the constitution. So that with what measure we mete to others, is meted to us in return.

But it is proper here to add, that, on the other hand, it is a heinous offense against chastity for the husband to maintain copulative association with the wife so long as he is commercing with a concubine ; for this, being contrary to religion, destroys the conjugal principles, closes heaven to him, and causes him to turn from God to nature, which, favoring his lust, he worships as a deity, from whose influx his spirit thenceforward receives animation. He now no longer acknowledges the Lord only as a natural man and the son of Mary, and without any special divine qualities, having no præminence over other men ; for adulterous practices destroy the



perception of divine things, so that a lecherous people are always an infidel people — infidelity being the legitimate reäction of lust. The state of a man's conjugal principles therefore is the state of his religious life. The wife of a man, provided she was not first in fault, is perfectly justifiable, nay more, is morally bound to refuse actual connection with him as the only means of protecting her own chastity from the contagion of the lustful sphere adhering to him from his courtesan.

The wifely condition is created by the incorporation of the masculine forces into the feminine constitution, and the husbandly condition by the reflex action of these forces from the wife ; and she becomes more and more a wife, and he more and more a husband, in the ratio of their assimilation. This is what constitutes the difference between the maid and the matron, the youth and the husband. But it is a law of universal creation that the quality of any entity is but the ultimate condition of the elements of which it is composed. Pure water, for example, is the union of two simple elements, viz., oxygen and hydrogen, its quality depending upon the freedom of those constituent parts from every foreign substance ; but the greater the mixture the more opaque and contaminated it becomes, until it ceases to possess any cleansing properties. Precisely such is the case in reference to husband and wife. For however pure a man may be, he can never become perfected as a husband so long as he is conjoined to a harlot, even though she be his wife, and he, at the same time, religiously restrains himself from every other association ; for she, possessing no real wifely qualities, can impart nothing to him but a disintegrating force, which consumes rather than develops his manhood. So, likewise, the woman, though chaste herself, can never come into possession of the real wifely qualities by incorporating into her own person masculine elements that are mixed with meretricious spheres.

It is a law as universal as mind and matter, that marriage is the result of the tendency of two dissimilar, but proximate principles, to unite in copulative association in order to effect new entities or conditions,—*use* being the end kept in view : and as conjugal love is derived only from the influx of good and truth from the Creator, the first essential principle of which is to bless its object, real marriage cannot exist a day longer than the parties seek to promote the interest of each other ; for there can be no conjugal relation between good and evil, truth and falsity. These may consociate, but *cannot* marry, for marriage implies a *union of action*, and not



an antagonistic relation. Truth is the product of the virgin soil of goodness ; but the proper cultivation of that soil depends upon wisdom. As the soil is the first fundamental principle of vegetation, so love is the *esse* of all wisdom. Wisdom exists alone from love ; and love is disciplined alone by wisdom. It is action and reäction, here as elsewhere in creation. Hence, the love in the wife ever seeks to overcome the evils in the husband as the only means by which it can ever become married to wisdom ; and the wisdom in the husband ever seeks to chasten the love of the wife as the only means by which it can exist and reproduce itself.

The love which the wife has for her husband, enters into his wisdom and illuminates his understanding ; and the wisdom of the husband enters into the love of the wife, and renders it prolific in uses. He becomes wise in the application of means to ends, and energized in the right. She becomes fruitful in the tropical plants of faith and righteousness, the blending perfume of which ascends to heaven. Can men gather grapes of thorns or figs of thistles ? Can the wild ass give birth to the young lion ; or the turtle-dove come forth from the egg of an asp ? No more can the associations of mere lust or pride engender a holy life. He that sows to the flesh shall of the flesh reap corruption. The spirit alone can produce life everlasting.

Keeping these fundamental principles in view, it will be easy to understand the primeval cause of divorce, viz., the disintegrating influence of unrighteousness. But there are many consociations of men and women, between whom there has never existed any thing like a real marriage. And the question here arises ; Is it expedient to dissolve the legal bond which holds them in such a relation, after the contract has once been entered into between them ? This, however, gives rise to another question, to wit : Are they individually in a condition to form alliances with other parties, that will be more productive of peace and righteousness ? If it can be clearly shown that they, or either of them, were forced into this relation by the over stimulus of youthful desires, the tyranny of relatives, or unfortunate circumstances, while at the same time, they did not possess the necessary pre-requisites to love and harmony, and that consequently there had never been any real nuptials between them on the plane of the spirit ; I can see no good reason why it is not both just and expedient that they should have the privilege of remedying their misfortune, by being allowed, under proper moral restrictions, to seek such other alliances, as to them may ap-



pear most conducive to happiness here, and best calculated to aid them in their preparation for a higher and a better world.

But in those unions which were entered into from a reciprocal attachment, while no inordinate influence was brought to bear upon either of the parties, any subsequent discords that may arise, must necessarily spring from the caprice of the passions and ill-regulated imaginations, rather than from any constitutional incompatibility of temperament or disposition. Notwithstanding that in extreme cases it may be well for them to separate for a time, to avoid irritating the already inflamed dispositions of each other, there is nothing to be gained by a divorce: for, were they to form any number of new alliances, the same evils would attend them all, so long as they individually carried the elements of discord within themselves. A reformation, rather than a separation, is what is here needed. Concord becomes established *between* them, whenever it is established *within* them; and the old love soon resurrects itself into a newness of life. It was not dead; but only smothered beneath the accumulated evils which had overwhelmed it.

But here a third question arises to which it is far more difficult to give an answer, viz: What just disposition can be made in those cases where one party is both satisfied and faithful in the discharge of every human duty; while the other is unfaithful and dissatisfied? To deprive a husband or wife of a relation that is held dear to him or her, in consequence of the short-comings of the other, seems to be cruel and unjust. But a continued attachment for one who will not or cannot reciprocate it, is only a waste of the higher forces of the constitution, which brings nothing good in return and leaves the soul barren and unfruitful. In all associations there is an exchange of elements corresponding to the state of the individuals. In case, for example, that any one member of a company is brought under the influence of excessive mirth, anger, or grief, every other member is sure to be affected, to a greater, or less degree, by the same emotion, even though the cause may be hid from the understanding. Mere emotional revivals of religion, and epidemic manias are illustrations of the same principle.\* But love is the *esse* of all

\* The term "emotional religion" is here used in contradistinction to a rational understanding of what constitutes religion and the proper means of obtaining it. It is briefly summed up in the saying, "If ye would enter into life keep the commandments;" for, by so doing, the "emotions," being the ultimate portals of life, are shielded from the infestations of evil by the rational principle which is the receptacle of the Divine precepts. Hence, religion proper has but one ingress into the soul



existence and consequently the most powerful conjunctive medium between parties ; hence the Lord commands us to give him our hearts ; and the stronger the love the more immediate and complete are we conjoined to Him. This medium of conjunction conveys to the individual the elements of that to which he is united whether they be good or evil ; so that this inexorable law renders us servants to whomsoever we yield ourselves servants to obey. Hence, to love those who are unworthy of regard is to partake of their moral and physical qualities, and thereby become instrumental in propagating the same moral disorders. The apostle enjoins upon us not to keep company or even to eat with evil doers ; but to put them away as wicked persons.\*

Conception, whether on the plane of mind or matter, can never be effected only by the copulation of an active and passive agent. Two positive or two negative forces always repel one another. Were not this the case creation would be thrown into universal disorder, for were the wisdom principle to propagate itself without love it would have no incentive to effort ; and were the love principle to propagate itself without wisdom, it would have no directing force ; hence, neither of them, in their separate capacity, would have any ends of use. Creation was brought forth from the Eternal Good impregnated by the Eternal Truth ; and it is from the continued coöperation of these two, that universal existence is maintained. Mind and Matter alike partake of the primeval elements of their progenitors, so that active and passive phases equally characterize both.

In these primordial principles, we have the fundamental basis of all association. It is well understood, that on the natural plane the woman can yield nothing to the man, only as she is physically receptive of his forces : and this receptivity is the result of some love within herself for what he bestows. If she is not brutalized, she and that is through the *rationality* and not through the *emotions*. Fear of divine vengeance, has its origin in the emotions, but love to the Lord springs from a proper appreciation of his qualities. A moment's reflection will convince any one that the Lord always addresses the *understanding* ; the Devil, the *emotions*. A subordination of the judgment to the will changes the positive pole of action to what should be the negative, which is a perfect inversion of divine order. Herein consists the antagonism between the heavens and the hells. Consonant with this, the wife who truly loves her husband becomes negative to him ; and his positive sphere flowing to the ultimates of her negative, becomes a sentinel which shields her from every social contamination, provided he himself is in order ; otherwise his evils flow to her as the negative party and beget in her such disorders as would never have been generated without this association.

\* 1 Cor. 5 : 10-13.



cannot receive the embrace of an animal, or even of a man who is repulsive to her taste and moral aspirations ; for, these holding her body in subordination, violently repel any attempt to effect a union between dissimilar elements. Now let us apply the same law to the plane of the mind. Between divine and disorderly things there never can be any affinity, and consequently no spiritual union. The contrast between them is of the most extreme and antagonistic character ; not less than that between heaven and hell—the highest angel and the lowest demon. Wherefore it is an inevitable necessity, that in the ratio as a husband or wife becomes regenerated, while the other does not, they in the same degree become spiritually divorced from each other. Like two vessels starting from the same port, but sailing in opposite directions, they are constantly journeying toward adverse states, until at last, in consequence of the moral distance between them, they lose all perception of the condition and requirements of each other. And inasmuch as good and evil can never embrace one another, though the parties may still remain in consociation of body, there can be no union of souls. Were it not for this inexorable law, there would be, not only a universal mixture of the good and the evil, but also of different generic species, until, at last, all things would become one heterogeneous mass of adverse elements, in which were destroyed the fecundating principle.

Assuming the correctness of these statements, it will be easy to trace the effects of coition upon parties who are in adverse states of life. It will be remembered that it has already been shown, that the prolific principle is a confluent force, springing alike from both the soul and the body, so that in it are incorporated both the *moral* and *physical* qualities of the individual. Moreover, it is proper here to add, that inasmuch as matter is subordinate to mind, the nervo-vital forces of the organism derive their quality from the condition of the spirit ; so that sin, when it is finished, brings forth death. Now, in every orderly relation, the masculine principle unites with the feminine, quickens her intuitions, and ultimates through her perceptions. But elements flowing from a miscreant man to a woman who is being regenerated, can institute no coöperative action upon the plane of the spirit ; for here, being herself in order, she becomes the positive party through the divine influence now acting upon her, hence, in a state of non-receptivity of disorderly forces ; consequently these forces are thrown back, or rather, cast down, by her religious nature, into the plane of the



physical, which acceded to their ingress ; first disordering the nervous action, and through it, the organic structure. So long, however, as there remains a healthy menstruation through which these evils may find an easy egress from the system, provided she possesses a good physical constitution, she may be able to maintain the balance of power. But more frequently they induce one or more of the catalogue of maladies known as “ female diseases,” and these in their turn, give rise to others which run a much shorter course to a fatal termination.

But the question here arises: What effect does the same relation produce upon the husband when he is becoming regenerated while the wife is not? He, unlike her, does not incorporate a physical element from her into his own system, but only a magnetic sphere, which he, being the formative party, is able to transpose into order in his own person, provided he does not yield an acquiescence to her disorders. The masculine is the understanding or positive principle, whose prerogative is to control the desires and thence the actions of the will, which is the feminine, and of which woman is the representative, as man is that of the understanding. Wherefore the apostle enjoins upon the wife to submit herself unto her own husband as unto the Lord, or, as it is fit in the Lord.\* But no sooner does man yield to woman’s evils than his understanding is rendered subordinate to his will, and he, in consequence of this inversion of divine order within himself, becomes as receptive of her evils as she was of his. In both instances, therefore, the evils become incorporated through the will into the life, and necessarily generate their legitimate fruits, for it should here be borne in mind, that as love is the essential quality of the will, from it proceeds every desire, so that the will is the *moral* as the understanding is the *intellectual* life of the individual. The spiritual state being the result of the conjoint action of the two.

Immediately connected with the ultimate fecundating principle of every unregenerated person is a pivotal demon in whom is focalized the forces of the hells for the subversion of this element, and through it the destruction of mankind. By this means lust reigns in the centre of the will and gives birth to self-love, which becomes the governing motive of every act of life up to the commencement of regeneration. Thus enthroned as a god of the will, every other impulse becomes infested with a subordinate fiend, who, as vice-

\* Eph. 5: 22. Col. 3: 18.



gerents of their king, reign supreme in the realm over which they are appointed to bear rule. Disguise the fact, therefore, as we may, every act springing from unregenerated faculties, whether in or out of wedlock, bear in every part the superscription of "*lust*." Nor can this condition ever become changed only by casting out the demon who provokes the act, and enthroning the Lord by rendering obedience to his commandments, not from a mere worldly policy; but from a full conviction of a religious duty. This once accomplished, the act, which in the unregenerated is evil, becomes pure and holy through the divine sanction; for the good and the evil is determined, not so much by the act itself, as by the influence which prompts it.

But men and women who fail to possess the first principles of marriage harmony within themselves have sought to become wedded to each other; but meeting with such discord as has sprang from the war of individual elements, and being unable to brook the horde of demons which they bring to each other, they seek to dissolve a relation which only makes manifest their own interior deformity. Philosophy and observation equally demonstrate the fact that discordant masculine and feminine associations not unfrequently generate the worst elements that are ever witnessed in the scenes of human depravity.

With these fundamental principles before us we shall be better able to understand the nature of the marital relation, and for what causes it should be dissolved between parties who have once entered into its solemn compact.

The further we penetrate into the mysteries of the human constitution, the more indubitable becomes the evidence that the Christian Scriptures are an expression of the highest wisdom upon all subjects pertaining to the interest of mankind.

There is here, however, a difficulty in ascertaining their specific meaning upon this mooted subject. Education, habits and evil desires, have all conspired to close up the perceptions against divine truths and to warp the judgment into an approval of moral disorders. Wherefore the constitution of the individual, the interior relation of the sexes, and their conjoint relation to the Creator, have been so little understood that it has left us exposed to the most mischievous errors in reference to the divine teachings upon this triune marriage. I say triune, because a real marriage between the sexes can take place only as the result of a marriage between the Will and the Understanding of the individual; and



the highest marriage of all, which is a conjoint relation of the parties with the Lord, can be consummated in its most complete degree only by the perfect conjugal relation of the sexes.

The ecclesiastical courts of Europe prohibited divorce for any cause except adultery on the part of the wife, and the Roman Catholic church makes it a sacrament and indissoluble for any cause whatever. But in this country, where all religions are protected, and none established by law, there has been a great diversity of opinions, and fluctuation in the jurisprudential regulations of this institution. For this reason several legal writers and others, have contended that the theological question should not be admitted into legislation upon this subject. But the only valid reason which can be brought to maintain such a position, is, that the Scripture restrictions are too straight for the present disordered state of society. It is not sufficient to inform us that we are not obliged to take the advantage of lenient laws, for we have a right to protect ourselves, as far as possible, from the baneful effects of vicious examples. For however well-grounded may be the majority of a community in their convictions of the expediency of yielding obedience to Divine regulations, every example of vicious conduct tends to corrupt the public taste, darken its moral perceptions, and to weaken every holy resolution. But its worst effect is upon the rising generation, which, as yet, having framed no fixed ideas of morality, mold their opinions and characters from the circumstances and conditions by which they are surrounded. Witnessing frequent exhibitions of social disorder which are so far sanctioned by state laws as to escape the deserved punishment of their misdemeanors, they are educated to make but little or no distinction between vice and virtue. The barriers to vicious habits thus once broken through, society speedily becomes deluged with its mischievous effects. Disorganization is sure to follow, increasing in a geometrical progression, until the social fabric is razed from its foundation and unless providentially prevented, nationally destroyed. But it may here be added that this institution pertains to a spiritual as well as a sensual union; and that one of its chief uses is to properly fit each other for a better world, and for a higher, happier, and more permanent union hereafter. Such being the case, it is no less a religious than a secular institution, and its sacred relation is infinitely more important than its sensual.

Bishop is of the opinion that "the legislative question in this country upon divorce, is one purely of social and political expedi-



ency and propriety.”\* If by this he means that “expediency and propriety” are in harmony with divine principles, he is right; but a legislation upon any subject, independent of the fundamental principles of Scripture teaching, is entitled to no respect from a Christian community. The experience of mankind for more than two thousand years, has, in every instance, clearly demonstrated that any legislation not founded on the divine precepts, has proved disastrous to society. And this will ever continue to be the case, from the fact that these precepts cover the *only ground* on which a code of laws can be framed adequate to the needs of man. I cannot help here expressing my apprehension that this desecration of virtue, this incessant domination of physical over moral ideas, of ideas of expediency over those of right, having already dethroned religion in the secular department of society, and displaced virtue from her ancient basis, will, if it is suffered to proceed, ere long shake the foundation of states, and endanger the existence of civilization. Should it ever become popular through the strenuous efforts now being made, should it ever descend from speculation into common life, and become the practical morality of the age, we may apply to such a period the awful words of Balaam: *Who shall live when God shall do this?* No imagination can portray, no mind can grasp its horrors; nor, when the angel of the Apocalypse, to whom the keys are intrusted, shall be commissioned to open the bottomless pit, will it send forth a thicker cloud of pestilential vapor. If the apparent naturalness and simplicity of this system be alleged in its favor, I would say, it is the naturalness of a perverted and depraved nature, or rather, unnature, which needs the restraining influence of divine laws, and its simplicity is the simplicity of meanness, a simplicity which is its shame; a daylight which reveals its beggary.

The further we wander from the Scripture basis into the mazy labyrinths of experimental legislation — the wider the range given to the unsubdued passions of mankind, the more corrupt will society become, and the greater evils will it be compelled to encounter. It is folly to suppose that man can judiciously legislate without that wisdom which comes to him through the medium of the Inspired Word; for so dark are his moral perceptions, and so bewildered his judgment, that even with this invaluable aid, imperfection characterizes all his best efforts. Nature is but a negative principle, and can furnish us no light above its instinctive emotions. Moral and

\*Marriage and Divorce, p. 220.



intellectual illumination must come from God, and the Christian Scriptures are the medium of its descent to the world. Here we shall find, therefore, the highest wisdom in reference to the subject under consideration,—hence to the law and the testimony.

The Mosaic law, as generally interpreted, allowed the husband to be the sole judge of the causes for which he might put away his wife; if such was really the case, it was equivalent to permitting him to divorce her at pleasure. “When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it into her hand and send her out of his house.”\* When the Pharisees temptingly put the question directly to our Lord, “Why did Moses then command them to give a writing of divorcement, and to put her away?” he answered by saying: “Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so:”† and then repeats the statements he made in his sermon on the mount.

There was a dispute between the two schools of Shammai and Hillel as to the meaning of the passage referred to in Deuteronomy. Shammai held it to mean *whoredom* or *adultery*; but the school of Hillel maintained that it signified *any corporeal defect* which rendered the person deformed, or *bad temper* which made the husband’s life uncomfortable. But whatsoever the cause might be, except fornication, that induced the husband to put away his wife, our Lord forbade their second marriage on the penalty of adultery, against which heavy judgments were pronounced. Adultery being the greater crime, it is not presumable that he would allow the parties to contract a second marriage who were separated for no less grievous offences; and all legal jurisprudence founded upon divine principles, would hold the absconding or unfaithful party amenable to the penalties attached to the law against bigamy, in case of second marriage; for it should not be granted them to make their own wickedness the means of another victim. If they were thus held as criminals, both in law and public sentiment, there can be no reasonable doubt that this salacious evil, now so appalling in this country would be much abated. Paul is most emphatic upon this subject; affirming that the Lord especially commands through him: “Let not the wife depart from her husband; but if she depart, let her *remain unmarried*, or be *reconciled* to her hus-

\* Deut. 24 : 1. † Matt. 19 : 8.



band : and let not the husband put away his wife.”\* And this is in perfect agreement with our Lord’s statement, wherein he assures us that adultery is the consequence of a second marriage with any one maliciously separated from their legal consort. Josephus remarks : “ He that desires to be divorced from his wife for any cause whatsoever, and *many* such causes happen among men, (showing that among the Jews divorce was not confined to adultery,) let him in writing give assurance that he will never use her as his wife any more ; for by these means she may be at liberty to marry another husband, although before this bill of divorce be given, she is not to be permitted so to do, but if she be misused by him also, or if, when he is dead, her first husband would marry her again, it shall not be lawful for her to return to him.”

It is but reasonable to suppose that whatever effectually defeats the ends of marriage is a just and proper cause of a divorce. A help-meet implies more than what is involved in mere sensual pleasures. These are of minor importance. The end which this institution keeps in view is the highest *use*, both to the parties and to society, temporal, spiritual and eternal — the conjugal delights being but the legitimate blossoms springing from a faithful discharge of every duty. Husband and wife exert such reciprocal influence over each other that their proper relationship is of the greatest importance. Their prosperity and enjoyment in this life, and their fit preparation for the next, chiefly depend upon their orderly association. Adultery is not the only sin which unfits them for the proper discharge of their duties to each other. A continual disregard of the real interest of the other — an habitual encouragement in vicious habits to the endangering of the interest of the soul, and a persistent refusal to discharge the duties implied in the marriage covenant, equally unfit the parties for this holy alliance. Such being the case, we cannot rationally suppose that our Lord intended to confine his definition of fornication to the single act of illicit intercourse ; but extended it to imply such conduct as deprived one or both of the parties of the benefits which the conjugal relation was designed to confer. This opinion is abundantly sustained both by reason and confirmatory testimony.

“ Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced committeth adultery.”† Milton contends that Christ did not, by this language, intend to change at all the Jewish

\* 1 Cor. 7 : 10, 11.      † Matt. 5 : 32.



law on the subject, and, in support of this view, cites the seventeenth verse of the same chapter, in which he says that he did not come to destroy the law but to fulfill. It is observable, that both in the Greek and the English translation, the offense spoken of is *fornication*, which could not be committed *before* marriage ; but no one supposes that anti-nuptial incontinence is a just ground of divorce ; so that we must seek some other and perhaps metaphysical meaning for the word. Milton quotes Grotius, who shows that fornication is taken in Scripture for such a continual headstrong behavior as tends to plain contempt of the husband, and proves it out of Judges, 19 : 2 ; where the Levite's wife is said to have played the whore against him, which Josephus and the Septuagint, with the Chaldaic, interpreted only as stubbornness and rebellion against her husband ; and to this, he continues, " I add, that Kimchi, and the two other rabbis who gloss the text, are in the same opinion." That literal adultery was not intended by this word, fornication, he argues from the further consideration, that this offense was punishable by death, and, therefore, that divorce could be of no importance in such a case.

Dr. Taylor considers that the word in the original, " can, with no propriety, be rendered adultery." But assuming that it can, he adds, " A very sensible writer now before me has given the word this turn, viz.: That no cause for separation could be good, except adultery, or such facts as had the nature, the *rationem* of adultery ; such as were like it, tended to it, or in short, would finally defeat and interrupt the destined end of this institution, as adultery actually did." And he remarks of some of the words of Christ in restraint of divorce, as reported in the Evangelists, that they seem to allow of *no* exceptions but are to be taken in a general sense, subject, like all other general propositions, to exceptions. Others, immediately following, admit of *one* at least, which is said to be that of fornication. To which it may be added that his Apostle, who spake by his authority, has added another, viz.: That of malicious desertion, if indeed it be another, and not comprehended under the former. For, when a wife maliciously deserts her husband, there is strong presumptive evidence at least, that she has already defiled the marital bed, and that the last act is the result of the first ; for it has been abundantly shown throughout these pages that whenever a woman incorporates into her system the virile principle from extra-marital relations it sets up a divorcing action upon every plane throughout her constitution.



But still, assuming that the word fornication here means adultery, it is further suggested that Christ, addressing a people among whom polygamy was allowed, so that when the wife ceased to discharge, *towards her husband*, the duties enjoined by marriage, she ceased in fact to be a wife, and he could marry another, and thus the question of his right to divorce her could not arise — had reference, in the above passage, solely to the question which was supposed to be really propounded to him, viz.: whether a man had a right to put away a wife who *adhered to him*, and *discharged her duties as wife*; and he said that for no cause but her adultery, (which might be committed while she still discharged her duties to her husband,) could she be rightfully divorced, leaving entirely out of his contemplation the case of one who refused to conduct herself as wife to her husband.

Martin Bucer, a man of great learning in the Reformed Church, is translated by Milton, as follows: “No man who is not very contentious will deny, that the Pharisees asked our Lord whether it was lawful to put away such a wife, as was truly, and according to God’s law, to be accounted a wife; that is, such a one as would dwell with her husband, and both would and could perform the necessary duties of wedlock tolerably. But she who will not dwell with her husband is not *put away* by him but *goes off herself*; and she who denies to be a help-meet, or to be so, hath made herself unfit by open misdemeanors, or through incurable impotences cannot be able, is not by the law of God to be esteemed a wife; as hath been shown both from the first institution, and other places of Scripture. Neither, certainly, would the Pharisees propound a question concerning such an unconjugal wife; for their deprivation of the law had brought them to that pass, as to think that a man had a right to put away his wife for any cause, though never so slight. Since, therefore, it is manifest, that Christ answered the Pharisees concerning a fit and meet wife, according to the law of God, whom He forbade to divorce for any cause but fornication; who sees not that it is a wickedness so to wrest and extend that answer of his, as if it forbade to divorce her who hath already forsaken, or hath undertaken to be that which she hath not natural ability to be?”

Bucer further says: “The wife’s desertion of her husband the Christian emperors plainly decreed to be a just cause of divorce, whereas they granted him the right thereof, if she had but lain out one night against his will without probable cause. But of the man



deserting his wife, they did not so determine; yet, if we look into the word of God, we shall find, that he who though but for a year, without just cause forsook his wife, and neither provided for her maintenance, nor signified his purpose of returning, and good will towards her, when as he may, hath perfected his right in her so forsaken. For the Spirit of God speaks plainly, that both man and wife have such power over one another's person, as that they cannot deprive each other of living together, but by consent and for a time. Hither may be added, that the Holy Spirit grants desertion to be a cause of divorce, in those answers given to the Corinthians concerning a brother or sister deserted by a misbeliever. "If she depart let her depart; a brother or sister is not under bondage in such a case." In which words who sees not that the Holy Ghost openly pronounced, that the party without cause deserted, is not bound for another's willful desertion, to abstain from marriage if he have needs thereof?"

"But some will say, that this is spoken of a misbeliever departing. But I beseech ye, doth not he reject the faith of Christ in his deeds, who rashly breaks the holy covenant of wedlock instituted by God? And beside this, the Holy Spirit does not make the misbehaving of him who departs, but the parting of him who disbelieves, to be the just cause of freedom to the brother or sister. Since, therefore, it will be agreed among Christians, that they who depart from wedlock without just cause, do not only deny the faith of matrimony, but of Christ also, whatever they profess with their mouth, it is but reason to conclude that the party deserted is not bound in case of causeless desertion, but that he may lawfully seek another consort, if it be needful to him toward a pure and blameless conversation." \* \* \*

"The words of our Lord, and of the Holy Ghost, out of which Austin and some others of the fathers think it concluded, that our Savior forbids marriage after any divorce, are these: Matthew 5: 31, 32: 'It hath been said,' &c., and Matthew 19: 7: 'They say unto him, why did Moses thus command,' &c.: and Mark 10, and Luke 8: 1, 2, 3. 1 Corinthians 7: 10, 11. Hence, therefore, they concluded that all marriage after divorce is called adultery; which to commit, being no way to be tolerated in any Christian, they think it follows, that second marriage is in no case to be permitted either to the divorcer or to the divorced.

"But that it may be more fully and plainly perceived what force is in this kind of reasoning, it will be the best course, to lay down



certain grounds whereof no Christian can doubt the truth. First, it is a wickedness to suspect that our Lord branded that as adultery, which himself, in his own law which he came to fulfill, and not to dissolve, did not only permit, but also, *commanded*; for by him the only mediator, was the whole law of God given. But that by this law of God marriage was permitted after any divorce, is certain by Deuteronomy 24; 1, 2: ‘When man hath taken a wife, and married her, and it comes to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it into her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man’s wife.’ But in Malachi 2: 15, 16, is read the Lord’s commandment to put her away when a man hates, in these words: ‘Take heed to your spirits and let none deal unjustly against the wife of his youth. If he hate let him put away, saith the Lord God of Israel. And he shall hide thy violence with his garments,’ that marries her divorced by thee ‘saith the Lord of hosts; but take heed to your spirits, and do no injury.’ By these testimonies of the divine law, we see that the Lord did not only permit it, but also expressly and earnestly commanded his people, by whom he would that all holiness and faith of marriage covenant should be observed, that he who could not induce his mind to love his wife with a true conjugal love, might dismiss her, that she might marry to another.”

\* \* \* “It is agreed by all who determine of the kingdom and office of Christ by the Holy Scriptures, as all godly men ought to do, that our Savior upon earth took not on him either to give new laws in civil affairs, or to change the old. But it is certain, that matrimony and divorce are civil things. Which the Christian emperors, knowing, gave conjugal laws, and reserved the administration of them to their own courts; which no true ancient bishop ever condemned. Our Savior came to preach repentance and remission: seeing, therefore, those who put away their wives without any just cause, were not touched with conscience of the sin, through misunderstanding of the laws, he recalled them to a right interpretation, and taught that the woman in the beginning was so joined to the man, that there should be a perpetual union both in body and spirit: where this is not, the matrimony is already broken, before there yet be any divorce made, or second marriage.”\*

“But if the unbelieving depart let him depart. A brother or a sister is not under bondage in such a case; but God hath called us

\* Bucer.



to peace.”\* “Whether husband or wife; if such obstinately depart,” says Dr. A. Clark, “and utterly refuse all cohabitation, a brother or sister, a Christian man or woman *is not under bondage* to any particular law so as to be prevented from marrying; such probably the law stood *then*; but it is not so now, for the marriage can only be dissolved by death, or by the ecclesiastical courts. Even *fornication* or adultery, does not dissolve the marriage contract; nor will the obstinate absentment of any of the parties, however long continued, give the party abandoned, authority to marry.”†

President Dwight, of Yale College, in A. D. 1816, preached a sermon before the executive and a great part of the legislature of the State of Connecticut, in which he took strong ground against all dissolutions of marriage, except for adultery. But at the same time, admitted that several respectable commentators, and among them Pole, Doddridge and Macknight, considered divorce for desertion justifiable by the text in Corinthians, above cited. Indeed, it would be difficult to perceive why a willful refusal to discharge the obligations imposed in the marriage contract is not as just a cause for a divorce from the absenting party as adultery itself; for in no way can this contract be more effectually broken than by a persistent absentment from bed and board.

I have before said that there is strong presumptive evidence of adultery when one party malignantly forsakes the other, though from the nature of the case, it may be difficult or impossible to procure the necessary legal proof to secure a conviction of guilt. But the fact of a refusal, without some reason, to discharge the marital obligations is *prima facie* evidence of a degree of depravity which should hold the delinquent guilty of crime and free the innocent party from a contract already violated; and which was not entered into with any such consideration; but on the contrary from a mutual pledge of fidelity. If, therefore, there is no other offense, the absconding party is guilty not only of the crime of forswearing and maliciously robbing another of his or her highest rights, but of committing an outrage upon the public morals by a vicious example which demonstrates a moral unfitness for this relation. For this reason it appears abundantly evident that while the innocent party should be freed from the legal bond of a marriage already destroyed in spirit and deprived of its use, the guilty party should, as just penalty, be perpetually held amenable to the laws,

\* 1 Cor. 7 : 15. † Commentaries.



and restrained from committing further outrages upon this institution, at least until substantial evidence is furnished of a reformation.

The crime of willful desertion is the most atrocious, short of absolute murder, that can be committed against a human being, and should not be passed lightly over. Love is not only the most tender, but the most ardent and endearing principle of the human mind, and the most intimately connected with the entire organic structure. It often clings with more than mortal tenacity to the object of its devotion. Its entwining tendrils become so interwoven with the life of the person with whom it has been accustomed to mingle for years in the most intimate relation, that to suddenly rend them is worse than death. The sufferings caused by so wicked an act is often beyond description. Days, months, and years are dragged out in alternation between hope and fear of the ultimate result. Feelings of disgrace and humiliation weigh down the deserted victim, who is now deprived of a companion, or the privilege of seeking one. Every imperfection, however slight, is too often magnified into a crime; and the vile spirit of slander becomes busy in its efforts to complete the ruin. The enjoyments of the domestic relations are destroyed, character suspected, children rendered more than orphans, wealth takes to itself wings and flies away, or is squandered in useless litigations; the mind bewildered for the want of conjugal action,—ambition paralyzed, and the heart moodily drooping over its own sorrows. Thus, everything which tends to make life agreeable, is swept away by one fell stroke. How true it is, that the disruption of the conjugal sphere opens a highway for the ingress of every moral disorder.

But let us trace the consequence of this act one step further, for the effects of these accumulated misfortunes do not end with their seeming. The mental powers are the controlling force of the human constitution,—the body being but the negative pole of the mind, is subordinate to it, and reflects its condition. The mind and the nervous system, like cause and effect, are so immediately connected that neither can be considered separately. It is impossible to conceive of mind without nervous action, or of nervous action without mind. The ganglionic system of the polypifera and mollusca, although without an encephalon by which sensation becomes focalized into will and intelligence, as is the case with man, is the rudimental organic structure of mental emotion. In the lower order of sentient beings, it is denominated instinct; in man, intelligence. But the principle involved is the same,



differing only in degree arising from a larger combination of ganglionic structure, in which is included the encephalon itself. *Emotion* is but the agitation or instinctive impulse of the ganglionic structure, and is according to the degree of mental power which that structure possesses. *Intelligence* is the ultimate expression of the combined action of all the ganglia throughout the organic system. Hence, when we descend from intelligence to the purely emotional actions in man, we find a close correspondence between them and those actions in the lower animals to which we give the name of instinctive. For example, the cuttle-fish is well known to discharge ink, when pursued, and to tinge the water around with a color so deep, as to enable it to escape under the cloud thus formed. Now, it is not to be supposed that this fish has any notion of the *purpose* which this act will serve; since its constancy and uniformity, and the provision for its performance immediately on the emersion of the young animal from the egg, forbids our regarding it as the result of any act of reasoning. And still there is an *instinctive* mentality, without the process of reasoning, which is as practical and efficacious as the most profound logic could devise; so that the difference between instinct and intelligence is in the relative size of the encephalonic ganglia, as we rise in the scale of organization by which it is capable of intelligently combining the organic forces. But this is not the place to discuss this intricate subject, only so far as is necessary to show the immediate effect of the emotions upon the various organic structures.

If these views be correct, we shall find that the emotions of any organized being are in the ratio to its ganglionic structure, and that each ganglia is an instructive force controlling the action and the condition of the organ with which it is immediately connected. In the higher classes of organization where the ganglionic forces become focalized, in the cerebral hemispheres, into will and intelligence, through the medium of the sensory nerves, as in the case of man, the minor, or what we may denominate the distributed ganglia, are, to a large extent, subordinate to the mental condition and controlled by it. There is an abundance of physical facts which clearly establish the truth of this opinion. This is most obvious in regard to the heart. Every one must have experienced the disturbance of its pulsations consequent upon excitement of the feelings of almost every description. A slight itching of some part of the surface may be magnified, by the direction of the thoughts to it, into an almost unbearable sensation; while as soon as they are



forced by some strange impression into another channel, the irritation is no longer felt. The emotions have an immediate action upon the molecular changes which constitute the functions of nutrition and secretion, greatly increasing or diminishing the deposition of adipose matter. Moreover, it is a well attested fact, that any sudden or violent shock to the nervous system so alters the condition of the blood by destroying its vital properties that its usual coagulation will not take place after death. A less violent shock cannot fail to effect it in a corresponding degree — this, in its turn, effecting the nutrition and secretion of the whole organic structure.

The influence of particular conditions of the mind in exciting various secretions is also a matter of daily experience. The flow of saliva, for example, is stimulated by the idea of food, or checked by fear; the lachrymal secretion for bathing the eye is poured out in great abundance under the excitement of the emotions, either of joy, tenderness or grief; the secretion of milk in a nursing female may not only be increased or diminished in quantity by her mental condition, but may also be converted into the most fatal poison. It is also a well founded opinion that melancholy and jealousy have a direct tendency to increase the quantity and vitiate the quality of the biliary fluids. The halitus from the lungs is sometimes almost instantaneously affected by bad news, and becomes fetid. Other secretions are in a like manner vitiated by mental emotions, although the influence is not always so immediately perceptible. In extreme cases, arising from the loss of friends, reputation, or property, or those disappointments in life, which seem to be, to a greater or less extent, the common lot of all, the *sedative* effects of the depressing emotions are often sufficient to suspend nervous action and ultimate in death.

In view of these facts, there can be no good reason assigned why a *malignant desertion* should not be classed among the most heinous crimes which mankind are capable of perpetrating; for what greater crime can one human being commit against another, than to deprive him of his social enjoyment, his wealth, his reputation, his health, and ultimately, of his life? It is a robbery of all that makes life dear, and a murder by slow degrees. Nor can there be any reasonable doubt that the restraining influence of the law, or the lack of nerve, is all that prevents such a miscreant from destroying their victim by more expeditious means. Their moral delinquency is ample to justify any extremity. Thus



cut loose from every restraining influence by which they could ever hope to become regenerated, they fester corruption, and become a moral nuisance in society, shunned by the virtuous, and clandestinely sought by the vicious.

It is seldom, however, that such an apostate is satisfied in perfidiously absconding, but seeks self-justification by disparaging and slandering his or her consort. It is often difficult in domestic broils for the public to decide on the real merits of the case, or where the guilt chiefly lies. With many, the art of dissembling is so great, (and this is especially the case with miscreants,) that while they present to the world the appearance of a quiet disposition and harmless life, like whited sepulchres, they are, at the same time, internally full of all manner of uncleanness. While exposed to others, outside of their domestic circle, their evil passions skulk behind secretiveness, but only to burst forth with greater fury as soon as the outward restraints are removed. The public, beholding only a fair exterior, naturally conclude that any dissatisfaction must arise from causes well founded and having their existence in the opposite party. Bad as man is, woman is far worse when she once falls from her integrity. "Her feet go down to death; her steps take hold on hell." \*

But a husband or wife who strives to break up their marital relation, without ample reason for so doing, offers the strongest evidence of their own moral obliquity; and it may well be questioned whether the guilt does not lie alone with the disaffected party. The fact of seeking such a separation is *prima facie* evidence of a depravity which wholly unfits any individual for the orderly relation of life; and in a large majority of such cases, it is found that they are either already wickedly associating with a paramour, or seek to secure greater freedom in criminal commerce.

Let us now trace the effect of such conduct upon the transgressor. It appears to be a fundamental principle of the human constitution, that the disposition to wrong-doing creates the conditions of its own punishment; so that we cannot do an injury to another without, at the same time, doing a still greater one to ourselves. All associated action is either by an expressed or an implied agreement. Every agreement or assent, upon whatever plane of life it may take place, becomes a conjunctive medium between the parties, which it is impossible to sever only by a moral force. If the contract be entered into for mischievous purposes, as in the case of

\* Prov. 5: 4.



associated banditti, or for gambling, etc., either party may sever the bond by rising into the moral sentiments, and religiously refusing to perform their stipulated part. In every such case, the Divine sphere intercepts between the evil and the more righteous intention, and frees the repentant culprit from an agreement which never contained the least *moral* obligation. But with religious contracts it is different, (and all contracts are religious which have in view the good of social interest,) for inasmuch as these connect with the higher principles, there is no force by which they can be annulled — a faithful fulfillment being the only possible release. Evil being but a negative principle, or more properly, an inverted action without spiritual life, and subordinate to good, has no power to cancel a bond between parties. The most that it can do is to throw in obstructions to its fulfillment, so that by the delinquency of one, the other becomes morally free ; but it can never sever the conjunction between them, for the delinquent is still held by the same moral force as before, from which there is no release only by repentance or a discharge of duty. And by repentance is implied that reformation which religiously enforces upon the penitent, so far as in his power, a discharge of all his moral obligations. But just here lies the difficulty. Evil having once gained the ascendancy over an individual, stimulates his passions, and at the same time darkens his moral perceptions, which induces him to add insult to injury, so as to obstruct the way, and weaken the inclination to return to justice.

If it be said that he may be forgiven, I reply, that forgiveness only reinstates the offender into the friendship of the person he has injured ; but in no way releases him from the discharge of his obligations. The offence, though forgiven in the sense of any retaliation for the injury, is still morally held against him ; for “ he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.”\* To desire an escape from the deserved punishment would be a hostility to the divine arrangement, which no Christian man could encourage ; and which would tend to destroy all distinction between vice and virtue. It is enough to be content to leave them where the reaction of their wrong-doing will work its own penalty. The benefits accruing from forgiveness, humanly speaking, therefore, are far greater to the forgiver than to the forgiven. The Lord forgives all mankind in the sense of holding no malice against them ; but to forgive in

\* Prov. 17 : 15.



the sense of staying the penalty for wrong-doing, without a repentance and reformation on the part of the offender, would be to coöperate with crime and remove those restraints which are needful to be kept over the wayward, as the only means of maintaining the order of society.

Keeping in view these fundamental principles of connection between parties who have once entered into a covenant with each other, it will be seen that a non-fulfillment on the natural plane of a *moral obligation* becomes the means of its perpetuity on the spiritual. Let us illustrate: A. borrows of B. one thousand dollars, which he agrees to pay at his earliest convenience or whenever it may be demanded. A. thus places himself under a moral obligation to B., of which the loan becomes the *material* basis. But if A. passes into the spiritual world, while possessing the means but not the disposition to discharge the debt, he becomes, by this change of condition, ever after deprived of the opportunity of extricating himself from the demands held against him. And as the spiritual life has its basis in the natural, of which it is the coöpposite or reäctive principle, the moral basis of the obligation forever continues as it was here formed. The bondage is from A. to B., not *vice versa*, so that B. becomes absorbent of the spiritual forces of A. through the moral obligation by which he is held. This illustration, moreover, applies with equal force to every social duty, and also to the religious demands laid upon us of faith in the Lord and obedience to His commandments. "As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death."\*

If these views of the Divine arrangement be correct, it will be seen that when a marriage contract has been once consummated, it can never be annulled on the spiritual plane, only by a faithful discharge of duty during the period for which the contract was formed, viz.: the natural life. To divorce them may free the innocent party, but it never can the guilty, for the contract still remains unredeemed. The only alternative now left the offender, is a repentance, reformation, and restitution, so far as it is possible. Without this, the moral obligation, never having been canceled by either a fulfillment or a repentance for the delinquency, will continue forever. Wherefore, not being morally freed from the old contract, they can never form a new conjugal alliance, either in this life or the next, so that any associations on the conjugal plane — whatever sanction society may render it — is only spiritual adultery

\* Prov. 11 : 19.



by which they are sunk still deeper into evil. The conjugal sphere of the delinquent now flows to the injured party ; and as this is the productive plane, the former is not only deprived of his generative force, from which every principle of happiness is derived, but at the same time becomes absorbent of the remaining evils of his victim. Here we find the law upon which that statement of our Lord was founded, in which he informs us that " he that hath, to him shall be given ; and he that hath not, from him shall be taken even that which he hath."\* How terrible are the consequences of sin.

" No crime," says O. S. Fowler, " not even murder, is greater than breaking matrimonial relations ; for frequently it either takes the life of its broken-hearted victim, or else, worse than a thousand deaths, plunges into infamy and wo ! No penalty, therefore, should be greater ; and, accordingly, what is more fearful than the wages of this sin ? The sanctum sanctorum of humanity polluted and trodden into the dust ! The flood-gates of every species of wickedness hoisted ! Pandora's box of physical and moral maladies opened upon man ! And all only the natural consequences and penalties of trifling with connubial love — that most sacred element of our nature ! Would that mankind duly estimated this consecrated emotion, and trifled with it no more than with death ! That they considered its violation, what indeed it is, *the* crime of all crimes, because the greatest destroyer of human happiness, and incendiary of human passions ! Laborers in the glorious cause of moral purity ! our subject lays out your course of procedure. It tells you to say less about licentiousness *as such*, and more against this almost universal flirtation and coquetry of both sexes. These are the chief causes — the great maelstrom of moral impurity. Remove *them* and their *effects* will cease. Prevent them, and then properly direct and sanctify the affections of both married and single, and one generation will bury this vice in all its forms, and substitute moral purity therefor. And just in proportion as you effect the former, will you thereby accomplish the latter ; whereas, other efforts comparatively but lop off the branches of this deep-rooted and wide-spread tree of human corruption and woe, while this lays the axe at its very *root* — an infallible prevention, and a specific cure." †

Notwithstanding the importance of the principles here set forth, there is unfortunately existing in the United States a large class of

\* Mark 4: 25. † Love and Parentage, p. 88.



both men and women who diligently seek to destroy every orderly relation between the sexes. Within the past few years several millions have sprung up under the name of Spiritualists, Free Lovers and Reformers, who ignore the Christian Scriptures, substitute in their place the teachings of familiar spirits, or their own misdirected reason, inculcate the naturalness of all sensual appetites and the consistency of their unrestrained indulgence. Many of them, like a moral pestilence, have spent their time in traveling from place to place, both preaching and practicing their licentious principles, leading the unwary and such as were predisposed to follow their own proclivities to evil, to accept their views and fall into like mischievous habits. "They speak evil of those things which they know not, but what they know *naturally as brute beast*, in those things they corrupt themselves; raging like waves of the sea, foaming out their own shame."\*

By such indiscreet and wicked interference with the Divine arrangement, this relation has degenerated from a sacramental to a mere secular institution, which, in several of the states, is so far deprived of its sanctity as to allow divorce without proof of any moral wrong or even alleged guilt. Miscreant husbands and wives who may imagine that their carnal appetites can be better gratified by a change of partners, are permitted to forswear themselves by forsaking the companions of their youth and ignoring their marriage vows. These frequent outrages against this institution tend to destroy the finer social sensibilities and to corrupt the public morals by inuring others to scenes of depravity. "By the blessings of the upright the city is exalted; but it is overthrown by the mouth of the wicked."†

Keeping in view the principles set forth in this and the two preceding chapters, it will not be difficult to determine for what specific causes a divorce ought to be granted to one who has honorably discharged the marital obligations, from an unfaithful consort. It is an axiom of moral philosophy that a right to an end always implies a right to the means necessary for attaining it. Whence it legitimately follows that whatever unconjugal conduct effectually defeats the *end* and *use* of marriage is really a divine cause for a complete dissolution of the marital ties.

For reasons hitherto explained, the Creator has said that it is not good for man to be alone; consequently, He does not require that man should be perpetually deprived of those elements and

\* Jude. † Prov. 11: 11.



forces essential to his happiness and proper development, into a divine life. These are the highest privileges of his birth-right, which can never be justly forfeited only by his own act, and not by the act of another. To call upon one to sacrifice for a miscreant, the dearest and most essential privileges of life, is the height of human folly. Nor is there any advantage to be gained either to the state or individual, by such a sacrifice; but, on the contrary, the greatest public good is the culmination of individual happiness and prosperity, springing from a faithful discharge of every known duty.

But a purpose of separation arising from mere inordinate desires, having their origin in the depravity of the individual, rather than in any immoral conduct on the part of the other, should be restrained by penal regulations; for in every such case, there is nothing to be gained by a divorce; but, on the contrary, the delinquent becomes more confirmed in evil than before, and consequently, still less prepared to discharge the marital duties in any new relation. Hence, the sanction of such conduct equally tends to the injury of the individual and the corruption of society.

History demonstrates that any undue leniency in the laws of divorce, is not compatible with a high degree of morals; and so far from adding to the harmony of the marital relation, has always had a contrary effect. "When the Roman matrons became the equal and voluntary companions of their lords, a new jurisprudence was introduced, that marriage, like other partnerships, might be dissolved by the abdication of one of the associates. In three centuries of prosperity and corruption, this principle was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice, suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit and pleasure. According to the various conditions of life, both sexes alternately felt the disgrace and injury: an inconstant spouse transferred her wealth to a new family, abandoning a numerous, perhaps a spurious progeny to the paternal care of her late husband: a beautiful virgin might be dismissed to the world, old, indigent and friendless; but the reluctance of the Romans, when they were pressed to marriage by Augustus, sufficiently marks that the prevailing institutions were least favorable to males. A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce



does not contribute to happiness and virtue. The facility of separation would destroy all mutual confidence, and inflame every trifling dispute; the minute difference between a husband and stranger, which might so easily be removed, might still more easily be forgotten; and the matron, rapidly transferred from husband to husband, must cease to reverence the chastity of her own person.” \*

“When people understand they must live together,” says Lord Stowell, “for reasons known to the law, they learn to soften, by mutual accommodation, the yoke which they cannot now shake off. They become good husbands and wives, from the necessity of remaining husbands and wives; for necessity is a powerful motive, in teaching the duty it imposes. If it were once understood, that, upon mutual disgust, married parties may be legally separated, many couples, who now pass through the world with mutual comfort — with attention to their common offsprings, and to the moral order of civilized society, might have been at this moment living in a state of mutual unkindness — in a state of estrangement from their common offsprings, and in a state of the most licentious and universal immorality. In this case, as in many others, the happiness of some individuals must be sacrificed to the greater and more general good. If people come together, with the extravagant expectation, that all are to be hale yon days — the husband conceiving that all is to be authority with him, and the wife, that all is to be accommodation with her, everybody sees how that must end. If they come together with the prospect of happiness, they must come with the reflection, that not bringing perfection in themselves, they have no right to expect it on the other side — that having respectively many infirmities of their own to be overlooked, they must overlook the infirmities of each other.”

What God hath joined let not man put asunder. This regulation has a tendency to promote union of affection and interests, and to induce the parties to bear with patience the occasional inconveniences and contentions which may arise. Were divorces generally permitted, on the ground of unsuitableness of temper, occasional jars, or because they had been temporarily eclipsed by other spheres, society would soon be shaken to its centre. Every real or supposed insult, or provocation, would be followed out, till it terminated in the separation of the parties; families would thus be torn into shreds; the education of the young would be neglected;

\* Gibbon's History of the Decline and Fall of the Roman Empire, chap. 44.



parental authority disregarded ; and a door opened for the prevalence of unbounded licentiousness. Social discords are far more frequently the result of the imperfection of the individual than of any constitutional incompatibility of the parties. In such cases divorce does not reform, but only extends the marital license to the injury of a new victim.

Soon after the commencement of the French Revolution, a law permitting divorce was passed by the National Assembly ; and, in less than three months from its date, nearly as many divorces as marriages were registered in the city of Paris. In the whole kingdom within the space of eighteen months, upwards of *twenty thousand divorces were effected* ; and the state sank into a state of moral degradation, from the effects of which it has never yet recovered. This is one of the many practical proofs presented before us, of the danger of infringing upon any of the arrangements which the Creator has established for the regulation of mankind. Irreligion and a disregard of the marital relation are so inseparably connected that they are always found in unity of action, in individuals and in nations ; and one can never be increased or diminished without correspondingly increasing or diminishing the other. If this statement be well founded, then it is clearly evident, that whoever would escape the evils of family broils and separations, must first seek and maintain a conjunction with the Divine principle. Without this, there can be no security against the unhappy disputes which so frequently arise in the family relations.

“It is impossible,” says Rev. T. L. Harris, “for Divine order to return to this afflicted planet, or for the families of nations which constitute the body of Christendom to unfold into a visible manifestation of the kingdom of Heaven, until the laws of the Divine government are more thoroughly understood. From the family, as from a radical centre and starting point, and indeed a miniature city of God in the midst of the moral barbarism of mankind, the true civilization is to extend, until it ramifies throughout all human institutions. Without the knowledge and the practice of the true doctrine of Conjugal Love, it is impossible for the family relation to be more than a mere appearance. So long as even ecclesiastics teach that marriage is a mere sense-union, so long as they ignore the primeval and prospective eternal union of the two-in-one, so long as the foundations of the house are laid in the fluctuating appearances of matter instead of the permanent realities of spirit, the Divine kingdom cannot be ultimated in the material sphere.



“Yet we would not be understood as advocating the illegality, from a Divine stand-point, of the visible marriage, entered into with due respect to the letter of the Gospel. This very external marriage, against which so many declaim at the present day, has been the bulwark of civilized society. It is, however, the transitional institution, over which and through which the human family is being conducted to the permanent institution, conformed in all respects to that order which is pre-existent and universal in the Heavens. We hold that all existing legal marriages are binding to the end of external life, and, painful as it may be, are yet, by a strict sense of duty necessitated to say, that such as violate marital order, upon the ground of soul-affinities binding them to other parties, are guilty of profanations of the Divine commandment. There is but one reason for divorce, that prescribed by our Lord Himself, nor is any evasion or qualification of its strict letter justifiable.

“If we admit that it is morally right, upon grounds of a belief that there is a spiritual affinity in other directions, to rupture legal ties which already have been established, we open, in the midst of society, a pest house from which will spread all manner of contaminations. So long as there is a barrier to divorce, for all causes save the one, the hells are prevented from destroying the fabric of society; but, if we once permit the plea of uncongeniality, as a sufficient cause for the disruption of the marriage tie, the work of eighteen centuries is undone; society relapses into a state of subjugation to the infernal world.

“Here we advance two propositions which are axiomatical, and, from the stand-point of the internal sense of the Word, self-evident. First, the external marriage contract, hedged in with all possible sanctions, and enforced with all social penalties, is the only means of restraining unregenerate men and women from the tendency to change. Of course we use the word ‘unregenerate’ in no sectarian sense. All are regenerate in the degree in which, prompted by the love of the Lord and the neighbor, predominant over the love of self and the world, they shun evils as sins and strive to conform both in spirit and in practice to the revealed commandments. There is a perpetual tendency in the unregenerate human mind to the formation of extra-marital attachments. Precisely in the ratio in which mediatorialism prevails this tendency becomes pronounced. Disorderly Spiritualism justifies what it calls ‘Harmonial Marriage,’ that is, adultery upon the ground



of spiritual affinity. If, as is claimed, there are more than a million of Spiritualists who are disciples of the Harmonial Philosophy in our own country, already we see a foundation laid for a combined attack upon the most revered moralities of the Christian world. In the majority of instances there is a sense of attraction and affinity between those who marry. They imagine afterward that they were mistaken. If, on the ground of attraction to other parties, they have a just claim to divorce in one instance, they have the same right as often as they discover a new affinity. What does this lead to? The legal enactment of the corruptions of the hells. Do men or women who violate the marriage tie because they imagine themselves in soul-affinity with others remain constant to their paramours? Let the annals of criminal jurisprudence answer. Commonly there is a terrific reaction from fondness to violent antipathy. There are successions of attractions upon the part of both sexes.

“A second proposition may be stated in these words. No unregenerate man or woman have any means of arriving at an absolute knowledge of who their counterpart may be in the Divine order of the future life. The Lord alone reveals that. Conjugal love is only possible, in its divine or real sense, between the regenerate. It is impossible for it to exist between those in whom selfishness remains paramount, whether in the pride of the self-derived intelligence or in the lusts of the inverted will. Conjugal love is only possible in the regenerate, in the ratio of their regeneration, because it is the result of the Divine influx into the inmosts of the spirit, flowing through orderly forms of vivified affections.

“But, in the third place, the Lord reveals himself through the interiors of those who are to be conjugally united, giving to them an inmost consciousness that they are to be made one, ONLY AS BARRIERS ARE REMOVED TO THEIR ORDERLY UNION. It is an infinite mercy which hides the conjugal destiny of the good from premature perception. When there is an existing marriage, so far as I am able to perceive, it is never in order for either the legal husband or the legal wife, to become aware of the fact that inmostly they are ever to belong to other parties. So, when a married man is conscious of a strong attraction to either a virgin, or a wife, other than his own, and presumes from this attraction that she is his real nuptial counterpart, it is treading upon forbidden ground. This applies equally to the other sex. It is necessary



for the maintenance of order that this should be so. The ground is hedged in on every side.

“There are three other propositions equally important. First, Conjugal Love is the especial abhorrence of the hells. To destroy nuptial order in the world is their perpetual endeavor. And now mark the subtlety of Evil Spirits. Eighteen centuries of Christian culture have imprinted upon the mind of Christendom the doctrine that the only marriage is unitary. It is impolitic for the hells to advocate, at the outset, a doctrine opposed to this; therefore, through mediums, they commence guardedly, assuming a higher morality than that of the gospel, calling the external marriage impure, and denouncing all who live in a recognized nuptial order, without being conscious of internal attractions, as guilty of adultery; stigmatizing all who feel these internal attractions, and yet maintain external order in stern resistance of their promptings, as violators of the harmonies of ‘Holy Nature.’ Abolishing thus the LETTER of the commandment, which serves as a basis for the spirit to stand upon, they prepare the way for the full reign of anti-Christ.

“A second proposition here comes in. The hells continually inflow, so far as they are able, into the minds of married partners, seeking to produce a coldness and alienation of spirit. When this is accomplished, because man tends to inconstancy in the perverted self-hood, and there are planes of hereditary evil through which they can act, they next endeavor to project before his mind some feminine image, through that image magnetizing his organization. Sometimes, but more rarely, the wife is first influenced in this manner. Now with this glaring fact before us; with Evil Genii our constant attendants, possessing all the guile of the bottomless pit itself, what right have we, from any stand-point of sound reason, to imagine that these extra-marital spiritual attractions are other than infatuations? At this point it is worthy of remark that when such attachments are formed, and afterwards the parties become legally free to marry, they very seldom avail themselves of the permission.

“Third, all such of the human race as are mediatorial are attacked through human mediums of the hells. Syrens and Pythonic Spirits select organizations open to their influence, weaving through them meshes of enchantment. Life is a constant warfare. Like that enchanted realm, peopled with mirages and delusions, over whose dim, vague boundaries the Christian, in the alle-



gory, journeyed to Immanuel's Land, the world through which we tread upon our upward pilgrimage is infested, at every point, with hallucinations for the senses, with fantasies for the imagination, with subterfuges for the reason and with seductions for the will. Receiving the transitional marriage as it now exists, guarding its sacredness and maintaining its authority to the very fullness of the letter, safety is found alike for private morality and for public righteousness, nor are infractions of its covenant ever justifiable before God.

“ \* \* \* For the completeness of this statement it is necessary to adduce two other propositions. First, by resolutely fixing the affections upon the married associate, and remaining true to him or her, to the inmost feeling, under all conditions, we attain to the highest conjugal order now possible in this world. Let the good man, whose wife is cold and unloving, give up his soul to the Lord, with a most perfect self devotion. By this means he will become mediatorial to the Divine Sphere, which will flow through him, quickening the latent conjugal affection in the wifely bosom. If she is in a condition to become regenerate, the warm south wind of the Divine Love will breathe upon her, till quickened affections make glad the home. Wives are often infested by Monastic Spirits, causing them to repress, as unholy, the gentle wellings of an inward tenderness. The Divine Sphere, flowing through the openness of the husband to the Lord, repulses these, while the wives of the Angels breathe in turn a vivifying influence. If the wife is tender and the husband alienated, provided there is in his interiors a germ capable of vivification, her labors will not be fruitless in the Lord.

“ Second, by mutual persistence in this course a most tender inter-communion of affections will exist, advancing with every step in regeneration, even when the two are of different genius and formed for different associations in the eternal life. Aiding each other in the pathway of purification, their relationship will gently lapse into that of kindred Angels in the social order of the Heavens, after the mortal has put on immortality. But if they are, inmost, two in one, the results of regeneration alone can make it evident. As self-love is abolished, as the love of the world is overcome in the life of universal uses, and the mind clarified to behold the essences and primeval forms of the realm of the affections, so thoroughly will one soul permeate the other that they will attain at



last a composite consciousness, and so be one essence in two infolding and interblending images." \*

But the command of our Lord was to render unto Cæsar the things which are Cæsar's, and unto God the things that are God's. How far the Church has a right to legislate for Cæsar's household and to make the Christian religion obligatory upon the children of the Devil, is a question open for discussion, and one soon to force itself upon public attention. Whoever has watched the tendency of the present age cannot fail to have observed that the contest in this country between the Bible and Infidelity is near at hand; and though the Christian believers may feel to be guided by the Divine precepts, Cæsar's household will struggle for a release from all the restraints upon their passions which ecclesiastical institutions have properly imposed upon them. And it is my opinion, that God will permit the temporary triumph of the latter, as a means of their own destruction, in order to prepare the way for an uninterrupted and a universal reign of the Prince of Heaven upon the Earth. The Church and State were wedded by the sword and the same power will divorce them. This, to a large extent, has already been accomplished.

It has been remarked by Bishop Leighton: "Let them that have no better home than this world to lay claim to, live here as at home, and serve their lusts; they that have *all their portion in this life*—no more good to look for than what they can catch here—let them take their time of the profits and pleasures that are here; but you that have your whole estate, all your riches and pleasures, laid up in heaven and *reserved there for you*, let your hearts be there and your *conversation* there. This is not the place of your rest, nor of your delights, unless you would be willing to change, and have your good things here as some foolish travelers, who spend the estate they should live on at home in a little while, leaving it abroad among strangers. Will you, with *profane Esau*, *sell your birthright for a mess of pottage*—sell eternity for a moment, and, for a moment, sell such pleasures as a moment of time is more worth than an eternity of the other." †

But all true philosophy clearly demonstrates, that even in this life, without any reference to a future, obedience to Divine Institutions secures a far greater amount of real happiness than can ever be found in the servitude of sin. It cannot reasonably be supposed that the Creator has so arranged the constitution of man that

\* Herald of Light, June, 1858. † Leighton's Works, p. 164



obedience and real pleasure are ever, even momentarily, incompatible with each other. The contrast is not greater between the convulsive gasping of death and the quiet breathing of health, than between the lust of adultery, where all the powers of mind are unstrung and warring with each other, and the conjugal delights growing out of that ardent love and sweet confidence which always accompany true conjugal fidelity. In one case, as soon as the lust is satiated, weak and powerless, it ceases its unlawful clamorings, and the moral sentiments send down their hot bolts of displeasure until the object so recently sought is driven out with loathing and disgust, as Amnon exceedingly hated Tamar, whom he had lustfully ravished.\* In the other case, there is no warring of the elements, respect and confidence wreath the brow of each, and their conjunction more perfectly equalizes the forces of their systems and unites them in still closer bonds of union and love. And inasmuch as true marriage is the conjunction of two minds in love and wisdom, so it is by the mutual reciprocation of these two minds that all that is delightful and heavenly in affection and thought, words and works, have birth between them. Religion, overshadowing the inner sanctuary of the soul, as the cherubim the mercy seat, shields from wandering and unhallowed thoughts, and imparts a delight known only to the obedient to God.

Much, of late, has been unwisely said and written upon ill-assorted marriages—the coming together of parties without any social interior fitness for each other. The real cause of these discords is entirely overlooked. The difficulty is not so much *between* as *within* the individual parties. But few persons are so blessed with interior harmony as to be enabled, at all times, to maintain peace within themselves. Nothing is more common than to witness in ill-tempered persons, sudden bursts of passion and censorious remarks over the works of their own hands—even their thoughts throwing them into the greatest possible discord with themselves, and with all around them. Can it be expected that persons so constituted can live in the mutually self-denying relation of husband and wife—a relation which calls for a forbearance with each other's infirmities,—without frequent dissatisfaction and occasional disputes? The remedy is not found in a separation, but in establishing, in each, interior harmony. Without this, no degree of human perfection can ever satisfy the taste and demands of each other. But as each subdues the discords of their own soul, they

\* 2 Samuel 13.



find less in the other to disturb the equanimity of their feelings, and mutual love and concord are established in the proportion to their individual perfection.

There can be no reasonable doubt that persons coming together from mutual choice, in the relation of husband and wife, usually possess the requisite conditions of becoming wedded in all the social and secular affairs of this life, and perhaps in spirit for the next, whenever they shall individually so discipline their own souls that they can mutually become receptive of the Divine conjugal sphere. The intuitions which first prompted their love, especially in woman, come from the conjugal sphere of their souls; and if not too greatly distorted by a vicious life, are true to themselves. But the misfortune lies in the inability of this love to maintain its purity, in passing through the rubbish between them from two self-discordant natures. The difficulty, therefore, does not arise from the want of *interior* congeniality, but from the most *exterior* discords. Remove these by an equanimity of temper and the giving up of unwarrantable selfishness, and love and confidence soon take the place of contention and distrust. The terrible wrangles that now so distract the marital relation are the inevitable result of selfish and discordant natures, alienated from God, and fermenting hopeless and hapless discords between each other. The Creator has wisely permitted this, that man may both become conscious of his own wretched condition so long as he selfishly seeks his own happiness, regardless of that of others, and at the same time they are as a discipline to one another. The wicked are a sword in the hands of the Lord, and not less so in relationships of consanguinity, than in the more secular departments of life.

It may be proper here to add, that I am aware that it has been repeatedly affirmed by a class of fanatics whose moral disorders have obscured their discretion, that whenever there is a true affinity of soul, no contentions or dissatisfactions can ever arise between them. Starting out with this assumption, they ignore the moral obligation of any previously existing relation, and claim the right, assumed to be divinely permitted, of becoming conjoined to their newly discovered affinity. Many such cases have come under my own observation, but they have either been speedily abandoned for still others, or perpetuated only in the most discordant condition. This result is what any rational person would naturally expect; for their new affinity being more of the flesh than of the spirit, and having within themselves no moral basis upon which to maintain



an orderly conjugal life, no sooner has the novelty of this new amour subsided, than they relapse into their usual fault-finding and censorious habits, and soon become more disgusted with each other than with their previous consort. Their wanton experiments have been a specious refutation of their theories. Such persons having never wedded the principles of goodness and truth within themselves, are continually inclined to form extra-marital and libidinous associations. Through this perverted and corrupt condition, they introduce insulating spheres between them, by which they become divorced, first, in thought, and thence, in their external relation. But everywhere we find this one principle true, viz., that as individuals or nations lose respect for the marital relation, and are inclined to seek illicit intercourse, the nation verges to destruction, and the individual to perdition.

Parties usually enter into the nuptial relation in consequence of a reciprocal attachment, believing that their happiness will be enhanced by accepting of the marriage institution as a mutual pledge of fidelity to each other, and as a legal bond of union by which they may be recognized before the world as husband and wife, and their children rendered legitimate. Their attachment is the result of excluding all others from the conjugal plane, so that there is no insulating sphere between them. While in this condition, they are so irresistibly drawn to each other, that they are impatient to form a perpetual alliance. Any diversity of taste, disposition or temperament, are all subordinate to the overpowering affinity which exists between them. Faults are easily overlooked, and any real or fancied injury readily forgiven; for they soon learn, by painful experience, that to be disjoined by any irreconciliation, is to produce a degree of suffering which they are unwilling long to brook. So long as each, in both spirit and act, are true to their nuptial vows, this happy state of things continues undiminished, and the whole forces of their natures constantly tend to unite in a still closer and more interior union. The longer such parties remain together, the deeper and more intense becomes their attachment, and the more harmonious their outward lives. For the Creator has so arranged the constitution of the sexes, that the longer they cohabit together, at the exclusion of all others, the more perfectly they blend with each other. No separation is ever sought or desired until the intervening sphere of a third party has rent asunder the connubial tie. Wherefore, separations are *always* the result of miscreant conduct on the part



of one or both parties, by which a disintegrating influence is allowed to intercept between them. Were they to form a thousand alliances, the same misfortunes would be liable to attend them all, until they learn to live in fidelity to each other, by ceasing to look and lust after forbidden fruit.

In view, therefore, of the innumerable evils which result, both to the parties and to society, it becomes highly important that some judicious means be employed to effect a re-conjunction of the parties, if possible, before a divorce is granted. This not unfrequently could be effected by placing them in such a relation to each other as would preclude all other spheres. I somewhere saw it stated that a king passed a decree that any parties applying for a divorce should be imprisoned together for three days in one room containing only one bed and one chair, and no one allowed to speak to them during that time, their food being passed to them through an aperture of the door; and if, at the expiration of three days, they desired to separate, the divorce was granted. But the narrative concluded by saying that after this forced intimate association, none of the parties were found willing to separate, and most of them manifested strong attachment for each other ever afterwards. This plan was based upon the deepest philosophical principle. Their imprisonment together, while all others were excluded, afforded an opportunity for the reünion of spheres rent asunder by a stronger magnetic force.

And here I cannot refrain from remarking, that, in domestic difficulties, the interference of intermeddling advisers is usually disastrous to both parties, and not unfrequently becomes the final cause of separation. No third person should ever be admitted into the sanctuary of the conjugal relation, only under the most extreme emergency; and then only such as are, to a large extent at least, delivered from their own evils. It is sacred ground which should not be trod with unholy sandals. A disaffected wife, though she may be mainly at fault, calls upon some sympathizing friend and unbosoms her sorrows, reveals family secrets, awakens the sympathy and not unfrequently lust of her listener who, unconsciously goes out to her under the influence of these emotions, even though he may be honest in purpose, which, alas, too frequently is not the case; and by this means adds the whole influence of his sphere as an intervening obstruction to her reünion with her husband, notwithstanding he may counsel her to forget or surmount her grievances. The influence of his admonitions are weak



in comparison to the weight of his magnetic sphere upon her. Too frequently the friendly counselor becomes the paramour of the disaffected wife.

Previous to becoming acquainted with the laws of mind, having written several articles upon the deplorable consequences of the severing of family ties, frequent appeals were made to me for counsel upon this subject. Experience soon taught me that the interest I took in attempting to reëstablish harmony and perpetuate the relation, in several cases, became the ultimate means of defeating my desire. The wife finding no concord at home, her affections were ready to fasten upon any one that offered her sympathy, or manifested any interest in her welfare. Frequent calls would be made by her to discuss different topics pertaining to her marital discord, at the same time holding herself positive to her husband while negative to her adviser, the difficulty sought to be remedied was grievously augmented.

But in whatever manner we may view the social relations of life, whether conjugal or secular, we find them beset with evil on every hand ; and the more so in the ratio as we yield to the tempter. Sin has found its way into every department of the human constitution, and corrupted every human relation. Thus we find ourselves infested within and surrounded without by moral disorder. And the question is not so much, how shall we secure the greatest amount of pleasure amid this universal derangement, as by what means shall we most effectually rid ourselves of the conditions by which these disorders can afflict us? Let us not close our eyes to the fact that there is everywhere a tendency to a reciprocal action, of the evil as well as of the good. Each generic species in every department of creation responds to their kind. The sponge is not more absorbent of water, than a vicious man of evil. The conjunction of the evils without, with those within, give birth to other groups, and these to still others, increasing in a geometrical progression until, like the locusts of Egypt, they consume every good and shut out the light of heaven. If it be true that "the fear of the Lord tendeth to life ; and he that hath it shall abide satisfied, and shall not be visited with evil,"\* we arrive, by an easy and direct pathway, to the fruition of that state in which our own evils become subordinate, and we enfolded within the protective sphere of Him who has once overcome them in the flesh, and can shield us from their ingress.

\* Proverbs 19 : 23.



Thus situated, life should be a perpetual warfare with sin, and not with each other. To overcome this insidious foe, requires all the resisting forces of our nature, backed up by the forces of God. Nor should we waste our time in useless disputations. Even with the greatest diligence, life is too short to overcome all that we could wish; and real happiness, either here or hereafter, can be ours only in ratio as we are delivered from evil. And inasmuch as this is the material plane where we sow the seeds from which we are to reap an eternal harvest, how infinitely important that we guard every thought and act, and see that we do not sow to the flesh which can yield only corruption; but to the spirit from which we are sure to reap life everlasting. Moreover, so long as we have evil within, it becomes a discolored medium through which we look upon the conduct of others; too often causing us to distrust their purest motives and impeach their best acts. First wed the heart and the head in divine love and wisdom, so that there shall be no antagonism within; then, and not till then, will the two souls blend in the sweetest and most harmonious accord. Until then there are many concessions to be made and much to be forgiven. In a thousand ways the allurements of sin will entice from the path of true wisdom; and as often as this happens, the other should kindly admonish and use every laudable means to reclaim the wanderer.

But the great mistake of life consists in marrying for sensual pleasures rather than for a religious discipline. Their union is only upon the lower plane of life, beset by every moral disorder, which are too often fearfully augmented from the want of a proper understanding of their duties and relations to each other. They wed the feelings rather than discretion; and failing to find the happiness they anticipated, they wage perpetual war upon each other. The husband, straining every nerve to sustain the rapidly accumulating expense of a family, takes a commercial view of the matter, weighs his enjoyments in the balance of profit and loss, and fancies that he is paying too dear for all he receives; in the meantime overlooking the far more important fact that the wife is given, not so much to administer to his carnal pleasures, as to become a help-meet on a higher plane for the removal of his disorders, by which she becomes instrumental in his preparation for a better world. The wife beset by the cares of a family; and more than all, overburdened with evils absorbed into her own system, from an unregenerated husband, becomes dissatisfied, peevish and censorious, contrasting others of whom she knows less, with her husband, and



fancies that her lot is worse than usually falls to woman. Mistaken in her ideas of life, she expects that like the useless house plant, she is to be protected and nourished in indolence for her fancied sweetness and apparent beauty, when alas, too often, she is but a thorn in the flesh generating every species of discord.

Woman was the first to lead man into sin and suffering, and it is her prerogative to aid by suffering to lead him out. God requires this at her hands, and when she proves herself unfaithful, she is found wanting, and *tekel* is written upon the tablets of her soul. Just here lies the great secret of her successful return to Eden purity. There is more required at her hands than to luxuriate upon the fostering and pampering care of the over-indulgence of a fond and doting husband. The stern realities of a fallen life are upon her, a condition which she has been instrumental in introducing into the world; and it is required at her hands that she help bear the burdens of an apostate race. She was first in the transgression, and not divorced from her husband, but together they were driven from the garden, and she must be the first to volunteer to bear the consequences of her sins if she would ever hope to return. Without this, she will ever remain bankrupt in faith, in morals, in God.

The principles involved in the relation of husband and wife are all that pertain to immortal beings;—the dynamical forces by which God himself moves and creates. The order in which they are maintained in this life cannot fail to have a most important bearing upon the next. If we would hope to ever attain to nuptial bliss in heaven, we must faithfully discharge every duty pertaining to our conjugal relation on earth. Sad and pitiable as this relation frequently appears to be, it is made so only by sin, and is a needful discipline to prepare us for a better. Those who drink this cup must take alike its bitter and its sweet; but by a proper use of each, the compound will be found to be easily administered; the sweet enhancing every pleasure and magically giving birth to delectable joys which could never be obtained without it; the bitter will purge us of our evils. Then, as rational men and women, let us accept it, thanking Heaven alike for its pleasures and its disciplines.



## CHAPTER X.

### THE LAWS OF HEALTH AND DISEASE.

HEALTH may be regarded as the standard condition of the living being, or that state in which the parts are sound, well organized and disposed, and in which they all freely perform their natural functions. This condition cannot be long continued without a corresponding healthy action in the moral constitution.

Disease may be regarded as any deviation from this standard, and may exist either consciously or unconsciously to the individual; for the external consciousness takes cognizance of disease, only through pain and perceptible morbid action; but the most virulent diseases usually produce no physical suffering until they have passed through all their various stages, and have reached their final crisis in the organic structure—the pain being the culmination rather than the commencement of diseased action. The conditions of the disease may be of long continuance, and can frequently be traced back through successive generations; but its painful action upon the plane of the body is comparatively of short duration. In infectious diseases, for example, the virus is in a state of active operation from the moment it is taken into the system, until it has passed through all the various stages of the malady, though days or weeks may elapse before it produces conscious suffering to the patient.

In the present essay, it will be my object more particularly to point out the specific causes of disease, and to trace them to their ultimate effects, rather than to treat of the effects abstractly from the cause. In the daily avocations of my profession, I was continually reminded of the fact that in the treatment of diseases, the physician is called upon to contend with the ultimate results of human infirmities, rather than the causes from which they spring; and that his success does not depend so much upon his skill in the



administration of drugs, as in the psychological influence he is able to exert upon the patient. The drugs spend their force chiefly upon the mucous surfaces, the nervous and muscular fibres, whereas the psychological impression strikes further back upon the plane of causes which more immediately control the action of the organic structure. Important as it is, that the physician should be thoroughly acquainted with the human structure, the relation of its parts, and the action of drugs upon the different functions by which life is sustained; it is still more important that he should be acquainted with the fact of the potent influence of one mind over another, the positive and controlling action of the mind over the body, and the law of connection by which a commerce in the vital forces of the human constitution is maintained.

In this consists the real skill of the physician; for by such knowledge he is enabled by his own psychological influence to assist his patient in mentally maintaining a positive relation to the disease, and to bring around him persons, whose peculiar temperaments and constitutions are best calculated to make up for the waste of vital forces caused by the crisis of the disease, and at the same time to administer such drugs as the exigencies of the case may seem to demand.

I shall have but little to say in reference to diseases in the sense in which they are treated of in medical works; hence shall not intrude upon the province of the physician in any of their professional duties under the existing order of things. My province will be the plane of causes; the medical profession is that of effects.

The time has arrived when we must cease to look upon diseases as having their origin in the miasmata of the atmosphere, the impurities of the blood, in an enfeebled, or in an inflamed organic action. These are but the phenomena of diseases and not the diseases themselves. True, there may be many exciting causes by which the organic structure may be provoked into a diseased action; but these could have no effect upon the constitution were it not first weakened by the action of interior forces—there must be some spiritual cause to which the physical malady holds a definite relation; for there can be no action upon the material plane without a correlation of the spiritual and natural forces. We might as well undertake to prove that the body could continue to live without the soul, as to show that disease could find access to the body without a corresponding condition in the spirit, for the spirit is the positive force, and the action of the body is but an expression of



the spirit's condition. This condition may have originated in the germ from which the individual derived his existence, or it may have been acquired by his own conduct. In either case, it persistently seeks, and is sure, sooner or later, to attain an ultimate expression. The speediness with which the disease may manifest itself will depend upon its nature and the conditions with which it is obliged to contend. There may days, months, years, or even centuries or more, elapse between the primitive cause and the ultimate effect. Its progress may be retarded, but it cannot be prevented, and it may so impair the vitality of the germ as to cause it to run through successive generations before it spends its force. Hence, the fact of hereditary disease offers no argument against the principles here set forth; for though the patient may not be the original offender, the germ from which he has immediately derived his existence, bears with it the disorders of the parent; the forces of which attract corresponding material elements, and that too before the individual has time to arrive at the discretion necessary to enable him to so modify their action, as to save himself from their disastrous effects. In fact, the hereditary forces largely control even the tendencies of the will.

Active conditions invariably flow from the positive to the negative; and as the will is more positive than the physical energies, all diseased action constantly tends from the centre to the circumference—from the will to the ultimate plane of the body. It is in this way that it becomes expelled, through morbid agencies, from the system. The forces which beget tuberculous and purulent matter, and induce morbid excretion and secretion, and inflammatory and typhoid conditions, are generated in the will, and induce in the organic structure conditions that are a counterpart to themselves. Objective circumstances or influences may greatly aid in accelerating the development of subjective causes; but they cannot create them, for a creation requires the action of two opposite but correlative forces, one of which must exist within the human constitution. Inasmuch as mind is positive to matter, cure the morbid conditions within, and the individual becomes proof against every morbid condition from without. The principle here under consideration will be better understood by the following syllogism:

Every cause must necessarily spring from some active force, and as force is indestructible, though convertible in its mode of action, every effect is but the metamorphosis and conservation of



an existing force. The force being stored up in the effect, the effect in its turn becomes the proximate cause to an effect on an inferior plane, and this, the cause of another effect, and so on, varying its mode of action on each substratum between the primary cause and the ultimate effect. But any new property which the force may take on in any of its metamorphoses will be transmitted through any succeeding effect until it is overpowered by a counter-acting principle. These properties are the receptacles and reactive plane of forces corresponding to their conditions.

I here use the terms *principle* and *property* in a correlative sense; principle to designate direction or *faculty*; property to designate the operation or *capacity*. The union of the two establishes a new force, or rather forms a new condition through which a force previously existing changes its mode of action. This is what we may denominate the law of DISCRETE DEGREES, by which we mean that one is formed from another, and by means of the second, a third, or composite, and so on. Notwithstanding each degree is distinct from every other, the fundamental principles of all are the same, for every degree is the conducting medium of forces from a higher to a lower, so that the inferior is immediately dependent upon its proximate superior for the character of its forces, — the difference in their *mode* of operation being the result of different combination and arrangement of elements.

The principle here under consideration, is the most important that can demand the attention of man, for it lays at the foundation of all philosophical exposition of disease, and when properly understood and observed will enable mankind to avoid the most of human ills. That I may not here be misunderstood, I will present an illustration from nature, and in so doing shall run counter to a generally accepted astronomical speculation. The Sun and the Earth are reciprocally dependent orbs, and it is only in their correlative relation that they become the media of the force of reproduction and of the principles and properties of light and heat. What is true of the Sun and the Earth is also true of the Earth and the Moon, — it is a continuation of the same forces into another discrete and subordinate plane of correlative action.

Now, it is a hypothesis of astronomers, and one, so far as I know, in which they all agree, that every planet in our solar system, both primary and secondary, derives its light and heat, and consequently its productive properties, immediately from the Sun. I have long been of the opinion that this hypothesis is wholly unfounded;



and the law of *Discrete Degrees* is one of the chief pillars in sustaining the correctness of this opinion. This law would assure us that *each planet is the illuminating medium of its own satellites*; and that the Sun itself being governed by the same law, is dependent upon a still more central sun for the positive forces which render it a pivotal orb to our solar system.

It is not here pretended to say that the Moon is not made visible to us by virtue of the Sun's influence; but this by no means proves that the atmosphere of the Moon, like that of the Earth, is rendered luminous to its inhabitants by the immediate rays of the Sun. We occupy an intermediate position between the two, so that while we behold the direct rays of the Sun on the one hand, we can also perceive their effect upon the Moon on the other. Being within our own atmosphere through which the Sun is made visible to us by the blending of its sphere with that of the Earth near the Earth's surface, and thus in the direct current of the positive forces, we can take observations in both directions, perceive from whence the influence is derived and note its results; for effects can be really observed only from a higher stand-point than that on which they occur. In *Discrete Degrees* causes do not produce effects by *continuity* but *discretely*—the cause being one thing but the effect quite another, as the heavens exist, and from them the material universe. Wherefore on the principle that the lower can never fully comprehend the higher, causes cannot be perceived from effects; but effects from causes.\*

Could we travel beyond the boundaries of our atmosphere, the Sun would become invisible even to us; for the atmosphere is the medium, not only of conjunction between the two orbs; but of sight. The Moon does not sustain the same correlation to the Sun, but to the Earth, so that while she *reflects* the Sun's rays from the outer surface of her atmosphere, she *absorbs* the rays of the Earth which blend with her negative element, and illuminate

\* There is here a wide distinction to be made between *discrete* and *continuous* degrees. *Discrete* degrees is where, decendingly, one thing is formed from another, as the body from the spirit, the spirit from the Creator; ascendingly, where exterior things advance to interior things, and thus to inmost. The atmosphere is the receptacle of heat and light, and these of love and wisdom; the Word is the receptacle of Divine Humanity, the Divine Humanity of the Supreme Divinity, the primary planets control the secondary, the Sun the primary,—all these being distinct or discrete from each other. But *continuous* degrees is where one merges into the other, as light into shade, heat into cold, hard into soft, etc. The former may be denominated degrees of *altitude*, one being above or interior to another; the latter, degrees of *latitude*, being of the same plane.



her atmosphere, in the same manner as our atmosphere is illuminated by the Sun. It is by *reflecting* the Sun's sphere rather than by *absorbing* it, that she presents a brilliant appearance to us; whereas it is in virtue of absorbing or appropriating the Earth's sphere that light and heat are produced in the inner strata of her atmosphere; and by which her productive capacity is maintained.\* By keeping in view these fundamental principles which appertain to universal creation, it will become comparatively easy to understand the cause and nature of disease.

All disordered action, in whatever department of nature it may be found, is the want of equilibrium between the positive and negative forces. The extreme boundaries of these forces are Nature on the one hand and Divinity on the other; and the only insulator between them is the evils springing from the freedom of the human will. Man is an epitome of the two; his spiritual nature within corresponds to the Divine Being in whose image he was made; while his external body corresponds to the material universe of which he forms a part, and his conscience is the conjunctive medium, or the moral atmosphere, between the Divine and the Natural; but this atmosphere is the sphere of the will, so that its quality is determined by the will's condition.

Such being the case man possesses subjectively the several degrees which objectively characterize creation. The extreme boundaries of his constitution are the moral sentiments on the one hand and the sexual instincts on the other — the sentiments being *positive* to the instincts in an orderly; but *negative* in a disorderly relation. These constitute the periphery of his nature, so that every other faculty and capacity are embraced within them, and their correlative action determines the quality of every other mental and moral condition, and these, in their turn, the laws of life and health. Moreover, the will being the material principle of the mind, its quality, while connected with the forces of matter, through the body, which is its immediate correlative on the negative side during the natural life, determines the individual character forever; for, after severing its connection with the body, it is deprived of the ultimate discrete degree from which it can react, so that its character becomes unalterably fixed — the plane of matter no longer forming any part of the human constitution.

It will be one of the chief ends of this essay to show that the properties of disease,—using the term properties to designate a

\* See the Chapter on Marriage as a Principle.



capacity,—have their origin in the perversions of the human will, and that they become impregnated by a correlative principle of the moral sentiments by which they are rendered active in the organic structure. But before we proceed to show in what manner this is effected, it will first become necessary to show that there is a specific and definite coöpposite relation between the higher and the lower faculties of the human constitution, so that the health and condition of one is as the health and condition of the other.

If, for example, we investigate the physiological conditions of a tree, we shall find, in every instance, that the number of the branches, and the vigor of their growth, depend upon a corresponding number of roots and fibres, and their healthy action ; and that any fibre destroyed in the root, destroys a correlative branch in the top ; but a destruction of any portion of the top does not necessarily destroy a corresponding portion of the root ; but, on the contrary, there is a continual tendency to repair the injured part. The following diagram will also show that the top and the root definitely correspond to each other.





The same law holds good among some of the lower species of animals. "Thus in the Star Fish, instances are known of the loss of one, two, three, and even four rays, which have been gradually reproduced; the whole process appearing to be attended with little inconvenience to the animal. In some species of insulated polypifera, such as the common Sea-Anemone, and Hydra, (fresh water polype,) this power of reproduction is much greater. The Hydra may be cut into a large number of pieces, (it is said as many as forty,) of which every one shall be capable of developing itself in time into a perfect polype. The sea anemone, when divided, either transversely or vertically, still lives; and each half produces the other, so as to reform the perfect animal."\* In the higher order of the animal kingdom, the nutritive process is from the centre to the circumference; but in the vegetable, from the extremities to the centre; and the nearer the approach to the vegetable kingdom, the more equally the nutritive powers are distributed throughout the organic structure, so that in the lower orders of organized life, any portion of that structure contains sufficient nutritive apparatus to reproduce the injured parts; for here the forces of nutrition have not yet reached the centre, but are only merging toward it. Hence, one of the chief distinctive characteristics marking the boundary between the animal and the vegetable kingdoms, is the presence or absence of a stomach, or an internal cavity, for the reception of food,—the stomach being the receptacle of the material elements from which the organic structure derives its nourishment.

In the vegetable kingdom the roots and the branches may be said to sustain the same relation to the trunk that the heart and lungs do to the animal structure—the roots being the agents or instruments of absorbing and circulating the material elements from the earth; the branches the receptacles of the vital principle from the atmosphere, and it is by the copulative association of these that the force of growth is induced. Disease and decay are the result of a loss of the balance of power between these two principles. But in the animal kingdom the order is reversed, so that the vital principles proceed from the centre to the circumference. The periphery of the human constitution is the animal instinct on the one hand, and the moral sentiments on the other. The most universal and final ultimate of all the instincts is that of *reproduction*, and this forms the ultimate basis from which the

\* Carpenter's Human Phys. page 44.



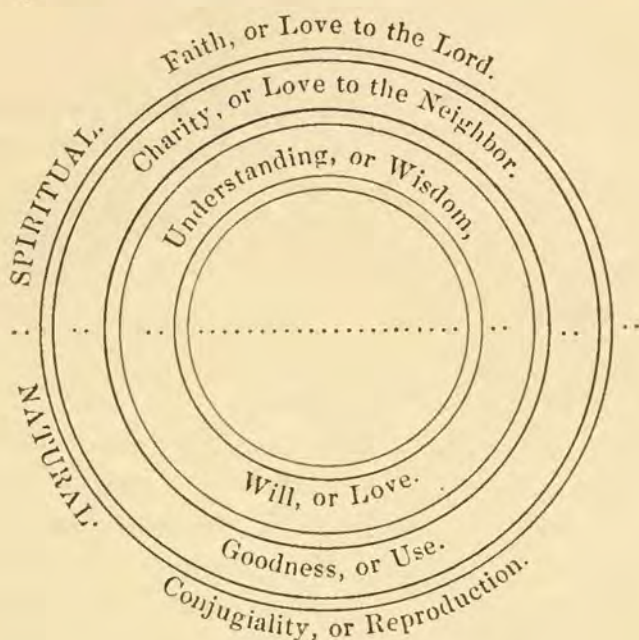
sentiments react, so that, on the material side it embraces every thing in the human constitution. For as we cannot have *three* things without first having *one* and *two*, and as the *one* and the *two* are embraced within the *three*, so the ultimate principle embraces all there is of the more interior principles—it is a final culmination of all the forces of which they are composed, as *three* is the culmination of *one* and *two*, or, *ten* of *nine*. Hence, every conceivable condition of the individual constitution is embraced within the sexual instincts and re-begets its own condition.

The correlative of reproduction, and the highest in the group of the moral sentiments, is Faith, or a holy reverence for the Lord. It is from this hitherto undiscovered truth that chastity and the sanctity of religion, like positive and negative action, are always in exact ratio to each other. Nor can a faith in God ever become stronger than a love of the right—goodness and truth are inseparably wedded. Faith—using this term to designate the highest principle in the human constitution—is based in a love of the neighbor; a love of the neighbor is based in the understanding; the understanding in the will. On the spiritual side, everything was designed to converge and focalize itself into faith or the principle of religion which conjoins man to his Creator; but, on the natural side this convergence is toward the seminal forces in order to give birth to new individual entities—Creator and re-creation. Hence, faith (a love to the Lord) is formed of the highest and purest principles of the mind; the seminal fluids of the finest and purest elements of the body, so that as religion is the culmination of the spiritual forces, conjugality or reproduction is the culmination of natural forces. One is a counterpart to the other, and it is only by their coöpposite action that the individual can maintain a healthy moral and physical condition.

The pivotal or central principle of the individual is his will, love or affection. This is the *esse* of his being, and the fountain from which springs every other characteristic quality. It cannot, at the same time, send forth both bitter and sweet waters. The correlative of this is the understanding, wisdom or thought. The united action of the will and the understanding—in their orderly or regenerated condition—give birth, on the natural side, to *use*; on the spiritual side, to a *love* of the neighbor; these, in their turn, embracing all there is involved in the copulation of the will and the understanding, give birth to Faith—a love to the Lord—on the spiritual side, and to the elements of reproduction on the



natural. The principle here under consideration will be better understood by the following diagram :



The correlative principle from the centre to the circumference in the three discrete degrees, are : First, Will and Understanding ; Second, Goodness and Charity ; Third, Conjugiality and God. Hence, a true conjugal relation and infidelity can never co-exist in the same individual ; for Conjugiality springs from Goodness, Goodness from a regenerate Will, a regenerate Will from the Lord.

Now, there can be no thought without affection, no charity without goodness, no conjugiality without God. These are correlative or coöpposite principles ; and the natural should be governed by the directing force of the spiritual. The inversion of these is from the circumference to the centre, for evil first appeals to the outer instead of to the inner life — to the *feelings* instead of the judgment. First, lust takes the place of conjugiality, and this induces a love of nature instead of God ; second, evil takes the place of goodness, which induces a love of self rather than of the neighbor ; third, hatred in the will, which gives birth to sophistry rather than philosophy in the understanding. This perversion may be induced by any selfish influence of sufficient strength to arouse the natural into a positive relation to the spiritual. In every such case the natural becomes the controlling principle and uses the spiritual only to devise means and ways for the accomplishment of its purposes. In this consists the incorporation of the principles



of hell within the individual — he ruthlessly plunges himself headlong from heaven (for heaven consists in the orderly rule of the natural by the spiritual,) into the lake of his own perverted condition, where lust forever blows the unquenchable fires of his own insatiable appetites.

From what has now been said, it will be seen that as the encephalon is the centre of nervous action, the health and strength of the moral sentiments depend upon the power and healthy activity of the animal instincts, in the same manner that the branches of a plant or tree depend upon the roots which sustain them. So far, therefore, from its being a misfortune to possess strong animal instincts, they are an indispensable basis to the higher order of religious life, which, like the unruly horse, only need to be brought into subjection to the higher faculties in order to render individuals wise and useful in proportion to their strength and activity. In fact we can scarcely conceive of a greater mistake, than to attempt to weaken the force of the emotional constitution; for in the degree in which this is effected, we weaken every manly quality. Enervation is not to be sought, but an energized activity in the right; and this derives its strength from the emotions. The lion and the lamb—strength and innocence—should lie down together. In this consists the strength and perfection of character.

Moreover, the vitality and the energy of the organic structure depend upon the size of the base of the brain. Taking the orifice of the ear as the centre, the posterior portion of the brain furnishes the stimulus to mental and physical energy, while that immediately anterior to the ear, governs the vitality of the system. Hence we find that those who are short in the transverse diameter, that is from ear to ear, always have a spare form, while those who are wide in that portion of the brain, almost invariably become corpulent, if they live to mature age. Combativeness and Destructiveness, obnoxious as they are when desecrated to unlawful use, may be classed among the most noble qualities of man when they shield and defend the right. And Amativeness when it prostitutes the soul, trails in the dust the highest qualities of the mind, and causes the individual to turn his aspirations from God to nature, how loathsome and beastly it appears; but when it weds man and woman in holy use, while they reflect the image of their Creator and coöperate with Him in peopling the earth, and thence the heavens, with immortal beings bearing the divine image, it becomes the correlative of the highest principles of the human constitution.



Creations can originate from no other source than from divine love by divine wisdom in divine use ; hence proliferations are but the continuations of the divine creative principle — the conservation, in human ultimates, of the creative force. The ineffable delights of conjugal love are solely from a coöperation of the individual with the Divine Author from which they spring. “ So far as any one loves to grow wise, for the sake of genuine uses, so far he is in the vein and potency of conjugal love ; and so far as he is in these two, so far he is in the delight thereof.” These delights in their first principles are imperceptible ; but they become more and more perceptible as they descend by degrees from the primeval principles of love and wisdom into the plane of the body. They enter by degrees from the religious faculties into the interiors of a man’s mind, from thence into its exteriors, from thence into the bosom, and from the bosom into the genital region.

This brief but self-evident statement completely establishes the truth of the position here set forth, viz. : that the reproductive instincts are the coöpposite principle of the religious faculties, so that the perversion of one is as the perversion of the other,—that religion and sexual impurity can never coöexist in the same individual. The connubial relations are *Charity* and *Faith*, *Lust* and *Infidelity*. Nor can the religious life ever rise higher than the social life. And here a most important truth presents itself ; namely, as whatever affords any degree of delight is naturally accepted as good, without divine instruction, there would be no legislation against the undue action of the carnal appetites ; and thus left to uninterruptedly seek impure gratifications, they would speedily become so perverted as to destroy all perception of good and truth, and would establish such a plane of inversion as would lay the foundation for the spiritual destruction of all mankind. Even with the Divine Word in our midst and the healthy regulations of society, many are so bewildered as to scarcely know the right from the wrong ; others disbelieve in the existence of evil, thus demonstrating that they have so long disregarded the Divine precepts as to either greatly impair, or to obliterate their moral perceptions.

I have hitherto used the terms Love and Will as nearly synonymous, inasmuch as they are the essential life-principle of the individual. But while this is true, love, strictly speaking, is the essential principle of the will, and resides in it as the understanding does in the love,—the love and the will being the first conjugal principle of the natural life, and correspondential of the *positive*



and *negative* action of the individual cell which constitutes the first principles of all cellular growth. So also upon the spiritual side, the terms wisdom and understanding are used in the same manner, though wisdom, strictly speaking, resides in the understanding, and becomes its impregnating principle; for there can be no true understanding without wisdom, any more than there can be wisdom without love, or a negative without, at the same time, a positive action by which it is sustained;—they are reciprocally dependent upon each other. Everything tends from the centre to the circumference, and the primeval centre of everything has a two-fold action, which may be well illustrated by throwing a pebble into a body of water, the ripple which it causes equally extends itself in every direction; so as it widens on one side, its correlative equally widens on the other, and the outer ripple embraces every other within it.

The conditions or primeval causes of disease take their rise in the will, (using the term will as including love, its immediate essential principle,) and the seminal fluid is the medium of its pervading the organic structure. This fluid having its origin from the blending of the most interior love and wisdom, it contains the conditions of both, and, as a fountain, supplies the elements from which both rationality and the organic structure maintain their existence. It is, therefore, the essence or sustainer of the moral, mental, and physical qualities of the individual. Its purity and abundance constitute all real manhood, and the vitality of the organic structure; its impurity and deficiency induce idiocy and physical decay.

And here it is proper to more fully remark, that no evil is more disastrous to the physical and corrupting to the moral constitution—none which so soon destroys the body and so thoroughly debauches the soul—as an undue waste of the prolific principle and a disorderly use of the sexual functions. This principle being, as it is, the medium of conjunction between the soul and the body, and the sustainer of the vital forces of one and the moral qualities of the other, its expenditure weakens the vital force of every organic function, and its disorderly use destroys every moral principle in the ratio of its disorderly use. Disastrous as its waste is, even in marital life by a too frequent use of the marital rights, it is far worse in illicit and promiscuous commerce; for where the appetite is naturally indulged, that is in marriage, the necessary energy is supplied by the nervous stimulus of its natural accom-



paniment of love, which prevents the injury which would otherwise arise from the increased expenditure of animal power; and in like manner also, the function being in itself gratified, this personal attachment performs the further necessary office of preventing immediate indulgence, by diverting the attention through the numerous other sources of sympathy and enjoyment which simultaneously open to the mind. But when the appetite is irregularly gratified, that is, in fornication, for want of healthful vigor of true love through which the individual becomes potent by an influx from the divine which descends into every orderly relation, its energies become exhausted; and from the want of the numerous other sympathetic sources of enjoyment in true love, in similar thoughts, common pursuits, and above all, in common holy hopes, the more gross animal gratifications of lust are resorted to with unnatural frequency, and thus its powers become still further exhausted, and, therefore, still more unsatisfying; while, at the same time, a habit is thus created, and these jointly cause an increased craving; and the still greater deficiency in the satisfaction experienced in its indulgence further, continually, ever in a circle, increases—the habit, demand, indulgence, consequent exhaustion, diminished satisfaction, and again demand,—until the mind and body alike become disorganized.

Whatever felicity there is in any department of the human constitution, whether upon the plane of the interior or exterior consciousness, high or low, spiritual or natural, it is freighted upon the prolific principle. If we would enjoy the social relation, this enjoyment depends upon the abundance and healthy action of this element. If we would devoutly offer our adorations to God, we can do so only in the ratio of its potency and purity. It is the vital force of all we think, of all we do, of all we are—body and mind are sustained by it. Its spiritual, is the medium through which the Lord himself becomes conjoined to man; its natural, is the ultimate vehicle by which He effects successive creations: Moreover, as the *positive* determines the character of the *negative*, its spiritual determines the material—the thought governs the act. Impure and inordinate desires, such as lust, anger, hatred, malice, revenge, envy, selfishness, etc., all beget corresponding conditions in the natural elements of the seminal fluids, and these, being antagonistic to the Divine forces, establish a new and disintegrating condition in the system, which becomes the primary creative and propagating cause—because connected with the re-creative principle—of all diseased action. To look and lust is to



commit ; and every inordinate desire sows the seed, which, when matured, brings forth death.

The Jewish circumcision was typical of sexual purity, and as St. Paul has given us to understand, corresponded to the circumcision of the heart, which means to put away the filthy loves of the flesh and become holy. In this demand upon that representative people, God clearly designated the primary cause of all moral disorder. Nor can we reasonably look for it elsewhere. It is the pivotal principle of the human constitution, the basis of all reform, of all morality, of all happiness, of all religion, by underlying every other condition of man. Much has been said and written of the terrible consequences growing out of the abuse of this function ; but its relation to the moral constitution and to God, has never been understood. It is to man what the laws of attraction and gravitation are to the material universe. As the Earth could not produce vegetation, nor possess either light or warmth without these principles, neither could man possess either emotion, or moral or intellectual qualities without the seminal forces — the power and quality of one, is as the power and quality of the other. Every disease of the body, every sin to which man is heir, all the disorders and infidelity of the world, have sprung from this primary source of all human wickedness. Whenever it is brought within the limits of an orderly use, by the restraint of the moral and intellectual powers, it becomes the element of goodness and truth, the ultimate basis upon which God builds his Church ; against which the gates of hell cannot prevail. On the other hand, its impure condition becomes the ultimate basis of all infernal influences, and forms the ultimate condition through which evil spirits can find access into the individual. Close up this gateway of human depravity, and from that moment hell is shut out from the earth, and diseases and misery will no longer afflict mankind. The earth will again blossom as the rose, and man again dwell in the Paradise of God. “From whence come wars and fightings among you ? come they not hence even of your lusts that war in your members ?” \*

Wherefore with what profound respect ought we to look upon the principle from which we derive every enjoyment here, the principle which is the physical basis upon which we are to establish a glorious hereafter, the principle through which, when purified of its evils, we see God. How natural then that the libertine

\* James 4: 1.



and courtesan who having corrupted this medium of light and happiness should become Pantheists instead of Christians, lovers of evil rather than lovers of God. "When loves are opposite, then all things of perception become opposite; for, from love which constitutes the very life of man, all things flow as rivers from their source."

"For the reason that all that is in the plane of causes tends continually through its means to the plane of ends, whatever of organic or hereditary evil there is in a man, whatever of influxes prevailing from the hells, and whatever of wrath, malice, deceit or unrighteousness of any sort that he cherishes in his own bosom, continually flow in their ultimates into the seminal vessels, where the soul-germ is maintained until its descent into the feminine absorbents. The conditions of the offspring are therefore in the man. Even when regeneration is begun, in most cases, the living humors of the body are tainted. The menstruum or fluid which surrounds the soul-germ becomes itself like a miasmatic pool, in which the ultimate forms which these diseases take upon themselves are monsters, reduced to the most infinitesimal size. These swarm within the soul-germ of the feminine ova, where they breed, till throughout the unborn embryo, densely swarming within the very cell-germs, and in the circulating fluids, are millions of such diabolical inversions. The body which the child receives from its parents, through these inverted conditions, resembles a lake of hell, which is full of floating demons, both of the reptilia and of the human kind.

"Whatever there is of evil thought or feelings in the affections of the parents generates a brood of these. When the child begins to possess the faculty of thinking and willing from himself, those myriads of living infestations feed upon all that he feeds upon. They grow powerful, and, because they are inverted, they prompt to unnatural desires, so that he hungers and thirsts for that which is forbidden. They take form around the will into agglomerate shapes, and are visible, from the stand-point of the Angels, like ravenous beasts and serpents and birds of foul omen within the body. The inverted types of the lion and his race swarm throughout the mental system, and live in the hot-blooded angers of passion. The man who thirsts for the life of his fellows has hyenas in his blood. The passion of back-biting and defaming, and, also, for maligning, called sometimes by the politer names of analysis and criticism, engenders throughout the animal spirits all such sorts of crawling



and stinging insects as hatch their young in dead and rotting flesh. The passion for illicit sexual intercourse develops creatures of the dog kind within the blood, and loathsome and unutterable deformities, for which there is no name. By this means, as man gives himself up and is confirmed in evil, he is seen as a microcosm of hell. The impulsion of the blood into the arteries produces a new generation of these, and they are projected into and through the remotest parts of the system until they reach the extremities. Many of them cease to exist in the spent force of each impulsion. The venous system is loaded with their dead bodies. In the last stages of the corruption of a human spirit on the earth, when self-love has trampled on the love of God and trodden it beneath its heel, the arterial blood becomes so completely gorged with these multiplied creations, that it can no more be subject to the dynamic forces which descend from the Heavens, and which propel the motive organs. Then sudden death ensues. The unexpected deaths of wicked men are from this cause, though other causes are combined with it. The spirits of these ascend into the venous and arterial circulations of a man's interior and spiritual body. There is a perpetual procession of the evil affections of the evil into organisms, through the arterial blood. Their corpse-like exuvia pass into the venous circulation. Their interior essences become active entities in the spiritual body, and in the circulation of that body. In this manner evil begets evil in its own image, and after its own likeness. The consequences of every man's actions return into himself.

“The spiritual causes of disease may be traced out through the ramifications of this principle. The anger which a man habitually is guilty of, develops a choleric habit in the blood, and the animal spirits, roused into an intestine war, torture each other. There is no disease upon the earth, but that primarily began in the diseases of the spirits of the blood. There are interior plague seasons. Putrid exhalations from the decomposed forms of the animal spirits saturate some one organization, male or female, till, finally, the plague appears upon the surface of the form. So pestilences began, such forms being centres of disease to the human race. Dying, they impregnate the atmosphere, and the disease spreads by a diffused miasma. This deleterious ether, taken into the respiratories, touches, with the wand of death, first one, and then myriads of the animal spirits. So disease travels upon the wings of the wind, and is extended from continent to continent. Every



disease is communicated by means of atmospheric infusoria, generated from the breaths of the contagion. These infusoria are inhaled in myriads. When a man dies of an infection the disease does not perish. The death lives after it has slain its victim. The aerial exhalations which float above the sepulchres, are, themselves, pernicious, diffusing the same contagions in other forms. Even though masses of granite be piled above the putrid body, the infection communicates itself, absorbed and diffused through solid rock, and rising above.

“The aroinal spirit of the orb contains within itself dense masses of poisonous clouds. Distributed, at times, by means of electrical influences, plants, and animals which receive them, are made the subjects of epidemic diseases. Aphides, or parasitical insects, of species hitherto unknown, at such times are generated, and they still further diffuse the vegetable or the animal poison. The murrain in cattle, and the diseases called the scab and the itch in sheep, flow through these parasitical organizations. The disease called glanders, in horses, refers itself to identical causes. Where bronchial diseases begin to appear in members of the human family, and when the coatings of the lungs begin to be inflamed, countless numbers of these aphides congregate within the invisible tissues. Consumption of the bowels is attended with similar phenomena. Without trenching upon the sphere of the Physician in the Lord's New Church, these hints are thrown out merely as indices of immense continents of truth in this direction.

“The most foul and loathsome of all inversions are generated in, upon and through the bodies of harlots. Terrible as are the physical penalties which finally visit them, and which return upon adulterers with a corporeal manifestation of the burnings of the hells, their spiritual bodies exhibit a more terrific disease. I have seen the mistresses of men of pleasure in the hells, and there are yelping cerberi periodically ejected from their bodies. There are such woes in the hell of adulterers that when the appalling disclosure of that world is made, the sight of a harlot will inspire terror, as if her organization were the abomination itself. But libertines and adulterers see their own lusts organic before their eyes, in their place of torment, and they are tortured by and through them.

“The parasites which infest, in their infinitesimal multitudes, the cell-germs in the bodies of women of pleasure are exhaled through their breathing. When they are inhaled by men of like sort they inspire the senses to lust. The exhalations from the



lungs of all men who are in the love and practice of adultery, breathe out these noxious animalcules in dense and swarming masses, and they form themselves in their congregate shapes in the aro-mal atmosphere into obscene images. There is a law of organic attraction by which they are drawn toward human beings who are indulging in the desire of impurity. The lungs of the unchaste attract and absorb them. Every exhalation from the lungs evolves a myriad of these organic breaths or spirits of the breaths. Within the aro-mal atmosphere of the orb all of like kind congregate together by the attraction of affinities. The corporeal animal passions are visible to the aro-mal sight and are seen as the spirits of the corporeal atmosphere. The exhalations of adulterers compose an organic aerial stratification of a corresponding sort, and the atoms live. Deceit, pride, avarice, revenge, persecution, hate, malice,—all deadly sins,—each flow into their own appropriate element. The blood-thirsty man drinks murder from the organic air. The same is true of any other evil.”\*

It is not to be supposed that Mr. Harris intends to be understood that actual conscious individual entities of the species he has here designated are generated in the blood by the perversion of the human appetites; but that such perversions create the conditions by which the inordinate desires of these and all other ferocious animals, poisonous insects and reptiles, were first induced and are maintained. In this opinion I most fully concur, and the deadly poison of many plants and animals, is but the concentration of properties generated in the human system and which, by a beneficent arrangement of Divine Providence, become absorbed into these different types of disordered species to prevent their general diffusion throughout animated existence. Such plants and animals are but the *reservoirs*, so to speak, of the evils of an apostate race, and so far from being disastrous to man, they are an indispensable accompaniment to his existing conditions.

This is one of the most ancient beliefs found in the pages of history. In the Chinese Five Sacred Books, written more than two thousand years antecedent to the commencement of the Christian era, compiled by Confucius, and which takes us back toward the period of the Golden Age,† when many of its sacred princi-

\* Arcana of Christianity by Rev. T. L. Harris, No. 682-687.

† The Golden Age of the Past is much dwelt upon by the Chinese ancient commentators. One of them says: “All places were then equally the native country of every man. Flocks wandered in the fields without any guide; birds filled the air with their melodious voices; and the fruits grew of their own accord. Man



ples still lingered in the minds of the most devout men, we find the following remarkable statement: "Tien (God) placed man upon a high mountain, which Tai Wang (the first man) rendered fruitless by his own fault. He filled the earth with thorns and briars, and said, I am not guilty, for I could not do otherwise. Why did he plunge us into so much misery? All was subject to man at first, but a woman threw us into slavery. The wise husband raised up a bulwark of walls; but the woman, by an ambitious desire of knowledge demolished them. Our misery did not come from Heaven, but from a woman. She lost the human race. Ah, unhappy Pao See, (first woman) thou kindlest the fire that consumes us, and which is every day augmenting. Our misery has lasted many ages. The world is lost. Vice overflows all things, like a mortal poison." The commentator Lopi, says: "After man had acquired false science, nature was spoiled and degraded. All creation became his enemies. The birds of the air, the beasts of the field, the serpents and the reptiles, conspired to hurt him."

From what has now been said, it will be seen that all diseases have their origin in the passions and lusts of mankind; such as intemperances, luxuries of various kinds, pleasures merely corporeal, envyings, hatreds, revenges, lasciviousness, avarice and the like, which destroy man's interiors and create the conditions of organic diseases; so that sin, when it is finished, brings forth death. It now remains to be shown in what manner this is effected and how the disease is transferred from the plane of the mind to that of the body.

I. All diseases, whether organic or functional, take their rise in the spiritual plane of life, or what is the same thing, in the spiritual world, and holds a definite correspondence to its various stratas and conditions. As the spiritual world is the world of causes, without this correspondence there could be no material existence, as there would be no vital principle by which its existence could be maintained. Whatever, therefore, in the natural world has taken its rise in the spiritual world, ceases to exist whenever the spiritual lived pleasantly with the animals, and all creatures were members of the same family. Ignorant of evil, man lived in simplicity and perfect innocence." Another says: "In the first age of perfect purity, all was in harmony, and the passions did not occasion the slightest murmur. Man, united to sovereign reason within, conformed his outward actions to sovereign justice. Free from all duplicity and falsehood, his soul received marvelous felicity from heaven, and the purest delights from earth." This perfectly accords with the New Church doctrine of the Golden Age.



forces which caused its existence cease to operate — its *subsistence* must maintain an immediate relation with the cause of its *existence*. The things which are in or belong to nature, are mere effects, their causes being in the spiritual world are maintained by spiritual forces. — These effects cease to subsist unless the cause be continually in them; for on the cessation of the cause the effect ceases; an effect considered in itself, is but the continuation of the cause; but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere. It is in virtue of this law, that man by discontinuing his relations with the hells, from which all physical diseases and moral disorders arise, can have their effects removed and ultimately become established in health and harmony; for by severing himself from the forces which produced the derangement, they can no longer act upon him; and in doing this, he at the same time conjoins himself to the divine forces which constantly tend to repair the injuries sustained from any disorderly relations. But in order to sever his connection with his spiritual foes, it is first necessary that he should comprehend their existence and the nature of their influence upon him, (for man cannot successfully contend with what he does not understand,) and while holding himself positive to their devices, interpose the Lord, by faith and obedience, between himself and the cause of his misfortunes. The Commandments constitute the walls of the New Jerusalem which no devil can ever scale, and so long as man lives in a religious obedience to them, he is panoplied with the Divine sphere, which effectually protects him from the influx of all disintegrating forces which culminate in a diseased action.

That spirits, in some way or other, powerfully act upon the physical as well as the moral constitution of man, is a doctrine abundantly sustained by the Scriptures, reason, history, and observation. There is no age nor condition that is not subject to the influence of spirits, either good or bad, the nature of which is governed by the religious condition of man, so that the class of spirits changes with every changing state of the individual. Evil spirits, affinitize with, and flow into evil loves, and deranged physical conditions, which they persistently seek to augment, with a view to destroy their subject as to both soul and body. Nor can the diseases which accrue from these spiritual forces, ever be really and permanently cured without first changing the moral condition which gave rise to them — the cure depends upon the patient's subduing within himself a love for things forbidden, rather than any



extraneous medicinal applications. True, much temporary relief may be derived from medicine, or the disease may be made to change its mode of action, or even be suppressed in its outward manifestations; but so long as the cause continues to exist, it will inevitably produce its effects. Diseases, however, which arise from extraneous causes in cooperation with interior conditions, may be so effectually brought under the influence of medicinal agents, as to cease their manifestations. But these extraneous causes, are in reality, only the conservation of forces in nature, generated in the human constitution, and though they have once been thrown off by disease and death, they again reëct upon man with fearful consequences; for a man's release from disease, either by death or a cure, is not an annihilation of the forces which produced it; so that they still exist to afflict others who are in a condition to be afflicted by them. Every vicious desire, in virtue of its immediate connection with the primary source of all disorder, is a disease generating principle; for it becomes the avenue through which spiritual forces find access, not only into the individual, but through him into the natural universe, so that others are compelled to feed upon elements, and to inhale an atmosphere impregnated by it. Every sinful emotion, though it may not be ultimated in act, is, therefore, a misfortune, not merely to the individual, but to the world; for it lets loose upon mankind disordered conditions with which they are obliged to contend for ages to come. The air, water, and vegetation, are charged with it, so that all animated creatures share in the general misfortune and the whole creation groans and travails in pain together.

II The larger vessels of the human body, like streams of water which are dependent upon numerous lesser ones, are composed of many smaller vessels, and these of still others, and so on, until we arrive at those which are too minute for finite conception. These smaller ones are continued to man's interiors, where reside the forces corresponding to his loves. Here commences the first and inmost obstruction, the first and inmost vitiation of the blood which ultimates in a vitiation of the whole constitution, causing disease and death. The will is the positive and impregnating principle of the body; and these vessels are the first receptacles of this impregnating force, and from these it flows into larger ones, as brooks into rivers, and rivers into the ocean, until the whole system becomes surcharged with it, which generates life or death according to its quality. The finer elements of the seminal



fluids, are the vehicles of this conveyance, which through the medium of the blood, are equally distributed throughout the organic structure.

The genital glands are the extreme negative poles and ultimate receptacles of these surplus forces, whence the quality of the re-creative principle is in exact keeping with the quality of the will ; so that the parent transmits his own mental, moral and physical likeness, and thus reëstablishes in his offspring the predisposition to the same disease, by transmitting the same moral proclivities. If it were the physical infirmities alone that were transmitted, the moral at the same time remaining sound, a complete restoration would speedily follow ; but the disease or the tendency to it, is perpetuated through the weakness of the moral forces, however correct the life may be—the correctness being more of a *suppression* of the predisposition than a radical *cure*. But if this suppression is conscientiously continued until the will becomes strong in the right ; in other words, if the individual interposes the divine sphere between him and the infesting influences which maintain the diseased action, he accomplishes much in overcoming the predisposition to his ancestral infirmity, and in preventing it from descending to the next generation.

The divine sphere is the only insulator between good and evil, so that to suppress vicious conduct from any other motive than a religious one, is to perpetuate a relation with the same spiritual forces which originally developed the disease ; and these forces constantly tend to augment, rather than diminish the infirmity, until, ultimately, the disease is providentially stayed by the death of its victims before they reach the propagative period. Hence what is regarded as premature deaths, are usually the greatest possible blessings in disguise, for they close up the avenues through which diseased action is maintained. Recognizing the providence of the Lord as perfect in all the affairs of human life, their early death is *prima facie* evidence that they are unfitted to maintain the order of the physical creation, however otherwise it may seem to human observation.

Love, whether orderly or disorderly, is the conjunctive principle, by which a man connects himself with the universal sphere and all its consequences, of whatever he loves. It is also a *negative* principle and as such is receptive of every corresponding force. To love evil in any of its multiplied forms, is to become negative to and receptive of it. As the wife is pervaded by the conditions of



her husband in the degree as she loves those conditions, whether they are good or evil; so every individual is pervaded by such spiritual forces as correspond to his affections. To love the Lord and to promote the good of the neighbor, is to open every avenue of the soul to the influx of heaven; to love self and the world, evil and the false, more than good and truth, is to open every avenue of the soul to the influx of the hells, from which spring those moral disorders which culminate in every conceivable form of physical disease. The same forces which intercept between husband and wife and destroys their happiness, conserve their action and impairs the integrity of the organic functions; so that moral disorder invariably tends to produce a corresponding physical derangement.

If these views be well founded, of which it appears to me there can be no reasonable doubt, it will be seen that diseases are but the physical expression of those lusts and passions of the mind to which they correspond; and that their tendency is to spend their force through the bodily functions as the only means of relief to the spirit; whence every physical infirmity becomes a representative of a corresponding moral condition. Were it not for this mode of operation, the spirit, like lands bordering on an obstructed stream, would become flooded with the terrible disorders of the hells, which would obliterate every moral sense and destroy the soul forever. In view of these facts, it will be seen that physical diseases are the necessary and salutary accompaniment of moral impurity, and should be regarded as fortunate conditions so long as the loves remain unregenerated; for they are only lesser evils to effect a greater good—a good which pertains to the eternal interest of the individual.

Thus far in this essay I have aimed to show that the primeval cause of both moral and physical diseases have their origin in the derangement of the human will; and that the tendency of these disorders is from the centre to the circumference, inflicting each substratum or discrete degree, until, on the one hand, they culminate in a functional derangement of the organic structure; and on the other, in a perversion of the moral perceptions. It now remains to consider whether these diseases are in any degree transferable from one to another, and if so, to what extent others may become afflicted by them through mere associative sympathy.

Disease, springing as it does from moral conditions, is transferable from one to another through the psychological forces whenever an individual becomes in any way negative to it. The physician



who persistently holds himself positive to his patients, will usually avoid partaking of their infirmities. He passes amid contagious and epidemic diseases unharmed. But no sooner does he become the negative party, than the forces flow from the patient to him, so that he is made to suffer in the ratio of his susceptibility. But the disease will take on such form in its new victim, as his constitutional weakness may permit. For it is not confined to any particular function ; but being a magnetic force, it attacks any function which is the most negative to it. But it is not a whit less transferable than any other psychological principle.

It is a fact been long observed, that during the prevalence of an epidemic, the most fearful are the most liable to an attack. Fear is a negative condition, so that those who are the most actuated by it, are especially receptive of the influence they would avoid. It forms the conditions into which the disease flows ; and no sooner are they attacked than their fearful apprehensions are still more augmented, and they yield to fears to which they should hold themselves positive, and expel from their systems. Persons of strong and determinate wills are frequently able to rally from diseases which will rapidly hurry others, even of far better constitutions, into the grave. Such persons usually recover in opposition to reasonable predictions to the contrary ; and those who live many years longer than their physical condition would seem of warrant, are of this class. Their mind maintains the existence of their bodies. But space will not permit further elucidation of this subject.

### *Menstruation.\**

Much discussion has taken place respecting the causes of the menstrual flow, but as respecting its use, physiologists are still as much unenlightened as at any previous age of the world. This

\* In a popular treatise like the present, if it were possible to complete the system of philosophy laid down in this work without it, I should be most happy to avoid the discussion of a subject to which so much delicacy is attached. The subject is by far too intimately connected with both the temporal and eternal interest of mankind to justify me in passing it over in silence, or in allowing any delicacy which may have grown out of the ignorance of the nature and use of this function, to prevent me from presenting it to the world in its true character and office. If its relation to the moral constitution of both sexes was properly understood, millions would become anxious to avail themselves of its benefits before it is too late ;—those who ever intend to secure to themselves a religious life would not dare to procrastinate the day of repentance and reformation beyond the cessation of this function. Shall I, then, allow delicacy to cause me to withhold the necessary information ?



discharge appears normally to consist of blood deprived of its fibrine; the fluid being composed of serum, in which red corpuscles are suspended, and being readily distinguished from true blood by its want of power to clot. It commences at puberty, and usually continues about thirty years. It is a discharge peculiar to woman, and which characterizes no other creature. It is true that in some of the lower animals there is a sort of sero-sanguinolent discharge at the period of *heat*; but nothing like the catamenia of woman. The fact that the rest of creation are prolific without it, clearly demonstrates that it is not a necessary prerequisite to reproduction. If further evidence of this is needed, it will be found in the fact, that many women have borne large families, without ever having menstruated. It is, therefore, abundantly evident that it performs some special and important office aside from reproduction. Under this head I shall endeavor to show what that office is, and the use of this function upon the human character.

The Bible recognizes the menstrual flow as one of great impurity, and woman was specially set apart for seven days for her purification from this flux, during which period man was not allowed to approach her, nor to touch her garments; any violation of which, rendered him also impure for an equal length of time. "And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean;" Lev. 15:24. See also the 23d verse of the same chapter; Isa. 30:22; Lam. 1:17; Ezek. 18:3. These passages are sufficient to show in what light this function is held by the Lord. For this there must be some special and important reason. If it pertained exclusively to reproduction, it would be the purest and most holy, instead of the most impure function connected with woman. Any contact with it required *seven* days of purification; whereas, in case of any issue of blood from the flesh, the parties were required to wash "and be unclean until *even*." The question is, why should this periodical function be regarded so much more unclean than running issues or ordinary ulcers? Evidently, from the fact that it connects with, and is a necessity growing out of the depravity of human nature.

Puberty may be regarded as the inauguration of the period of moral accountability. True, the youth may have much just conception of right and wrong long before they are capable of reproducing their species; but their rational powers are yet too feeble



to properly comprehend all the consequences which are liable to grow out of any given conduct, and until this is the case, they are not justly amenable for their acts, particularly in that moral sense which we attribute to the mature mind. Simultaneous with this moral accountability, commences the menstrual flow with woman. One is immediately connected with and is indispensable to the other,—a flux which grows out of the moral constitution and an imperative necessity as a means of discharging the constantly accumulating weight of evil flowing from the more positive phases of life.

Everywhere in existence the positive is the *engendering*, and the negative the *ultimating* principle; so that the *negative* brings forth whatever the *positive* engenders. This law pertains equally to the moral as to the physical plane; whence woman becomes as much the receptacle and ultimeter of man's moral qualities as of his physical condition. The menstrual flow was instituted as the means of conveying from the parties such forces or properties as are generated by disordered wills, in order to relieve the constitution from their disease-generating and morally-corrupting influence. And it is a fact fully demonstrated, that the quantity of this flow at any given period, largely depends upon woman's sympathetic associations subsequent to the cessation of her previous catamenia. I have known extremely exhausting flows to be induced solely through the action of foreign spheres reaching the wife through the husband—the husband taking on the psychological influences of others through the sympathetic relations, and transferring them to the wife; and though he was unable to perceive their effects upon him, they became painfully apparent upon her.

I have sufficiently investigated this subject to thoroughly satisfy myself that there is a vast amount of suffering on the part of women through the action of this law; but usually her intuitive perceptions are too feeble to trace it to its cause. In fact, the mixed state of society, without any regard to moral conditions, has so submerged woman as to destroy her intuitions and render her sensual and obtuse, by the weight of evil brought to bear upon her. If it be said that woman is herself constitutionally sensual, I reply, that she has become so only by being the reflector of man. Connect a pure-minded woman with a high-toned man, and I will vouch for her chastity, both in thought and act. But negative as she is to man, and receptive of his conditions, the wonder is that she possesses half the chastity that she does. It can only be accounted for from



the fact that she is endowed with an interior principle of virtue which continues to live though submerged in evil.

Man is the positive principle of the sexual function, woman the negative ; and between these two extremes — the positive phase of man, and the negative phase of woman — is embraced all there is of good and evil, the spiritual and the material. But man is the engendering, not the prolific party ; hence his forces in order to become useful, must be transferred to woman, where they are nourished into conscious entities. He is the *formative* principle, and she the *ultimater* of his formations. The germ deposited by the male, attracts to itself such elements from the female, as are essential to the building up of its own constitution, and as soon as it arrives to that condition where it is able to sustain an individual entity, it then demands a wider field of operation, and the female is compelled to bring forth what she has nourished.

What is true on the physical plane of life is also true on the spiritual. The magnetic forces of the male are being constantly transferred to the female ; and as in the case of the spermatozoa, they set up a new action in her, corresponding to their own condition. But so far as she cannot render these forces useful, nature has provided means by which they may be expelled from her system through an abnormal secretion,\* so that strictly speaking, the menstrual flow is nothing more or less than the abortions mercifully instituted by the Creator, in order that woman may rid herself of the disorderly magnetism of the male forces.

Were it not for this providential provision, there would scarcely be a possibility of her regeneration ; for the accumulation of these forces would so completely inundate all her moral perceptions with their corrupting influence, that she would plunge herself headlong into every degradation. In fact, like most of the "frail ones," she would lose the power of discriminating between right and wrong. I have sought in vain to find a man or woman, who, for the first time, have become especially interested in religious matters subsequent to the cessation of this function in the wife. But, on the contrary, I have known many who, after the "turn of life," have rapidly degenerated into the most radical phases of infidelity — shamefully ridiculing the church, religion, and God. In

\* I am aware that menstruation is considered a normal function of the human female. In this opinion I cannot concur, for to me it is abundantly evident that this function is solely the result of the apostacy of man, and that were the race without sin, there would be no more necessity for this periodical discharge from woman, than there is from any other sentient creature.



fact, I have no hopes of the reformation of any man who is not in some way connected through the affections with a menstruous woman. She is no less the ultimat<sup>e</sup> of his evils, than of his generative principles; and without this provision for their exit from the human constitution, both sexes would become so submerged by them, that every moral sense would be obliterated, and God would recede from human view. We might as well undertake to dam up a stream without inundating the surrounding country, as to dam up the forces of hell without their overflowing the soul. It is impossible to conceive of the awful moral and intellectual darkness which would speedily follow, were this function to universally cease among women.

Moreover, physically considered, it is the most deadly of all moral poisons, and when retained in the system, it produces a hot skin, fever, quick pulse, thirst, nausea, inflammation of the brain, lungs, intestinal canal and uterus, violent headache, deliriums, hysteria, apoplexy, paralysis, obstructed vision, amaurosis, eruptions, neuralgia, and death. And these results are in exact ratio to the woman's constitutional negativeness, or receptivity of the masculine sphere. Positive and self-reliant women, or those who more nearly approximate to the male in their dispositions and general characteristics, are far less liable to uterine disease or their concomitant evils, than those of a softer and more effeminate turn of mind. So far as she is positive, she resists the influx of the male, and thus shields herself from his condition; and as he, at the same time, has no affection for her, his magnetic forces do not go out in that direction. But the more feminine a woman is, the more she attracts man, and the more absorbent she becomes of his influence; and the more negative she is, the more profusely healthy must be the menstrual flow in order to maintain the equilibrium of her system. Hence we find that the sanguine and more genial temperaments, have a flow corresponding to the ardor of their nature.

### *The Cause and Cure of Diseases.*

No subject was ever involved in greater mystery than the primary cause of disease — none has ever provoked more irrational speculations. Notwithstanding all the light which the Bible throws upon this subject by associating disease with demons, and the many cures immediately following their expulsion from their human victims, mankind have lost the connection between the cause and the



effect, and with it, the power of producing speedy and permanent cures. They have grown into such gross materialism and such general ignorance of the immediate and intimate relation between the natural and the spiritual world, that they have no just conception of the phenomena by which they are everywhere surrounded and with which they are daily afflicted.

“It is in vain to speak of cures, or think of remedies, until such time as we have considered of the causes; so Galen prescribes, and the common experience of others confirms, that those cures must be imperfect, tame, and to no purpose, wherein the causes have not first been searched, as Prosper Calenius well observes, insomuch that Fernelius puts a kind of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. Empyrics may ease, and sometimes help, but not thoroughly root out; if the cause be removed the effect is likewise vanquished.

“General causes are either *supernatural* or *natural*. *Supernatural* are from God and His angels, or, by God's permission, from the devil and his ministers. That God himself is a cause for the punishment for sin, and satisfaction of his justice, many examples and testimonies of holy Scriptures make evident unto us: Fools, because of their transgression, and because of their iniquities, are afflicted! Gehazi was struck with leprosy,\* Jehoram with dysentery and flux, and great distress of the bowels,† David plagued for numbering his people,‡ Sodom and Gomorrah swallowed up. He struck them with madness, blindness, and astonishment of heart.§ An evil spirit was sent by the Lord upon Saul to vex him. Nebuchadnezzar did eat grass like an ox; and *his heart was made like the beasts of the field*. Heathen stories are full of such punishments. Lyncurgus, because he cut down the vines in the country, was, driven by Bacchus, into madness: so was Pantheus and his mother Agave, for neglecting their sacrifice. Censor Fulvius run mad for untiling Juno's temple, to cover a new one of his own, which he had dedicated to Fortunio, and was confounded to death with grief and sorrow of heart. When Xerxes would have spoiled Apollo's temple at Delphos of those infinite riches it possessed, a terrible thunder came from heaven and struck 4000 men dead; the rest ran mad. A little after, the like happened to Brennus (lightning, thunder, earthquake,) upon such a sacrilegious occasion. If we may believe our pontifical, they will relate unto many strange and prodigious

\* 2 Kings 5 : 27. † 2 Chron. 21 : 15. ‡ 2 Sam. 24. § Deut. 28 : 28.



gious punishments in this kind, inflicted by their saints ;— how Cladovœus, sometime king of France, the son of Dogobert, lost his wits for uncovering the body of St. Denis ; and how a sacrilegious Frenchman, that would have stolen away a silver image of St. John, at Brigburge, became frantic on a sudden, raging and tyrannizing over his own flesh ; of a lord of Rhodnor, that, coming from hunting late at night, put his dogs into St. Avan's church, and rising betimes next morning, as hunters used to do, found all his dogs mad, himself being suddenly stricken blind ; of Tiridates, an Armenian king, for violating some holy nuns, that was punished in like sort, with loss of his wits. But poets and papists may go together for fabulous tales ; let them free their own credits. Howsoever they fain of their Nemesis, and of their saints, or, by the devil's means, may be deluded, we find it true, that *ulter a tergo Deus, he is God, the avenger*, as David styles himself ; and that it is our crying sins that pull this and many other maladies on our own heads ; that He can, by his angels, which are his ministers, strike and heal (saith Dionysius,) whom he will ; that he can plague by his creatures, sun, moon and stars, which He useth as his instruments, as a husbandman (saith Zanchius,) doth a hatchet. Hail, snow, winds, &c.

Et conjurati veniunt in classica venti.\*

as in Joshua's time, as in Pharaoh's reign in Egypt, they are but so many executioners of His justice. He can make the proudest spirit stoop and cry out, with Julian the Apostate *Vicisti Galilæ!* or, with Apollos priest in Chrysostome, *O cælum! O terra! unde hostis hic?* What an enemy is this? and pray with David, acknowledging his power, *I am weakened and sore broken; I roar for the grief of mine heart; mine heart panteth, &c.†* *O Lord rebuke me not in thine anger, neither chastise me in thy wrath.‡* *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice.§* *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes belike Hippocrates would have a physician take special notice whether the disease come not from a divine supernatural cause, or whether the disease follow the course of nature. But this is further discussed by Fran. Valesius, Fernelius, and J. Cæsar Claudinus, to whom I refer you, how this place of Hippocrates is to be understood. Paracelsus is of opinion, that such spiritual diseases (for so he calls them) are

\* And the winds called together, come against the fleets.

† Psalms 38 : 8. ‡ Psalm 38 : 1. § Psalms 51 : 8, 12.



spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *non est reluctandum cum Deo*. When that monster-taming Hercules overcame all in the Olympics, Jupiter at last, in an unknown shape, wrestled with him; the victory was uncertain, till at length Jupiter descried himself, and Hercules yielded. No striving with supreme powers:

Nil juvat immensos Cratere promittere montes : \*

physicians and physics can do no good; *we must submit ourselves under the mighty hand of God*, acknowledge our offenses, call to him for mercy. If he strike us, as it is with them that are wounded with the spear of Achilles; he alone must help; otherwise our diseases are incurable, and we not to be relieved." †

Again: let us look into the history of the Jews, and see in what light this subject was looked upon by that highly favored people.

"God enabled Solomon," says Josephus, "to learn that skill which expels demons, which is a science useful and sanative to him. He composed such incantations also, by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day: for I have seen a certain man of my own country, whose name was Eleazer, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: he put a ring that had a root of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he adjured him to return to him no more, making still mention of Solomon, and reciting the incantation which he composed. And when Eleazer would persuade and demonstrate to the spectators, that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overthrow it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which the king was endowed, may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters." ‡

\* It avails nothing to throw immense mountains from a crater.

†Anatomy of Melancholy, vol. 1, p. 52-4. ‡Antiquities of the Jews, vol. 1, p. 263.



As the conditions of all diseases take their rise in the Will, the universal tendency of all diseased action is from the centre to the circumference, from the inner to the outer life. The divine forces constantly tend to drive the deranged forces originating from evil loves, from the plane of the spirit to the plane of the body, and so ultimate them through the various excretions and secretions of the system. It is only when these functions become weakened by being overburdened and thus failing to ultimate the disordering forces, that the patient is made painfully aware of the condition of his organic structure.

Physical suffering may be removed in two ways, viz: either by exciting such a healthy action of the secretions as to convey the diseased elements from the system, or by forcing them back upon the plane of the spirit. There are two ways of accomplishing the first, and one the latter. First, under favorable conditions, the Divine forces may descend through the spirit into the plane of the body, and set in order its various functions; or second, drugs may so operate upon these functions as to either neutralize the disease or to carry it off by an excessive action of the secretions. This *neutralizing* process is accomplished in virtue of the law of *similia similibus curantur*, and is generally practiced by Homœopathic physicians. The *excretory* process, is the effecting of cures by the removal of obstructions, by administering such drugs and in such quantity as shall act topically upon the secretory organs and thus aid them in conveying from the system any unusual accumulation of evil, or disease-generating forces.

A sudden transition, especially at middle age of life, from a state of wickedness to strict obedience to the Divine precepts, is almost sure to produce a physical crisis, a crisis sometimes so great as to take on alarming symptoms. But as it is the Divine forces setting in order the physical constitution, there are no just grounds of any fearful apprehensions of the ultimate results. A far better physical condition will follow—a condition corresponding to the moral improvement. Sometimes there are a succession of these, one rapidly following the other; but on a recovery from each, the patient finds himself in a better condition than before,—he finds that God has been repairing the injuries which the Devil has made. Thus a new constitution is formed out of the dilapidated remains of an old one; so that the Lord takes up his abode in the same temple, but repaired and renovated, where Satan had long resided. One evil after another is driven out as the Lord drove out the money-



changers from the Jewish temple, until the individual is freed from his spiritual enemies and becomes pervaded by the Holy Ghost, which protects him against any further ingress from the hells.

Moreover, in exact ratio as any individual becomes pervaded by the Divine sphere, he becomes potentialized in ability to relieve others from their infesting and obsessing demons. Our Lord and his Apostles abundantly demonstrated the fact that diseases in almost every form may be speedily cured without medicinal agents. The sick and obsessed thronged the pathway of Jesus, and he expelled the demons which caused and maintained the diseased action; and no sooner was this done, than the effect ceased. True, in many instances there was something more to be done than merely the casting out of the evil spirit, as in the case of him who was born blind, the withered hand, and the lame from his mother's womb, etc.; these required not only the expulsion of the demon, which caused the malady, but a positive vital force which should diffuse new life into the diseased part. These gifts are, to a greater or less extent, according to the religious psychological forces of the individual, the common endowments of mankind.

A miracle may be denominated the result of the action of a persistent force from the Creator operating through such agents as are in harmony with it. But having been once established on earth they can never cease, only as the conditions through which they are effected become impaired or destroyed; and their power and frequency have ever kept pace with the religious condition of the age. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."\* Thus implying that through his resurrected humanity, after being made one with the Supreme Divinity, would descend a miracle-working force which would be more potential than even that which he possessed antecedent to his ascension. And I have no doubt that were we to become freed from evil and give up all selfish ambition in the matter, we should become so permeable to the miracle-working power, that the most astonishing results would follow. Moral force is the only subduer of evil, the only actual cure of disease. Hence, so far from ignoring miraculous cures, the Divine forces are the only perfect panacea of human ills — they are no less effectual in renovating the body than the soul,

\* John 14 : 12.



The miraculous cure of Miss Francourt, by Mr. Graves of London, created an intense interest in the religious community of that great city; and grew into a discussion between the *Morning Watch* and the *Christian Observer*, the latter taking the infidel side of the question. Miss Francourt was a cripple, reduced to a bed-ridden state, by a curve of the spine, and the painful disorder of almost all the joints of her body. She had been lying for two years on a couch, padded and curved, to suit her disordered form. Her family belonged to the established church, and she was herself a thorough Christian person. Her Christian friend, Mr. Graves, who, for a long time, had been deeply interested in her, called one evening, when the subject of miraculous healing was discussed. Mr. Graves was a believer in such gifts, but Mr. Francourt, the father, was not. After a time, he disappeared, and during his absence from the room, Mr. G. arose, as Miss F. supposed, to take his leave. But instead of the "good night" she expected, he commanded her to stand on her feet and walk. Forthwith she rose up, stood, walked, was clear of pains, took on all the characteristics of a well person, and so continued.

"I have heard," says Dr. H. Bushnell, "of as many as three distinct cases of healing near at hand; one where a father, whose nearly grown-up daughter, supposed to be near to death under the ravages of brain fever, was permitted, in answer to his prayers, to see her rise up almost immediately, and the next day walk forth completely well; one where a bad and dangerous swelling was immediately cured; another where a sick man was restored when his life was despaired of by his family."

"In addition to these more domestic examples, I became acquainted, about two years ago, in a distant part of the world, with an English gentleman, whose faith in the gift of healing had been established by his own personal exercise of it. He was a man whose connections and culture, whose well-formed, tall, and robust looking person, whose beautifully simple and humble manners, and whose blameless, universally respected life among strangers not of the same faith, and knowing him only by his virtues and the sacrifices he was making for his opinions, were so many conspiring tokens winning him a character of confidence, that excluded any rational distrust of his representations. He gave me a full account in manuscript, of some of the cases in which the healing power appeared to be given him, with liberty to use them, as may best serve the convenience of my present subject.



“It became a question with him, soon after his conversion, whether, as he had been healed spiritually, he ought also to expect and receive the healing of his body by the same faith; for he had then been an invalid for a long time, with only a slender hope of recovery. After a hard struggle of mind, he was able, dismissing all of his prescribed remedies, to throw himself on God and was immediately and permanently made whole.

“At length, one of his children, whom he had with him, away from home, was taken ill with a scarlet fever. And ‘now the question was,’ I give his own words, ‘what was to be done? The Lord had indeed healed my own sickness, but would he heal my son? I conferred with a brother in the Lord, who, having no faith in Christ’s healing power, urged me to send instantly for the doctor, and dispatched his groom on horseback to fetch him. Before the doctor arrived, my mind was filled with revelations on the subject. I saw that I had fallen into a snare, by turning away from the Lord’s healing hand, to lean on medical skill. I felt grievously condemned in my conscience. A fear also fell on me, that if I persevered in this unbelieving course, my child would die, as his oldest brother had. The symptoms in both were precisely similar. The doctor arrived. My son, he said, was suffering from a scarlet fever, and medicines should be sent immediately. While he stood prescribing, I resolved to withdraw the child and cast him on the Lord. And when he was gone, I called the nurse and told her to take the child into the nursery and lay him on the bed. I then fell on my knees, confessing the sin I had committed against the Lord’s healing power. I also prayed most earnestly that it would please my Heavenly Father to forgive my sin, and to show that he forgave it, by causing the fever to be rebuked. I received a mighty conviction that my prayer was heard, and I arose and went to the nursery, at the end of a long passage, to see what the Lord had done, and on opening the door, to my astonishment the boy was sitting up in his bed, and on seeing me cried out, ‘I am quite well and want to have my dinner.’ In an hour he was dressed, and well, and eating his dinner; and when the physick arrived it was cast out of the window. Next morning the doctor returned, and on meeting me at the garden gate, he said, ‘I hope your son is no worse?’ ‘He is very well, I thank you,’ said I, in reply. ‘What can you mean?’ rejoined the doctor. ‘I will tell you, come in and sit down.’ I then told him all that had occurred, at which he fairly gasped with surprise. ‘May I see



your son?' he asked. 'Certainly, doctor, but I see you do not believe.' We proceeded up stairs, and my son was playing with his brother, on the floor. The doctor felt his pulse and said, 'Yes, the fever is gone!' Finding also a fine, healthy surface on his tongue, he added, 'Yes, he is quite well; I suppose it was the crisis of his disease!'

"Another of the cases which he reports, shows more fully the workings of his own mind, on the instant of healing. It was the case of a poor man's child, who had heard him advocate the faith of healing, and now, that the physicians, after attending him for many months of illness, had given the little patient up, saying that they could do no more, the parents sent for him, in their extremity, to come and heal their son. He replied to the father, 'My dear friend, I can not heal your son; I can do nothing for him. All that I can do is to ask you to kneel down and pray with me, to Christ, that we may know his will in this matter.' 'He immediately knelt down with me,' and the writer's account continues, 'my prayer was a reminding of the Lord Jesus Christ of his mercy to the sick, when he was on the earth, and that he never sent any away unhealed. I then presented the petition of the father and mother that their son might be healed, and besought the Lord to show what was his will in the case. Whilst I was making the supplication, it was revealed to me through the Holy Spirit, that I was to lay hands on the boy, and receiving at the time, great faith to do so, I arose and, not wishing to be observed by the father, I laid my hands on the lad's head, and said in a low tone of voice,—'I lay my hand on thee in the name of Jesus Christ.' In an instant I saw color rush into his pale cheeks, and it seemed as if a glow of health was given, insomuch that I said, involuntarily, 'I think your son will recover.' I then hastily left the room. In less than an hour, the mother came to my house and insisted on seeing me, to tell me the wonderful things that had happened to her son. The result was that the boy was about the next day."

Herr Gassner, a remarkable and celebrated therapeutic, created an intense and extensive excitement in Switzerland, during the latter half of the 18th century, by the miraculous cures which he performed of almost every conceivable disease, upon a vast multitude of patients. These cures, like those of Valentine Greatrakes in the reign of Charles II, of Switzerland; Herr Richter, in Selicia, some years since; and the late Madame Saint Amour, in France, are said to have been performed in the same manner and



upon the same principle, as those of the Apostles, by the same faith and power in Jesus Christ. I give the account as abridged by Dr. Ennemoser, from Dr. Schlisel's narrative as an eye-witness:

"Gassner, a clergyman from the country of Bludenz, in Vorarlberg, healed many diseases through exorcism. In the year 1758 he was the clergyman of Klösterle, when by his exorcisms, he became so celebrated that he drew a vast number of people to him. The flocking of the sick from Switzerland, the Tyrol, and Swabia, is said to have been so great that the number of invalids was frequently more than a thousand, and they were, many of them, obliged to live under tents. The Austrian government gave its assistance, and Gassner now went under the patronage of the Bishop of Regensburg, where he continued to work wonders, till, finally, Mesmer, on being asked by the Elector of Bavaria, declared that Gassner's cures and crises which he so rapidly, and wholly to the astonishment of the spectators, produced, consisted in nothing more than magnetic-spiritual excitement, of which he gave convincing proof in the presence of the Elector. Eschenmayer, in 'Keiser's Archives,' treats at length of Gassner's method of cure.

"Gassner's mode of proceeding was as follows: He wore a scarlet cloak, and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face turned toward the patient, he touched the ailing part, and commanded that the disease should manifest itself; which was generally the case. He made this both cease and depart by a single command. By calling on the name of Jesus, and through the faith of the patient, he drove out the devil and disease. But every one that desired to be healed must believe, and through faith any clergyman may cure devilish diseases, spasms, fainting, madness, &c., or free the possessed. Gassner availed himself sometimes of magnetic manipulations; he touched the affected part, covered it with his hand, and rubbed therewith vigorously both head and neck. Gassner spoke chiefly Latin in his operations, and the Devil is said often to have understood him perfectly. Physical susceptibility, with willing faith and positive physical activity, through the command of the Word, was thus the magical cure with him. \* \* \*

Dr. Schlisel relates, that with a highly respectable company he traveled to Elwangen, and there saw himself the wonderful cures, the fame of which had been spread far and wide, by so many accounts both in newspapers and separately printed articles; that he



gave himself all possible trouble to notice everything which might, in a most distant manner, affect the proceedings of the celebrated Herr Gassner. Schlisel, indeed, seems to have been the man — from his quiet power of observation, his impartial judgment, and thorough medical education, which qualifications are all evident in his book — to give a true account of the cures of Gassner, while he notices all the circumstances, objections, and opinions, which had been brought forward or which presented themselves there. On a table stood a crucifix, and at the table sat Gassner on a seat, with his right side turned towards the crucifix; and his face towards the patient and towards the spectators also. On his shoulder hung a blue, red-flowered cloak; the rest of his costume was clean, simple and modest. A fragment of the cross of the Redeemer hung on his breast from a silver chain; a half-silken sash girded his loins. He was forty-eight years of age, of a very lovely countenance, cheerful in conversation, serious in command, patient in teaching, amiable toward every one, zealous for the honor of God, compassionate toward the oppressed, joyful with those of strong faith, acute in research, prophetic in symptoms and quiet indications; an excellent theologian, a fine philosopher, an admirable physiognomist, and I wish he might possess as good an acquaintance with medical physiology as he showed himself to have a discrimination in surgical cases. He is in no degree a politician; he is an enemy of sadness, forgiving to his enemies, and perfectly regardless of the flatteries of men. For twenty years he carried on this heroic conflict against the powers of hell, thirteen of these in quietness, but seven publicly.

Thus armed, he conducted in this room all his public proceedings, which he continued daily, from early morning to late at night; nay, often till one or two o'clock in the morning. Scarcely do those who are seeking help kneel before him, when he enquires respecting their native country and their complaints; then his instructions begin in a concise manner, which relates to the steadfastness of faith, and the omnipotent power of the name of Jesus. Then he seizes both hands of the kneeling one, and commands with a loud and stern voice, the alleged disease to appear. He now seizes the affected part — that is, in the gout, the foot; in paralysis, the disabled limb and joint; in head-ache, the head and neck; in those troubled with flatulence, he lays his hand and cloak on the stomach; in the narrow-chested, on the heart; in hæmorrhoidal complaints, on the spine; in rheumatic and epileptic he not only



lays hold on each arm, but alternately places both hands, and the hands and the cloak together, over the whole head. He excludes no sickness, not even epidemic diseases.

When he has convinced the spectator, and thinks that he has sufficiently strengthened the faith and confidence of the sufferer, the patient is called upon to repel the attack by the simple thought—"Depart from me, in the name of Jesus Christ!" In this consists his whole method of cure. In commanding the disease to appear he calls forth all the infested passions of the patient. Now anger is apparent, now patience, now joy, now hate, now love, now confusion, now reason,—each carried to its highest pitch. Now this one is blind, now he sees, and again is deprived of sight, &c.\*

Our Lord called "unto him his twelve disciples and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."† No rational person will ever pretend to say that this power has ever been withdrawn from the Church; but on the contrary, God's gifts are eternal, and in every age are proffered to all who are in a condition to receive them. This healing power is not confined to any special form of disease; but it is capable of removing every conceivable ill.

Again: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."‡ The fruit-bearing vine does not perish until it ceases to bring forth fruit, and the forces of the vine are turned in other directions. Whoever becomes fully conjoined through faith to the Lord Jesus Christ and ultimates his forces through a life of obedience to his commandments, is secured against the inroads of hell and disease as soon as the work of regeneration is completed. The Divine forces, like a mighty torrent, sweep clear across the plane of humanity and keep the individual free from every contamination, if he does not prevent their egress. It is only by damming up these forces within ourselves, choosing to appropriate them rather than to impart them to others, that disease and death ensues.

Stop the Mississippi in its course, and how soon it would desolate the country, and its accustomed channels become filled with every impurity. Again remove the obstructions, and what accumulated filth it sweeps into the gulf. But all the previously inundated country now undergoes a complete change. The swamps and morasses send up a pestiferous exhalation which changes the whole

\*Howitt's History of Spiritualism, vol. 1, pp. 122-26. †Matt. 10:1. ‡John 15:6.



atmosphere. Precisely so with man; he is the valley through which the Divine forces flow; forces which have no selfish ends to accomplish, any more than the waters which form the river. To dam them up by selfishness is to deprive ourselves of their benefits; and when they are again allowed to flow on for the good of others, they for a time, leave the body unfitted for a healthy action, and disease is the result of the commencement of a regeneration. And as often as we become selfish, just so often we shall be compelled to bear the consequences of our own evils.

Is it then any wonder that those persons in whom the work of regeneration has commenced, but has not so far progressed as to carry them beyond the phase of a continual alternation between copious influx of the Holy Spirit and some form of selfishness, are often afflicted with more maladies than the persistently vicious, or even the professed Christian who never drains his carnal soil by imparting to others? It is fearfully hazardous to ask God for more of his grace than we are willing to bestow; and any intermitting of this willingness will be sure to prove disastrous to the individual. Man cannot place himself in relation with the most potent forces of the universe and then play with them, according to the caprice of his will, with impunity. If he would become the medium of their conduction, he must, for his own safety, allow them to find an orderly expression; for no sooner does he become their insulator, than they become deranged in their action upon him and he is compelled to bear the consequences of his own position. It is fortunate for us that the Lord, in his providence, largely withholds from us what he foresees we will not properly use. Were He to prodigally bestow what we are not willing to impart, it would become the most effectual means of our destruction. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."\* "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."† The prescription is simple, positive and certain in its effects, when the conditions are right.

Why then, has the Church lost its healing power? Has God changed the law or revoked his decision? Nay, but the difficulty is, we have too little faith and too much selfishness. The Church

\* John 15: 7. † James 5: 14-15.



in her wanderings after strange gods, and humiliations in consequence thereof, has been deprived of her power until she shall return to her fidelity to the Lord. It is folly to expect that selfish men, though seekers after piety to save themselves from misery, will ever be endowed with such potency as can rebuke disease and relieve an unfortunate brother. The first consideration would be to make a fortune out of the gift. But few, at the present time, would care for such a gift unless they could use it to their own advantage.

But I should be doing a great injustice to a large class of indiscreet and inconsiderate persons were I to dismiss this point of my subject, without pointing out the contrasts between the healing influence of the Divine sphere, and the magic influence of demons. Their immediate effects are so similar that the public have failed to make the proper discrimination between them. There is a degree of human wickedness backed up by the infernal host of the lower world, which is as capable of performing magic, as is the pure in heart, sustained by the Divine influence, of performing miracles. The miracles of Moses, and the magic of the magicians of Egypt, closely resembled each other. Neither could Moses perform but few miracles which were not as readily performed by the adverse party; but no rational person will for a moment suppose that they were produced by the same force. The character of the men were directly opposite, and the forces which operated through them, were no less diverse in principle. One was salutary, setting in order the forces of nature; the other was disastrous, perverting the order of nature.

A miracle is effected by the descent of the Divine sphere, by means of the conjunctive principle of Faith, into the magnetic forces which immediately connect with and set in order the electrical, from which every condition of the organic structure has its rise. Magic is effected by so focalizing the Satanic forces directly upon the electrical currents as to impart to them such intensity of action as to subordinate the magnetic principle by which the mental powers are controlled. The *conditions* of a miracle, are faith in the Lord and a life of purity. But the *conditions* of magic is a life of sinfulness which results in infidelity. Here is the impassable gulf between them; and the intensity of each is as they recede from each other. We most unfortunately have existing among us many persons who have so yielded their interior plane to familiar spirits, that they have become so pervaded and potentialized with the



forces of the pit, that they are capable of intensifying the electrical forces of the system to such a degree as to force the disease back upon the plane of the spirit, to the almost instantaneous relief of the body. The patient in no way comprehending the nature of the change, and finding himself relieved from physical suffering, naturally concludes that a real benefit has been done him, and for the time, he knows no real difference between the relief which has been afforded him, and an actual miracle. But if we note the effect upon such a patient, we shall find that the disease assumes a more virulent form on the moral plane than it did on the physical.

I recently met with a man in New York whom I had previously known as a high-toned gentleman, who had just been magically cured by a spiritual medium, of a severe case of rheumatism of some three years' standing. Knowing that I was hostile to the influence of that class of people, he boastingly informed me of his remarkable cure, and added that if it was the work of the devil he wished we had more of them. I replied by saying that though he was relieved of his physical suffering for the present, that he might be mistaken in reference to any real good having been done him. I then asked him in what light he viewed the Bible and the miracles of the Lord. I had no sooner introduced these than he poured forth the most horrid invectives against them that I ever listened to. After he had concluded, I simply remarked, "you have a worse rheumatism in the soul than you ever had in the body; there has been no cure, only a change of condition from bad to worse. You were in danger of losing the body; but now in far greater danger of losing the soul."

I can conceive of no greater folly than to expect any real blessing from hell. It is only such as are divested of every moral sense that become healing mediums through spiritual influence. And the more intensely wicked they are, the more potent they become in their unholy mission,—the more disastrous to social interest. I will venture to say that no magic can ever be effectually brought to bear upon a regenerated person; for where the Lord has control of the magnetic forces, the hells can never produce this inverted action. If any viler creatures walk the earth than these magic workers and entranced speakers I know not what they are; and whoever yields to their influences must take the consequences of the nether world.



*Hereditary Influence.*

Closely connected with the subject of the laws of health and disease, is the influence and predisposition to certain maladies transmitted by the parents to the child. As the mind is the controlling principle of the body, whatever mental and moral conditions the parents transmit to the child, will exert a most powerful influence over the physical constitution.

During utero-gestation, the fœtus is negative or subordinate, as will hereafter be more fully shown, to the mental condition of the mother: and as all psychological forces flow from the positive to the negative, the necessity for the menstrual flow ceases as soon as gestation commences, during which period woman becomes more positive, hence less receptive of man's condition than at any other. Were it not for this wise provision in her constitution the effects would be fearfully disastrous upon the new being; for were she as receptive of man's condition while gestating as at other times, his forces would be transferred to the embryo to such an extent as to either destroy its existence, or utterly subvert the condition by which it could ever be developed into a moral being.

These remarks apply more especially to psychological forces. But it is to be fearfully apprehended that there are frequent coitions, growing out of mere lecherous desires, even during pregnancy. In every such instance, the woman incorporates the male elements, with whatever moral or immoral conditions they contain, into her constitution, without any means of ridding herself or her unborn babe of its effects. The child, not unfrequently, becomes so affected with this disordered condition as to scarcely survive its birth, or, if it lives to maturity, it demonstrates to the world the injury it has sustained. I am of the opinion, that the lusts of parents destroy more children than all other causes combined. The lower animals rear their young without difficulty, but man, who ought to be stronger than they, finds himself bereft of more than half of his progeny before they half reach maturity. To say that this is owing to high living, and ill-ventilated apartments, &c., is the sheerest folly, gotten up for the want of a proper knowledge of the subject here under consideration. Look into community and see the terrible work which this sin has made, and if this is not enough, go into the grave yards and note upon the tomb-stones the ages of its numerous victims, victims who had better be there than here. If God calls the infant and youth from time to eternity, it



is because He sees that their parents have forced upon them conditions which ought not to be matured, and they are taken to save them and the world from worse calamities.

It is a fact established beyond all successful controversy, a fact patent to all who will give it the least attention, that the parents exert a most powerful influence upon the forming constitution of the embryo, and there can be no reason to doubt that every emotion, however slight, leaves an indelible impression upon the future being.

As the positive forces of the male flow to the female, and establish a new action in her, by impregnating her with them; so the spiritual forces ever tend to incorporate themselves into the ultimate planes of existence. From this universal law the conditions of the spirit constantly flow into the fluids of the body, and through them, operate upon every function of the system, and ultimately become expelled through the mucous glandular and cutaneous structures. It is the conjunction of these forces that produces diseases. The electrical forces are subordinate to the magnetic; the physical to the mental; so that the electrical forces which control the action of the body, become deranged by the derangement and congestion of the will,—the will governing the magnetic, the magnetic the electric. Nor can an individual indulge in any unholy desires, or angry impulses, without superinducing their effect upon the organic functions. That these functions are directly influenced by mental emotions, is a matter which does not admit of dispute. This is abundantly evinced by the action of the mind of the nursing female over the secretion of milk, which has so altered its condition as to render it the most fatal of poisons; the blood, too, may be so changed as not to coagulate after being drawn from the system. They not only give temporary excitement, as in the case of the sexual impulses; but also over the secreting process, either augmenting or diminishing the quantity, and vitiating or improving the quality. The saliva, the gastric fluid, the bile, the pancreatic fluid, etc. are all rendered healthy or morbid by the action of the mind.

The effects of the depressing emotions are not less obvious, such as the loss of property, friends or character, disappointed affections, outrages upon a sensitive conscience, etc.; all of which so impairs the action of the organic structure, as to become fatal maladies. They not only change the constituent elements of the system, but also the configuration of the body and the expression of the coun-



tenance. The miser becomes crooked and crouching in form; the scold pointed in features, quick and impulsive in motion, the arms are ill-shapen and shoulders repulsively angular, the gloomy man grows more and more constipated, sallow and cadaverous; and so we might extend our observations through every grade of mental and moral peculiarity.

All physical deformities and monstrosities are induced solely by the action of the will upon the physical structure deranging the nutritive process causing it to make irregular deposits. Any powerful impression suddenly brought to bear upon the mother during utero-gestation, will leave its effects not only upon the mental character, but upon the physical structure of the embryo. A deformity of the body thus induced is necessarily a perfect representative of a corresponding deformity of the soul. It is folly to deny the fact, that as deformities, the causes of which are anterior to birth, are the effects of psychological influences, the mind must necessarily partake of the same deformity, for the physical deformity is but the result of the mental — the mind of the mother operating upon the yet unconscious mind of the fœtus, and through it deranging its physical structure. A few examples will not only illustrate, but demonstrate the fact here under consideration.

A gentleman with whom I was well acquainted, accompanied his wife one day into a field to pick berries. Aware of her extreme timidity of snakes, he humorously threw one at her feet, whereupon she was so excessively frightened that, for a long time, she could not dismiss the appearance of the reptile from her mind. A few weeks subsequently she gave birth to a son which lived to the age of 18 years, well formed, but so strongly marked with the characteristics of the nature of her fright, that there was no mistaking the connection between the cause and the effect. The movements and appearance of the eyes and tongue were emphatically snakish, and his locomotion was usually performed while lying flat upon his belly. He possessed a magic or snakish power in this method of locomotion.

I was once professionally called to visit a girl of eleven years of age. From birth, during her wakeful moments, she kept up a constant nervous movement, augmented by every exciting influence brought to bear upon her. Many physicians had visited her, none of whom were able to account for the phenomenon. I pronounced it a decided case of psychological derangement induced by the



mother previous to giving birth to the child, and requested the mother to call to mind, if possible, the circumstance which caused her child's misfortune. After a few moments' hesitation, she remarked with a good deal of earnestness, "I believe the mystery is solved;" and then stated that she had a tame rabbit which was a great pet in the family. This pet was struck across the back with a fish-pole, by a boy passing in the street. The blow produced a violent spasmodic action of the animal, which so excited the mother as to cause her to transmit a corresponding condition to her child.

I also visited a boy, eight years of age, residing near Waterville, Maine, who was a great wonder to the neighborhood and the profession. This boy possessed a good constitution and was not inferior to other children in sprightliness and mental ability. As I entered the room his head fell back, and he had the appearance of passing into a state of complete syncope. He would assume this position as often as suddenly surprised or spoken to by a stranger. I asked the mother if she knew the cause of this peculiarity of her child, to which she replied that she did not. I then asked her if previous to his birth there was not some fright which caused her to faint; whereupon she exclaimed, "Oh, God, can it be!" and related the following circumstance: "Late at night I was walking the streets of Waterville, where I was then residing, and a stranger, evidently mistaking me for a woman of his acquaintance, suddenly clasped me in his arms, which so frightened me that I screamed and fainted. But being nearly opposite of my house, my husband heard the alarm and came to my rescue; and the next recollection I had was in finding myself upon my bed. And six weeks afterwards I gave birth to this boy."

Many years ago, in France, a criminal was to be publicly executed upon the wheel. And a mother, whose child was yet unborn, desired to be present. Notwithstanding the strong entreaties of her husband and the physicians to the contrary, she yielded to her impulse to witness the execution. The terrible scene completely psychologized her. She stood transfixed. She heard the bones of the poor criminal snap and break on the wheel, like dry sticks in a strong man's hand. It was too horrid; and she sank exhausted, and swooned upon the ground. Ninety days from that time, her child was born, *with every bone of its little body separated in a corresponding manner.*



The editors of the *Charleston Mercury*, say, that they were visited a few days since by a gentleman named R. H. Copeland, native of Laurens district, S. C., who presents in his peculiar organization, a very remarkable natural phenomenon. His right arm, hand and right leg are affected in such a manner as to exhibit in every movement the nature and motion of a snake. The arm affected is smaller than the other, its muscular development different, sensation much less acute, and its actions altogether beyond the control of his will. The motion of the arm seemed to be impelled by a separate and distinct volition, or an instinct entirely its own. The character of the movement is shaped, to a considerable extent, by external circumstances; at any sudden noise, startling appearance, or the like, the arm sometimes forms itself into a coil—the hand darting from the coil as if in the act of striking; at other times the arms and hand have the movements of a snake under full headway making his escape, the limb preserving the peculiar tortuous motion of the reptile. At such times the rapidity of the motion is truly astonishing. The action of the affected parts is continuous. The muscles are never entirely at rest, though sometimes the action is less intense than at others. The right eye has a snakish look, which is not to be seen in the left, and in the formation of his teeth the contrast is singularly striking. On the left side of the mouth, both in the upper and lower jaw, the teeth are well formed and regular, while on the right side, above and below, they are extremely irregular and fang-like.

Mr. C. is now 46 years old, and has been thus affected from the time of his birth. He is one of those curious cases which sometimes occur, in which the effects of intense fright with the parent are seen in the unnatural organization of the offspring.

“The following case,” says Geo. Combe, “fell under my own observation:—W. B., shoemaker in Portsburg, called and showed me his son, aged 18, who is in a state of idiocy. He is simple and harmless, but never could do anything for himself. His father said that his wife was sound in mind; that he had other three children all sound, and that the only account he could ever give of the condition of this son was, that he kept a public-house, and some months before the birth of this boy, an idiot lad came round with a brewer’s drayman and helped him to lift the casks off the cart; that that idiot made a strong impression on his wife; that she complained that she could not get his appearance removed from her mind; and that she kept out of the way when he came to the



house afterwards ; that his son was weak in body from birth, and silly in mind, and had the slouched and slovenly appearance of the idiot.”\*

A mind which will not yield to such evidence, I cannot but regard as inadequate to properly digest and apply facts. It should be remembered that a law which is capable of producing such great disasters, is equally capable of accomplishing the most salutary results when properly applied.

It is quite evident that a proper use of psychological principles, especially in unfolding the character and constitution of the child, will develop almost any description of character or intellect which the parent may most desire. In this way the mother can do more to reform the world, and make every man a ‘law unto himself,’ than can be done by any other method. The mother needs only to be made acquainted with the mental forces of her own constitution, to accomplish a moral, social and intellectual elevation, the reality of which shall far exceed the fancy of oriental ecstasy.”†

These instances, selected from a great number, will suffice to demonstrate the existence of a law which may be available to the almost unlimited improvement of mankind. And it is a matter of no little surprise that it should have been applied to the improvement of the lower animals, but entirely overlooked in its application to rational beings. The powers of mind coöperating with the impulses, render this law far more effectual with man than it can be with the brute. The latter have neither thought by which its forces can be guided, nor concentration by which it can be rendered persistent during the whole period of gestation.

To what extent our race is psychologically affected by maternal influences it would be difficult to say ; but it is abundantly evident that by a critical examination, every mother would be able to discover in her offspring the development of the peculiarities under which she bore it. The great varieties of talents and dispositions, which we find among members of the same family, cannot be accounted for upon any other principle. The interest which parents usually feel in their children, warrants the conclusion that if this law were properly understood they would use it to the improvement of their prospective offsprings. But with the present limited knowledge upon this subject, so far from this law being applied to the improvement of the race, it now frequently develops depravity, if not hideous deformity.

\* Constitution of Man, p. 387. † Hatch's Medical Journal, p. 251-2.



Malformation or monstrosities, produced by sudden fright upon the mother, have been of such frequent occurrence, that it has become a general belief among females; though there are many of the medical profession, who, through lack of a proper understanding of the relation between the cause and the effect, have refused to accept of the innumerable instances which have occurred in all ages and among all people, as sufficient that the mother can materially affect the physical conditions of the embryo. But cases have come under my own observation where pleasurable emotions have also been the cause of producing monstrosities. Several years since a brother of the Author had in his employ a young married couple. During the sixth month of the wife's pregnancy she procured a turtle, with which she used to daily amuse herself by placing a coal of fire upon its back, to witness its struggles for relief. In this there was no fright, but for several weeks a daily recreation. The birth of the child evinced the folly of the mother, for the upper jaw was entirely wanting, there being nothing to fill the space between the lower jaw and nose. The head was so horridly deformed as to scarcely present any human appearance. The nose was merely a fleshy flap with a tooth protruding from the end. It fortunately survived its birth only two weeks.

Volumes might be filled with such instances, but these must suffice.



## CHAPTER XI.

### MAN CONSIDERED IN HIS RELATION TO THE INTERIOR AND EXTERIOR LIFE.

IF we consider Man as a two-fold being, possessing an inward and an outward consciousness, which are distinct from each other, the phenomena which we are now to consider, will be comparatively easy to be understood. But it will first be necessary to premise our investigation by a few considerations in reference to the fundamental principles which are the immediate or proximate cause of every phenomena in nature.

In order for the creation of any particular entity, two things are necessary, namely: Will and Direction; or, if we choose to select other terms to express the same idea, we may say that it is Love tending to *use*, and Wisdom directing its effort. These can primarily exist only in the Creator, and thence ultimate in a correlation of universal *Activity* and *Passivity*. It would be impossible to conceive of any thing in the realm of either Mind or Matter that does not involve these two principles. They are the two factors of the Deity; the two factors of universal existence. In every mental modification, action and passion are the two necessary elements of which it is composed: in every physical change they are the correlative factors of the phenomena.

*Faculty* denotes an active power; *id quod potest facere*, that which can *effect* or *can do*,—Capacity denotes a passive power, *id, quod potest fieri*, that which can be *effected* or *be done*. *Operation* and *energy* are words that we employ to designate the manifestations in which activity is predominant. *Affection* and *passion* express a condition of suffering, or the capacity of being receptive. Both imply action; one the action of imparting, the other the action of receiving. Nor is it possible for either activity to exist without the other. To impart, implies a reception; a reception implies also



something imparted. Hence, there is no pure activity ; no pure passivity in creation ; but on the contrary, a reciprocal action, differing more in *form* than *degree*,—a continual action and counter-action, so that they are always active and passive at once. The positive phase cannot, strictly, be said to be more active than the passive ; but it expresses a faculty or power of imparting or doing ; whereas, the passive expresses a power of receiving or containing. Hence, receptivity is the necessary antecedent to activity,—activity is the necessary correlative of receptivity.

Every individual entity contains within itself both an impartive and a receptive condition ; for this is the force, or rather the receptacle of that force by which it was created and its existence maintained. But each entity stands in some definite relation to certain foreign entities, to which it is either active or passive ; so that its tendency is, on the one hand, to become absorbed into some other entity ; and on the other, to absorb some foreign entity into itself. To maintain a distinct existence, it would be necessary that there should be an equilibrium between these two tendencies ; a balance between the forces *within* the entity and those *without*, one of which acts, and the other reäcts. But neither in the vegetable nor animal kingdom, does such an equilibrium ever exist ; but, on the contrary, there is an unceasing and universal tendency to either growth or decay. For every germ of a distinct entity attracts to itself such qualities as are necessary to its maturity ; but no sooner does it reach the ultimate degree of perfection, of which its vitality is capable, than its action is reversed and it begins to decay.

The physical structure of man is governed by the same law of change, so that he is being constantly wasted and renewed ; but with the constitution of the spirit it is different, for in this he has been so created as to be immediately receptive of a force which is more positive than every other principle in creation, consequently subject to no disintegrating law. But gross and obtuse as the body is, whatever impress is once made upon it, that impress continues, to a greater or less degree, until the termination of the organic structure. True, it may under favorable circumstances, be so far removed, as to escape further notice ; nevertheless, there remains a certain sensitiveness or proclivity to the same evil, which continues to the end of life,—the effects are seldom, if ever, wholly removed.



To say that the mind is more easily affected than the body, is to utter a truism which is universally admitted; so that whatever impress is once made upon the mind, it goes to make up its individual consciousness, and becomes a part of its psychological constitution. Hence every thought and event, however trifling it may appear to be, is, as will hereafter be more fully shown, indelibly impressed upon the human constitution; and as memory is a spiritual conjunction with the objects and events remembered, the earth-life becomes the negative or reäctive plane of the spirit forever. Nor can the spirit, in its moral aspirations, ever transcend the plane of its real love during its mundane existence; for as action and re-action are correlative or coöpposite forces, there can be no action without reäction, any more than there can be reäction without a prior action. Man, in his external consciousness, is always negative to his perceptions of an interior spiritual force, so that his will becomes the negative plane of his understanding. His perceptions of God are the standard of his moral life. But as action and re-action are equal, these perceptions are ever changing according to the quality of the will. Obedience to Divine requirements produces a reactive plane for Divine inspiration, so that we become wise in the comprehension of principles, and their adaptation to ends, in the degree in which we become negative to the precepts of the Creator. It was evidently from this principle that our Lord assured us, that he that doeth His will shall know of the doctrine.\* Moreover, the understanding becomes intense in its *direction* in the ratio as its correlative, the will, becomes intense in its *action*; and the quality of one expresses the quality of the other; hence we do not gather grapes of thorns or figs of thistles.

I am aware that we sometimes *will* what the judgment *seems* to forbid, but the difference between the seeming and the actuality, only shows the difference between the interior perceptions and social and intellectual restraints. The evil doer may postulate that as a general rule it is better to do well than ill; but he somehow persuades himself that his particular case will prove an exception to the general rule,—that a mischievous act committed by him is really less heinous than it would be if perpetrated by another. And in the degree in which he becomes confirmed in evil, either by the frequent commission of wrong, or by sophistry, for one is the correlative of the other, he ceases to believe his conduct to be deserving of the penalties which the Creator or society have attached

\* John 7 : 17.



to the infringement of moral order ; and when at last overtaken by justice he cannot free himself from the terrible conviction that he is a martyr to a disordered society, or to a revengeful God.

Between the inmost plane of the mind which immediately connects with the highest spiritual forces, and the ultimate plane of the body which takes cognizance of external objects, individually, there is the widest conceivable difference. Nor can there be a free and an uninterrupted commerce of thought between these two extremes until man is delivered from evil. For by his moral conduct he has thrown in such insulators as render it quite impossible for him to transmit, at all times, the thoughts of his inner life to the plane of his external consciousness. These correlative poles are the *positive* and the *negative* extremities of the human constitution.

While this is true of the individual, the extreme magnetic poles, so to speak, of all moral and intellectual existence, are the Divine life on the one extremity, and the Natural life on the other.\* These, like Spirit and Matter, are correlative forces ; and had not sin intercepted between the Divine and the Human, there would have been an uninterrupted communication between the two, and thence between the outer and the inner consciousness, so that every event of the interior life would have freely flowed into the external memory.

It has been abundantly shown in these pages that the Divine life is the conjoint action of two principles to which we may give various correlative terms, such as Force and Direction,—Faculty and Capacity,—Love and Wisdom,—Goodness and Truth, etc. Each of these correlatives, so far as applied to Deity, must necessarily have the same signification. The term Understanding, as it implies comprehending the ideas of another, more properly belongs to the human mind. In this sense I shall use it.

I shall here merely assert, without attempting to prove, that man being made in the image of his Creator is receptive of His qualities, as the Earth of the influence of the Sun ; but as these qualities are coöpposite principles, they stand over one against the other and must have directly opposite points of ultimate reception,—each received by corresponding principles in the individual. The ingress of Divine Love is through the human Will ; but the ingress of Divine Wisdom is through the human understanding.

\* I here use the term Natural life in contradistinction to a sinful one, for sin is unnatural, hence a diseased action, having its origin in the freedom of the human will.



Now there must be some point of union between these two forces, — some condition where a copulation takes place and gives birth to a third principle. As Nature is one universal system of correspondences we can easily find an objective illustration which will more fully convey to the mind the principle here under consideration.

In the chapter on Marriage as a Principle, I showed that the Sun is an opaque body like the Earth, differing more in properties than in substance, but sustains a positive relation to every other planet in the solar system; and that it is by the union of his influence with that of the negative orbs, that light and heat are produced,—that the medium or point of union is the atmosphere of the subordinate planet, upon the purity and transparency of which the visibility of the Sun depends. Moreover the atmosphere is not a primeval element, but a compound of two simple elements, viz. : nitrogen and oxygen; the former being a receptacle and supporter of the properties of light emanating from the Sun; the latter a receptacle and supporter of the properties of heat emanating from the earth. Now the similarity of the mode of action of radiant heat and light are so striking,—both being subject to the same law of reflection, refraction and double refraction and polarization,—that it has led some philosophers to suppose that they are modifications of the same force, rather than correlative forces mutually dependent. This peculiarity attends the law of sexuality in every department of creation; for, it is no where a generic difference, but a modification of the same force or rather a coöpposite force, differing in its manifestation only as the masculine differs from the feminine. The law of electrical action has hitherto been inexplicable on precisely the same principle. The perfect apparent similarity between the positive and negative electricities has led many of the most eminent electricians to adopt the hypothesis that the electrical fluid is rendered evident by its excitation in plus and minus proportions rather than by divorcing its conjugal properties.

Moreover, as light and heat are produced by the union of planetary influences, the intensity of both equally depends upon the conditions rather than the distance of the subordinate orb. The intensity of light is wholly governed by the purity of the atmosphere, and the negativeness of the planet; but this purity depends upon the conditions of the Earth, which conditions have their origin in the moral constitution of its inhabitants. But heat being the peculiar property of the negative planet, is governed more by the planet's inclination than by its atmospherical purity; for, notwithstanding its vapors and malaria blur and befog the sky, and ex-



clude a portion of the Sun's rays, these are so material that they are confined near the surface of the Earth, leaving a large portion of its atmosphere to blend with the sphere of the Sun, and the heat is conducted from beyond these vapors to the Earth's surface.

With this brief synopsis of principles before us, we shall be better able to understand the constitution and philosophy of the human mind : for the analogy between nature and man, when fully comprehended I believe to be perfect, so that between the greatest and smallest events, there exists no qualitative but only a quantitative difference.

The Understanding and the Feelings, or the Intellectual and Emotional nature, are the sun and the earth of the Human Constitution. Between these there is the same reciprocal action as between the positive and negative planets. The Moral Sentiments are the atmosphere of the Emotional principle, and act as the intermediate agent between the Understanding and the Feelings. The Sun could exert no direct influence upon the Earth, had the Earth no sphere of radiation through which it could absorb the sphere of the Sun. Nor would there be any direct connection between the Understanding and the Emotions were it not for the principle of conscience, or that principle within us which decides on the lawfulness or unlawfulness of our own actions and affections ; so that Conscience is the plane of temptation, upon which all contests between right and wrong are decided. In this consists the freedom of the Will, in contradistinction to all other creatures.

Between the outer limits of the Earth's atmosphere and the Sun, it is one unbroken scene of blackness of darkness ; for though the Sun still continues to send forth its illuminating properties and to sustain its own majesty as the static principle of the solar system, it is made visible only by the dynamic forces of the satellites whose actions obey the mandates of his will. Here mark the distinction : it is the *sphere* of the satellite, and not the satellite itself, that is illuminated ; but this illumination is the result of the fidelity of the satellite to the positive orb. But the question here arises : Is the atmosphere the result of the combined forces of the two orbs, or an innate principle of the individual planet ? In other words, is it an associated principle dependent upon its relation to other orbs for its existence ; or, is it merely independent correlative gases held in conjunction with the earth by the force of gravitation ? If we could completely insulate the world from the influence of every other planet, may we not reasonably conclude that the atmosphere



would cease to exist in its present form and the elements of which it is composed become absorbed into the substance of the earth? Or, we may put the inquiry in another form, but involving precisely the same principle, both upon the material and spiritual plane. Could an individual become so insulated from the influence of all others that there could be neither touch, thought, nor desire of, nor from the opposite sex; would there emanate from a person thus situated anything like a conjugal sphere by which another, differing in sex, would be attracted to him or her, either in body or spirit? If truth should compel a negative answer to these questions, then it is clearly evident that the sphere of a person, or an orb, is the result of the sphere of another, opposite in principle, acting upon it,—that they are mutually dependent upon each other. The sphere of a body may, therefore, be regarded as the affinity which it has for another differing in sex; but this being the extension, so to speak, of its most vital forces, the quality of the sphere is governed by the conditions of the body from which it emanates.

Now let us imagine an indefinite space between the Understanding and the Will, the latter surrounded by its own atmosphere of Moral Consciousness, receptive of the conditions of the Will on the one hand, and of the influence of the Understanding on the other, and we have a miniature solar system within the individual. The conscience, which is but another name for the Moral Atmosphere of the Will, like the atmosphere of the Earth, is calm and transparent, or, tempestuous and opaque, in exact ratio to the fidelity of the Will to the directions of the Understanding. The Will is but a blind impulse, ever prompting to action, and seeking immediate gratification; but without the least perception of the cause of its desires, or the end to be obtained by the indulgence. But the static principle of the Understanding, when duly enlightened, calmly investigates both subjective and objective conditions, reasons from cause to effect, and comprehends the relation of things, hence, a fit pivotal principle around which the dynamic forces of the erratic Emotions should revolve. But no sooner does the Will become the positive principle, and loves what wisdom cannot sanction, than it divorces the Understanding and marries itself to evil, blurs and befogs the Moral Perceptions, and begets sophistry instead of rationality, darkness instead of light, folly instead of wisdom, love of self and the world instead of God and the neighbor. In this consists the *beguiling* principle which



first deceives the Will, (the woman,) and then, by its darkening influence, the Understanding, (the man,) and so inverts the individual by making the negative the positive, and the positive the negative, and drives him from the Paradise within, wherein the Lord God communicates immediately with the soul. It is only the pure in heart who see God.

From the principles here set forth, it will be seen that Conscience is formed by the orderly coöperation of the Will and the Understanding, and that it can exist only as this order is maintained. We shall be better able to comprehend this important truth by keeping in view the fact that the *negative* alone is the *receptive* principle, and that it can be rendered fruitful only by the *positive*. Now, as the feminine can never impregnate the masculine, this order can never be reversed; but the *conditions* of receptivity may be destroyed. The female is receptive of the male only as she yields to his demands, and a positiveness on her part destroys, for the time, her conditions of fruitfulness. The positive and negative forces of the individual mind are governed by precisely the same law. The Will, in refusing an acquiescence to the demands of the Understanding, assumes a positive attitude to it and becomes non-receptive of its directing forces; and the Understanding, in its turn, fails to receive the inspiring influence of the Will; for the Will, being constitutionally the negative principle, is receptive, not only of the Understanding; but also of the objective spiritual and divine forces by which the Understanding becomes illuminated.

But here it may be objected that, inasmuch as inspiration is the highest principle connected with man, and that as this flows into the atmosphere of the Will, the Will should become the governing instead of the subordinate principle. This objection, however, can arise only by failing to make a proper distinction between the Will, *per se*, and the Conscience its atmosphere, which atmosphere is formed by the reciprocal action of the Will and the Understanding. For though Conscience is the immediate receptacle of Divine influx — this influx is a correlation of Love and Wisdom, each of which becomes identified with corresponding principles in man, so that both the positive and negative departments of his nature are mutually benefitted by their conjoint action.

Therefore, as it is the province of Conscience to think what is true, and to do what is right, man can become possessed of a real Conscience as a basis of divine influx only in the degree in which



he maintains an orderly life from religious motives. But, so far as he yields to his carnal loves rather than the restraints of wisdom, he becomes receptive of an infernal influx which maintains the Will in a still more positive relation to the Understanding, until, at last, he ceases to become receptive of the elements from which a real Conscience is formed; and to the extent to which this deplorable condition is effected, hatred takes possession of the Will, sophistry of the Understanding, and injustice of the Conscience; and thus perverted in every department of his constitution, he ceases to be a man, (for a man is an image of God,) and becomes a devil.

Thus the Will and the Understanding, in their orderly condition, become the temple of the living God;—the former the habitation of His divine Love, the latter of His divine Wisdom. To the perfection of man all things tend, for every thing, both in general and particular, have relation to these two faculties, and their reciprocal action,—he is the focalization of the converging forces of all subordinate existence. Without Understanding, he would be a brute; without Will, he could not exist. Nevertheless, the natural, or unregenerated Will is wholly evil, for it consists only of lust originating in self-love; and inasmuch as Wisdom cannot consort with lust, the natural Understanding can never rise higher than the plane of Sophistry. But as man becomes regenerated, his lust is changed to Love, his Sophistry to Rationality.

### *Correlation of Forces.*

In whatever direction we turn our attention, we find a correlation of forces,—things opposite reciprocally dependent upon each other; and the question very naturally arises:—Is it one and the same force that produces the varied phenomena of universal existence? or, we may again ask:—Can there be an actual force without a correlation of two opposite principles?—a hill without a valley, a light without depth, light without darkness, heat without cold, male without female? This question is answered in the form of the interrogation. Now from whence does this universal conjugality spring? For what purpose does it exist, and to what end does it tend? As it is but one principle, it can have but one origin. Whatever that origin may be, from it all things must have sprung, and around it they must forever revolve. And as (*a posteriori*) we can determine somewhat of the cause from the effect, we may venture to conclude that “the invisible things of Him



from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." This universal sexuality in Nature clearly points us to the same correlation of forces in the Creator. Here, and here alone, we find the *spring* of all action, the *direction* of all force. Wherever we may vibrate the cord of impulse it is one and the same cord, one extremity of which is in God as its source, the other terminates in Humanity. Here the circle of forces is complete. Man is the key by which the cord is tuned, and all nature responds to his condition.

I have before shown that every individual entity, whether it be a single particle or a culmination of particles, has within itself both a *positive* and a *negative* phase of action — that one part is correlative to the other. Let a magnet, for example, be broken into two or a thousand parts, each fragment presents the same phenomenon, as the whole, differing only in degree. By the same parity of reasoning we may say that God, to whose DIVINE ESSE (substance and form or love) appertain Infinity, Immensity, and Eternity, on the one hand, as the centrifugal or dynamic force; and to whose DIVINE ESSENCE (existere, or Truth) Omnipotence, Omniscience and Omnipresence appertain, on the other, as the centripetal, or static principle, derived from the infinite Love, thus having both faculty and capacity the active and passive phase within Himself. He is the One only Being (*Ipsium et Unicum*) the Central and prime Mover of all that has an existence. The Esse of God, though it does not pre-exist, enters into His Essence, as Love into the Understanding, and gives it its character or quality. In this sense the Essence is posterior to the Esse, not in point of time, but condition. The Divine Esse and Existere correspond to Space and Time in the natural world. Infinity, Immensity and Eternity, pertain to the Divine Esse, and have their birth from the Infinite Feminine principle; whereas, Omnipotence, Omniscience and Omnipresence, pertain to the Divine Essence and have their birth, not from the Infinite Masculine principle; but from the correlation of Infinite Goodness and Infinite Truth. Thus the Divine EXISTENCE as a *Unit*, in whom all the attributes focalize as *one* Infinite Being, is the correlation of Infinite Love and Infinite Wisdom. This is the first distinct Individual Entity.

The second distinct individual entity, is CREATION; and this is as correlative to the first as the component parts of the first are to each other. I do not pretend to postulate that God cannot exist



without and independent of Nature. This would be beyond all human conjecture. It is enough for mortals to know that he does not. But we may safely affirm, if I mistake not, that though Nature is not God nor any part thereof, it is his objective *Capacity* and correlative in the sense of universal Activity and Passivity,—hence two distinct entities, one subordinate to the other. The parallel of this is everywhere found in creation, and therefore offers the strongest possible evidence of the validity of the hypothesis here under consideration. Viewed as distinct entities, the male is the Faculty of the female; and the female, in turn, is the Capacity of the male. But each contains both faculty and capacity in nearly equal degrees, but in an inverse order; the male faculty being external and the capacity internal; but converse to this with the female. Now these two principles, not only constitute the individual as a whole, mentally and physically, but every minute particle thereof. What exists in the effect must previously exist in the cause.

Were it not that Nature sustained this relation to the Creator, no fruitfulness could ever take place; so that whatever exists, or whatever new entities existence takes on, is mediately begotten by Deity whose Infinite Faculty impregnates universal creation. In the natural sense, He is the Father of the humblest flower that blooms unseen, as well as of the bright angelic throng whose coronets bear evidence of a still more immediate and holy relation. View creation in whatever aspect we may, its every phenomenon bears the evidence of a *derivative* occult force which clearly points the mind to causes unseen. No true philosophy can ever discard the personality of God; no truly rational mind can ever become imbued with the sophistry of pantheism. For everything, when viewed through the laws of a Christian philosophy—the deepest of all sciences, for philosophy is but religion *understood* and religion is philosophy *felt*—goes clearly to show that God and Nature are not identical; but like cause and effect, light and heat, male and female, are correlative, or have a reciprocal dependence; Nature without God would have no impregnating force nor governing principle; God without Nature would have no ultimate plane of use.

The next correlation of force is the *relation of the planetary systems*. Here we find the operation of the same static and dynamic principles that characterizes lesser objects. Stars of the first magnitude are evidently the suns and pivotal orbs round which numerous lesser orbs revolve, each reciprocally dependent upon the



other for the order in which they are maintained, and for the activity and regulation of those forces which impart vitality to their varied productions. Nor can there be any reasonable doubt that these suns, with all their retinue of satellites are revolving round a still more central sun, and this greatly augmented number, round still another, and so on, until we arrive at a final centre (if infinity can be said to have a centre,) from which all force is more immediately derived. The infinity of Matter is as incomprehensible to the finite mind as the infinity of God.

When we come upon the plane by which we are more immediately surrounded and of which we form a part, the same phenomena are everywhere visible, differing in magnitude rather than in quality. There can be no reasonable doubt that every individual particle of matter is governed in all its relations to other particles by the same forces and laws that govern the universe as a whole ; yea, more, that the mind itself is governed in all its relations to the individual and its associations with others by laws no less definite and certain in their action. If it be said that this is "Fatalism," I reply, that it is the fatalism of the brute and not of man ; for as God is superior to Nature, so Mind is superior to Matter ; and by it every man can shape his own destiny as he will. Man is the highest force in nature, and to his condition nature responds ; and God helps him in every attempt to maintain the mastery. So far as he maintains order within his own dominions by subordinating his Will to his Understanding, and becomes a rational being, he holds a positive relation to both subjective and objective material existence, and God being for him, no evil can prevail against him.

The following is the summary of the principles here set forth. All forces primarily originate from the coöperation of Infinite Love with Infinite Wisdom. The conservation of forces is the indestructibility of Divine properties. This is the one fundamental truth of all philosophy,—the key which unlocks every avenue of Nature. God is the one and the same Active and Passive principle—the Static and Dynamic force in Universal Creation. Whatever names we may apply to this in the various departments of science—Light, Heat, Magnetism, Electricity, Attraction, Gravitation, Cohesion, Affinity, etc.,—it is still the same Divine properties operating under every changing circumstance. Thus the sole truth which transcends all human experience and all



human perception by underlying both Mind and Matter, is the DIVINITY OF FORCES.

The evolution of one force or mode of force into another, has been observed by all who can lay any just claim to philosophical research, and has induced some of the more profound or more intuitive to believe, that all the different natural phenomena are the result of *one* force, which is the efficient cause of all the others ; but the advocates of this opinion have widely differed in what this one force consists. Each have had their postulations ; one designating electricity ; another chemical affinity ; a third, heat ; and so on ; thus only designating different links in the chain of connection between the primeval cause and ultimate effect. Now as it is one and the same force that produces the various phenomena, by manifesting itself through *different agencies*, as has already been shown, each mode of force is capable of producing the others, and in its turn of being produced by them ; for it only requires an increased intensity in any particular agency. to so change its usual mode of action, that its correlative order becomes reversed — the positive taking the place of the negative, and *vice versa*.

### *D r e a m i n g .*

In ordinary profound sleep, which is a state of complete unconsciousness so far as the external memory is concerned, it is evident that the Cerebral Hemispheres, the Sensory Ganglia, and the Cerebellum are at rest ; while at the same time the Medulla Oblongata and Spinal Cord are in complete functional activity. For the time being the individual consciousness retires from outward scenes and recollections into the interior plane of life, but still performs its accustomed duties in maintaining the activity of the organic functions. The same is the case in profound *Coma*, resulting from effusion of blood, or from narcotic poisons, but not affecting the power of breathing or swallowing. The negative phase of the mind which is more immediately connected with the organic functions, seems to lose none of its characteristics during sleep, however deep the sleep may be ; but these functions are carried on the same as when awake ; the power of deliberate purpose and consecutive movement only is wanting. It may be frequently observed, however, that the sleep is not so profound as entirely to suspend the consciousness of the individual ; and that various movements of an *adaptive* character are performed, tending to relieve uneasiness resulting from various causes. In this condition, it seems not



improbable, that the sensory ganglia are in some degree awake, and that the movements are of an instinctive nature ;— the mind of the individual not being sufficiently active to discern the cause of the uneasiness, or to employ his intelligence in the removal of it.

But the state of Somnambulism presents a somewhat different phenomenon. During the somnambule crisis we find that the individual is capable of performing consecutive movements, which are perfectly adapted to their object ; and it has frequently occurred that the sleep-walkers have traversed narrow and difficult paths over which they could not have passed in open day when conscious of their danger. In this peculiar state there appears to be no connection between the normal consciousness and the regularity of movements. The cerebellum which controls the motor functions is evidently completely awake, while at the same time, the mind is wholly unconscious of everything save the immediate object to be attained ; hence, has no apprehension of danger even while in the most perilous situations. The power of balancing the body depends, to a large extent, upon the degree of fear which attends the effort. Were this not the case we should find it no more difficult to walk, without falling, a beam suspended 100 feet above the ground, than to walk a curb-stone of the same breadth. In the wakeful state the mind takes cognizance of the danger, and its trepidations are conveyed from the cerebrum to its negative correlative, the cerebellum, and disqualifies the latter for the proper regulation of the bodily movements.

As no one has, to my knowledge, ever attempted to explain the phenomenon of Dreams and Somnambulism, but only to speak of them as a psychological facts, it may be proper here to remark that sleep is the result of the change which takes place in consequence of the transference of the positive phase of the Mind from one plane of action to that of another. During the wakeful state, the external plane of consciousness is the *Faculty* or the *active* plane of life — the *id quod potest facere*, that which can effect or can do ; but during profound sleep just the reverse is the case ; what was *Faculty* during sleep, becomes *Capacity* or *passive* phase while awake — it is now *id quod potest fieri*, that which can be effected or be done ; so that rest is the result of the alternation of the active phase of Mind between the outer and the inner consciousness. Moreover, by this alternation between these two states of consciousness, the Spirit during the natural life, becomes suitably impressed with the phenomena of both the Material and Spiritual



worlds, and their relation to each other. This is the more readily understood as soon as we discard the ridiculous idea that the Spiritual world is a *locality* rather than a *state* of existence. Man contains the elements of both worlds within himself; in fact, he is the compound of the two, sustained by a force from which both originated. His Moral nature, being the highest principle of the Spirit, is alone immediately receptive of immortality. Philosophically, it would be impossible for man to exist without being continuously receptive of a Divine force; nor can we conceive it possible for him ever to pass beyond the conditions of his material existence; for his ruling loves, while connected with the body, determine his character forever. The unjust, the filthy, the righteous and the holy, must still so remain.

Everything pertaining to the events of both the Material and Spiritual worlds which is once brought into either the outer or inner consciousness of the individual, focalizes itself in the *memory*, which memory is as enduring as the spirit itself; so that the spirit lives in a continual consciousness of its material existence, whether that existence has been orderly or otherwise. This conservative principle of the mind will be abundantly shown in the various phenomena which will be presented in the course of this essay. "All the cognitions which we possess, or have possessed, still remain to us,—the whole complement of all our knowledge still lies in our memory; but as new acquisitions are still passing in upon the old, and continually taking place along with them among the modifications of the ego, the old cognitions, unless from time to time refreshed and brought forward, are driven back, and become gradually fainter and more obscure. This obscuration is not, however, to be conceived as an obliteration, or as a total annihilation. The obscuration, the delitescence of mental activities, is explained by the weakening of the degree in which they affect our self-consciousness or internal sense. An activity becomes obscure, because it is no longer able adequately to effect this."\*

Hence the disappearance of the internal energies from the view of external perceptions, does not warrant the conclusion, that they no longer exist; for we are not always conscious of all the mental energies, whose existence cannot be disallowed. Only the more vivid changes sufficiently affect our consciousness to become objects of its apprehension; we, consequently, are only conscious of the more prominent series of changes in our internal state; the others

\* H. Schmid, *Metaphysics*, p. 235.



remaining for the most part latent. Thus we take note of our memory only in its influence on our consciousness; and, in general, do not consider that the immense proportion of our intellectual possessions consists of our delitesceal cognitions.

But it may be proper here to remark, that by Memory or Retention, is implied the *condition* of Reproduction; so that Memory proper is really a Capacity, or a *passive* power, rather than a Faculty or an *active* power. And as Memory denotes the power which the mind possesses of retaining hold of the knowledge it has acquired, strictly speaking, it is the Conservative faculty, and the correlative of the Acquisitive faculty,—it is the womb into which the Acquisitive faculty deposits all its observations, and which gives birth to all consecutive thought and successive consciousness. Acquisition and Memory, like Perception and Sensation, are coëxistent principles. They are equally original, and neither can exist only as they coëxist. It is the Conservative faculties alone that give continuity to Self-Consciousness, and the perfection of this consciousness is in exact ratio to the perfection of the Interior Memory. Were this not the case we could not know that the ego (self) of to-day was the ego of yesterday—every moment of time would be apparently disconnected from every other; nor could we in passing into another world have the least recollection of any previous existence. The moral bearings of any conduct, or the circumstances of any transaction, could not extend a moment beyond the duration of their actual existence; every sound would become an incomprehensible noise, as we should have no ability of associating it with any previous sound; every object would be a new and an undefined object, as often as we looked upon it or touched it; for we could not associate it with any previous observation or contrast it with any other object,—everything, in short, would be forgotten as soon as conceived.

It is, therefore, evident that any attempt—as has been the case with some of the Scottish philosophers—to reduce Self-Consciousness to a special faculty, or to distinguish Perception or any one or all of the Special Faculties from Consciousness, must necessarily ever prove a failure. This faculty of Internal Experience here denominated Self-Consciousness, is the conclusion, or final expression of all the faculties of the individual; hence, it is only by the preservation of all the faculties that Consciousness is maintained. Whenever any one of the faculties ceases its operations, Consciousness, so far as that faculty is concerned, ceases to exist,



One consideration more upon this point. As has been remarked by Sir William Hamilton,—“Perception is the power by which we are made aware of the phenomena of the external world; Self-Consciousness, the power by which we apprehend the phenomena of the internal. The objects of the former are all presented to us in Space and Time; space and time are thus the two conditions,—the two fundamental forms of external perception. The objects of the latter are all apprehended by us in Time and in Self; time and self are thus the two conditions,—the two fundamental forms of Internal Perception, or Self-Consciousness. Time is thus a form or condition common to both functions; while space is a form peculiar to one, self a form peculiar to the other. What I mean by the form or condition of a faculty, is that frame—that setting, (if I may so speak,) out of which no object can be known. Thus we only know, through Self-Consciousness, the phenomena of the internal world, as manifestations of the indivisible ego or conscious unit; we only know, through Perception, the phenomena of the external world, under space, or as modifications of the extended and divisible non-ego or known plurality. That the forms are native, not adventitious, to the mind, is involved in their necessity. What I cannot but think, must be *a priori*, or original to thought; it cannot be engendered by experience upon custom.”\*

From these considerations, it will be seen that Memory forms the Material basis of the mind, and becomes its reactive plane, both while we are asleep, and after the body ceases to exist, so that the Moral condition of this life becomes the basis of the Spiritual condition of the next. In fact, profound sleep is a psychological state so closely allied to physical death, that waking becomes a daily resurrection. It is not here pretended to say, that the mind has become dormant, or so completely retired from the body as not to maintain its guardianship over it; but that it has retired so within the Interior consciousness that it approximates toward the state of physical death; but its activity on this interior plane may be more intense than while awake. In this condition it is only the most negative or involuntary phase of the mind that sustains the operations of the bodily functions.

The phenomena of Dreaming and Somnambulism evidently take place during an intermediate condition between sleep and awake—the Cerebrum at the time being in a state of partial activity. One

\* Metaphysics p. 401.



idea calls up another, according to their previous association, but as some of the mental faculties are not sufficiently awake to properly participate in the exercise, the most incongruous combinations are frequently the result; and though no new train of reflection may be started, the classification of old ideas is such as to leave upon the mind the impression that they were nearly original thoughts.

Kant distinctly maintains that we always dream when we sleep; that to cease to dream would be to cease to live; and that those who fancy that they have not dreamed, have only forgotten their dream. And in a compilation from notes taken at his lectures on Anthropology, it is further stated that we can dream more in a minute than we can act during a day, and that the great rapidity of the train of thought in sleep, is one of the principal causes why we do not always recollect what we dream. He elsewhere also observes that the cessation of a force to act is tantamount to a cessation to be.

But the correctness of this statement depends upon the answer which future discovery may yet give to the old mooted question, whether the mind is always in a state of conscious activity. Thus far, philosophers have rested more upon theory than experience. Plato and his followers were unanimous in maintaining the continual energy of intellect. The statements of Aristotle upon this subject, are somewhat ambiguous, so that passages may be quoted from his works in favor of either alternative. Some of the Aristotelians were opposed, and some were favorable to the Platonic doctrine. Descartes made the very existence, or what we should denominate the *esse* of the soul, to consist of actual thought, under which he included even the desires and feelings; and *thought*, he defined to be all of which we are conscious. This is tantamount to saying that as the mind always thinks it is always conscious. Malebranche also assumes our consciousness in sleep, and attempts to explain our oblivion only by a mechanical hypothesis. All was theoretical rather than demonstrative with those philosophers;—they assumed rather than proved their positions by an appeal to fact and experience.

Mr. Locke, on the contrary, attempted to show that no finite being, or at least the soul of man, can ever maintain an unceasing activity, and that it is no more necessary for the soul always to think than for the body always to move. The following is the sum of his arguments upon this point. “It is an opinion that the soul



always thinks, and that it has the actual perception of ideas in itself constantly, as long as it exists; and that actual thinking is as inseparable from the soul, as actual extension is from the body; which if true, to inquire after the beginning of a man's ideas, is the same as to inquire after the beginning of his soul. For by this account, soul and its ideas, as body and its extension, will begin to exist both at the same time.

“But whether the soul be supposed to exist antecedent to, or coëval with, or some time after, the first rudiments, or organization, or the beginnings of life in the body, I leave to be disputed by those who have better thought of that matter. I confess myself to have one of those dull souls that doth not perceive itself always to contemplate ideas; nor can conceive it any more necessary for the soul always to think than for the body always to move; the perception of ideas being, (as I conceive,) to the soul, what motion is to the body; not its essence, but one of its operations. And, therefore, though thinking be supposed ever so much the proper action of the soul, yet it is not necessary to suppose that it should be always thinking, always in action. That, perhaps, is the privilege of the infinite Author and Preserver of things, who never slumbers nor sleeps: but is not competent to any finite being, at least not to the soul of man. We know certainly by experience that we sometimes think, and thence draw this infallible consequence, that there is something in us that has a power to think; but whether that substance perpetually thinks or no, we can be no further assured than experience informs us. For to say that actual thinking is essential to the soul, and inseparable from it, is to beg what is in question, and not to prove it by reason; which is necessary to be done if it be not a self-evident proposition. But whether this, ‘that the soul always thinks’ be a self-evident proposition, that everybody assents to at first hearing, I appeal to mankind. It is doubted whether I thought all last night or no; the question being about a matter of fact, it is begging it to bring as a proof for it an hypothesis which is the very thing in dispute; by which way one may prove anything; and it is but supposing that all watches, whilst the balance beats, think; and it is sufficiently proved, and past doubt, that my watch thought all last night. But he that would not deceive himself, ought to build his hypothesis on matter of fact, and make it out by sensible experience, and not presume on matter of fact, because of his hypothesis; that is because he supposes it to be so; which way of proving amounts to this,



that I must necessarily think all last night because another supposes I always think, though I myself cannot perceive that I always do so." \* \* \* "It will perhaps be said that 'the soul thinks even in the soundest sleep, but the memory retains it not.' That the soul in a sleeping man should be this moment busy a-thinking, and the next moment in a waking man, and he not remember nor be able to recollect one jot of all those thoughts, is very hard to be received, and would need some better proof than bare assertion to make it be believed. For who can, without any more ado but being barely told so, imagine that the greatest part of men do, during all their lives for several hours every day, think of something which, if they were asked even in the middle of these thoughts, they could remember nothing at all of? Most men, I think, pass a great part of their sleep without dreaming." \* \* \*

"If they say that a man is always conscious to himself of thinking; I ask how they know it? Consciousness is the perception of what passes in a man's own mind. Can another man perceive that I am conscious of any thing, when I perceive it not myself? No man's knowledge here can go beyond his experience. Wake a man out of a sound sleep and ask him what he was that moment thinking on. If he himself be conscious of nothing he then thought on, he must be a notable diviner of thoughts that can assure him that he was thinking; may he not with more reason assure him he was not asleep? This is something beyond philosophy; and it cannot be less than revelation that discovers to another, thoughts in my mind, when I can find none there myself; and they must needs have a penetrating sight who can certainly see what I think, when I cannot perceive it myself, and when I declare I do not."\*

This decision of Locke is without the least foundation, and it appears to me, that it utterly fails to display his usual sagacity of thought, or strength of argument. A wakeful and a sleeping state are two distinct psychological conditions, and it is abundantly proven by various mental phenomena, of which I shall furnish ample illustrations, that the mind may be intensely active in one state and wholly unable to carry any remembrance of it into the other. A state of Somnambulism or Sleep-waking, in which the individual manifests all the ordinary powers of his mind, but remembers nothing of what has passed when restored to his natural waking state, is an emphatic refutation of the speculations of Locke upon this subject. In this remarkable state, the mental faculties are usually

\* Essay, book II, chapt. 1, sec. C, 10, 14, et seq.



more lucid, the expression more correct, and the movements more precise than in the natural. The patient speaks languages of which when awake he remembers not a word. The imagination, the sense of propriety, and the faculty of reasoning are all in exaltation. Indeed, it has frequently occurred, that the power of balancing the body has been so remarkably executed in this condition, that sleep-walkers have traversed narrow and difficult paths, over which they could not have passed in open day, when conscious of their danger.

I have frequently been conscious of a vividness of thought and a clearness of expression during sleep, that far surpassed anything I have ever been able to attain to during my most wakeful moments; and I doubt not, that this has been the experience of many. Dr. Abercrombie relates that an eminent lawyer had been consulted respecting a case of great difficulty and importance, and after several days of intense attention to the subject, he got up in his sleep and wrote a long paper. The following morning he told his wife that he had a most interesting dream, and that he would give anything to receive the train of thought which had then passed through his mind. She directed him to his writing desk, where he found his opinion clearly and luminously written out. Dr. Haycock, Professor of Medicine, in Oxford, would give out a text, and deliver a good sermon on it in his sleep, but was incapable of such a discourse when awake. "I knew a clergyman," says Dr. Moore, "of fine intellect, who was remarkable for fits of hesitancy in preaching; but who, in his dreams, was accustomed to express himself with unction and most fluent eloquence."

Sir William Hamilton makes the following remarks as the result of his own observations upon the subject under consideration: "I have always observed," says he, "that when suddenly awakened during sleep, (and to ascertain the fact I have caused myself to be roused at different seasons of the night,) I have always been able to observe that I was in the middle of a dream. The recollection of this dream was not always equally vivid. On some occasions, I was able to trace it back until the train was gradually lost at a remote distance; on others, I was hardly aware of more than one or two of the latter links of the chain; and sometimes was scarce certain of more than the fact that I was not awakened from an unconscious state. Why we should not always be able to recollect our dreams, it is not difficult to explain. In our waking and our sleeping states, we are placed in two worlds of thought,



not only different but contrasted, and contrasted both in the character and in the intensity of their representations. When snatched suddenly from the twilight of our sleeping imaginations, and placed in the meridian lustre of our waking perceptions, the necessary effect of the transition is at once to eclipse or obliterate the traces of our dreams. The act itself also of rousing us from sleep, by abruptly interrupting the current of our thoughts, throws us into confusion, disqualifies us for a time from recollection, and before we have recovered from our consternation, what we could at first have easily discerned is fled or flying.”\*

Closely allied to this, is that peculiar though common mode of thought, when the mind seems to retire into the inner plane of life, so as to become, for the moment, wholly abstracted from external observation; and though the eye may be gazing directly at an object, the mind takes no cognizance of its presence. If suddenly aroused by being asked what we are thinking of, the connection between the inner thought and the external memory, is not unfrequently broken, so that we lose the subject of contemplation, and we reply that we were thinking of nothing.

We have all experienced the disturbance to our sleep, which arises from conditions to which we are unaccustomed. The mind can become inured to noises, so that they produce no disturbance to our rest, while, at the same time, any new noise with which it is not familiar, or the cessation of an old one to which we have long been accustomed, will suddenly arouse us from a sound sleep. For example, the racket of a mill will keep a stranger awake; its cessation will awaken the miller. Every one knows that it is difficult to fix our attention on a book, when surrounded by persons engaged in conversation; at length, however, we acquire this faculty. It would be easy to extend these observations into every department of life.

“I have never well understood,” says Jouffroy, an eminent French physiologist, “those who admit that in sleep the mind is dormant. When we dream, we are assuredly asleep, and assuredly also that our mind is not asleep, because it thinks; it is, therefore, manifest, that the mind frequently wakes when the senses are in slumber. But this does not prove that it never sleeps along with them. To sleep is for the mind not to dream; and it is impossible to establish the fact, that there are in sleep moments in which the mind does not dream. To have no recollection of our dreams,

\* Lectures on Metaphysics p. 225.



does not prove that we have not dreamt ; for it can often be proved that we have dreamt, although the dream has left no trace on our memory. The fact, then, that the mind sometimes wakes while the senses are asleep, is thus established ; whereas, the fact that it sometimes sleeps along with them, is not ; the probability, therefore is, that it wakes always. It would require contradictory facts to destroy the force of this induction, which, on the contrary, every fact seems to confirm. They manifestly imply this conclusion, that the mind, during sleep, is not in a peculiar state, but that its activity is carried on precisely as when awake."

Now, this whole controversy turns upon the question, can we be mentally conscious in one state and not retain any memory of it when we pass into another ? In other words, does the inner and the outer life so completely blend that each, at all times, takes cognizance of the doings of the other ? or, is the gulf between them so completely bridged over that there is an uninterrupted commerce between the two ?

To me it is clearly evident that the torpidity of the senses does not necessarily imply an unconscious state of the mind. In proof of this, we have many examples where the senses are so completely under the influence of anesthetic agents that the most painful operations are performed upon the body without any conscious suffering to the patient — the mind, at the same time, stimulated into an unusual activity. Animal magnetism has not unfrequently produced the same results. And then again, persons have been known to alternate between two distinct or different states of consciousness, forgetting in each all they had learned that had transpired in the other. Now upon what principles can these, and other phenomena of the same general character, be accounted for ? How can the mind, on the one hand, be intensely active without the external memory taking cognizance of the fact ? and on the other, how can the body severely suffer without any corresponding suffering on the part of the mind ?

There is abundant evidence scattered through the world ; but which has never, so far as I am aware, been compiled into a volume, that the mind contains certain systems of knowledge, or certain habits of action, which it is wholly unconscious of possessing in its ordinary state ; but which are revealed to consciousness in certain extraordinary exaltation of its powers. The evidence on this point shows that in certain abnormal states, as entrancement, febrile delirium, madness, somnambulism, ecstacy, etc., the mind



frequently contains whole systems of knowledge, which, though in our normal state they have faded into absolute oblivion, suddenly flash out into luminous consciousness which far transcends the normal ability. In these conditions, the order more frequently becomes reversed, so that what is known in the conscious state becomes eclipsed or extinguished in the unconscious state, and *vice versa*. Unquestionably this phenomenon of latent powers is one of the most interesting and marvelous in the whole compass of philosophy; and one which, when perfectly understood, will become a key to unlock most of the mysteries of life, and largely reveal to us the terrible realities of an immortal existence.

I shall now proceed to demonstrate by the proper evidence, the truth of the thesis here set forth; and in doing this, I shall select such facts only, as most forcibly illustrate the principles under consideration.

One of the most prominent features of the present age, is the frequency of those abnormal psychological conditions, which are induced by Animal Magnetism, and its correlary Spiritual Excitations. As they are clearly mental phenomena, I can see no impropriety in attributing them to either mundane or spiritual causes. For it should be borne in mind that in either case they are the effect of the spirit acting upon spirit, and that the control of the functions of the body is the result of the action of its own spirit intensified, to a greater or less degree, by the concentrated forces of another. Hence, if it be true that man has a conscious existence beyond the grave, and that the spiritual world is a *state*, rather than a restricted *locality*, I know of no good reason why the mental spheres of that world are not as well able to control the modes and actions of this, so far as we become negative to, and consequently receptive of, their influence, as though they were yet in the body. In either case the phenomenon is the same; and the patient is evidently influenced by a force foreign to himself. Animal Magnetism preceded and prepared the way for Spiritual ob-sessions, and in this case they are strictly correlative terms.

Nevertheless, there is a slight distinction to be made between them,—one which it may be proper here to designate. The spirit, like the body, has both a *positive* and *negative* phase of action. Now if we apply the continued force of an electro-magnetic machine to the negative extremity of a magnetized bar of steel, it reverses the action of the force contained within the bar, so that the negative pole is changed into a positive, and the positive into a



negative. In other words, a correlative force applied to the negative extremity, that is superior to the force contained in the positive extremity, excites the negative into an intensity of action which is more than paramount to that of the positive ; so that the extremity which previously attracted a negative force, now attracts a positive one, and *vice versa*. This being a fundamental principle in nature, it has a universal application.

Now let us apply this law to the phenomena under consideration. In Animal Magnetism the will-force of the operator is applied directly to the physical system by actual contact with his subject, and through it controls the negative spiritual forces ; *i. e.* the spiritual forces immediately positive to the body, but negative to the more interior plane of the mind. If the will of the operator is sufficiently strong to subdue the *positive* forces of the spirit also, the subject becomes completely obsessed,—even on the interior plane,—by his operator,—thinks his thoughts and acts his will. Thus, having for the time being, inverted the order of his nature, he is now in immediate relation with the subordinate causes of nature, rather than their ultimate effects ; so that when called upon to explore the regions of philosophy, he does so with a skill that far transcends his normal ability. But, as the positive phase of the mind was rendered subordinate to the negative, however active the negative may have been during the reversion, he remembers nothing of what had then transpired when he is again restored to his normal consciousness.

But a spirit operator, being divested of his material body, is in immediate relation with the negative side of the spirit of his subject, so that when an individual holds himself passive to the will of the operating spirit, the exterior will of the subject becomes controlled, and through that the body. Or the individual may, through the influence of his own habitual depravity, become so absorbent of an obsessing magnetic sphere, that his will shall coöperate with the will of his familiar spirit. In every such case the fiend and the man go on together ; for like seeks like in every realm of being. Relations and associations are determined by established sympathies. Ringdoves in the woods coo in responsive voices ; wolves and jackals hunt in packs together. Man is no less gregarious in his appetites and sympathies.

Many cases have come under my own observation where the victim was so completely under the influence of some invisible agency, as to be used in a manner most shocking to behold, and



apparently without the least power of resistance ; some, their bodies were thrown into frightful contortions ; others, their tongues used to give expression to the vilest utterances. Several of these have assured me that there was an interior consciousness of their disorders and a resistance to them ; but, for the time, they could not make this resistance available to the control of their expressions or actions. During the continuance of the paroxysm, the interior consciousness and external disorders seemed to be completely divorced from each other, so that whatever will there might have been upon the interior plane, it was unable to leap the gulf between the inner and outer life. But if the action brought to bear upon the negative phase of the spirit of the sufferer is sufficiently intense and long continued, it also renders the interior plane, as well as the outward act, subordinate to its tension. No sooner does this take place than the mind is led to ignore all moral distinction between vice and virtue, and to yield an unrestrained indulgence to every impure desire. Examples of this are painfully numerous. But this can never be effected so long as the victim of infestations obediently and trustfully looks to the Lord for strength and protection ; for, by so doing, he incorporates into the most interior plane of life, a divine force, which is infinitely more positive than all which can be brought to bear against it.

During these entrancements the patient will discourse by the hour, either in public or private, answering and propounding questions in a manner that wholly transcended their mental acumen while in their normal condition ; but many of them retain no memory of such dissertations or conversations subsequent to their return to external consciousness. I once knew a young woman of most vicious habits, who was almost daily and sometimes several times per day, subject to this peculiar malady ; and, strange to say, she courted rather than sought to rid herself of this fearful condition. While entranced she was able, even from her early youth, to maintain a conversation with the best read minds upon philosophical and metaphysical subjects, even in reference to points, as I am well convinced, to which she had never given a moment's reflection. She would also execute music in a manner which wholly transcended her usual ability, and sing, without the least hesitation, songs of great length, of which she could repeat scarcely a line in her normal state ; but more frequently she would compose both the music and the words impromptu. These remarkable gifts combined with such unusual depravity—for she ignored all distinction



between vice and virtue—left no doubt in the mind of many who listened to her, that she was either possessed of the Devil, or was an oracle of familiar spirits.

A highly interesting case in illustration of the effects of disease upon double consciousness, is given by Mr. Coleridge in his *Biographia Literaria*.

“It occurred,” he remarks, “in a Roman Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a frequent subject of conversation. A young woman of four and twenty, who could neither read nor write, was seized with a nervous fever; during which, according to the asseverations of all the priests and monks in the neighborhood, she became possessed, and, as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable by the known fact that she was or had been a heretic. Voltaire humorously advised the devil to decline all acquaintance with medical men; and it would have been more to his reputation, if he had taken this advice in the present instance. The case had attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and cross-examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences, coherent and intelligible each for itself, but with little or no connection with each other. Of the Hebrew, a small portion only could be traced to the Bible, the remainder seemed to be in the Rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a simple harmless creature; but she was evidently laboring under a nervous fever. In the time in which she had been resident for many years as servant in different families, no solution presented itself. The young physician, however, determined to trace her past life step by step; for the patient herself was incapable of returning a rational answer. He, at length, succeeded in discovering the place where her parents had lived; traveled thither, found them dead, but an uncle surviving; and from him learned that the patient had been charitably taken by an old Protestant pastor at nine years old, and had remained with him some years, even till the old man’s death. Of this pastor the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our



young medical philosopher discovered a niece of the patient's who had lived with him as his house-keeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent and could not bear to have the girl scolded; that she was willing to have kept her, but that, after her patron's death, the girl herself refused to stay. Anxious inquiries were then, of course, made concerning the patron's habits, and the solution of the phenomenon was soon obtained. For it appeared that it had been the old man's custom, for years, to walk up and down a passage of his house into which the kitchen-door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added, that he was a very learned man, and a great Hebraist. Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside, that no doubt could remain in any rational mind, concerning the true origin of the impression made on her nervous system."\*

The examples that are the result of madness, which I shall adduce in evidence, are of less interest and importance, as they arise more from a derangement of the faculties than any remarkable exaltation of their powers. I quote from the late Dr. Rush, of Philadelphia, Pa.: "The records of the wit and cunning of madmen are numerous in every country. Talents for eloquence, poetry, music and painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A gentleman, whom I attended in a hospital in the year 1810, often delighted as well as astonished the patients and officers of our hospital yard every Sunday. A female patient of mine who became insane after parturition, in the year 1807, sang hymns and songs of her own composition during the latter stages of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music, in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge. And where is the hospital for mad people, in which elegant and completely rigged ships, and curious pieces of machinery, have not been exhibited by persons who never discovered the least turn for a mechanical art, previously to their



derangement? Sometimes we observe in mad people an unexpected resuscitation of knowledge, hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their mind.”\*

Somnambulism more frequently results from an exhaustion of the nervo-vital forces of the system, and like delirium, is apt to occur in the most marked manner in persons in whom the quantity of blood is deficient. The abuse of the passions is a frequent predisposing cause to this malady. In no other way can the system be so effectually robbed of its finest and most potent forces. This kind of sleep seldom if ever happens but when the nervous system most strenuously demands repose, being greatly exhausted by some bodily irritation or mental disquietude. Now, it has been remarked that the difficulty of arousing a patient from a somnambulist paroxysm is in proportion to the energy with which the will is at work independent of the normal consciousness.

“A young man,” says Bishop Bordeaux, in the French Encyclopædia, “was in the habit of getting up during the night in a state of somnambulism, of going to his room, taking pen, ink and paper, and composing and writing sermons. When he had finished one page of the paper on which he was writing, he would read over aloud what he had written and correct it. Upon one occasion, he had made use of the expression, ‘Ce divin enfant.’ In reading over the passage, he changed the word ‘divin’ into ‘adorable.’ Observing, however, that the pronoun ‘ce’ could not stand before the word ‘adorable,’ he added to it the letter t. In order to ascertain whether the somnambulist made use of his eyes, the Archbishop held a piece of pasteboard under his chin, to prevent him from seeing the paper upon which he was writing, but he continued to write on, without being apparently incommoded in the slightest degree. The paper upon which he was writing was taken away, and other paper laid before him, but he immediately perceived the change. He wrote pieces of music while in this state, and in the same manner, with his eyes closed; the words he placed underneath the music. It happened upon one occasion that the words were written by him in too large a character, and did not stand exactly under the corresponding notes; he soon perceiv-

\* Beasley on the Mind, p. 474.



ed the error, blotted out the part, and wrote it over again with great exactness."

As it is well known that neither the meditations nor any of the transactions of a somnambulic paroxysm are ever transferred to the external memory, I can conceive of no stronger proof of the fallacy of Mr. Locke's hypothesis, that it is improbable "that the soul in a sleeping man should be this moment busy a-thinking, and the next moment in a waking man not to remember nor be able to recollect one jot of all those thoughts."

Gassendi tells us of a man who used to rise and dress himself in his sleep, in order to go to a cellar to draw wine from a cask. He appeared to see as well in the dark as in a clear day; but when he awoke, either in the street or cellar, he was obliged to grope and feel his way back to his bed. He always answered as if awake, but in the morning recollected nothing of what had happened. Another sleep-walker, a countryman of Gassendi's, passed on streets, over frozen torrents in the night, but, on waking, was afraid to return before daylight, or before the water had subsided."\* This species of somnambulism has been known to be hereditary.

The relation between dreaming and somnambulism is remarkably exhibited by the manner in which the current of dreams may be directed in certain individuals, by impressing their senses during sleep. An officer engaged in the expedition to Louisburg, in 1758, was so peculiarly susceptible of such impressions, that he afforded his companions much amusement by the facility with which they could cause him to dream. Once they conducted him through a quarrel, which ended in a duel; the pistol was placed in his hand, he fired, and was awakened by the report. They found him asleep on a locker, when they made him believe he had fallen overboard. They told him a shark was pursuing him, and entreated him to dive for his life, and he threw himself with great force on the cabin floor. After the landing of the army at Louisburg, his friends found him asleep one day in his tent, and evidently much annoyed by the cannonading. They then made him believe he was engaged, when he expressed great fear, and a disposition to run away. They remonstrated, but increased his fears by imitating groans, and when he asked who was hit, they named his particular friends. At last they told him the man next to him had fallen, when he sprang out of bed, rushed out of the tent, and

\* The World and its Inhabitants, p. 234-5.



ended his dream by falling over the tent ropes. He had no recollection of his dreams.”\*

But the case I am now to relate, is, in several particulars, the most remarkable I have ever seen upon record. Its most striking feature is the apparent naturalness of both states, so that in the abnormal state there is scarcely any more mental exaltation than in the normal. For many years there was a complete alternation between the two states, both apparently of an external character; but every event of life which occurred in either state was wholly forgotten in the other. These transitions took place during sleep, but in passing from the normal to the abnormal state, the sleep became so deep and protracted that it approximated to the state of death from which the patient would become resurrected to a new condition of life, but not such as was able to retain any consciousness of its previous existence. The case here alluded to is that of Mary Reynolds, of Meadville, Pa. It appears that, at the age of eighteen or twenty, she became occasionally afflicted with fits; and in the Spring of 1811 had one of unusual severity, which threw her into the most violent contortions and left her very feeble for some three months. For five weeks during this period her sight and hearing were totally suspended. Just previous to the expiration of twelve weeks, on awaking one morning, she found that all recollection of previous events was completely suspended, and she was unable to recognize any of her former acquaintances. Father, mother, brothers and sisters and neighbors were all strangers to her. She had forgotten the use of written language and did not know a letter of the alphabet, nor how to discharge the simplest duties of her domestic employments more than an infant. An imperfect knowledge of speech and her understanding seemed to be all that was left to her. What she had previously known she commenced to learn anew. In this condition she continued for five weeks, when she suddenly returned to her normal state, and regained full possession of all her previous faculties.

But all the circumstances connected with her abnormal state were now as completely oblivious to her memory as had been those of her normal while in the abnormal,—the five preceding weeks were a total blank. Kindred and friends were at once recognized, and all her previous knowledge was completely restored. Thus she continued for three weeks, when she again reverted to her abnormal state, oblivious, as before, to all that had ever trans-

\* The Power of the Soul over the Body, p. 92.



pired during her normal condition. But every circumstance that occurred during her previous abnormal state was vividly remembered. For some twenty-two years, but without any periodical regularity, she continued to alternate between these two states. Sometimes she would continue for several months together, and sometimes only a few weeks, and at still others, only a few hours, in her second state; but in the lapse of five years, in no instance did she continue more than twenty days in her normal, or, as she terms it, first state. Altogether, during the twenty years, she was more than three-fourths of her time in the second state.

Whatever knowledge she acquired in either state was always familiar to her in that state, but she was wholly unable to transfer any recollection of it to the other. There being no intellectual communication between the two conditions, she was obliged to learn in each whatever was essential to know. The ordinary branches of education, and the domestic duties were taught her in both. As an example of her extreme ignorance, at first, in her second state, she says: "They undertook to teach me to write; a pen was handed me to imitate a copy of my name; I took it, but in a very awkward manner, and began from the right to the left in the Hebrew mode. I soon obtained a tolerable skill in penmanship, and frequently amused myself in writing poetry." She learnt much more readily in her abnormal than in her normal state. But her hand-writing differed as much in the two states as that between two individuals.

The transition from one state to the other always took place during sleep. In passing from the normal to the abnormal, nothing was particularly noticeable in her sleep. But in passing from the abnormal to the normal, her sleep would continue from eighteen to twenty hours, and so profound that she could not be awakened. For several days previous to these transitions she would have what she called "presentiments" of their approach, and which gave her most painful apprehensions that she would never revert so as ever to know again in this life those whom she loved. She assures us that in this respect her feelings were akin to those of one who is about to be separated by death, though the transition from the abnormal to the normal was not so distressing as the reverse. Though she was naturally of a cheerful and lively disposition, she was more so in her second state than in her first; and in the earlier transitions while in the second state, she seemed to be perfectly free from all trouble. Nothing could make the least unfa-



avorable impression upon her. Her feelings were unmoved by the manifestations of either joy or sorrow. She had no ideas of the past or the future. Nothing demanded her attention but the present, and her own enjoyment. All useful employment was discarded and she never seemed to tire in her almost ceaseless ramblings through the fields. She had no fears of danger or any apprehension that she might ever be in want. One day she spied a rattlesnake; charmed by its beauty she tried to lay hold of it, but it eluded her grasp and ran beneath a pile of logs. Unconscious of danger she thrust her arm in after it, but was unable to reach it, and she unwillingly went home without it.

Miss Reynolds was about 40 years of age when these transitions ceased. From this period until her death, which was at the age of 69, she continued in what she called her second state, so that her life previous to 18, and about one quarter of it between 18 and 40 was a complete blank. Her two states were never in any way blended; but her entire disregard of danger gradually disappeared, until there was, in this respect, nothing remarkable. She gradually ceased to manifest any of those symptoms bordering on insanity which she exhibited during the first periods of her abnormal condition. After she had become educated in her second state, no person would have discovered anything unusual in her manner or conversation. For several years she was a successful teacher of common schools; a consistent Christian and performed the duties of life in a manner which exhibited nothing in contradistinction to a perfectly rational state.

This is undoubtedly the most striking case of a complete double consciousness upon record; and one of its most singular features is, the distinctness, and at the same time, the apparent naturalness of both states. What she learned in one state availed her nothing in the other, so that she was obliged to be educated in both, as much as though she had been two distinct individuals. And even the mental faculties, though operating through the same organic structure, produced such adverse effects upon the muscular system, that her chirography in the two states wholly differed one from the other. In short, in this case there was no connection between the two states. Consciousness was so completely cut in two that memory did not connect the train of consciousness in either state, with the train of consciousness in the other. In this it differed from somnambulism. For, in the latter case, though the patient remembers in his normal state nothing of what occurred while in



his state of somnambulism, he remembers not only all that had occurred during every former alternative of that state, but he recalls also the events of his normal existence; so that, whereas the patient, in his somnambulist crisis, has a memory of his whole life, in the waking intervals he has a memory only of half his life. In other words, the patient, in his wakeful condition, remembers nothing that occurred in his somnambulist state, but in his somnambulist he remembers all that has ever occurred in his wakeful condition, and also in each previous somnambulist crisis.

There is abundant evidence which goes to show that there is in the human mind a latent force of knowledge, of which we have no external consciousness, from which we can draw whenever the circumstances will permit the draft. This knowledge seems to be so covered up by the external elements of life, that we cannot make use of it at will, and it is only under peculiar physical conditions that we can bring it into the external memory. The conviction, therefore, forces itself upon us, that every thought that once makes its impress upon the mind, becomes so incorporated into the interior consciousness that it is never removed; and that it requires only certain physiological and psychological changes to open a passage between the interior and exterior consciousness, in order to make manifest the kind of philosophy and facts which the soul has stowed away in its interior memory, as a medium of eternal connection with its mundane existence.

Mr. Flint, a prominent clergyman, informs us that while traveling in the State of Illinois, and suffering the common lot of visitants from other climates, in being taken down with a bilious fever, at the same time he was unable to recognize his friends, he was assured that his memory was more than ordinarily exact and retentive, so that he repeated whole passages in the different languages which he knew, with entire accuracy. He recited, without losing or misplacing a word, a passage of poetry which he could not repeat subsequent to his recovery from sickness.

Lord Monboddo in his *Ancient Metaphysics*,\* relates the following curious case: "It was communicated in a letter," says he, "from the late Mr. Hans Stanley, a gentleman well known both to the learned and political world, who did me the honor to correspond with me upon the subject of my first volume of metaphysics. I will give it in the words of that gentleman. He introduced it, by saying, that it is an extraordinary fact in the history of mind,

\* Vol. II, p. 217.



which he believes stands single, and for which he does not pretend to account ; then he goes on to narrate it : ‘ About six-and-twenty years ago, when I was in France, I had an intimacy with a family of the late Marèchal de Montmorenci de Laval. His son, the Comte de Laval, was married to Mademoiselle de Maupeaux, the daughter of a Lieutenant-General of that name, and the niece of the late Chancellor. This gentleman was killed at the battle of Hestenbeck ; his widow survived him some years, but is since dead.

“ ‘ The following facts come from her mouth. She has told it to me repeatedly. She was a woman of perfect veracity ; and very good sense. She appealed to her servants and family for the truth. Nor did she, indeed, seem to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time ; and I have the memorandum among some of my papers.

“ ‘ The Comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood ; nor were they sure, or, indeed, herself able to guess, upon the sounds being repeated to her, whether it was or was not gibberish.

“ ‘ Upon her lying in of one of her children, she was attended by a nurse, who was of the province of Brittany, and who immediately knew the meaning of what she said, it being in the idiom of the natives of that country ; but she herself, when awake, did not understand a *single syllable* of what she had uttered in her sleep, upon its being retold to her.

“ ‘ She was born in that province, and had been nursed in a family where nothing but that language was spoken ; so that, in her *first infancy*, she had known it, and no other ; but when she returned to her parents, she had no opportunity of keeping up the use of it ; and as I have before said, she did not understand a word of *Breton* when awake, though she spoke it in her sleep.’ ”

In Prof. Hainilton’s lectures on Metaphysics, we are furnished with an account of a postman between Halle, and a town some eight miles distant, whose way lay across a district of uninclosed champaign meadow-land, and that in walking over this smooth surface the postman was generally asleep. But at the termination of this part of his road, there was a narrow foot-bridge over a stream, and to reach this bridge it was necessary to ascend some broken steps. “ Now, it was ascertained as completely as any fact of the kind could be, 1st, that the footman was asleep in passing



over this level course ; 2d, that he held on in this state without deflection toward the bridge ; and 3d, that before arriving at the bridge he awoke. But this case is not only deserving of all credit from the positive testimony by which it is vouched ; it is also credible as only one of a class of analogous cases which it may be adduced as representing. This case, besides showing that the mind must be active though the body is asleep, shows also that certain bodily functions may be dormant, while others are alert. The locomotion faculty was here in exercise, while the senses were in slumber." It is also a well-authenticated fact, that in the disastrous retreat of Sir John Moore, many of the soldiers fell asleep, yet continued to march along with their comrades.

From these facts, among many others which might be related, it is abundantly evident that the spirit is not only awake during the sleep of the body, but also that it is constantly on the look-out, and that it has a certain supervision over the body, so that it arouses it into consciousness whenever it becomes necessary for so doing. Hence it is, that whenever we fix a determination in the mind to awake at any certain time, we find no difficulty in awaking at the hour designated. But if we trust to another to awake us, the mind relaxes its vigilance and fails to arouse the body into active consciousness,—it does not take the trouble of measuring time, or of listening to any accustomed sound.

It is from this principle more than from the noise, abstractly, that the alarm-watch awakens us at the hour mentally designated before retiring. There is in the mind an association with the noise and the object to be attained by it. Though the noise of the watch holds no comparison to the bustle that is going on in the street, it usually awakens us, whereas, the other passes unheeded. And, moreover, the more frequent the watch is used to effect this object, the quicker and the more certain will we be aroused by it ; but just the reverse is the case with all noises to which we are called to give no heed. Again, any one who is unaccustomed to have another enter his room subsequent to retiring to bed, will, usually, be instantly awakened by the approach of any one, however silent the approach may be. The mind takes cognizance of the presence of another, and arouses the body to demand an explanation of the intrusion. A fixed and earnest gaze into the face of an associate, will usually awake him from a sound sleep. In none of these instances, especially the two last, can the bodily senses be said to be the cause of the disturbance. Consonant with this is the phe-



nomenon so frequently observed of intuitively speaking of an absent person who is about to approach us. So generally has this been noticed, that it has grown into a maxim, that "the Devil is always near when you are talking about him." There is a psychological meeting before the parties become visible to each other.

From these phenomena, selected from a multitude belonging to the same class, we may draw the conclusion, that the latent riches, latent possessions of the mind, are not to be measured by its present momentary activity, or its present powers of recollection ; but by the amount of its acquired habits and knowledge. The infinitely greater part of our spiritual treasures lie buried beneath the sphere of external consciousness, hid in the obscure recesses of the mind. Each individual, in his memory and experience, is adding material to material, in an order and for an end at present unknown to himself, but yet manifestly according to the plan of Him who foresees the end from the beginning.

Every phenomenon connected with the human constitution goes to show that man is a two-fold being, possessing an Outward and an Inward consciousness. The simplest and most common form of this is that of ordinary sleep and the usual wakefulness. Between these two conditions he continually alternates, and derives his rest, not from a state of unconsciousness, but by changing his conscious action from one plane to the other. Every physical exertion demonstrates that *change* is rest. Hence, experience has taught us that walking is not so tiresome as standing. We can swing a heavy weight much easier than we can hold it in one position. Any manual labor that requires the constant exercise of any one class of muscles is too fatiguing to be long endured. On the other hand, a continued and uninterrupted thought upon any one subject, is sure, sooner or later, to induce madness. The alternation of these forces, therefore, between the correlative planes of the outer and inner life, is to the human constitution what day and night, summer and winter, are to the planetary system.

There is a septum, so to speak, between the outer and inner life, even upon the natural plane, which keeps the two separate and distinct from each other. The Jewish Temple was chiefly designed to represent this important truth. In the most external or Gentile court all men were allowed to promiscuously mingle, and in the Jewish court all in whom regeneration had actually commenced ; but no one could enter the temple proper except the priests who were the representatives of the Lord as to the works of salvation,



though their lives may not at all times have corresponded with the principles of their holy office. It was while in the Holy place they received those spiritual elements or properties with which they were to bless the people; but it was in the Holy of Holies alone that they could commune directly with the Lord. Now, there were three veils corresponding to the Natural, the Spiritual, and the Celestial, in man. The veil or the tegument of the court gate of the temple\* represented the septum between the outer and inner life of the Natural plane; the second veil or tegument of the door of the tent† represented the septum between the outer and the inner life of the Spiritual plane; and the veil of the tabernacle which was first before the ark‡ represented the septum between the outer and inner life of the Celestial principle. It was this last, the veil proper, that was rent from top to bottom the instant that the Divine Humanity was made one with the Supreme Divinity. The last evil which the Humanity of the Lord had inherited from the mother was destroyed when He laid down His life for His enemies. Here his own Humanity was perfected, glorified and made one with his Divinity or Father, and the *conditions* of salvation were completed; for He had now journeyed from the external of the Natural principle to the interior of the Celestial, and subdued every evil that infested his pathway. Death and hell were now His subjects, and will become such to all who follow Him in the regeneration. How plain and rational is the plan of redemption, so far as we understand the human constitution and its relation to God!

Now to rupture either one of these septums before the individual is in a morally fit condition to have the interior principle of either of these correlative planes coöperate with the outer inclinations, is to desecrate the inner principle through which the divine force descends into the ultimate plane of life. In the ratio in which this is effected, moral contest ceases, and the individual fails to make any proper distinction between vice and virtue; for the current of positive forces which were orderly designed to flow from the natural to the spiritual are reversed, thus rendering the interior negative or subordinate to the exterior; and as no moral force is ever connected with the exterior life only so far as it is derived from the interior, the individual can have no higher perceptions of right than the impulses of his inclinations. Moreover, it is only through

\* Ex. 27 : 16, 17; 38 : 18, 19. † Ex. 26 : 36, 37; 36 : 37, 38. ‡ Ex. 26 : 3; 36 : 35, 36.



the positive elements of our nature — the higher principles of our constitution — that we see God. But no sooner does man en-throne the external life into a positive relation to the internal, than he looks through his inclinations to Nature, instead of through his spiritual faculties, to the Creator; and immediately sets himself to work to eradicate from the mind any educational impressions in reference to the sanctity of the Christian Scriptures, the Divinity of the Lord, and the personality of God. Here is the origin of Pantheism. His governing principle is now *inclination*, rather than *inspiration*; for as Nature is exalted into the position of God, the Will instead of the Understanding becomes the receptacle of directing force,—he turns himself away from God to Nature and sees light as darkness, and darkness as light, good as evil, and evil as good; for the gratification of his sensual appetites is now his chief desire.

### *Premonitory Dreams.*

Having set forth the principles of Dreaming, and substantiated the fact of double consciousness, we will now proceed to briefly consider another branch of the same subject, or, what may very properly be denominated *Premonitory* dreams. What I wish to be understood by Premonitory dreams, is that class of premonitions that take place during sleep, and which reveals to us circumstances that are actually transpiring at the time of the dream, and of which we have no external means of knowing; admonitions which tend to shield us from danger, and the revelation of coming events. Here we have a phenomenon which probably illustrate more fully than any other, both the prophetic powers of the mind and its sympathetic action, with conditions foreign to itself.

The questions which now arise are: How can we be made conscious of coming events, of the certainty of which we have no data from which to reason? or, second, become cognizant of those that are transpiring beyond the means of natural observation?

To the first of these inquiries, I will say that prophecy demonstrates the existence of a mental faculty, which, under certain favorable conditions, can intuitively perceive coming events. If it be said that this is an inspiration from God and not an innate principle in man, I reply that God creates no new faculties in man, but only inspires those which already exist. Or, if it still be urged that God, or some angel instructed by Him, seizes hold of the faculties of man and gives utterance through his vocal organs to



prophecies of which the man himself could know nothing, it is sufficient to reply, that the evidence is wholly wanting, and that adverse to this, there is no instance of any power, either good or bad, ever making use of man only through the medium of his inherent constitution. And any, or every one, of our faculties may be either inspired by the Lord, or obsessed by the Devil, in exact ratio as we sustain a negative relation to either the one or the other ; so that we become the servants to whomsoever we yield ourselves servants to obey. Moreover, the principle of prophecy is perceived, in its rudimental form, even in the lower animals. The swallow, in migrating from one climate to another, can have no conception of the cause or the end to be attained by its flight, but is moved by an inspiration of which its instincts are the medium,—it is an *instinctive prophecy*, (for it is without any process of reasoning,) of the approaching season. To me, it is evident that the Law of Prophecy is one of the fundamental principles of the human constitution ; and that the obtuseness of the instincts in man, in comparison to those of the lower animals, is chiefly, if not wholly, owing to his moral condition,—sin having so divorced his Outer and Inner life from each other, that he is unable, only as he becomes regenerated, to transmit his interior perceptions into the external plane of consciousness. I have no doubt that were we completely freed from the effects of sin, we should become so transparent to the influence of the sphere of Him who sees the end from the beginning, that we could as easily predict the future, as rehearse the past. And it may be in this sense, that God, in whose image man was created, knows neither time nor space.

The second inquiry finds its explanation in the principle of Clairvoyance. It is well known that the clairvoyant subject is capable of entering buildings which he has never seen, and of describing scenes which he has never witnessed, with equal accuracy, as if he were there with his bodily senses. I know it has frequently been alleged that this is effected through the sympathy between the subject and the magnetizer,—that the subject does not really describe scenes at a distance, but only reads the mind of the person who has induced the clairvoyant state ; so that any error which may be in the mind of the operator, will be described by the subject. In many instances such has been the case ; but it has equally been demonstrated, that there is an independent Somnambulism which enables the subject to describe, with equal accu-



racy, scenes and events of which the mesmerizer has no knowledge.

The clairvoyant state is usually first induced by the concentrated action of the forces of a positive mind upon a negative one. The mesmerizer puts himself in physical contact with his subject, and at the same time determinately wills him to become externally unconscious to everything around him, and subject to his control,—the patient all the while yielding a passive submission to his desires. By this means the patient's active consciousness is driven back upon the interior plane of life, in the same manner as in natural sleep,—still, mentally maintaining his relation with the operator, but externally oblivious to everything else around him. Frequently, so deep is the somnipathic condition, that the voice of a third person, however loud, has no apparent effect in awakening him. True, after this condition has often been induced, physical contact becomes no longer necessary; and in some instances where a complete mental relation had previously been established by having frequently been magnetized, artificial somnambulism has been induced, however widely the subject and the operator were separated.

While in the Mesmeric state, severe surgical operations may be performed without any conscious suffering on the part of the patient; and on several occasions, I have found that the state of torpor extended from the Cerebrum and Sensory Ganglia, to the Medulla Oblongata; so that the respiratory movements became seriously interfered with, and a state of partial asphyxia supervened. On other occasions, I have known the Arterial system to be so completely under the control of the Mesmerizer, that he could, at one moment so nearly suspend the action of the heart, that no pulse could be detected at the wrist; but within 30 seconds he would again induce 120 full and resisting beats per minute, or almost any desired condition between these two extremes. I also once knew a man of feeble constitution, who, by a single effort of his own will, could at any moment induce the most intense rigidity of the whole muscular system. While in one of these self-induced paroxysms I laid his head in one chair and his heels upon the edge of another, and for half an hour he thus continued stretched between the two, without any support to the intervening space of his body.

“A frequent phenomenon of this condition, and one which has its parallel in natural Somnambulism, is a remarkable exaltation of one or more of the senses, so that the individual becomes suscep-



tible of influences, which, in his natural condition would not be in the least perceived. The exaltation of the muscular senses, by which various actions that ordinarily require the guidance of vision are directed independently of it, is a common phenomenon of the Mesmeric or artificial, as of the natural Somnambulism."\*

Notwithstanding the mind manifests an unusual activity while in the Mesmeric state, the patient usually forgets every thing that has transpired as soon as he returns to his normal condition. The same phenomenon of double consciousness is here manifested as in sleep or ordinary Somnambulism.

The conclusions to be drawn from these phenomena, are :— 1st, That the mind is capable of acting independently of the body ; and, 2d, That under various conditions, it frequently does act in a vigorous manner while so nearly disconnected from the bodily functions, that the external consciousness can take no cognizance of the fact.

Keeping in view these psychological phenomena, it will be easy to understand the philosophy of Premonitory Dreams and other premonitions. The interior plane of consciousness is able to predict coming events, of which, under ordinary circumstances, the external consciousness can take no cognizance. But during a state of partial slumber, while the mind is active upon an intermediate plane between a condition of wakefulness and profound sleep, it is able on the one side, to perceive the conditions of the interior life and to trace them to their ultimate results ; and on the other, to impress its perceptions upon the memory of the external consciousness.

"That dreams, like any other occurrence in nature," says Dr. Good, "may occasionally become the medium of some providential suggestion, or supernatural communication, I am by no means disposed to deny. That they have been so employed in former times is unquestionable ; and that they have been so employed, occasionally, among all nations in former times, is highly probable ; and the peculiar liveliness with which the trains of our dreaming ideas are usually excited, seems to point out such a mode of communication as peculiarly eligible."

In confirmation of this view of the subject, the Penny Cyclopædia furnishes the following account, which the editors deem authentic : "In the night of the 11th of May, 1812, Mr. Williams, of Scorrior House, Cornwall, awoke his wife, and, exceedingly agitated, told her that he had dreamed that he was in the

\* Carpenter's Human Physiology, p. 734.



lobby of the House of Commons, and saw a man shot with a pistol, by a gentleman who had just entered the lobby, who was said to be the Chancellor; to which Mrs. W. replied that it was only a dream, and recommended him to go to sleep as soon as he could. He did so, but shortly after again awoke her, and said that he had a second time had the same dream. The same vision was repeated a third time; on which, notwithstanding his wife's entreaties, that he would lie quiet and endeavor to forget it, he arose, it being then between one and two o'clock, and dressed himself. At breakfast, the dreams were the sole subject of conversation, and in the forenoon, Mr. W. went to Fal-mouth, where he related the particulars of them to all his acquaintances that he met. On the following day, Mr. Tucker, of Trematon Castle, accompanied by his wife, a daughter of Mr. W., went to Scorrior House on a visit. Mr. W. related to Mr. T. the circumstances of his dream; on which Mr. T. observed, that it would do very well for a dream to have the Chancellor in the lobby of the House of Commons, but that he would not be found there in reality. Mr. T. then asked what sort of a man he appeared to be, when Mr. W. described him minutely. Mr. T. replied, 'your description is not at all that of the Chancellor, but is very exactly that of Mr. Percival, the Chancellor of the Exchequer. He then inquired whether Mr. W. had ever seen Mr. Percival, and was told that he had never seen him, and that he had never been in the House of Commons in his life. At this moment they heard a horse gallop to the door of the house, and immediately after a son of Mr. Williams' entered the room, and said that he had hurried from Truro, having seen a gentleman there who had come from town by that evening's mail, and who had been in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Percival. Mr. W.'s description of the parties, their dress, position and the interior arrangement of the lobby, though particular to the minutiae was strictly correct."

Dr. Abercrombie relates the following: "A Scotch clergyman, who lived near Edinburgh, dreamed one night, while on a visit to that town, that he saw a fire, and one of his children in the midst of it. On awaking, he instantly got up and returned home with the greatest speed. He found his house on fire, and was just in time to assist in saving one of his children, who, in the alarm, had been left in a place of danger."



Rev. Dr. H. Bushnell says :— “ As I sat by the fire, one stormy November night, in a hotel parlor, in the Napa Valley of California, there came in a most venerable and benignant looking person, with his wife, taking their seats in the circle. The stranger, as I afterwards learned, was Captain Yonnt, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the world and its questions, acquiring an immense landed estate ; and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious paternal look, as totally unsophisticated in the expression, as if he had never heard of a philosophic doubt or question in his life, marked him as a true patriarch. The conversation turned, I know not how, on spiritism and the modern necromancy, and he discovered a degree of inclination to believe in the reported mysteries. His wife, a much younger and apparent Christian person, intimated that probably he was predisposed to this kind of faith, by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

At my request he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff ; he saw the men cutting off what appeared to be tree tops, rising out of deep gulfs of snow ; he distinguished the very features of the persons, and the look of their particular distress. He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressed, by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were laughing meantime, at his credulity. ‘ No matter,’ said he, ‘ I am able to do this, and I will, for I verily believe that the fact is according to my dream.’ The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson



Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.”\*

At nine years of age, the Author had a severe attack of scarlet fever. While convalescing, he imprudently exposed himself, took a sudden cold which brought on a relapse of the disease, and with it most excruciating pains in the loins, the kidneys being seriously involved in the difficulty. Various remedies were tried without affording any relief. An elder sister who at the time was watching with him, fell asleep and dreamt that some one came to her and conducted her to a certain corner of an adjoining field, showed her an herb which she had no recollection of ever having before seen, requested her to gather a handful and steep it in a pint of water and give to the patient. On awaking, she distinctly recollected her dream, but soon fell asleep again when the same vision was repeated. In the morning she related her dream to their mother, who, from her own experience, had just confidence in dreams, and she ordered the sister to immediately go to the unfrequented place designated in her dream, to see if she could find any such plant. She went directly to the spot, recognized the plant, plucked, steeped and administered it according to direction. The remedy was effectual; the pain under which he had become nearly exhausted, soon subsided and a complete recovery speedily followed.

Gennodius, a physician, a man of eminence, piety and charity, had in his youth some doubts of the reality of another life. He saw one night in a dream a young man of celestial figure who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony that he had ever heard. To the inquiry from whence proceeded these ravishing sounds, his conductor answered that they were the hymns of the blessed in heaven, and disappeared. Gennodius awoke, and the impressions of the dream were dissipated by the transactions of the day. The following night the same young man appeared and asked whether he recollected him? The melodious songs which I heard last night, answered Gennodius, are now brought again to my memory. Did you hear them, said the apparition, dreaming or awake? I heard them in a dream. True, replied the young man, and our present conversation is a dream; but where is your body while I am speaking to you? In my chamber. But know you not that your eyes are shut and that you cannot see? My eyes indeed are

\* Nature and the Supernatural, p. 475-6.



shut. How then can you see? Gennodius could make no answer. In your dream the eyes of your body are closed and useless; but you have other eyes with which you see me. Thus, after death, although the eyes of your flesh are deprived of sense and emotion, you will remain alive, and capable of sight and of hearing by means of your spiritual part. Cease, then, to entertain a doubt of the great truth of another life after death! By this occurrence, Gennodius affirms that he became a sincere believer in a future state.

Most persons have experienced dreams which have left impressions on their minds which they could not well account for—impressions which they could not well avoid, and which they could not if they would, reason themselves out of, because the impression was deeper than their reason. These impressions, in every age and nation, have survived the sneers and the ridicule of the merely natural man. The interior sanction which they receive overtops all natural skepticism and forces a conviction in opposition to the judgment. Strive as we may to quench the convictions that visions and dreams are the offsprings of a distorted imagination, holding no philosophical relation to a normal mental condition, the conviction will constantly force itself upon us, that they are the influx of principles upon the interior plane of life, against which the judgment cannot successfully operate. Mr. Macnish furnishes a remarkable illustration of this truth, in his work on the Philosophy of Sleep. This writer observes that “dreams have been looked upon by some as the occasional means of giving us an insight into futurity. This opinion is so singularly unphilosophical, that I would not have noticed it, were it not advocated even by persons of good sense and education. In ancient times it was so common as to obtain universal belief, &c.” Nevertheless, this same individual, evidently unconscious of his own inconsistency makes the following statement: “I dreamed that a near relative of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had hap-



pened, or would happen ; and although I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away my letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed, had been struck with a fatal shock of palsy the day before, viz.: the very day, on the morning of which I had beheld the appearance in my dream."

A better understanding of the occult forces by which the human mind is governed, would have prevented this conflict in the mind of Mr. Macnish between his interior perceptions, and his boasted but false philosophy. His reason was powerless before his impressions, though childish they seemed to him, for the latter was more interior and correct than the former. The intuitive common sense of mankind is too deep-rooted to be destroyed by an unphilosophical skepticism, and an irrational infidelity. When angels touch the interior cords of life, their vibrations are heard throughout the corridors of the soul and *demand* a listening ear. Upon the same principles, woman's intuitions not unfrequently outstrip the slow calculating philosophy of man, and arrive at the conclusion much quicker, and often times much more correctly. A pure minded woman, who is a faithful wife, lives much more upon the plane of life which conjoins her to angels than man, so that these heavenly guests are enabled to overleap all process of external reasoning, by being observant of those causes which are hid from the natural perceptions, and are enabled to impress upon her mind the *finale* of any given transaction, or to perceive events about to take place, the causes of which are hid from human observation. Man during sleep, retires within, so that his outward senses take no cognizance of the conditions and events by which he is surrounded. But almost every one can bear witness that often times the mental powers are far more active during sleep than in their wakeful moments. Premonition of events from which we have no data to reason ; the revelation of truths which are hid beneath the clouds of the external judgment ; the exposition of philosophy which the reasoning faculties are too feeble to grasp and can scarcely comprehend when unfolded ; and a beauty of expression which entirely surpasses our capability, while all our external senses are most active, are the frequent pleasing results of sleep.



## CHAPTER XII.

### SPIRITUALISM: ITS NATURE AND INFLUENCE.

WE now enter upon one of the most complicated themes that has ever demanded the attention of man—a theme which ever has been and still is, to a large degree, enveloped in seeming inexplicable mystery. It is one which involves the whole principles of the connection between Mind and Matter; the Spiritual and Material; God and Nature. The Heathen and the Christian, alike, have failed to comprehend the marriage between these and their relation to and reciprocal dependence upon each other. Within this one precinct is involved every mystery of creation. Solve the relation of Spirit and Matter, and all things are laid open to the view of man; but so far as it is wrapped in obscurity chaos characterizes the human mind. Turn aside the veil which intercepts between the two and all becomes plain. Standing as man does, upon the boundaries between the heavens and the earth, it is his innate prerogative to survey the conditions of both whenever God shall graciously deliver him from the sepulchre into which he has been cast by his own evils. Natural death is not so much an extinction of the body as is spiritual death an obliteration of the perceptions. Shrouded in darkness and shut out from the higher principles of life, man is entombed even while he lives,—a tomb from which there is no release only through Him who is the resurrection and the life. Raised to a newness of being, and standing upon the lofty pinnacle designed for him, his vision may sweep through all the mysteries of the universe. Purity of heart is alone the telescope through which we can see God; and in degree as we see Him we can comprehend the mysteries of Nature.

Having previously considered the relation of the Outer and the Inner consciousness to each other; and also Sin and its Effects by which the moral consciousness is chiefly modified, we shall be much



aided in our comprehension of the subject now under consideration. So far as universal principles are concerned, it only remains to more fully draw the distinction between the Soul and the Body, and to set forth their reciprocal action upon each other.

Every Relation supposes at least two things: in other words, Relatives (*relativa sunt, quorum esse est ad aliud,*) are from the very nature of relativity, necessarily plural. Indeed, it would be an overt contradiction to speak of a relation of one term,—a relative not referred,—not related. Moreover, a relation is a unifying act, and though it is a synthesis it is likewise an antithesis. For even when it results in denoting agreement, it necessarily proceeds through a thought of difference; and thus relatives, however they may in reality coincide, are always mentally contrasted. We cannot, for example, conceive of a parent, without at the same time conceiving of a child—of a hill without a valley,—of cold without heat,—of light without darkness, or cause without effect. Hence things relative and correlative always coëxist, both in nature and in thought. We cannot conceive, we cannot know, we cannot define the one relative, without, *pro tanto*, conceiving, knowing, defining also the other; for Relative and Correlative are each thought through the other. In this all philosophers agree in opinion.

These Relatives, as applied to the Soul and Body, may be denominated the Correlative forces of *Faculty* and *Function*. *Faculty*, (*facultas*) is properly limited to active power; but is abusively applied to the mere passive affections of the mind. But the word *Functio* in Latin, from which the word *Function* is derived, simply expresses performance or operation;—not the primal force itself, but the means which the force uses. A Judge is a functionary of penal regulations; but inasmuch as his power is delegated to him from what previously existed, he is the *agent* of the Law, not the Law itself. The function of nutrition does not mean the operation of that animal power; but its discriminate character.

Whenever there is a correlation of principles, as in copulative association, there is both an *active* and a *passive* power; for power is a word which we may use in both active and passive signification. In this opinion, though there have been exceptions taken to it, I am not alone. Mr. Locke says: "Power is twofold—viz: as able to make, or able to receive, any change; the one may be called *active*, and the other *passive* power;" and in this sense it has been used by all the best metaphysicians from Aristotle to the



present time. Dr. Reid, however, takes exceptions to the term "passive power;"—"That it is a powerless power, and a contradiction of terms." But it should be remembered that universal creation exists from the correlative of active and passive principles; and that the force of one is dependent upon that of the other. The positiveness of one extremity of a magnetic bar is the result of the negativeness of the opposite extremity, and *vice versa*; so that their intensities are reciprocally dependent upon one another. In the congress of sexes also, the female, though she is the passive agent, is equal in power to the male in effecting procreation, so that he is as much dependent upon her as she is upon him. In fact, neither possesses any power in a separate, but only in their united capacity; and this is equally true in every other department of nature. It is what I have elsewhere denominated coöpposite forces.

The Soul and Body are governed by the same general law,—one cannot maintain an active existence without the other. They sustain the relation of *Faculty* and *Capacity*, an active and passive force; and their conditions, morally and potentially, are co-equal and reciprocally indispensable for the effecting of uses. Without the Soul there would be no Faculty, or active principle; and without the Body there would be no Capacity or passive principle; nor can one exist without the other. The Faculty is the positive principle of the Capacity; and the Capacity is the negative principle of the Faculty, so that these are reciprocally dependent properties.

"There is a natural body and there is a spiritual body,"—one by which we are connected with the ultimate plane of existence, and the other by which we are connected with the spiritual plane of existence. But some man will say, "How are the dead raised up? and with what body do they come?" I answer, that the spiritual body is concreted from the more subtle properties of the terrestrial body, by the positive forces of the soul, and exactly corresponds to the moral condition of the individual; and is raised to an incorruptible body by virtue of man's indissoluble connection with his God. The spiritual and the natural body differ from each other in the ratio as the moral constitution differs from the physical; for the soul concretes a spiritual body that is a perfect counterpart to itself. Whatever is concreted contains all the fundamental properties of the substance from which it is derived; and as the spiritual body contains all the more subtle properties of the natural body,



the soul has the elements of the natural body from which to react forever, nor could it ever maintain an existence of use without it.

Life on the ultimate plane was designed to continue until the soul had prepared for itself a spiritual body from the elements of the natural body, purified and redeemed from every hereditary and acquired evil, so that it might become a perfect plane of reaction for the divine forces flowing from the Creator into the human constitution. Cohesion is the ultimate expression, either orderly or disorderly, of the Divine Love, and becomes the principle of formation in every department of universal existence. In obedience to this fundamental law, a law which it is impossible for either mind or matter to ever transcend, the loves of the individual ultimate in the cohesion of such particles as perfectly agree with his desires. These properties, in the spiritual body, become the reactive plane of the soul until they are displaced by new ones through the attractive forces of new loves, which, however, are not effected in a moment; but require the necessary time for the physical changes, and which are augmented in the ratio of the intensity of the desires. But as these elements are derived alone from the natural body, if the individual loves are evil they concrete a spiritual body from the natural one, ill-shapen and imperfect, which exactly corresponds to the loves that are its counterpart. And as soon as the spiritual body is disconnected from the natural body, like a seed removed from its parent stock, it is deprived of the ultimate basis from which it concreted its spiritual forces, hence becomes forever fixed in its condition. It is now from this condition or plane of reaction, that the spirit must forever act; and as action and reaction are equal, the soul can never rise above the conditions of its mundane life. Whether we reason *a priori* or *a posteriori*, we arrive at precisely the same conclusion; for as the state of the soul exactly corresponds with the conditions of the Body, it makes no essential difference whether we commence our argument at the *esse*, which is the ruling love, or the extreme ultimate, the earthly body.

The snake annually sheds his skin and the animal his hair; but they are renewed with other coverings exactly corresponding to the old; and it is only by the formation of the new that the old is removed. So with man; at death he frees himself from one covering to find himself possessed of another so closely resembling the one thrown off, but adapted to his new state, that he is unable, at first, from personal consciousness, to distinguish between them; and it is difficult for him to realize that he has passed from one



state of existence to that of another. But he finds himself no longer immediately connected with the ultimate plane of life from which he can concrete those physical properties necessary to change the character of the reäctive forces of his new condition. By being permitted to enter into a temporary relation with those of a higher order, he may both perceive and comprehend principles far above his own grade; but having no conditions within himself from which they can reäct, no sooner is the connection broken, than he relapses into his former state which is in perfect keeping with his mundane life, nor is it possible for him to avoid it. Terrible as is the suffering of the damned, it would be infinitely worse for them to be compelled to associate with angels.

This question is one which involves the whole principle of eternal happiness or misery; for if the loves, which are the active principles of the individual, can never transcend the conditions of their reaction, and there is no change after death, a fact which both the Bible and Philosophy clearly demonstrate; then the question becomes forever settled, that there are future rewards and punishments definite and eternal, growing out of certain specific relations existing between the present and the future life. I am free to confess that my early prejudices were adverse to this decision; but deeper research, however sad may be the conclusion, has forced upon me the conviction, that the doctrines of universal salvation, and of an instantaneous preparation for heaven, are alike without foundation in truth. The same principle which overthrows one equally overthrows the other; for it is a physical as well as a moral change that underlies the principles of salvation, and this change cannot be effected in a moment, even in this life, nor ever in the future state of existence. Even the Lord himself required thirty-three years in order to put away the last remaining inherited evil connected with His physical constitution that He might make it one with His Supreme Divinity. And the Jews, who were types of the regenerating life, were forty years in their Pilgrimage from Egypt to Canaan, though under the immediate supervision of the Almighty, and daily witnessing His astonishing miracles in their deliverance. Can it, then, be reasonably expected, though our first sins may be forgiven, that we can instantaneously change all of our innate love of self to a love of the neighbor, and our love of the world to a love of the Lord, and with them the corresponding physical conditions, and thus become prepared for angelic associations? This is the great Armageddon con-



test of a whole life, and happy is he who is final victor over himself.

It is a prevalent opinion among those who are unwilling to walk in self-renunciation's straight and narrow way, that "God is too good and too merciful to damn any one forever." In this opinion I most fully concur; but, at the same time, I am equally certain that man is neither so good nor so wise as not to destroy himself. The cause of damnation does not consist in any malignity on the part of the Divine Being, but in the individual hostility to His holy regulations. The sinner voluntarily places himself in antagonistic relations to infinitely positive forces, and it is this relation, rather than any divine anger, that causes his destruction. Were the Earth to set up an action independent of the influence of the Sun, it would be deprived of light, heat, and all regulated movements; and a universal chaos and destruction, so far as the Earth is concerned, would inevitably ensue. No order could thenceforth be restored only by the Earth again yielding to the Sun's attraction and placing itself in harmony with the Sun's sphere. The Earth's destruction would not be in virtue of the Sun's malignity; but as a legitimate sequence of its own infidelity. Were the Creator to attempt to effect harmony with evil He would destroy the whole universe, of both mind and matter, by destroying Himself, the only source from which these are obtained. The *vengeance* of God is not *revenge*, but the inevitable result growing out of violated laws. As often as I stumble into the fire, it produces vesication, not out of *revenge*, but as a consequence of the relation of that element to my constitution. The fire *venge*s itself upon me for the violation of a natural law; but it does not *revenge* itself, for the injury done was to myself rather than to that element. So, in a moral point of view, we cannot injure God; hence He has nothing to *revenge*, even were He malignant; but he does *avenge* every infringement of his precept, not out of retaliation, for that would be *revenge*, but as an inevitable result of His own existence and our relation to it.

### *The Relation between the Natural and Spiritual Worlds.*

Having thus briefly considered the relation of the Soul and Body, we will now proceed to offer a few considerations in reference to the relation between the Spiritual and the Natural worlds.



Spiritual influences are intimately and inseparably blended with all human thoughts and actions, and have strewn their effects all along the path-way of the world's history, from the primal Eden down to the present moment, and will continue so to do through all coming ages. There is no thought without spiritual action; no action without spiritual thought—like soul and body, they are inseparably connected and sustain the relation of *action* and *re-action* to each other. Between the inhabitants of the Natural and the Spiritual worlds, though each may be invisible to the other, there is an inseparable reciprocal relation, no less than that between the Earth and its own atmosphere. Without the Earth, there would be no atmosphere; without mortal man, there would be no immortal angels; without the atmosphere, the Earth would be an inert and a non-productive mass; without the Spiritual world, man would have no immediate source from which he could derive life and animation. Each is indispensable to the existence of the other. Could man become completely insulated from the influences of the Spiritual world, from that moment he would be incapable of thought or action. Were spirits shut out from every connection with the earth, either mediately or immediately, they would become as a blossom or a branch separated from their roots, and perish for want of the material forces, while the Earth, with all it contains, would be deprived of its spiritual atmosphere, and like a living creature placed within a vacuum, would speedily perish.

If it be said that God can exist without Nature, the only necessary reply is, that this is entirely beyond the comprehension of man, and the proof is wholly wanting. This much we do know, that Matter, even in its crudest form, is indispensable as an ultimate plane of Divine use and without which, there could be no successive orders of re-creations. It is true that man and woman, the highest earthly representatives of God and Nature, can exist as distinct and separate entities; but not upon a plane of the highest uses, independent of each other. Here they become reciprocally dependent; she dependent upon him for the re-creative principle; he dependent upon her for the conditions of its fruition. Moreover, the incentive of the male is derived from the female, while the passivity of the female is induced by the action of the male. We also know that the Earth can produce nothing without air, and that there is a strong probability that the Atmosphere could impart no life or vitality without the electric forces of the earth. The same law holds good of the influence between the



Earth and the Sun. The Sun imparts to the Earth such electric forces as effect light, heat, and re-production ; while the Earth in return, coöperating with the rest of the planets of our solar system, imparts to the Sun the conditions by which these forces are brought into active requisition. The worst and most inconceivable chaos would speedily be the result of a cessation of this reciprocal action,—a chaos without light, without warmth, and without any specific purpose. The evidence therefore is, that though the Creator may be abundantly able to sustain a distinct and separate existence as an individual entity, Nature is an indispensable accompaniment to his existence *in Use*. And to say how far any thing, even God himself, could exist without any reference to use, is a problem which no human mind can fathom, hence must forever remain unsolved. The only certainty in the matter is, that universal existence tends to use, and that whenever any specific object or being has accomplished its use, it changes its form and mode of action. But this law can pertain only to mutable beings ; and even here the change may be but a conservation of the same force operating through a new form or mode of use.

Paradoxically, therefore, as it may appear, Spirit and Matter, though distinct from each other, are *distinctively* one. Spirit is the essential of to *be*, and Matter is the essential of to *exist*, so that wherever there is one, there is the other ; neither can there be an *esse* without, at the same time, an *existere* ; for *esse* is by *existere*, and not without it ; and the *existere* is the counterpart and sustaining principle of the *esse*. Spirit cannot exist without Form, and Matter is the only principle of Form, but which Form can exist only by Spirit, which is the only principle of Life. An *Esse*, abstractly, which is the first essential principle of Spirit, cannot exist without Form, for what is not in a Form has no quality, and what has no quality is nothing. Hence, Spirit and Matter are *distinctively* one, as soul and body, love and wisdom, goodness and truth, light and heat, husband and wife, heaven and earth. Nor can one exist, in either case, abstractly and independent of the other. We can distinguish these in *thought*, but not in *act* ; for the moment one disappears, so, likewise, does the other ; and as they are distinguishable in thought, but not in act, I can find no better term to express the idea than to say that they are *distinctively one*.

In either Spirit or Matter, there is a successive order of gradations, and the degree or quality of one corresponds with the degree



or quality of the other ; so that all Spiritual beings possess a body, coarse or sublimated, according to their interior condition—the body being the counterpart and representative of the soul. The Soul and Body, therefore, like every other coöpposite principle in nature, are *active* and *reactive* forces, and the condition of one can never transcend the condition of the other. In virtue of this universal law, it is clearly evident that Jehovah himself possesses an organized form, the materials of which are infinitely more sublimated than anything of which our highest spiritual perception can conceive,—the sublimated process increasing in exact ratio as the interior or divine maintains the ascendancy over the exterior or natural. It was through this principle that our Lord's Humanity ultimately became invisible to the external senses ; and though the natural senses cannot see or touch His organized form, He has a body concreted from the material properties of nature, through which He now holds an immediate connection with the material universe, rather than a mediate one through Angels, as previous to the Incarnation. By His incarnation He descended through all the intermediate grades of material existence, which are too sublimated for the natural perceptions, and connected Himself immediately with the ultimate forms of organized life.

Evil Spirits attack the *outer* before they do the *inner* consciousness — they stimulate the passions to an undue action before they can subjugate the soul. Their mode of attack is from the circumference to the centre ; whereas, the Lord operates from the centre to the circumference. Hence, as wickedness increased and the ultimate planes of the Spiritual world became filled with evil spirits, it became necessary that he should descend into the ultimates of the Natural plane, that He might *in propria persona*, instead of through the mediate agency of Angels, as antecedent to His Incarnation, contend with the demons on the most ultimate planes of their infestations and obsessions. The obsessing spirits recognized His presence upon their own plane of action, and were compelled to abandon the positions which they had previously occupied unmolested. They sought to flee to habitations which the Lord had not personally assumed ; and so plead to be permitted to enter the herd of swine, that they might flee his immediate presence. But in this they were evidently mistaken ; for His sphere, flowing through His assumed Humanity, had already so far impregnated the material elements upon which the swine, in common with the rest of animated creation, subsisted, that even these impure ani-



mals were so infuriated by their presence, not being able to endure their fierce magnetic spheres, that they rushed from a precipice into the sea and were destroyed. But the man himself, on their departure, was clothed with the divine sphere and restored to sound reason, and from that moment became a follower of the Lord.

In the ratio, as wickedness increases upon the earth, the Spiritual world—using this term as indicating an intermediate state between heaven and hell—becomes filled with evil spirits who act as the mediums for the more subtle forces of the pit, and through whom the most infernal genii can obsess mankind. And through these obsessed mediums on earth, there flows a continued stream of infernal aura, which diffuses and propagates itself among the masses, and to a greater or less extent, infects with a moral poison, every unregenerated person. These, in turn, become more and still more corrupt, and, in passing from the world, they rapidly swell the number, and increase the intensity of the wickedness of the Spiritual world, which, in turn, acts with renewed force upon the natural world; thus, constantly augmenting the active and reactive forces between the two states of existence by an ever-increasing degree and extent of wickedness. There is no denying the fact, that Spiritual infestations, obsessions, and sorcery, become rife, as wickedness increases, and that these debauch the public mind and people the hells through their influence.

These reciprocal forces culminated in a remarkable degree both immediately antecedent to the commencement and the close of the Jewish dispensation. Egypt, in the time of Moses, was filled with shameless obscenities and terrific cruelties, which culminated in developing a large and influential class of Sorcerers and Magicians, who were capable of performing the most astounding feats of magic and necromancy. Through these mediums, evil genii operated with such efficiency, that they prostituted the religious element of the world to demon worship; and virtue, whether as a principle of conscience or of expediency, became nearly unknown. And Rome, with all her opulence and learning, was infested and obsessed, in the days of Herod, by an innumerable host of devils, who sapped it of its virtue, and deluged it with every species of human wickedness, and ultimately converted it into a howling wilderness. By far the largest share of the inhabitants of the Roman Empire were so completely possessed by evil spirits or infernal genii, either upon the interior or exterior plane, that it has been justly



said that nine-tenths of the positive spiritual power by which the Jewish nation was then controlled was from the hells, and that nine-tenths of the remaining portion emanated from the grosser influence of such Spirits as inhabited the refined portions of the natural sphere. At both of these periods, it became necessary that there should be a personal descent of the Lord to the earth—first into the Ark, afterwards into His Divine Humanity—in order to maintain the moral equilibrium in the human constitution—otherwise the hells would have so completely inundated the whole earth as to have deprived mankind of the remaining moral perception, and thereby of any accountability. We may reasonably conclude that the present state of wickedness, accompanied by numerous demoniacal obsessions, is premonitory of His again appearing—not in any outward or visible appearance, but in Spirit—to establish His Kingdom upon the earth. Sympathetically associated as the world is, popularized evils soon weaken the moral sensibility of even those who repudiate them.

“There are certain spirits, called natural and corporeal spirits, who, when they approach a man, do not, like other spirits, conjoin themselves with his thought, but enter into his body, and take possession of his senses, so as to speak by his mouth and act by his members ; not knowing, at the time, but that all things belonging to the man belong to them. These are the spirits by whom men are possessed.”\* Spirits find access to man from two opposite points of ingress : *first*, the good, through the most interior principle which connects with heaven ; and *second*, the bad, through the most exterior principle which connects with hell. The first seek to extend their influence from the centre into the ultimate planes of life, by first purifying the Will, and thence correcting the Understanding, and thus regenerating the individual. The second, by unduly stimulating the natural impulses, seek to pervert the Understanding, and through it, to seize upon the Will, and to subject it to their fiendish purpose, and thus demonize the individual. Whoever voluntarily gives up his Will to another, as in the case of entranced and most impressionable mediums, may represent whatever character his despot wills him to personate. He becomes a slave, and worse, not to a natural, but to a spiritual tyrant,—he interposes a task-master in the place of God. Sorcerers, or persons who, in violation of Biblical precepts, willfully seek communications with familiar spirits, become at last divested, by their own act, of

\* Heaven and Hell, p. 257.



every Divine quality ; but in place thereof, they incorporate into their constitutions the magnetic properties of vile and wandering spirits, who, in their turn, are the mediums of the vilest conditions of the lower world.

If demons succeed in securing full possession of the body and soul of the individual, they have found an instrument through which to carry out sorcery and deception upon the broadest scale upon the earth's inhabitants. " If the imagination is at their control, they can mirror upon its lensic organs, such mock pictures of Paradise as might deceive the very elect ; personating upon that magic surface any human form, any human face. If the sensations are subject, then, as by a more insidious process of serpent-charming, delights are produced, for deceptive ends, enrapturing as those said to follow the use of *hasheesh*, or pastilles of opium. If they obtain mastery of the organs of speech, they can talk, sing, preach, argue, pray — do all in fine with the voice, and more, than its rightful owner can. If the whole line of the nervous system is opened to their electrical projections, they are then in a condition to produce the vibratory concussions, known as the ' spirit rappings.' If from internals to externals the whole body be thoroughly at their command, they can eliminate from it the various chemical constituents in their higher potencies, and through the absorption of its particles reproduce objective ' spirit hands,' as they are styled, which are condensed odylie and magnetic substances, that, like bubbles in the shape of organs, may be seen by the natural eye and made entities to touch. Having thus the various paraphernalia, they can swing the mediums through the air, and induce motion upon material substance ; all of which would be disbelieved were there not now many thousands of unimpeachable witnesses to the phenomena. Archimides only asked for a point on which to rest his lever, declaring that then he could move the world. Mesmerism, in the hands of ignorance, or presumption, or self-will, or greed of gain, or any illicit desire, becomes the black art, and affords the point of lodgement for the Archimedial engine, pressed into action by the brawny shoulder of the organic Titan of the pit. It is to Mesmerism, conducted chiefly as a means of gain, or an idle pastime in the first instance, that almost all the disorderly Spiritual Mediumship, almost all of the Lower World Spiritualism of the nineteenth century, may be distinctly traced. We have to deal in Christendom now, not with Satan bound within the confines of the invis-



ble world, but with Satan through the rupturing of the odylic spheres of the human race, "let loose for a season."

"The rupturing of the odylic sphere, encompassing the human person, is attended, in the second place, with a corruption of the nervous fluids, which breed infinitesimal lava, to become parasites, not merely upon, but in and through the entire congeries of organs, making up the form. These taint the atmosphere which surrounds the corporeal body, until the man carries with him, in first principles, the Apocalyptic plagues. The person thus made in soul and body a demoniacal agent, becomes poison organized. The breath imparts it; the touch communicates it; it darts through the eyes; it impregnates garments. Whether avowedly media or not, they communicate a slow, saturating, eating fire, which, imperceptible to natural vision, impregnates and silently destroys the odylic spheres of old and young. To sit at a *seance* with persons in this condition, is to inhale the very virus with which they are infected. It may produce no immediate results; nevertheless, if there is any peculiar taint in the soul or body through which it can find its way into life's citadel, unless arrested by a counteracting divine power, it prepares the new subject, if not for demoniacal possession, at least for demoniacal persecutions. The *seance* becomes, whenever out of place, out of order, out of utility, the devil's bateau and the unconscious medium the decoy, to bring human creatures within the reach of the deadly marksman of anti-Christ."\*

Admitting as I do the fact of spiritual commerce, I have been frequently asked why I discard the possibility of a familiar intercourse with angels as well as with devils? why has the Lord left the way open to the latter and closed it against the former? if one can communicate with man, why can not the other? To every reflecting mind the reason is obvious. Devils are in possession of such infernal arts, and at the same time hid from mortal view, that they are capable of deceiving the most wary researcher after truth. To this end they can transform themselves into angels of light,—they can personate the Lord, our kindred, or any one with whom we may desire to communicate,—they can read our thoughts, reveal past secrets or future events,—they can perform such wonders as to astonish the skeptic and bewilder the credulous. Were angels and devils permitted alike to communicate, by what means, then, could we distinguish between them? This would be impossible; and the door would be thus open for the most terrible

\* Rev. T. L. Harris.



impositions upon mankind ; impositions which could not fail to ultimate in a complete subversion of all social order. To avoid such a calamity we are explicitly commanded to regard not them that have familiar spirits, neither to seek after wizards to be defiled by them, and are assured that the soul that disregards this precept shall be cut off from among his people. Hence, to those who heed the divine injunction, there can be no deception, for they know that as intercourse with familiar spirits is forbidden, that angels cannot occupy forbidden ground ; so that whatever spirits communicate, be their pretensions what they may, they are of no higher order than devils whose unceasing efforts are for the destruction of mankind. An honest man cannot rob his neighbor, for in the attempt to commit such an outrage he would become a villain ; neither can an angel commune with mortals in the manner of familiar spirits, for in any such attempt to violate a divine prohibition, he would become a devil. It is folly to say that God has not sufficiently regarded the interest of mankind in this particular ; for He has abundantly warned us against the influence of seducing spirits, or giving heed to doctrines of devils ; hence, whoever does it, he does it at his peril and in open violation of the divine injunction ; and facts abundantly demonstrate that no vice is more terrifically pernicious in its consequences.

To become magnetized by Spirits is to become charged with the properties of demons. Through the influence of their infernal aura, the imagination may be made to teem with all desired images projected into the mind ; their ears are opened to soothing and enrapturing melody ; their passions are quickened into a newness of life ; and their judgment is made to approve of every sinful impulse. All now becomes smooth sailing—no evil to suppress, no moral good to crave that they do not already possess. The demon well knows how to soothe his medium, producing, at will, pictured scenes of Heaven upon the imagination, and pleasing emotions upon the senses. The spiritual clairvoyant and clairaudient, whom they have enslaved, are in this condition. Thus charmed and infatuated, no appeals can be made to arouse them from their fearful condition. With them sensation is more than philosophy, passion more than religion. The demon, like the skilful Mesmerist, however thoroughly depraved, can will his subject into a sensational rapture and produce the wildest mental hallucination. This continues until the demon secures full possession of his oracle, and then Old Heathenism becomes re-established, and hell has free



access to earth. But now comes the change; the demon, instead of soothing his medium, rules with a rod of iron, and mounts his new victim, and rides him or her into every shameless abomination. Every lawful effort is defeated, and every wicked desire is gratified. Having returned to a new human body—to all practical intents its own—a new career of power now opens before the smooth and subtle Anarch. They use the brains of their mediums as the workshops of the vilest sophistry, their tongues to utter slanders and cursings, and their bodies to gratify their lusts. They artfully insinuate into the minds of their slaves that they cannot retrogress, that there is no hell to shun, no evil to repel; and those who have any remaining consciousness of the existence of evil, are persuaded that the only way to rid themselves of it is by an unrestrained indulgence in it, that they may thus exhaust its force.

The first thing that strikes the attention of the Biblical student is the fact that in no instance does the Angel of the Lord seize upon the faculties or forces of one individual in order to communicate through them to another. This is an usurpation of the individual freedom which God himself holds sacred, and hence belongs alone to the side of evil. So far as the voluntary forces of an individual are used by another, whether by permission or otherwise, it is an obsession which, to an equal degree, destroys the personal freedom, and through it his responsibility,—an outrage which devils only can perpetrate. The Lord and angels, on the contrary, speak personally *to* the individual, not *through* him to the third person; but delegates him to convey the message to the parties whom they would benefit. “And the Lord spake unto Moses,” not through him, “saying speak unto the children of Israel,” etc. “The word of the Lord came to me saying, go and cry in the ears of Jerusalem, saying, Thus saith the Lord,”\* etc. “The Lord also spake unto Joshua, saying, speak to the children of Israel, saying, Appoint out for you cities of refuge whereof I spake unto you by the hand of Moses,” etc.† “Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.”‡ “And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples

\* Jer. 2: 1. † Joh. 20: 1. ‡ 1 Chron. 21: 18.



that he is risen from the dead ; and, behold he goeth before you into Galilee ; there shall ye see him ; lo, I have told you.”\*

These passages selected at random, are sufficient to show the manner in which both the Lord and His angels communicate with men. They talked with their chosen agents as one person talks with another ; but they did not control the vocal organs or the hand of an individual to give communications *through* him while he did not know what was being done. Rationality was augmented rather than diminished, no spasmodic action, no ghastly contortions. In each and every case there was a specific object in view, and a definite order given, no useless words, no useless ends. The Lord speaks and requires, but does not coerce men to obey. Every pledge is faithfully fulfilled on the conditions proffered. What an infinite contrast between this and the lying wonders of “familiar spirits.” No perceptible object in view, or if one appears, it sooner or later proves to be one of malignity,—words multiplied without meaning, senseless sophistry or shameless obscenity, interspersed with such tokens of sympathy as best tends to stimulate the carnal appetites into a clamorous activity, no restraint to vice nor incentive to virtue, the physical forces wasted and the morals paralyzed, heinous contortions and premature age are among the chief characteristics of this forbidden commerce.

Again : angels never speak in their own names nor by their own authority ; in their messages it is a “thus saith the Lord,” and their personality is lost in the Divine personality—their mission, rather than themselves, is the only important consideration. No *pseudo* deities, nor renowned or kindred names, are set forth to delude and entice from truth and rectitude ; no parleying with vice, nor attempting to crown it as virtue ; no pleadings in behalf of the supremacy of Nature nor of an innate Divinity within man ; but Nathan-like, they bring into our understanding a consciousness of our own evils and the importance of confessing and forsaking them. They produce in the unregenerated no states of ecstasy, in which, as if freed from material limitations, the soul, with sublimated senses all alert, seems to be floating through illimitable ether, wrapped in ravishing harmonies of tone and color and exquisite sensation, in which they behold interminable landscapes peopled with glorified immortals ; this is the work of demons, through whose magic arts the unsuspecting and deluded soul is charmed and enticed onward to irretrievable ruin.

\* Matt. 28 : 5—7.



I cannot here forbear to pass a reproof on all those, who, whilst they profess a reverence for the Gospel revelation, patronize, at the same time, the infidelity of the Sadducees, as touching angels and spirits, and all extraordinary dispensations; for to deny all communications with the spiritual world, whether by visions, or any other means, naturally leads to Atheism; and their pernicious reasonings in this way have had dreadful effects upon the present times, by weakening the sense of religion and conscience in the lower classes of the people, and at the same time exposing all to the malignity of evil spirits by depriving them of a knowledge of the intimate relation of the two worlds. No inconsiderable share of the present disorders of society have arisen from the pernicious effects of this unwarrantable and unchristian skepticism. The belief of an intercourse with the other world, according to the truth of it, keeps alive and cherishes faith in the immortality of the soul in all ranks of people, and familiarizes the mind to its existence separate from the body, and holds the mind positive to seducing spirits; and it is not to be doubted that such gracious vouchsafements were granted to the Jews under the law, and have been continued since to the Church under the Gospel, in aid and assistance to man's faith in the written traditions of both dispensations;—such being the goodness of the Lord in compassion to the weakness of our nature, and the dullness of our mind, which stand so much in need of fresh awakening incitements to call off our attention from earthly to heavenly things. And therefore we cannot but lament that any men of name in the church, and there are many such, (though little deserving of it on this account,) have gone so far beyond this line, as to assert that all extraordinary gifts and supernatural dispensations have totally ceased since the third century; an assertion for which there is no authority save their own, and therefore we do upon much better grounds assert the authority of all history,—that extraordinary gifts and vouchsafements never did nor probably ever will cease in the church, nor that devils will ever retire from troubling mankind, till that which is perfect shall come; that is, till such extraordinary become ordinary dispensations, and angels shall converse with men as familiarly as they did with Adam before the fall; and, in the meantime, we confidently rely upon the divine promise, that the same Lord who “gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” will fulfill the



same promise, "till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."\*

St. Paul, speaking of the superior excellency and blessedness of the New Covenant, says: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"† etc. By which we are evidently to understand, that by Christ the mediator of this better covenant, a more free intercourse with heaven, and a more intimate fellowship with saints and angels, is now opened for us, if we debar not ourselves of this blessed privilege. What then hinders our conversing with the inhabitants of the other world now — not after the manner of familiar spirits; but after the manner of angels — as the patriarchs and prophets did of old? Alas it is our own fault and unfitness for such company! otherwise we might see the descending and ascending between heaven and earth, as Jacob did on the typical ladder. Why, but for our unbelief, our dullness, our earthly-mindedness, from which deep sleep as to the things of God if we are truly awakened; we should see cause to own, in the words of the same patriarch when he awoke from the vision of the night, "surely the Lord is in this place and I knew it not."‡ Heaven is as near to the heavenly soul, as the soul is to the body: for we are not separated from it by distance of place, but only by *condition of state*; thus when Elisha was surrounded in Dothan by Syrians, his servant saw not the chariots and horsemen (the angelic host) which surrounded his master for defence, as Elisha did, till the Lord opened his eyes. Just so it is with us; unbelief and sin keep us from seeing the things that are about us and near us, and also from giving credit to the reports of those who are in the experience of them. The Church of England formerly recognized the influence and guardianship of angels, as thus expressed in her collect for St. Michael and all angels: "O everlasting God, who has ordained and constituted the service of angels and men in a wonderful order, mercifully grant, that as thy holy angels always do thee service in heaven, so by thy appointment they may succor and defend us on earth."

\* Eph. 4 : 2. † Heb. 12 : 22—23. ‡ Gen. 28 , 16.



The spiritual influences by which we are surrounded are of both sorts, good and bad. The latter act as the agents of Satan, to promote the interests of his kingdom, and, like their chief, "go to and fro in the earth, walking up and down in it, seeking whom they may deceive and destroy. These are enemies to all goodness, and the willing associates of men of evil dispositions, over whom they have great power through the consent of their will, practicing upon their minds and understanding, with all deceivableness of unrighteousness, in them that perish; because they receive not the love of the truth that they might be saved."\* For centuries this power of enticing, prompting, and instigating such as became their willing captives to all kinds of evil; and the heinous sin of the latter, in freely surrendering themselves into their hands to be practiced upon, stood confirmed even in the form of proceeding in the courts of jurisdiction, both in England and America, in the case of atrocious delinquents, it being part in the charge of indictment that they did such and such things at the instigation of the devil, thus inferring that it was an aggravation of their crime to voluntarily choose the service of so bad a master. I have known a public medium to boldly stand up before an audience of 700 people, and declare, in the most emphatic manner, that if devils wished to use her, to show their power over human subjects, that she should never offer them the least resistance. Her horrid life demonstrated the sincerity of her statement. Though once, apparently, a noble woman, who moved in the higher circles of society, she became a vagabond and a wretch upon earth.

To continue insensible of our danger from evil spirits, whether from ignorance, inattention, or the disbelief of them, is one of the sorest evils that can befall us, and is in the church at this day—a day, when the devil is taking the greatest advantage of the infidelity of the times—a misery to be lamented with tears of blood, as it leads to a fatal carelessness, exposes us to their subtle devices, by which they have enticed an untold multitude into the ways of destruction. Nor are they an enemy to be lightly accounted of, being watchful, diligent, and full of stratagems for our ruin; and having a hold upon the corrupt part of our nature, and knowing how to use it, being furnished with traps of all sorts to catch the unwary, and with baits adapted to every vicious appetite and inclination, having a great part of the honors and riches of this world at their disposal, through the power and influence of those

\* 2 Thess., 2: 10.



that are subject to them ; and, therefore, it behooves us to be well furnished for this part of our spiritual warfare, and to put on the whole armor of God, seeing those we have to do with are not to be subdued with carnal weapons ; for here, as the Apostle tells us : “ We wrestle against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.”\* And if we would succeed, we must become panoplied with the Word of God, and abstain from evil.

What really constitutes a medium in a general sense, is a willing receptivity of a more positive principle. Strictly speaking, all mankind are mediums, differing more in their moral qualities than in the degree of their mediumistic condition. The Christian is a medium of angels and of God ; the Reprobate, of evil spirits and of the Devil. One may be no more mediumistic than the other, though the character of the manifestations is directly opposite. The devotional Isaiah, and the insane wanderer among the tombs, were equally mediumistic ; but one reflected the image of heaven ; the other, the disorders of hell. One exclaims, “ O, come ye and let us walk in the light of the Lord ; ” the other cries out : “ What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee by God, that thou torment me not.”

Aside from the peculiarities of temperament, and a healthy or a diseased physical constitution, there are two extreme conditions which strongly tend to conscious mediumship. These stand in a directly antagonistic relation to each other. One consists in the surrendering up of the self-hood, a resistance of evil, and a strong faith in the Lord, ultimating in a life of uses ; the other consists in a rejection of things sacred, and an unrestrained activity of the carnal impulses, ultimating in a life of abuses. On the one hand, the more holy a man becomes, the more open he is to the influx of inspiration, and the more transparent becomes the veil which intercepts between him and angels ; on the other, the more wicked he becomes, the more absorbent he is to the influx of evil, and the more open becomes the gateway between him and devils. The forces of one culminate in *miracles* ; the forces of the other culminate in *magic*. In every age of the world these have run parallel with each other. The miracles of Moses and Aaron, and the magic of the sorcerers and magicians of Egypt, were types of all which ever preceded or succeeded them. Though in many particulars they closely resembled each other in their ultimate

\* Eph. 6 : 12.



effects, the forces by which they were produced were from directly opposite sources.

It is a law of spiritual existence, that a number of spirits can speak with a man together, and the man with them. And as in a Voltaic battery the strength of the electrical current is in proportion to the number and size of the plates used, so the intensity of the action of the magnetic forces upon the individual is in the ratio to the number and condition of the spirits with whom he is in immediate sympathetic relation. It is a well understood psychological phenomenon, that the forces of any number of individuals may become focalized in the magnetizer, and through him upon his subject. In this way the magnetizer is frequently enabled to subdue the will of those whom, unaided, he could not sensibly affect,—in reality he becomes only the magnetizing medium of the multitude. On the same principle, an associated body of spirits sends one of their party to the man with whom they wish to converse, and this emissary spirit turns himself toward the man, and the rest concentrate their thoughts upon him; to which he gives utterance. In this way a legion of devils may obsess a man at the same time, but through one obsessing spirit. Whence our Lord addresses the spirit in the singular number: “What is *thy* name? And *he* answered saying, *my* name is Legion, for *we* are *many*.”\*

I knew of a case, at a social gathering, where an obsessed medium commenced a most shameful and vulgar tirade against the Christian Scriptures. Another extremely susceptible, but Christian woman, who happened to be one of the party, was suddenly seized by an influence which, as she subsequently stated to me, appeared to her to have been of sufficient power to have rent the building asunder, and cried out in the most emphatic manner, “STAY, LEST THOU BE SMITTEN!” So potent was the spirit of this timely rebuke that the obsessed was so completely overpowered that she shook all over like an aspen leaf, and in a state of partial syncope was carried from the room. The inquiry naturally arose in the company, “What spirit is this which so effectually contends for the Scriptures?” The reply was, “Not the spirit of Paul nor of Luther; but the influence which controlled Paul and Luther. *It is not one; but many.*”

Moreover, I have thoroughly tested the fact that in connecting with a person, we not only connect with all that belongs to them

\* Mark, 5 : 9.



proper, but also with every condition with which they are immediately associated. All persons are porous, so to speak, to the influences with which they are in sympathetic relation, and whatever influences they take on from one, they become the mediums of conveying to others ; thus mixing not only the elements which are innate to the parties, but those with which they are in any way connected. Hence, whatever elements a man becomes possessed of, whether good or evil, he cannot avoid imparting to others. Each attracts to himself such spirits as correspond to the state of his own affections, and all of that class of spirits are either mediately or immediately in connection with him ; for it is through the loves, as the only conjunctive principle, that a conjunction is effected. It is, therefore, impossible for an angel to become conjoined to a man only so far as the man himself loves the good and true by incorporating them into a life of uses ; and it is impossible for a devil to conjoin himself to a man only so far as the man loves the evil and the false by incorporating them into a life of abuses. Whence the good man is immediately connected with and sustained by such stratas of the heavens as are in keeping with his own conditions ; but the evil man is immediately connected with and urged on by such stratas of the hells as can flow into his affections. And as man is seldom, if ever, wholly divested of every impulse of good during his natural life, he is immediately connected with both good and evil influences ; one enticing him from vice, the other from virtue. The class of spirits is changed with every changing state of the individual, for they can sustain relations to him no longer than he voluntarily maintains the conditions with which they can become conjoined.

“There are present with every man,” says Swedenborg, “both good and evil spirits : by good spirits his conjunction with heaven is effected, and by the evil, his conjunction with hell. These spirits are inhabitants of the world of spirits, which is the intermediate region between heaven and hell. When these spirits come to a man, they enter into all his memory, and thence into all his thoughts ; the evil spirits entering into those particulars of his memory and thoughts which are evil, but the good spirits into those which are good. The spirits are not at all aware that they are present with the man, but, while they are so, they imagine that all the particulars which belong to the man’s memory and thoughts are their own ; neither do they see the man, because the objects of our solar world do not fall within the sphere of their vision.



The greatest care is exercised by the Lord to prevent the spirits from knowing that they are present with a man; for if they knew it, they would speak with him, and then the evil spirits would destroy him; for evil spirits, being in conjunction with hell, desire nothing more ardently than to destroy man, not only as to his soul—that is, as to his faith and love, but as to his body also. It is, otherwise, when they do not speak with man,” as is now frequently the case, “they do not then know that they draw from him the subjects on which they think, and, also, those on which they converse with each other, for they draw the subjects on which they converse with each other from the man, but believe, all the while, that they are their own, and every one esteems and loves what is his own; in consequence of which the spirits are made to love and esteem the man, although they are not aware of it. That such a conjunction of spirits with man really exists, has been made so thoroughly known to me by the uninterrupted experience of many years, that there is nothing which I know more certainly.

“The reason that spirits who communicate with hell are also adjoined to man, is, because man is born into evils of every kind, whence his first life is derived entirely from them; wherefore, unless spirits were adjoined to man of the same quality with himself, he could not live, nay, he could not be withdrawn from his evils and reformed. On this account, he is held in his own life by evil spirits, and withheld from it by good spirits. Through the agency of the two, also, he is placed in equilibrium; and being in equilibrium, he has liberty, and can be withdrawn from evils, and inclined to good, and good can also be implanted in him, which could not possibly be effected were he not in a state of liberty; nor could he be endowed with liberty, did not spirits from hell act on him on one side, and spirits from heaven on the other, the man standing in the middle. It has also been shown me, that man, so far as he partakes of his hereditary nature, and thus of self, would have no life, if it were not permitted him to be evil; nor yet if he were not in a state of liberty; and further, that he cannot be driven from good by compulsion, and that what is infused by compulsion is not permanent: as also, that the good which a man receives in a state of liberty is implanted in his will, and becomes as it were his own; and that these are the reasons why man has communication both with hell and heaven.”\*

\* Heaven and Hell, p. 292—3.



A knowledge of infernal arts we inherit in the nature of evil, whence the spirit of a bad man as soon as released from the body, comes into a knowledge of these acts of himself; and being more immediately allied to the earth through his recent connection with it, he is used as a medium for a combined class of spirits of more subtle wickedness to communicate through mediums on earth whose moral state corresponds with their own. The potency of the manifestations, whether physical or mental, depends alike upon the degree of wickedness of the more recently departed spirit and his earthly mediums; for the lower they are in the scale of moral turpitude, the more completely are they in relation with the more subtle, because more potent, forces of the hells.

While a man remains in the body his evils are "veiled over and wrapped up in external probity, sincerity, and justice, and in the external affection for truth and goodness, of which the man makes a verbal profession, and puts on an appearance for the sake of the world; under the mask of which his evil lies so concealed, and so buried in obscurity, that he is scarcely aware himself that so much profound wickedness and cunning exist in his spirit; nor, consequently, that he is, in himself, such a devil as he becomes after death when his spirit enters into itself and into its own nature. But then such profound wickedness manifests itself, as to surpass all belief. Thousands of wicked things then burst out of the evil itself; among which are some that are of such a nature, that they cannot be described by the words of any language. Of what kind they are, has been granted me to know, and also to apprehend, by many experimental evidences; because it has been granted me by the Lord to be in the spiritual world as to my spirit, and in the natural world as to my body, at the same time. This I am able to testify, that their profound wickedness is such, that scarcely one instance of it, out of thousands, admits of being described."\*

Strange as this statement may appear to those who have not duly reflected upon the subject, it is evidently founded in the very nature of the human constitution; for, so far as a man is in evil, he is either mediately or immediately in connection with all the evil that exists of a like nature, or of which his evils are either the fruit or the germ,—for the connections extend alike in both directions; and no sooner is he removed from external restraints, as is the case when released from the body, then he comes into the actuality of all the evils with which he is consociated. As the won-

\* Heaven and Hell, p. 577.



derful intelligence and virtues of the angels are the result of being in relation with the Infinite Source of these qualities; so the ingenuity and subtle wickedness of devils are the result of being in relation with these principles. Whatever a man conjoins himself to, he becomes a receptacle of, not only of the immediate conjunction, but of all there is upon that plane,—a fact most terrific in its consequences upon the evil doer; but not less important in its salutary effects to those who do well,—and what he is receptive of he is sure to manifest whenever the restraints to its manifestation are removed.

It is from this principle that there is an infinite contrast between the heavens and the hells. In this life we see men mingling in the various social relations, and so nearly resembling each other in their moral bearing, that it would be impossible for any one to determine from the external plane, which possesses the most divine qualities; whence we are forbidden to judge of any one's moral state until it brings forth its legitimate fruits by which they become known; while, at the same time, there may be as great a contrast between them as between light and darkness, heaven and hell. One, by his interior loves, may be connected with all that is evil; the other with all that is good. One may be a devil incarnate sustaining a fair exterior from motives of worldly policy; the other an angel as to his spiritual state, walking amid the scenes of wickedness and worldly ambition; but loving only the right and his God. At death, though so nearly allied in their outward relations and seemings, each enters into that condition of life for which he has an affinity, nor can he ever become divorced from it, and must accept of its consequences, whatever they may be. But to become open to all the combined forces of the infernal host forever, is of all things, the most terrible to contemplate — a hell that knows no mitigation, no end.

Having said this much upon the general principles of Spiritualism and the relation of the two worlds, I shall now proceed to consider the subject under two heads: *First*, the abundant testimony of the Bible in behalf of Spiritual action and communion, and the prevalence of a like belief, in all ages, and among all nations; and *second*, the moral bearings of the present prevailing Spiritual phenomena.

1.—*The Scripture testimony and prevalence of belief.*

It is not my intention, under this head, to speak of the phenomena of modern Spiritualism, or to offer any special proof of its



verity. Upon this many volumes have been written, to which the reader, who wishes to become further informed upon the subject, is respectfully referred. But I intend to show that Spiritualism, in one mode or another, is coëxtensive with the history of man, and has characterized, to a greater or less extent, all ages and nations, differing not so much in its facts as in the nature of its influence and moral bearings. When this part of our Essay is completed, it will be easy to concede the Spiritual origin of much of the present phenomena.

No principle is more frequently referred to, in the Christian Scriptures than the one now under consideration. Spiritualism, in some form or other, makes up the warp and woof of that Sacred volume. In fact, the volume itself is the great Spiritual Medium connecting Heaven and Earth, God and Man—the only medium through which we can approach the Divine Humanity, pervaded by the Supreme Divinity. Remove from its sacred pages all that is said in reference to the connection and commerce between the two worlds, of the protection of angels, and the infestations and obsessions by devils, and the very soul of these pages vanishes, and leaves us absolutely nothing but the dark material side of the question, which festers into blank Atheism, without God and without hope in the world. Spiritualism pervades the Bible from the first page to the last; from the Creation to Christ—a period of 4,000 years. All through the Jewish Scriptures, on the one hand, the power and guardianship of Angels are everywhere spoken of, while, on the other, the severest judgments are pronounced against wizards, witches, and the communers with familiar spirits: “There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or necromancer, for all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out before thee.”\* “Thou shalt not suffer a witch to live.”† “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them.”‡ It is said of Manasseh, that “He causeth his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with familiar spirits and

\* Deut. 18, 10 : 12. † Exod. 22 : 18. ‡ Lev. 20 : 27.



with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.”\* “And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.”† “Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the Lord your God.”‡ “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?”§ “And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of host.”¶ Also read the entire 28th chapter of 1st Samuel. A more thrilling account of spiritual intercourse is no where to be found upon record. The nature of all this testimony, in connection with much other which might be cited, goes clearly to show not only the fact of spiritual intercourse, but also that it is only when our evils have so far insulated us from God that we can get no response from Him, that we turn to familiar spirits through wizards and witches. And it is proper here to remark, that what the Bible designates as ‘diviners,’ ‘enchanters,’ ‘necromancers,’ ‘wizards,’ ‘witches,’ communers with familiar spirits, etc., belong to the same class of persons as the different orders of spiritual mediums of the present day.

As in the Old Testament we find the Divine prohibition against communing with familiar spirits and the judgments against the mediums, so in the New, we have abundant specific evidence of the terrible consequences growing out of an infringement of this law. Christ seemed not to have made his appearance until it became indispensable in order to relieve an almost universally infested or an obsessed people. For several successive generations the world had been growing more and still more corrupt; and as this vast multitude passed through the portals of death, the majority of them became spirits of so gross a character, that they continued to linger about the earth, and sought every opportunity to connect themselves with its inhabitants. Gross, sensual and vulgar, even too coarse themselves to flow into man, they formed a strata of moral

\* 2 Chron. 33 : 6. † Lev. 20 : 6. ‡ Lev. 19 : 31. § Isa. 8 : 19. ¶ Isa. 19 : 3, 4.



subversion, by which the natural mind became impregnated and influenced; and as men and women absorbed the virus of these spirits by invoking their presence through daily communion, it, in connection with their social depravity, formed the conditions within them, through which malignant Genii could obsess them and control all their actions. These demons, then as now, sought to deceive the world through their mediatorial subjects and votaries, and to bring it into subjection to their rule. In this they so far succeeded, that the High Priest at Jerusalem, and the chief Rulers of the Roman Empire, rather than the rabble, became the persecutors and murderers of the Lord and of his Apostles.

The oracles among the later Greeks and Romans, were in all respects identical with the young men and women obsessed by spirits at the present day. The mania for soothsaying, fortune-telling, prophecy, and divination, drove many of the inhabitants of the earth to consult spirits, and the disorderly, spiritual worship of fictitious gods and goddesses, which was the essence of real Paganism, was conducted through the same series of necromantic operations, by means of which spirits are now invoked. But much more was then known, both traditionally and experimentally, concerning occult things, than now. The practice of magic extended throughout all the East, and as far West as Thule itself. The cities of the greater and lesser Asia swarmed with diviners and soothsayers of every sort. In the Paphian mysteries, Sirens entered into the bodies of women and obsessed them. Wherever there was a temple there existed a positive centre, not so much for spirits who lived in the subtler parts of Nature, though these were there, as for the Infernals themselves, personating as demons now personate the illustrious men who are revered on earth at the present time, and all such as were called upon by their devotees. That class of spirits who now personate the Washingtons, the Franklins, and others, amused the credulity of the ancients with the name of Poseiden, Jupiter, Mars, and others of the *pseudo* deities. In Scandinavian wildernesses, and in the human sacrifices of the Ancient Gauls, Odin and Thor and many other barbaric deities were represented in the same way. These spirits aspired to bear rule among the sons of men, thronging the gates of birth to inject their venom into infants, oppressing those whom they sought to injure with terrible melancholy and with insatiable ferocity, endeavoring to prostitute the virtue of the world.



In the towns and villages of Judea, unable to prostitute to themselves the religion of the Hebrews, they became enraged, and possessed and obsessed all such human organizations as might be open to their power. Dumbness, blindness, deafness, lameness, and every species of insanity resulted from these possessions, and they were extended throughout the land. The casters out of the demons for hire were a class of magnetic men who practiced sorcery, and operated by means of magical rites. They traveled from village to village, but the possessions became grievously worse in consequence of their pretended exorcisms. The bodies of men were rapidly succumbing to this Satanic influence throughout the earth, while a small class of the learned were Materialist, possessed of subtle, corporeal Genii, who infatuated them with the idea that there was no life beyond the sensuous plane of Nature.

"The hells themselves connected with our planet, were in a condition of the wildest anarchy. Breaking the ancient bounds by which they had been confined and set in order, they had become extended until, in spiritual appearance, one fourth only of the disc encompassing the planet, was uninvaded. Equilibrium was thus almost destroyed. The temple at Jerusalem was the only focal centre for the descent of the heavens to the earth. The disorders of the Jewish people were becoming rapidly so extreme that the descent of the Divine sphere into the Holy of Holies was through a continued stratum of inverse and warring influences. The hells were rapidly extending, as to spiritual appearance, and seeking to inclose the orb."\*

Wickedness became rampant throughout the world. The most sacred social ties and the deepest moral obligations were alike disregarded. Husbands put away their wives for no moral reason, and women everywhere became the courtesans of all who sought their charms. The infamous Messalina, the wife of the imbecile Claudius the Roman Emperor, who yielded herself to every lust and trampled decency and morality under foot; and the voluptuous Cleopatra, the queen of Egypt and the mistress of Julius Cæsar and Anthony, were types of the virtue at the closing scene of the Jewish dispensation. The sentiments of honor and gallantry have introduced a refinement of pleasure, a regard for decency, and a respect for public opinion, into the modern courts of Europe and the caste of America; but the corrupt and opulent nobles of Rome gratified every vice that could be collected from the mighty conflux

\* Rev. T. L. Harris' *Arcana*, p. 466.



of nations and manners. Secure of impunity, careless of censure, they lived without restraint in the patient and humble society of their slaves and parasites. The emperor, in his turn, viewing every rank of his subjects with the same contemptuous indifference, asserted without control his sovereign privilege of lust and luxury. The governmental and jurisprudential regulations were of the same moral stamp. The crown was sold at public auction and worn by the meanest men. The judicial bench, as now in New York, was filled by debauchees and villains, and became the throne for the reception of bribes, to gratify some secret revenge, or to bestow some personal favor. The refinement of Rome was but a superficial polish; morality, nobility of soul, and strength of character, were held in no estimation. The people when no longer invigorated by war, or the labors of the field, sank into luxury and effeminacy; they sought their gratifications in the barbarous sports of the amphitheatre, gladiatorial combats, and the contests of wild beasts, and gave themselves up to the enjoyments of the luxurious baths with which the city was amply provided by the emperors, for the purpose of withdrawing the citizens from the consideration of graver matters and too close a scrutiny of their own conduct; and in which both sexes mingled in a shameless debauchery. In the city of Jerusalem it was no better. From the time of Malachi to a little before the advent of Christ, during which period prophecy and vision ceased in the Jewish church, (at least in persons of a public character,) was the most horrid degeneracy of that people from all things sacred and moral; intestine divisions, bribery and libertinism, diffused their poison through church and state; the very temple was often polluted with the blood of hostile factions; and the high priest-hood was bought and sold, nay, the nomination to it submitted to heathen princes, who conferred the same on the highest bidder, thus fulfilling the truth of Solomon's words, "Where there is no vision the people perish."\*

It was under this terrible state of things that demoniacs fearfully multiplied. Between the inhabitants of the Spiritual world and those of the Natural world, the action and reaction was equal — as the intensity of one increased so did that of the other. The more susceptible members of society became the receptacles of its magnetic elements, which, when united with their own innate depravities, formed the material basis of Spiritual obsessions. The Magdalenes who through illicit relations absorbed the life properties of

\* Prov. 29 : 18.



the corrupt male constitution, on the one hand, became equally receptive of vile spirits, which constantly stimulated them to new acts of wickedness, on the other. The more crimes they committed, the more devils they became infested with, or obsessed by ; and these, finding in their human subjects a material plane from which they could again operate in the affairs of this life, made their victim the avenue through which to infuse their cursed influence upon mankind. Then as now, the strength of mediumship of unregenerated men and women was in exact ratio to the intensity and depth of their depravity. And many mediums now traveling our own country have learned by extensive experience that the power of the spiritual manifestations through them, is in the degree of the promiscuousness of their sexual commerce. In this way the finest elements of the human constitution — the principle which more than any other connects the Natural with the Spiritual, is degraded to the lowest possible condition and forms a complete basis for demoniacal operations. It was from this cause that the brutalization of the masses of the Roman people was so great, that virtue as a real fact, in moral consciousness, was nearly extinct. Lust ruled in the centre of their Wills ; and the bodies of men and women were energized as they became the seats of the enormous appetites of demons.

It was in this crisis of the world that the Lord took upon Himself the human through which He entered into immediate connection with the hells, by subjecting himself to the temptations of demons, conquered them in his own person, and then drove them from their victims. It has often been sneeringly said that God could not be tempted. In reply it is sufficient to say, that His assumed Humanity, before purified from the evils inherited from the mother, could. In this God and Satan met. Without this temptation there could have been no immediate connection between them, consequently no victory. The contest between the heavens and the hells is alone upon the plane of the human ; and it is here where the workers of iniquity are judged, condemned and excluded from the Divine presence. "For judgment I am come into this world."\* The victory was complete in his own assumed Humanity ; and through that it is no less so in all who wed themselves to it ; for His Human was made Divine and one with the Supreme Divinity, whence no devil can approach either it or those who are within the protection of His sphere. By the assumption

\* John 9 : 39.



of the Human He invested Himself with Divine omnipotence even in the ultimate planes of life, not only to hold the hells in a state of subjection to eternity, but also to save mankind. In assuming the Human He made Himself the Divine good and truth in ultimates, whence He is called the Word, and it is said that "the Word was made flesh and dwelt among us."

No sooner had he conquered every demon in His own person than all power was given into His hands. The palsied were made strong, the leprous cleansed, the blind made to see, the deaf to hear, the lame to walk, the bound released, the sick restored, and the dead were raised; in short, every evil which devils had power to effect He was able to restore. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." In entering the Temple at Jerusalem, He found its outer courts infested with a certain class of demons, who desecrated its sacred precincts to the love of gain, and sought to extend their accursed influence into the inner sanctuary itself, but He smote the demons, and drove them from the Temple as typical of driving them from His followers. No mistake can be greater than the attributing of this act to merely human passion. A class of men would not thus have submissively retired from their accustomed marts of trade by the command and blows of a passionate individual without authority or influence. But the spirits which infested these men and enticed them into this desecration knew with whom they had to contend, and, like unclean things, they crawled away before Him.

"Entering into the country of the Gadarenes, a man met him, who had been possessed with devils, who were of such a character, that they fed upon the exhalations of decay. They were not gross spirits, unable to pass into the spiritual world, but were such as possess bodies like them, conjoined with the subtle wickedness of the infernals. The chief of a group of these possessed the man, and held him many years in bondage. He was Samson-like in his power, breaking iron bands as if they were withes and strings. When he saw Jesus, the devil cried out, "What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee torment me not." With a voice, in which flowed forth the infinite tenderness, the Lord commanded him to depart; but he was unwilling because he had made that man his home, nourishing his magnetic body from the very essence of his brain. When this chief of the demons perceived that he was about to be cast out, the agi-



tations of his mind were communicated to his satellites, who were infernals like himself. They feared, exceedingly, that they were about to be cast down into the hells, the sufferings of which already they had experienced, and chose rather to go into the herd of swine, that they might exist from the exhalations of those impure animals. But the swine were unable to retain them, owing to their fierce and burning magnetic spheres, and, rushing headlong from a steep place, were destroyed.

“Afterward He was called upon to heal the dying daughter of Jairus, a man of note. As He went toward the place where she lay, divine virtue flowing through and saturating the external garments which He wore, staunched an issue of blood with which a woman had been afflicted twelve years; but this was effected through the faith of her who was restored, because in her inmost spirit she believed, and she exercised an act of spiritual faith which prompted her to touch the hem of the Lord’s garment. Afterward coming to the house of Jairus, He found the body of the maiden in that condition in which the angels hold the spirit, unable to return into the external form, and awaiting to be conveyed to its place in the invisible world. The angels themselves beheld Him. He turned to those friends and relatives who were weeping, and said, “She is not dead, but sleepeth,” and commanded the angels that they should arrest the process by which they were preparing her for the second life. They bowed their heads. He then whispered to her spirit and called it by name, and it returned to the external body, which was restored to physical health. Afterward He selected seventy of His disciples and sent them out interiorly pervaded by His Divine sphere, and they were as men who walked in a divine dream, for the Lord Himself flowed through them in His potency of love. He gave them power to cast out devils from those who were obsessed; and, standing over the bodies of such as were subject to the control of evil spirits, they commanded them to depart. Hearing the divine voice in these disciples, for the Lord spoke through them, the restless and the infernal spirits, both such as were called serpents and scorpions, because of their enmity and their blasphemy, together with multitudes of an inferior class of every description, were completely deprived of their power and fell paralyzed from the human tenements in which they had so long borne rule.

“In this manner, both in His own assumed person and through His disciples, to whom He imparted a derivative power, He went



forth, until the time when the external manifestation of His humanity drew near its end. The fear of Him extended throughout the subtler parts of nature, both among the wandering spirits and the demons there. It was as if a man should enter into a castle possessed by a band of robbers, and, after binding their chief in chains and fetters of iron, should proceed to expel from every apartment the armed and blood-thirsty revelers, releasing their captives whom they held in cruel thrall. There were many who secretly rejoiced, but these were of the milder sort. The whole world of demons in the subtler parts of Nature, as one man, rose up against Him, and Satan, their arch-destroyer, was present in their bands, journeying from place to place. The genii from all the hells rose up into the minds of the grosser infernal spirits who were nearer the natural earth, till, at length there was not a solitary devil or satan in all infernus but that was roused to put forth his power. At length, in one combined body, the malice and the hate of all the infernal world took possession of the Jewish race. The demons who were cast down returned to possess the Pharisees, not by an external obsession, but by interiorly working upon their love of power, as the spiritual rulers of the Israelitish people.

“By this time it was perceived by the temporal rulers of the Jews, that unless the external manifestation of the Lord were arrested, the nation would be ungovernable. The sick who were healed, the lepers who were cleansed, the dead who were raised, the obsessed and possessed who were delivered, the hungry who were fed, the widows and orphans who were comforted, the sinful who with forgiven sins had been restored to moral sanity, the fervent in spirit whose hearts began to be touched by such mighty tidings,—all these, like a breaking billow, when it invades a stagnant lake, stirred up the deep and settled corruption and raised a mephitical cloud of diabolical antagonism in the minds of the unholy. At this time it was proposed in the councils of the nation that Jesus should be put to death. The inspiration was of the infernal world; the invisible actors demons; the mediums for this communication religious guides, the sacerdotal classes, the chiefs of the public ecclesiastical institutions. Finally, when the Lord came up to keep the last Passover, the purpose was matured, but He knew Himself that he was going up to be betrayed as to His external. Nor was there a solitary thought in the minds of His enemies that was not open to Him. The visible glory of His divine



influence by this time was so transcendent in its splendor that it shone as a sun.”\*

Many are too apt to confound the spiritual gifts which Paul enumerates as in the Church, and which were developments of human nature in the process of regeneration under the operation of the Holy Spirit of our God, with the opposite manifestations of the spirits of departed men, as exhibited through the numerous media, who from a love of gain, pursued their art in the African, Asiatic and European cities; but especially under the patronage of the Pagan religious authorities. There is no denying the fact, that it is to the operation of the Holy Spirit in the soul that we are indebted for all our perceptions of the nature of moral good and evil, and are induced to flee the one and cleave to the other. It constantly pleads with us against sin, and urges us to become reconciled to God. It descends as a breath, in peaceful silence, and when duly heeded, becomes a new and potential force within us, which raises us to a newness of life by resurrecting us from a moral death. But, alas, it is a most painful fact that under the broad and indiscriminate name of Spiritualism, the public mind, at the present time, ignorant of the nature of the spiritual world and its relation to this, confounds the spiritual states of perception and communication which our Lord came to establish among believers, with the opposite state of spiritual hallucination and possessions which He came to overthrow. The contrast between them is that between Miracles and Sorcery, Good and Evil, Heaven and Hell.

No theological opinion at the present time is more unsettled than that pertaining to the condition of the soul immediately subsequent to death. A belief in the resurrection of the natural body and of a general judgment at some far-off, but undefined period, combined with an indefinite idea of the nature and quality of the soul, has so bewildered the judgment, that the wildest anarchy almost universally prevails upon this all-important subject. Outside of the New Jerusalem Church and the Roman Catholic religion, it is difficult to find any well-defined opinion upon this point. It is to this cause more than to any other, that the fact of the communion of Spirits has been ignored on the one hand, as an impossible chimera, an imposition upon the credulity of the public, or an unwarrantable superstition; and on the other, accepted as a new system of religion. Any thing like a rational philosophy would have prevented either of these extremes. Luther, who shaped the destiny

\* Arcana by Rev. T. L. Harris, pp. 470-2.



of the whole Protestant church, rejected, not only the Purgatory of the Romish theology, but the idea of any future state mediate between heaven and hell. He assumed without proof, that the dead cannot return ; that on the one hand, the beatitudes of heaven could not be even momentarily abandoned for any earthly consideration ; and on the other, that, the damned in hell would never be permitted to have a moment's relaxation from their horrid sufferings, consequently they could never escape their prison-house to again return to the earth. These premises being conceded, but one conclusion could follow, viz.: that there can be no communication between the Natural and the Spiritual worlds, whence the theory of spiritual appearance or agency upon earth, is inadmissible. Hid behind this new theological hypothesis unfounded in truth, spiritual beings have freely played with the passions of men, and as their connection with the affairs of this world was not conceded, they met with but little or no resistance. To be repelled it is first necessary that they be understood.

Heaven, Hell, and the Invisible World constituted the three terms by which Christians expressed their knowledge of the future. Three classes of spiritual individuals were supposed to exercise an influence on man in the flesh, viz.: the Angels of heaven, the Fiends of hell, and the Wandering Inquiring spirits of an invisible state. The influence of the first was conceded to be purely good ; the second, absolutely bad ; but the third was of a mixed and varied character. It was believed that through the angels we became connected with the principles of goodness and truth from God ; through the fiends with the primeval source of all evil and falsity ; but that the wandering spirit conveys a mixture of good and evil, truth and error, one or the other preponderating as he was more or less divested of, or established in, the principles of righteousness. These opinions characterized all Christian nations up to the time of the Reformation, when they became eclipsed by the absurd hypothesis that man on leaving the body is immediately prepared for either heaven or hell. Bursting therefore, as these modern manifestations have done, upon the world, at a period when even a belief in the possibility of such phenomena was rapidly becoming extinct, and passing with rapidity from section to section among classes unprepared, either by intellectual or moral training, for such demonstrations, it is not strange that thousands, yea millions, have been swept by this awful maelstrom into the gulf of everlasting ruin.



During a series of centuries the Roman Catholic Church held almost unlimited sway over the purses, the property, and the opinions of men. Through selfish and worldly ambition, more than any real love for holy things, men sought the highest position of Church as well as of State — in fact by far the greatest power and influence was attached to the former. Though the great principles of their religion, for the most part, were true, they were desecrated to the most selfish ends. For their prayers they demanded a stipulated sum, licenses to commit evil were freely sold to enhance the opulence of the priests, and their munificence was evidently to secure from the populace the reaction of personal luxury and influence. These abuses were carried to such a wicked extent, that Protestantism in rooting them up, at the same time rooted up much that was true and indispensable to a healthy religious condition. Among the most important of these were the doctrines of Miracles and of an Intermediate state: two fundamental principles which are clearly taught in both the Old and New Testaments. But the abuse of these, in connection with the doctrine of purgatory and demoniacal obsessions, in the later ages of Catholicism were so extravagant, that in the fifteenth and sixteenth centuries the Christian world was overrun with absurd legends of diabolism and lying miracles. The discouragement of learning and the withholding of the Bible from the masses, a necessary precaution in order to maintain a reign of despotism, enabled the priests to palm upon their ignorant and superstitious devotees the most absurd pretensions. Rival orders of monks and friars, for the purpose of gaining an ascendancy over each other, pretended to cast out devils from everybody but themselves, and to perform miracles which had an existence only in their fabrications. The people were accustomed to place implicit confidence in their religious teachers, and readily accepted any statement from them, however absurd it might be. Each, from the Pope down, sought to demonstrate his superiority over others, by pretending to an influence over the unseen world which they did not possess.

The time of reaction arrived, and the pendulum of credulity swung to the opposite extreme. The Protestants, in their impetuous zeal, were not contented with reform; but they demanded a *revolution*, a revolution in which some great and imperishable principles were, for a time, swept away amid the rubbish of superstition and priest-craft. In sweeping down the fundamental truths of Catholicism, as well as its abuses, truths upon which intelli-



gence can easily found a rational credulity, they swept away the principles necessary for the maintenance of a religious faith in the Scriptures and in the personality of God. Separated in belief from the immediate influences alike of angels and of devils, the spiritual world receded from view, and a sterile deadness of faith and an incapacity for the higher spiritual receptivity of evidence soon veiled the mind, and a wide-spread infidelity, disguised as rationalism, took the place of a too easy credulity. The leading Catholics early predicted this result, and it was but a rational conclusion which time has fully verified. Since the Reformation, the arts, sciences, and literary attainments, have been wonderfully accelerated and quite generally diffused among the populace; but of man's connection with the spiritual world and relation to God, the most profound ignorance still prevails; an ignorance which far surpasses that of the early Christian Church, or even that of the Dark Ages. In this respect, three hundred years has not been able to restore to us what we lost in the Reformation. The whole tendency of the irreligious portion of the popular mind is either already engulfed in pantheistic or atheistic sophistry, or rapidly merging toward it. In fact, the pulpit itself has not wholly escaped this general tendency; and nothing could have more thoroughly tested its skepticism, its materialism and its infidelity than has modern Spiritualism. For it has not ignored Spiritualism so much on the ground of any innovation, or of its horrid corrupting tendency, as upon an obstinate disbelief in the possibility of spiritual intercourse. Instead of accepting the clearest Scripture doctrines upon this subject, and of warning the public against the dangers of a forbidden commerce, and showing wherein this danger lies, the pulpit, with a few exceptions, has shamefully contented itself, either with ridicule, silent contempt, or an outright denial of the facts. The people, in the meantime, everywhere witnessing the phenomena, but ignorant of the nature of the influence with which they are in contact, and by which they too often become controlled, and finding it every way in perfect keeping with their unregenerated impulses, even urging them to still more unrestrained action, they have been eager to accept it as a new system of religion, which would speedily conduct them into Elysian fields where they could easily gratify every prevailing greed. Hence, though many of the Roman Catholic writers stand confessedly chargeable with an over-credulity, it would be fortunate if many of the Protestant writers and divines were less censurable than they, for in-



credulity. The medium between these two extremes will be found the proper ground from whence to take the clearest view of these matters. Sure it is, that we are at this time very dangerously infested with doubting and unbelief, as to things supernatural; and that the general idea of reformation, amongst us, means rather a departure from certain Popish errors and superstitions, than any advance in true faith and godliness.

Vast and specific as is the evidence of the New Testament as well as that of the Old, in reference to man's immediate relation to the Spiritual world, and the numerous infestations and obsessions there spoken of as characterizing evil doers, it cannot but become a matter of surprise that any Christian person should ever have questioned such an absolute Biblical truth. The very first commission our Lord gave to His Apostles was to go forth and heal the sick and cast out devils. Not the Apostles and disciples only, but many others, exorcists, made it a professional business to cast out devils for hire. The former operated in the name of the Lord Jesus, and became the mediums of the Divine potency, which the devils could not withstand; the latter operated by animal magnetism, and sometimes succeeded in effecting a temporary relief, but more frequently failed. "Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the names of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were *seven sons* of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus, I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them, so that they fled out of the house naked and wounded."\* To quote all the passages which bear upon this point, would be to transcribe no inconsiderable share of the New Testament. I shall, therefore, proceed, as briefly as possible, to show the universality of other testimony.

The most ancient Egyptians, who lived long prior to Abraham, believed that beneficent Spirits preserved health; but that evil ones entered into man, and produced fits, madness, and almost every form of disease. Air, earth, water, plants, and animals, were all supposed to be under the influence of genii, good or bad. They supposed that evil spirits and the souls of impure men, entered into swine, which they regarded as the most unclean of all animals.

\* Acts 19 : 13, 16.



Confucius, who lived 550 years before Christ, says : “ How vast is the power of Spirits ! An ocean of invisible intelligence surrounds us everywhere. If you look for them, you cannot see them. If you listen, you cannot hear them. Identified with the substances of all things, they cannot be separated from it. They cause men to purify and sanctify their hearts ; to clothe themselves with garments, and offer oblations to their ancestors. They are everywhere above us, on the right and on the left. Their coming cannot be calculated. How important that we should not neglect them.” The Five Sacred Books compiled by Confucius, also favors belief in a multitude of Spirits pervading the universe, which opinion was drawn from the Golden Age of the past, and which points to a Golden Age in the future.

In the Sacred Scriptures of the Ancient Persians, called the Zend-Avesta, we have the following instructions : “ Abstain from thy neighbor’s wife. Avoid licentiousness, because it is one of the readiest means to give Evil Spirits power over body and soul. Strive, therefore, to keep pure body and mind, and thus prevent the entrance of Evil Spirits, who are always trying to gain possession of man.” It was a universal belief of the Chaldeans and Persians, that the Magi who filled the office of priests, could cast out Evil Spirits from the obsessed and diseased.

Pythagoras, a celebrated philosopher, the founder of that school which is called the Italic, and who was born about 586 years antecedent to the commencement of the Christian Era, believed that demons and spirits, both good and bad, are dispersed throughout the universe, carrying sickness or health to man, and communicating knowledge of future events by dreams and modes of divination. Tradition asserts that he professed to cure diseases by incantations which cast out evil spirits. Heroes he defined to be “ rational minds in luminous bodies,” a class of spirits intermediate between demons and human beings. He further says that “ every quality which a man acquires originates a good or a bad spirit, which abides with him in this world, and after death remains with him as a companion.”

Diodorus Siculus, a Greek historian, who flourished in the fourth century, says :—“ The Egyptians declare that Isis has rendered them good services in the healing sciences, through curative methods which she revealed to them ; that now, having become immortal, she takes particular pleasure in the religious services of man, and occupies herself particularly with their health ; and that she



assists them in diseases, revealing thereby her benevolence. This is proved, not by fable, as among the Greeks, but by authentic facts. In reality, all nations of the earth bear witness to the power of this goddess in regard to the cure of diseases by her influence. In dreams she reveals to those who are suffering the most proper remedies for their sickness; and following exactly her orders, persons have recovered, contrary to the expectations of the world who have been given up by all the physicians."

In India, says L. Maria Child, "There is universal belief in Evil Spirits, of various ranks and degrees of power, from gigantic demons, who attack the orbs of light, down to the malicious little Pucks, who delight in small mischief. They suppose these enter the minds of men, producing bad thoughts and criminal actions, and, also, take possession of the body, producing insanity, fits, and all manner of disease. They can be cast out only by some form of holy words pronounced by the priests, with ceremonies prescribed for such occasions. While Sir James Forbes was presiding judge in a Hindoo district, a petition was sent to him stating that a certain woman had been, for a long time, possessed by two Evil Spirits, and that the petitioner's daughter, having been with this woman, and witnessed certain conjuring tricks, and heard the devils talk, came home, and fell down on the bed, without sense or motion, and continued so for hours. She continued to have these fits for two months, at the end of which time, she told her parents that one of the devils had come out of the woman and entered into her, tormenting her all the time to offer it food and sacrifice."\*

We are also informed that Animal Magnetism and Clairvoyance, which usually accompany the phenomena of demoniacal possessions and obsessions, are known and understood among the Hindoos. It is said that they can bewitch people by keeping their eyes steadfastly fixed on them; and that when they are brought sufficiently under the influence of the magnetism, they can travel through the air invisibly, and bring intelligence from remote places with incredible swiftness, and can read the secret thoughts of those with whom they are in mental relation. Mr. Forbes mentions several individuals who could see what was occurring in distant places, and read the thoughts of people who came into their presence.

Psellus, a Christian, and sometimes a tutor (saith Cuspinian,) to Michael Parapinatus, Emperor of Greece, a great observer of the nature of devils, holds they are corporeal, and have ærial

\* Progress of Religious Ideas, p. 121.



bodies, "that they are mortal, live and die," (which Martianus Capella likewise maintains, but our Christian philosophers explode,) "that they are nourished and have excrements, they feel pain if they be hurt, (which Cardon confirms, and Scaliger justly laughs him to scorn for,) and if their bodies be cut, with admirable celerity they come together again." Origin, Tertullian, Lactantius, and many ancient fathers of the Church, held that in their fall their bodies were changed into a more ærial and gross substance. Bodine, also, by several arguments, proves angels and spirits to be corporeal. But what is most absurd, he goes still further and endeavors to show that as the globular form is the primeval form of all substance, that all spirits, angels, devils, and likewise souls of men when departed are absolutely round, like the Sun and Moon, as that is the most perfect form; but adds that "they can assume other ærial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves, that they are most swift in motion, can pass many miles in an instant, and so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place, (as the Angel did Habakkuk to Daniel, and as Philip, the deacon, was carried away by the Spirit, when he had baptized the eunuch; so did Pythagoras and Apollonius remove themselves and others, with many such facts,) that they can represent castles in the air, palaces, armies, spectrums, prodigies, and such strange objects to mortal men's eyes, cause smells, savors, etc., deceive all the senses, most writers of this subject credibly believe; and that they can foretell future events, and do many strange miracles. Juno's image spoke to Camillus, and Fortune's statue to the Roman matrons, with many such.

Thomas Durand and others, also believed that they have understanding far beyond men, can probably conjecture and foretell many things; that they can cause and cure most diseases, deceive our senses; that they have excellent skill in all arts and sciences; and that the most illiterate evil is *quorīs hominē scientior*, (more knowing than any man,) as Cicogna maintains with others. They know the virtues of herbs, plants, stones, minerals, etc.; of all creatures, birds, beasts, the four elements, stars, planets, and can aptly apply and make use of them as they see fit; perceiving the cause of all meteors and the like, and that they can deceive all our senses, even our understanding itself at once; that they can produce miraculous alterations in the air, and most wonderful effects



conquer armies, give victories, help, further, hurt, cross and alter human attempts and projects, as it may please them; and also can tell the secrets of men's hearts. It was believed that these spirits can perform such wonderful feats, that when Charles the Great intended to make a channel betwixt the Rhine and the Danube, that what his workmen did in the day, these spirits flung down in the night, and thus completely defeated him in his project.\*

"The negroes in their native country believe almost universally that the souls of good men, after their separation from the body, go to God, and the wicked to the Evil Spirits, whence at the death of their chief, they make use of the expression 'God has taken their souls.' They believe that the souls who go to evil spirits become ghosts, and re-appear, and because they preserve their inclinations to do evil, torment those whom they dislike to sleep; and besides flutter about in the air, and make noises and disturbances in the bushes. If any one, therefore, is said to appear on the third day after his death, it is a proof that he has not gone to God. The body of a Negro, of whom a wicked neighbor pretends to have seen the spirit, is not buried with honor among the Amina. They imagine also, that even the good souls are often compelled to pass by the evil spirits before they go to God, when this wicked spirit endeavors to bring them into his power."†

It is a matter of history that Evagrius, a Greek philosopher, after much labor, was converted to Christianity by the bishop, and brought him a bag of three hundred pounds of gold for the poor, saying Synesius should give him a bill under his own hand that Christ should repay him in another world. As demanded, Synesius gave the bill, and the third day after the burial of Evagrius he appeared to Synesius in the night, and bade him go to the sepulchre, and take his bill as Christ had satisfied the demand. On relating this to the sons of Evagrius, they remarked that it was very curious, as their father had insisted on their burying the bill with him, and they had done so. They all proceeded to the grave together, and on opening it found the bill in the hand of the dead man, and found the following superscription, in the undoubted handwriting of the deceased philosopher: "I, Evagrius, the philosopher, to thee, most holy Sir Bishop Synesius, greeting." I have received the debt which, in this paper, is written with thy hand and am satisfied; and I have no action against thee for the

\* Burton's Anatomy of Melancholy.

† Richard's Researches into the Physical History of Mankind, vol. 1, p. 211.



gold which I gave thee, and by thee, to Christ our God and Savior."

Socrates and Sozomen both relate of Spiridion, a Bishop of Trimethon, in Cyprus, that, when a country farmer, he had been annoyed by robbers in his sheep-fold by night, but whom he found, bound fast there, one morning, and that this had been done by protecting spirits. A case somewhat similar to this occurred at the residence of Rev. Dr. Eliakim Phelps, in Stratford, State of Connecticut. These disturbances commenced on the 10th of March, 1850, and continued until the 15th of December, 1851. This aged clergyman, a man of high order of mind and strong nerve, assured me, that his son, some twelve years of age, had been stripped of his clothing by some invisible being, the clothing torn into narrow strips, and twisted into cords, with which they lashed the boy to an apple tree, in such a manner, as to render it impossible for him to extricate himself. He also assured me that his house was so infested with these annoying spirits, that it was impossible to keep any of the lighter articles in their place; that they would be furiously thrown in every direction across the rooms; that the most violent concussions were heard, as though some one was pounding beneath the stairs with a heavy mallet, etc., until he was finally obliged to abandon the premises. Socrates, also, relates a circumstance, which bears a marked resemblance to the spiritual manifestations of the present time. An individual confided a deposit to the care of his daughter, named Irene. She buried the money for greater security, and soon after died. The owner called on Spiridion for the money, who, knowing nothing of it, searched in vain to find it. "The man tore his hair, wept, and was in great distress." Spiridion bade him be calm, proceeded to his daughter's grave, called on her to inform him where the deposit was concealed, received the information, and restored it to the owner. Periander, the tyrant of Corinth, obtained the same information of his deceased wife in reference to a deposit she had made previous to her death.

In closing our remarks in reference to the Spiritual phenomena in Germany, I will make a somewhat lengthy but interesting extract, from "The History of the Spiritual," by William Hewitt:

"Returning from the Seecress to Kerner, himself, I have to remark, that not only this work, but in his others on kindred subjects, he has collected a number of narratives of apparitions and various other spiritual manifestations, all of them supported by the



strongest evidence, both persons and places often fully named, in several instances certified as true by public authorities. Some of these have been included by Mrs. Crowe in her 'Night-side of Nature.' They detail so many phenomena which have since been repeated amongst both American and English Spiritualists, that they are of the utmost value as proof of the permanent nature of these things. What occurred in Germany long before American Spiritualism was heard of, and what has occurred in America amongst tens of thousands who never heard of these German occurrences, and since in England, all possessing the same specific characteristics, proclaim their own reality beyond the possibility of a denial. Furniture was moved from place to place, carried through the air, gravel and ashes flung about, where no human being could fling it. In the strange occurrences which happened to Council Hahn and Charles Kern, at Kunzelsaw, in the castle of Slawensick, in Silesia, (which are given by Mrs. Crowe and also by Mr. Owen in his "Footfalls,") these gentlemen were afterwards joined by two Bavarian officers, Captain Cornet and Lieutenant Magule, as well as by Counselor Klenk, all anxious to discover the cause of the phenomena, and they were frequently attended by Knittel, the castle-watch, Dorfell, the book-keeper, and Radezensky, the first-master. Hahn had been a student of German philosophy, and was a materialist. Yet these gentlemen, Hahn and Kern, for ten months, and the others, when present, were persecuted by the throwing of lime at them, when the doors were fast; and not only so, but by the throwing at them and about, knives, forks, spoons, razors, candlesticks, and the like; scissors, slippers, padlocks, whatever was moveable, were seen to fly about, whilst lights darted from corner to corner. The knives and forks rose from the table before them, and fell down again. The most unaccountable thumping and noises attended these migrations of insensible articles. A tumbler was thrown and broken to pieces. Captain Cornet cut about with a sword at the invisible form that was throwing articles about, but in vain. What was strangest of all, they saw a jug of beer raise itself, pour beer into a glass, and the beer drank off: on seeing which, John, the servant, exclaimed, 'Lord Jeses, it swallows!' Kern, looking into a glass, saw a female in white, which greatly terrified him, and resembled the reported appearance of the White Lady often seen in the German palaces. After two months the annoyances ceased and never returned. No natural clue to their solution was ever obtained.



“What took place at the prison at Weinsberg, was made the subject of a strict investigation by a committee during the proceeding of the events, but only to confirm their abnormal character. Dr. Kerner, who was the physician of the prison, was ordered to attend a woman confined there who complained of being disturbed by a ghost, which haunted her and importuned her to pray for its salvation. The magistrate ordered him to report on the case. After having closely watched it for eleven weeks, Kerner reported that there was no doubt about the case; the woman was haunted by a ghost almost every night, who professed to have been a Catholic of Winmenthal, and who had been in this miserable condition since 1414, in consequence of having, amongst other crimes, joined with his father in defrauding his brothers. Others were appointed with Kerner to watch the case, and amongst them were Justice Heyd, Drs. Scyffer and Sicherer, Baron von Hugel, Kapff, professor of mathematics, of Heilbronn, Fraas, a barrister, Wagner, an artist, Duttenhofer, an engraver, etc. All were compelled to confess the reality of the phenomenon. A Mr. Dorr, of Heilbronn, amongst others, laughed much at the report of these things: but he was soon candid enough to write: ‘When I heard these things talked of, I always laughed at them, and was thought very sensible for so doing; now I shall be laughed at in my turn, no doubt.’ The chief features of this case were these:—The ghost came nightly, and sometimes entered by a door, and sometimes by a window, placed high and strongly guarded by iron bars. He often announced his coming by shaking this window violently. In order to know whether this window could be easily shaken, the examiners ordered men to attempt to shake it; and it was found that it required six to shake it at all, whilst the spirit shook it violently. The spirit was always preceded by a cool air, and attended by the same cracking noise mentioned before, and familiar to the readers of the American case reported by Mr. Coleman. He was also accompanied by a cadaverous, stifling smell, which made a number of the prisoners, who always perceived it, sick. He was also attended by phosphorescent lights, radiating around his head. When he touched persons, the parts became painful and swollen. He opened doors and shut them at pleasure, though locked and bolted. He spoke quite audibly, and could be heard not only by the woman Esslengen, but by many others.\* When the woman

\*I can bear testimony to facts of a similar phenomena which I witnessed at a private residence in the city of Buffalo, State of New York. For more than an hour



was liberated, she went with some of her friends, according to her promise to him, to pray on his grave at Wimmenthal, and he came visibly and thanked her. At going away he asked to shake hands with her, and on her wrapping her handkerchief round her hand first, a small flame rose from it, and the burnt marks of his thumb and finger remained, as in the case of the Hamersham family in Stelling's *Pneumatology*. After this he never re-appeared at the prison, nor in the house of many of the examining gentlemen, as he had done.

"Whilst Madame Hauffe was spending some time at Kerner's house, gravel and ashes were thrown about where no visible creature was to throw them. A stool rose gradually to the ceiling, and then came down again. Footsteps were heard following members of the family from room to room. In another case, a square piece of paper floated about the room, and a figure appeared, attended by "a crackling noise and a bluish light." Such appearances and sounds have been abundant in Germany, but I shall close this enumeration of them by noticing the circumstance which corroborates the narratives of witchcraft. It was a fact, that when Madame Hauffe was in a particular magnetic state, she could not sink into her bath, but rose to the surface, and could only be held down by hand. She was also at times lifted into the air, as is the case with Mr. Home, and has been with many saints and devotees of all countries and times."\*

If we ransack among many of the ablest writers of Germany, we will find ample proof of their familiarity with the facts of Spiritual intercourse. Frederick von Meyer asserts that the "faith of all the earth, the testimony of the most enlightened people who ever existed, and the ineradicable feeling of our own bosoms, which are at bottom in company with three others, I carried on an audible conversation with a spirit which claimed to have been an inhabitant of the earth in the early part of the first century, and personally knew the "man Jesus." Her voice (for it claimed to be a female) was loud, coarse and unnatural to the last degree; and the character of her conversation was in perfect keeping with her intonations. She seemed to be familiar with what was transpiring in the city, and at our request would pretend to visit any family we designated, and after a few moments of silence, indicating her absence, would return and inform us how many were present, who they were, and what they were doing. The correctness of her reports I never learned. She finally gave utterance to such an unearthly screech, which no mortal could ever imitate, that for an instant the company were nearly paralyzed with fright—a screech, which, though I had for years been perfectly familiar with the spiritual phenomena and had long since ceased to be in any way excited by it, I should never care to hear repeated.

\* Pages 83—6.



tom one and the same thing, reduce doubt to no doubt that there is a world of spirits from which they can return into this. That however incomprehensible they may be to the natural reason, the progress of our knowledge of the physical world and of the extraordinary nature of man, is every day rendering them more comprehensible.”

Dr. Ennemoser in his works on Magic and Magnetism, has shown how far the ancients, the middle ages, and modern times all agree in the assertion and the experience of a spiritual world and power, rising forth out of the physical nature of man and showing itself above it. Free from any visionary tendency, and accurate in his observations, as a physiologist and physician, his knowledge of these subjects was the result of years of extensive observations. While in his Magnetism he does not admit ecstasies with their stigmata to a higher than a magnetic sphere, he sees palpable proofs of spirit-agency in all the various relations of classic mythology, of Middle Age witchcraft and the reality of demonology, in the annals of the church and in the more modern developments. He most fully sanctions the revelations of Swedenborg, Bohme, the therapeutic power based on Christian inspiration of Gassner, and Greatrakes, and similar psychological truth. He also fully admits the spiritual inspiration of many of the saints, among which he specifies St. Theresa, St. Catharine, of Sienna, and others. “In the higher steps of clairvoyance and of genuine ecstasy soars the winged spirit wholly in the supersensuous regions; gazes with the clearest perception on the subjects around it; distinguishes delusion from truth, and understands perfectly the language of kindred natures. Strong in innate strength and fire, elevated above all earthly obstructions, in full society and accordance with spiritual powers, and undisturbed by the reflex of daily life, the creative spirit moves in the highest conditions of inspiration of pure enthusiasm, and genuine felicity. When we thus know this higher and supersensuous condition of the spirit, and when we can no longer deny a higher than a mere natural, a spiritual and Divine influx, and when there is found particularly to exist a higher clairvoyance, and a true state of ecstasy, then the assertion of Worth in his ‘Theory of Somnambulism,’ that clairvoyance is a phrenzy, or that of Strauss, that it is want of mind altogether, may be taken for what it is worth.”\*

\* Magnetisms, p. 229.



Eschenmayer, once a professor of practical philosophy in the University of Tübingen and an impartial observer, after having closely watched the phenomena by and through the Seeress of Prevorst, became fully established in the conviction of the truth of spiritual intercourse. His "Philosophy in its Transition into New Philosophy," "An Attempt to explain the apparent Magic of Animal Magnetism by Physical and Psychological Laws," "Psychology," "Philosophy of Religion," "Dogmatism drawn from Reason, History and Religion," "The Hegel Philosophy compared with Christianity," "Mysteries," and other smaller works prove him to have been a man of a high order of talent and learning. In the last named work he says: "Whoever will freely peruse these histories will quickly see that it is not merely with mathematical phenomena, but with the great demonstrative fact of COMMUNICATION WITH THE DEAD that we have to do. The question here is teaching and testimony which have the greatest interest and significance for mankind."

Görres in his *Life and Writings of Suso*, says: "To the clairvoyant, the inner world lying behind the Dream-World is laid open. He wanders in its full daylight. Placed in the periphery of his being, he looks forth towards its shrouded centre. All the rays of influence which fall from above into the centre, and stream through its interior, strike against him who places himself in the midst of their streaming with his face directed towards their source. Its interior is to him objective, and he gazes upon it to its very depth, and glances thence over into that spiritual world from which they have come. \* \* \* This looking into the inner spiritual circle is that of the saints only, and to them alone has it been permitted to declare what they have seen. In this *rapport* with God the soul ascends step by step, and presently is exalted above itself and the whole circle of clairvoyance. That which appears to the mere clairvoyant the deepest centre, included and shining in that region, now shows itself merely as a single point in the periphery of a higher arrangement, which, in its innermost part, belongs to a still higher centre, whose depth, by the continued apparatus of God, once more opens itself, and a view into a still higher centre allowed; till finally, the soul, in the closest intercourse of which she is capable, knows God alone and He dwelling in her and thinking His thoughts in her, and being obedient to His entire will, which wills in her will, after that he has freed it from every touch of an evil compulsion. Here, then, first opens itself that profound heaven,



which the natural heaven includes in itself. Those three soul-circles, which a view into that deeper condition discovers, now show themselves as the symbolical indications of those three higher conditions which the inner life of the saints have opened up to us. All is now sacred which before was profane, and receives from the church consecration and sanction. Another healing than that of the body becomes the object of care ; a higher calculation begins, since the radical number of life has found its exponent in God ; and to express the whole in one word, esoteric mystical principle which has established itself in opposition to the exoteric, which is the foundation of clairvoyance.

Kant, who strips away all historic proof of the existence of a God and alike ignores prophecy and miracles, was forced to confess the reality of a spiritual world and the possibility of our holding converse with its inhabitants. In 1758, when he was thirty-four years old, a Fraulein von Knobloch had asked his opinion of the wonderful things said of Swedenborg, which just then were exciting great sensation in Germany. From Kant's reply I make the following extract :—

“In order, most gracious Fraulein, to give you a few evidences of what the whole living public are witnesses of, and which the gentleman who sends them to me has carefully verified on the spot, allow me to lay before you the two following incidents :

“Madame Harteville, the widow of the Dutch envoy in Stockholm, some two years after the death of her husband, received a demand from the goldsmith Croon, for the payment of a silver service which her husband had ordered from him. The widow was confidently persuaded that her husband had been much too orderly to allow the debt to remain unpaid ; but she could discover no receipt. In this trouble, and since the amount was considerable, she begged Baron Swedenborg to give her a call. After some apologies, she ventured to say to him, that if he had the extraordinary gift, as all men affirmed, of conversing with departed souls, she hoped that he would have the goodness to inquire of her husband how it stood with the demand for the silver service. Swedenborg made no difficulty in meeting her wishes. Three days after this, the lady had a company of friends taking coffee with her ; Baron Swedenborg entered, and in his matter-of-fact way, informed her that he had spoken with her husband. That the debt had been discharged some months before his death, and that the receipt was in a certain cabinet which she could find in an



upper room. The lady replied that this cabinet had been completely emptied, and amongst the whole of the papers this receipt could not be found. Swedenborg said that her husband had described to him, that if they drew forth a drawer on the left side, they would see a board, which being pushed aside, they would find a concealed drawer, in which he kept his secret correspondence with Holland, and that this receipt would be found. On this representation, the lady betook herself, with all the company, to the upper room. The cabinet was opened, they found the secret drawer described, of which she had hitherto known nothing, and in it the required paper, to the great amazement of all present.

“The following circumstance, however, appears to me to possess the greatest strength of evidence of all the cases, and actually takes away every conceivable issue of doubt :

“In the year 1756, as Baron Swedenborg, towards the end of the month of September, at four o'clock on a Saturday evening, landed in Gottenberg, from England, Mr. William Castel invited him to his house with fifteen other persons. About six o'clock in the evening, Baron Swedenborg went out, and returned into the company, pale and disturbed. He said that at that moment there was a terrible conflagration raging in Stockholm on the Sudermalm; and that the fire was increasing. Gottenberg lies 300 miles from Stockholm. He was uneasy and went frequently out. He said that the house of one of his friends, whom he named, was already laid in ashes; and his own house was in danger. At eight o'clock, after he had again gone out, he said joyfully, ‘God be praised, the fire is extinguished, the third door from my very house!’ This information occasioned the greatest excitement in the company and throughout the whole city, and the statement was carried to the Governor the same evening. On Sunday morning the Governor sent for Swedenborg, and asked him about the matter. Swedenborg described exactly the conflagration, how it had begun and the time of its continuance. The same day the story ran through the whole city, where it had, as the Governor had given attention to it, occasioned still greater commotion, as many were in great concern on account of their friends and their property. On Monday evening arrived in Gottenberg a courier, who had been dispatched by the merchants of Stockholm, during the fire. In the letters brought by him the conflagration was described exactly as Swedenborg had stated it. On Tuesday morning a royal courier came to the Governor with the account of the fire,



of the loss it had occasioned, and of the houses which it had attacked; not in the least differing from the statement made by Swedenborg at the moment of its occurrence; for the fire had been extinguished at eight o'clock.

“Now, what can any one oppose to the credibility of these occurrences? The friend who writes these things to me has not only examined into them at Stockholm, but about two months ago in Gottenberg, where he was well known to the most distinguished families, and where he could completely inform himself from a whole city, in which the short interval from 1756 left the greatest part of the eye-witnesses still living. He has at the same time given me an account of the mode in which, according to the assertion of Baron Swedenborg, his ordinary intercourse with other spirits takes place, as well as the idea which he gives of the condition of departed souls.”\*

These well-attested facts clearly demonstrate that the Spiritual phenomena, which, for the few past years, have greatly agitated the American public, and to no small extent the European mind, and which many foolish and corrupt persons have accepted as a new system of religion, have broken out, to a greater or lesser extent, among all nations, and in every age of the world. The reappearance of the same identical phenomena at distant intervals and in remote countries affords the strongest possible proof, not only of their reality, but that they are the result of some law growing out of the relation between the Natural and the Spiritual worlds. The remarkable phenomena of the Seeress of Provorst abundantly confirm those of Plato and Pythagoras. This illiterate and feeble woman, after the lapse of more than two thousand years, repeats some of the deepest physiological truths which the Grecian, Persian, Indian, and Egyptian ages ever uttered, a fact which many of the loftiest minds of Germany have thoroughly investigated and gladly confirmed. And American Spiritualism, which is almost as extensive as the nation, abundantly establishes the fact of all that has preceded it, and demonstrates beyond all successful controversy the reality of a social commerce between the two worlds,—nay, more, the awful horrors which attended upon the teachings of familiar spirits—horrors which no pen can portray, and which eternity alone can ever fully picture upon the canvas of the soul.

This will lead us to consider

*The moral bearings of the present Spiritual phenomena.*

\* Zur Anthropologie, Ueber Swedenborg, sec. 2.



"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of;"—2 *Peter* 2 : 1, 2.

I now enter upon a subject which I would gladly pass over in silence—a subject, the principles of which are but little understood, and of the horrors of which, the masses have no adequate conception. Being thoroughly acquainted with these phenomena, and free from any undue prejudice, in exploring this field of wickedness, philosophy and facts shall be my only guides. In order to screen myself from the imputation of any exaggeration, and to more forcibly fasten conviction upon the mind of the reader, I shall make free use of the testimony of others, but only such as can bear witness to the truth from a personal knowledge of the subject under consideration. My sole object is to extricate as many as possible from this horrid delusion, and to warn others against giving heed to seducing spirits and doctrines of devils, by which they are liable to be brought into like disorders and ruin.

Many of the fundamental principles of Spiritualism were treated of under the first division of the present essay; but I purposely left others until we reached this part of our subject, in order that they might become more immediately associated in the mind of the reader with the present Spiritual phenomena. Some of these we will now proceed to consider.

Spiritual Mediumship, in whatever form it may manifest itself, is simply a law of *intensity*, growing out of a peculiar susceptibility to spiritual influx. It may arise from either constitutional conditions, or be induced by certain continued habits of life. The human constitution, during mundane existence, is the only battle-field between the heavens and the hells; and in this contest every individual is compelled to take an active part, so that he that is not for, is against one or the other of the parties,—there can be no neutral ground. By the freedom of the human will, man is placed in a moral equilibrium between these two contending forces; and the septum which interposes between his external consciousness and the contending hosts is gradually absorbed, or suddenly rent, according to the degree of his activity on one side or the other. It is in virtue of this principle, a principle from which there is no escape, that every individual, to a greater or less degree, becomes a medium for ultimating the forces of either heaven or hell; and



whatever principle finds access into the natural planes of life, goes to make up the general stock of the moral constitution of the world; and like every other principle in Nature, reproduces itself in a geometrical progression.

Keeping these truths in view, it will be seen that the sources of spiritual influx may be either heaven or hell; but that its ingress into the individual from these two sources, is through two directly opposite principles of the human constitution. Influx from the heavens is through the *interiors* into the exteriors; but influx from the hells is through the *exteriors* into the interiors. Standing as these do, in directly antagonistic relation to each other, one is opened in the degree as the other is closed; so that each individual becomes a receptacle of divine influx in the ratio as the exteriors are closed and the interiors are opened; but of hellish influx in the ratio as the exteriors are opened and the interiors closed. And the only means of closing the exteriors to the ingress of the hells, is by keeping the commandments, which consists in suppressing, from religious motives, every disorder of life; but the exteriors are opened and the interiors closed by an habitual violation of these precepts. By closing the external avenues of ingress, the Lord descends into the ultimate planes of the individual, by first casting out every infesting or obsessing influence and so setting in order the entire human constitution; hence, "if ye would enter into life keep the commandments."

So long as the avenues of these two principles of influx are open the individual contains the fundamental elements of both heaven and hell within himself, and it is the warring of these that chiefly defeats his ends of life. To resist evil is to secure success in all the affairs of this world so far as they tend to advance the highest interest of the individual; but to be overcome by evil may secure the success of certain worldly enterprises, but at the expense of a lasting good. It is in this that the temptations of Satan chiefly consist. He offered the Lord, in His Humanity, all the kingdoms of the world and the glory of them, not to bless, but to defeat the end of his mission. His method is to barter principles for temporary pleasures, the higher for the lower, heaven for hell; and the history of the world clearly demonstrates that he took the most feasible means to accomplish so vile an end.

The great delusion of modern Spiritualists consists in their belief that notwithstanding their extraordinary vicious habits and rejection of everything sacred, they are in consociation with angels and



are led by them in most of the affairs of life. Accustomed to an intercourse with familiar spirits whose depraved condition corresponds to their own, and who have imposed upon the credulity of their unfortunate victims by inducing them to believe that these spirits are angels, they ultimately grow into such wickedness, through the deceptions of this forbidden commerce, that they lose all distinction between vice and virtue and adopt the opinion that angels approve of the most terrible and obscene abominations. "It is given to no one to speak with angels unless he be of such quality that he can consociate with them as to faith and love ; nor can he consociate unless the faith be directed to the Lord and the love to the Lord, inasmuch as man by faith in Him, thus by truths of doctrine, and by love to Him, is conjoined, and when he is conjoined to Him, he is secure from the insult of evil spirits who are from hell. With others the interiors cannot be opened at all, for they are not in the Lord. This is the reason why there are few at this day, to whom it is given to discourse and converse with angels."\* "To speak with angels of heaven is granted to none, but such as are grounded in truths originating in good, especially in the acknowledgment of the Lord, and of the Divinity in His Humanity ; this being the truth in which the heavens are established. Such being the case, it is evident, that to speak with angels is only possible to those whose interiors are opened by divine truths to the Lord Himself ; for it is into the interiors that the Lord enters by influx with man ; and when the Lord thus enters, heaven enters also. The reason that divine truths open man's interiors, is, because man is so created, as to be an image of heaven as to his internal man ; and the internal man is only opened by the Divine Truth proceeding from the Lord ; for that is both the light and the life of heaven."†

From these considerations, founded upon principles clearly evident to every rational mind, it will be seen that the first essential conditions of communing with angels are the very conditions which the Spiritualists universally reject, viz. : a life of purity and faith in the Divinity of the Lord Jesus Christ. Starting out upon the hypothesis that Nature, of which man is a part, is divine, and that the unregenerated impulses are its inspirations, while at the same time they reject the Christian Scriptures, the Divinity of the Lord, the Personality of God, and the sanctity of the Christian Marriage, they sever themselves at one stroke from angels and

\* Arcana, paragraph 9438. † Heaven and Hell, paragraph 250.



God, hence from every restraining influence, and without chart or compass, drift out upon the ocean of life, made doubly tempestuous by their intimate relation with the hells. So far, therefore, from the *interior* perceptions of their mediums being opened as is usually believed by them, they are more completely closed than among any other class of community; but their *exterior* perceptions are opened, and usually to a remarkable degree; but as it is the *interior* perceptions alone which connect man with the heavens and the Lord, they hold no direct connection only with Nature and the pit. Moreover, as familiar spirits become transformed in their imagination into angels, they have no devils to resist and so accept of the teachings of their familiars, and worship Nature as supreme. The inversion is complete, and all that Satan himself could desire.

Through this inversion, every thing presents a totally false appearance. Their delusion robs them of all the more noble qualities of human beings, and renders them revengeful, suspicious, dishonest, untruthful, adulterous, boastful, conceited and simple. They are no longer capable of any rational consideration, and philosophy becomes supplanted by sophistry. Their minds are void of interior judgment, and are united only with the bodily senses; so that unless the senses themselves decide, they can conclude nothing; in a word, they are merely sensual and devilish, without the ability to perceive truth, or the inclination to practice good. Nothing, save the gratification of their own depraved appetites, delights them more than to attack essential truths, especially those of a religious nature, and so pervert them as to make them appear as falsities. They believe themselves to be philosophers and inspired, whereas they are only sophistical and rendered verbose by the stimulus of the hells.

All real understanding, which constitutes the rational principle, is formed by the union of spiritual and natural truths. Hence, rationality cannot exist from either one of these alone, no more than the Earth could produce without the Sun. Above the rational principle is heavenly light, and below it is natural light, into which the heavenly light was designed to flow; and this natural light will readily produce fungous growths corresponding to those which spring up upon the surface of the earth in the absence of the Sun. But if heavenly light does not flow into natural light, as in the case with those whose interiors are closed, man can form his conclusions only from his senses in the same manner as do the beasts, with, however, this difference, that he has *intellectuality* but not



*rationality*, whereas the beast possesses neither. I would here caution the reader against confounding rationality with intellectuality. The latter is simply a comprehension and classification of natural truths, which may be learned from the natural sciences; but it does not imply wisdom, for this is formed by the union of goodness and truth, hence the result of purity of thought and life. But rationality is the ability to discriminate between truth and error, good and evil—not only on the natural, but also on the spiritual plane of life. Devils are intelligent, but possess neither wisdom nor rationality, for these belong alone to a higher order of beings, and the possession of which would have prevented them from becoming devils on the same principle as the light of day disperses the darkness of night.

Hence the rational faculty derives its existence from the influx of the light of heaven, which influx can flow only into a moral life sustained from religious motives. But such a life cannot be sustained only through faith in the Lord and obedience to His precepts as recorded in His Holy Word—whence there is a regular chain of connection between man and God: First, the Word; second, the Divine Humanity; third, the Supreme Divinity. To reject either of these is to break the chain of connection between the primary cause and the ultimate effect; and no sooner is this broken than man loses sight of God, and becomes a worshiper of Nature, which closes up his *interiors* and opens his *exteriors*, so that his spiritual influx is immediately from the hells instead of the heavens.

The Spiritualists, thus being in possession of neither rationality nor wisdom, they are deprived of all divine illumination, of all moral perception, and of all religious truths. Nor can they, so long as they continue in the practice of this forbidden commerce, rise above this deplorable condition of things; for it is an outrage not only against Biblical precepts, but against every healthy regulation of society. The most of the mediums whom their votaries believe to be illuminated, are the darkest of all the race; and having their interiors closed to the heavens, and having their exteriors opened to the hells, like bats and owls, which see only in the night, they see only what is evil as good, and false as true. Their illumination arises alone from nature and the lurid glare of the hells, and is total blackness of darkness to the truly Christian mind.

Man was created with three discrete degrees within himself that he might at the same time, have immediate conjunction with



the Lord, consociation with angels, and relations with the earth. Through this arrangement he lives in the spiritual world as to his interiors, while at the same time he lives in the natural world as to his exteriors. His exteriors, which live in the natural world, are whatever things belong to his natural or external memory, and which thence become the subject of his thoughts and actions. These are the ultimates in which the Lord's divine influx terminates; for when it cannot ultimate into an orderly basis it cannot exist in the individual. It is for this reason that we are so strenuously commanded to refrain from the evils of life; for it is as impossible to attain to a heavenly condition without the Divine influx as it would be for the atmosphere to become illuminated without the Sun; and as the atmosphere derives from the earth the conditions upon which its susceptibility to illumination depends, so man draws from his mundane existence the conditions of Divine influx. Hence, so far as his earthly life is one of disorder, he destroys the conditions of Divine influx, and so of Divine illumination; and this can never be remedied after he has become disconnected from the ultimate plane of existence.

"Since, then, the Lord's Divine influx does not stop in the middle but always goes to its ultimates, it follows, that the connection and consociation of heaven with the human race are of such a nature, that the one subsists from the other, and that it would fare with the human race without heaven, as with a chain on the removal of the staple from which it hangs; and with heaven without the human race, as with a house without a foundation. But since man has broken this connection with heaven by turning his interiors away from heaven towards the world and himself, through the love of self and the world, and thus has so withdrawn himself as no longer to serve as a base and foundation for heaven, a medium has been provided by the Lord to fill the place of such base and foundation, and to maintain at the same time, the conjunction of heaven with man. This medium is the Word."\*

The Christian Scriptures, here denominated the Word, also contain three discrete degrees, viz. : the natural, the spiritual, and the celestial, corresponding to the three discrete degrees in man; and this, since man has broken the chain of connection between himself and the Divine, by sin, is now the only medium of conjunction between them. Primevally, when man was so open as to his interior principle that he was in communion with the Divine, there was an immediate conjunction between them, and consociation with

\* Heaven and Hell, p. 304.



the angels ; but no sooner did man turn himself from the Lord to the world, than this interior principle was closed so that it was impossible to regain this relationship until man again became established in a life of purity. But this he could never do without Divine aid, and the avenue through which he had been accustomed to obtain this assistance was now closed up. Man had now to be met upon the natural rather than the celestial plane — he no longer knew any way to God, so God must find way to him. This He did, and established the Word to span the gulf between the two ; hence it is the only possible highway between the natural and the divine life. This is the first link in the chain of connection.

But even this was not all nor the greatest work necessary to be done in order to save mankind from everlasting destruction. Devils had gained such complete ascendancy over the human constitution that no amount of spiritual evidence or force could rescue man from their control. Two thousand years of personal teaching and direction of the Jewish nation through the Prophets, accompanied by the most astounding of miracles which it is possible for the mind to conceive,—the sea made to part before them for their escape from their enemies ; water to gush from the solid rock to quench their thirst ; a pillar of cloud by day and a pillar of fire by night to guide them on their way ; millions of men, women and children daily fed with bread from heaven ; their garments preserved from waxing old, and all this with a vast amount of other evidence during the period of forty years, was not sufficient to make them even a moral people. Well might our Lord say that they would not believe though one rose from the dead. In order, therefore, to rescue man from the power of demons, He was obliged to descend into the ultimate planes of life,—the only plane upon which man had any conscious perception — and assumed the human through which He entered into immediate relation with the whole infernal host of hell, and conquered them in his own person. The Humanity of the Lord pervaded by the Supreme Divinity is the second link in the chain of connection. In the first, we have the material basis and verbal precepts ; in the second, the guiding spirit and potential force.

By this means the Lord conquers the demons in all who plant themselves upon the truths of His Word ; for, with this He perpetually holds an immediate connection, and through it with the world, so that His saving influence reaches all, whether Christian or heathen, who do not hold themselves positive to it ; and every man



who rejects the spirit of these precepts, whether he has ever heard of them or not, rejects the Word, and with it the Lord. To accept of its precepts is to seek to attain to a holy life, so that the heathen who desires the right is a Christian in spirit though not in name. But we might as reasonably expect to breathe without lungs, or to circulate the blood throughout the organic structure without a heart, as to attain heaven without the Word and the Lord. "There is no other name under heaven given among men whereby we must be saved."\*

Now, a total rejection of these is among the first fundamental doctrines of Spiritualists. In fact, I know of nothing, save the sanctity of the marriage institution, to which they are more hostile. The vilest and most shameless epithets are everywhere, both in public and in private, hurled against them. Lengthy harangues, invective in their expression, have repeatedly been delivered in every part of the country to prove that the Lord was either a mere human medium like themselves in association with familiar spirits, or an impostor; and that the Bible is an imposition upon the credulity of the public, and ought to be expelled from society. I have never conversed with a single Spiritualist, (and I have known a large majority of the most influential ones,) who did not, in some way, manifest a hatred of the Lord and a contempt of all Biblical teaching. They believe that these teachings are unnatural, and, consequently, unreasonable, and in many respects disgusting to the unperverted mind; that the Bible imposes unreasonable restraints upon the natural appetites; that it associates the sexes in pairs, and gives no latitude to promiscuity; that it recognizes a principle of evil and of moral accountability; a judgment to come; the personality of God; and the damnation of the wicked: all of which they repudiate and affirm to be a delusion of bigots, held up to frighten men and women from the enjoyment of their sensual pleasures.

"What are the facts," asks Rev. T. L. Harris, "of Spiritualism? This opens the door to myriads of statements, from all the four continents, and from every class and variety of men. Table-turning shows that viewless intelligences, good or bad, have power to handle material substances. So do those well-attested facts of human media carried through the air, of communications written, through pen or pencil, in broad daylight, with no corporeal hand in contact with the instrument; but they prove more. The invisible fingers that control an accordeon or smite the keys of a piano, that

\* Acts 4 : 12.



can deposit phosphorus in locked cabinets, ignite lucifers, burn smooth-holes through glass, as with electric bullets, bolt and unbolt doors, produce, in fine, that vast series of actions in matter which contemporaneous testimony authenticates—unless restrained, may poison, if evil, all organizations—may destroy the complex body of the civilization of the world.

“These attested facts demonstrate the presence of invisible yet embodied powers, which, unless restrained by rectitude within or iron compulsion without, may commit any atrocity with corporeal impunity. Where is the safeguard in nature; in human prudence of a worldly sort? If we are able to prove, either by impure teachings or wicked actions, on the part of any spirits, the existence in them of moral malignity, of moral disease, we have indeed more than a Trojan-horse within the walled city that protects home and altar, wife and child. What if Earth’s old invader is gathering his gloomy and ferocious hosts for the last great conflict? What if the destructive side of the phenomena of modern Spiritualism is a putting forth of the power of that ‘wicked one, with signs and miracles and lying wonders, whom the Lord shall destroy with the breath of His mouth and consume with the brightness of His coming?’

“Happily, here we are not left in uncertainty; all is clear, palpable, direct, conclusive. What are some of the avowed teachings of latter-day spirits, received, owned, and practiced by some of their associates? First, that nature is God; second, that God is an undeveloped principle, in process of evolution; third, that the Jehovah of the Bible was an unprogressed, ferocious human Spirit, who deceived ancient media; fourth, that the Lord Christ was but a natural man, possessed of the ordinary mediumistic faculty of spiritual clairvoyance; fifth, that our Lord’s theological and physiological teachings were but the reproduction of false mythologies; sixth, that he held His power, great or little, because under the influence of spirits of departed men.

“Shall we go further in this catalogue? We open, then, another series of spiritual teachings. First, that all things originate in nature; second, that man is a development of the animal; third, the first parents of the human race, born of brutes were but savages of the most degraded type; fourth, that all things and beings are governed by natural necessity; that man possesses no freedom in the moral will; fifth, that there is no retrogression, through moral disorders, either of the individual or of the species;



sixth, that vice is virtue in its unprogressed or germinal condition ; that sin is an impossible chimera ; seventh, that self-love is the very centre and fountain-head of all human affections, the chief inspirer of all human or spiritual actions ; eighth, that the spiritual world is but a theatre for the continued evolution of human spirits, under the perpetual force of nature working through self-love.

“ Or again, turn to another series : First, that the Scriptures are not the Word of God, and that the Divine Spirit never vouchsafed utterance to man ; second, that the Messiah, our Redeemer, is not in any sense a Savior of the soul from sin, death, and hell ; third, that He never met in combat our spiritual foe ; that He never overcame or cast out destroying spirits from their human slaves ; that He never made an atonement or expiation for sin ; that He never rose in His ransomed humanity from the grave ; that He never ascended, glorified to heaven ; that He never communicated the Holy Ghost. Or again, to another : That there is no judgment to come beyond the grave, wherein the Lord shall adjudge the departed according to their deeds, the good to eternal life, the evil to everlasting punishment and the second death. That all men irrespective of formed character for evil here, become the delighted and immortal inhabitants of a perpetual elysium. That broad is the way and wide is the gate that leadeth unto life eternal, and that none can help to find it.

“ Or again : and now as touching a moral part of social interest. Spirits declare that there is no marriage as a natural law, but that polygamy or bigamy, are as orderly as the monogamic tie. But, if this be not frequently inculcated, what shall we say to that broadly put forth declaration of spirits, that the marital tie is the result of natural affinity, and that where two are legally conjoined, and the wandering inclinations of either rove to another object, the new attraction becomes the lawful husband or the lawful wife.

“ Now as a man of honor, I pledge myself, and stand committed to the assertion, that, through mediumistic channels, all these things are taught as emanating from the spirits ; and worse is taught, if possible, to those who penetrate the inner circles of the gloomy mysteries, where the old magic is born again.”\*

Starting out upon the hypothesis that there is no moral distinction between vice and virtue, that Nature is God, and that the promptings of the human impulses are his inspirations, they cut loose from all restraint and drift into every sensual indulgence,

\* A Sermon on Modern Spiritualism preached in London, Jan. 15, 1860.



where, stimulated by the terrible influx of demons, they attempt to satiate their lust by a promiscuous commerce, their hatred of truth by invectives against the Christian religion, and their malignity by injuring their oponents. Lasciviousness, fornications, adulteries, sodomy, slanders, perjuries, thefts, suicides and murders, make up the chief catalogue of their crimes. In morality they are devils, in rationality idiots, and fully maintain the character of their Arch Fiend progenitor. These statements may seem exaggerated, harsh and severe, to those who are less acquainted with the facts; but what are we to expect from men and women of such sentiments? Do I falsify their position? nay, but let them speak for themselves, not as an individual, but as an associated body. I quote from the Banner of Light, Boston, Oct. 29, 1859:

“QUESTION.—Are the manifestations of human life that we call evil, or sinful a necessity of the conditions of the soul's progress?

“Dr. Child: Without *any* feeling of antagonism to views that may seem opposed to the affirmative of this question, from the deepest and most sincere convictions of my soul, I answer to the question, that what we call sin and evil in human actions *is a necessity*, and, being a necessity, it is lawful and right. This view of the question is in harmony with all evil; it sees all that is wrong and repulsive to the soul's higher longings, as being the effect of a means in the ordering of Divine Wisdom, for the production of the greatest possible good for humanity. It sees darkness as necessary as light, in the spiritual as well as in the physical world; it sees the lightning's glare as necessary as the milder, softer sunlight; the driving storm as necessary as the gentler dews. It recognizes the hand of God in the serpent's venom, as much as in the fragrance of the pure water-lily; in the crude granite, as full and perfect as in the existence of angel-life. It sees God in all his works ever manifest, replete in power and wisdom. It sees all the manifestations of life, both good and bad, as being the immediate effect of nature's laws, which laws are the laws of God — laws that were never broken, and never can be; laws, every jot and tittle of which, as Christ has said, must be fulfilled. It recognizes the latent germ of crime as meaning and potent as crime developed; and the latent germ of goodness as powerful and weighty as goodness well developed. It recognizes the elements of good and evil, in a low condition of human progress, as being inseparably blended, necessary and inevitable. It sees the manifestation of every human soul, whether good or bad, as being the necessary result of a certain condition, in which condition is to be found a natural cause that produced the good or bad action. Judas, the traitor, was as faithful to the condition of his being as was St. John, the divine — each performed the mission assigned to each, lawfully and truly. Behind the holy deeds of Fenelon there existed natural causes that produced them; he could not help the manifestations of good. Behind the dark deeds of King Herod, the enemy of Christ, there existed natural causes that produced the wicked deeds of his life; he could not help them. In Fenelon there is no merit; in Herod there is no demerit. God created both, and the laws of God governed both, one no less than the other; each were true to the conditions of the life they lived; there were causes existing in each, for the deeds which each committed, which causes are in nature, and are God's causes. So there are no laudations for Fenelon, and no condemnations for Herod; there is no comparison to be made



between the two ; no judgment to be instituted. Fenelon is a child of God : Herod is the same — each heirs of eternal life and the blessings of God, that await them in the coming future. Fenelon is no nearer God than Herod is, for God is everywhere, and his laws govern everywhere.

“ That woman of shame and suffering that met Christ at Jacob’s well, was just as near God before she preached Christ as she was after. The sufferings consequent upon her sins had prepared her soul to blossom in humility, and send forth the fragrance of her soul in the love of Christ to humanity. She was the first preacher of the Gospel of Christ, and she was a prostitute. The cup of bitterness is the fruit of sin, and we must drink it as Christ did ; we cannot keep it from our lips ; it is our Father’s will that we should drink it, and our Christ’s example ; it is for our good ; it is our passport to heaven. So the affirmative accepts every opinion and every creed, and not only opinions and creeds, but every deed of goodness and every deed of evil, as being necessary and right, that ever existed in the great family of humanity. The affirmative involves the elements of infinite forgiveness, of humility, which holds the soul on a dead level of a human brotherhood ; of perfect faith in God and glimpses of the dawning of that day, where ‘ the wilderness and the solitary places shall be glad ; the desert shall rejoice and blossom as the rose, and all shall see the glory of the Lord, the excellency of our God.’ ‘ The wayfaring men, though fools, shall not err in the way of holiness.’ All the ways of life are ways of holiness, whether we call them good or evil, for God is holy, and God is in them all. All life is true life, whether we call it good or bad — for God is in all life — and God is truth. All the manifestations of human life, both good and evil as we say, are necessary, for God has created nothing that is unnecessary.

“ Mr. Newton said — I shall not deny that evils and sins of the descriptions mentioned are for the most part *necessary*, in the constitution of things, to growth or progress. Plainly, there can be no PROGRESS unless there is a *lower* as well as a *higher*. There can be no attaining to perfection, unless there is imperfection to begin with. All such evils are merely *lesser goods*. Nor, again, do I deny, that the road through hell — even the ‘ lowest hell ’ — may lead eventually to heaven — nor that those who travel that way, and reach the celestial city at last, through crimes and miseries and agonies untold, will not have a larger capacity for happiness, and for usefulness in saving others, than the merely innocent, the passively good, whose robes were never stained even by *contact* with the vile. None of these positions shall I deny, *for I honestly believe them true*.

“ H. F. Gardner — Dr. Child has got more philosophy in his ideas of good and evil than most people ever thought of. The world ought to know and feel the necessity, the blessing of sin. Jesus and Judas both had the experience they needed, and neither were made better or worse by the simple acts they were compelled to do by their innate condition.

“ Mr. Wilson, of New York. I am with my friend, Dr. Child, for his views come nearest to the standard of true Christianity of any I ever heard ; they are but a reiteration of the philosophy taught eighteen hundred years ago. Moral distinctions I cannot recognize as an essential quality of the soul.

“ Miss Lizzie Doten, *entranced*. Evil is evil only by comparison — a lower condition than ours is evil to us, and our condition is evil to a higher condition. It is necessary for the tree that it should begin its growth at the root. The roots grow in the ground, in the darkness of the earth, the trunk and branches grow up toward heaven. The roots may be compared to evil, the trunk and top to good ; the ramifications of each are similar, both are good, both are necessary. So it is of the soul’s growth — every degree is necessary. The nearer we come to God the purer grows the soul. Why does he (pointing to Dr. Child,) present such views ? It is



because the philanthropy of his large heart wants to take all humanity to heaven—the wicked and the suffering, as well as the good and the happy. He would take even the devil himself to heaven, and it may be that the devil will have a seat in heaven, that God will say—

‘Take, Lucifer, thy place. This day art thou  
Redeemed to archangelic state.’

The views of Dr. Child are broad and comprehensive; he goes for generals. His views are right, his position is true. In this general view the wisdom of Providence is seen in its perfection; there is *no evil, no sin*; but when you come to minutiae, with limited perception you see evil. God produced everything good at first, and God has never changed his mind—everything is good still.

To these views, horrid as they are, there was not heard a dissenting voice in that whole congregation. What restraint can there be upon such men from the commission of any crime, however great, but a fear of the arm of the civil law? Under such views, where is the barrier to vice and incentive to virtue? No punishment for crime, but a brighter crown in the kingdom of heaven; no inducements to a holy life, but a retarding of the soul’s perfection.

“Every ill of life is a stepping-stone to progress. Every curse escaping the lips of the profane one is a blessing to him; it is a casting off of the evil in the spirit, sparks from a fire, which will purify the spirit.”\*

According to the theology of these men, Booth is a brighter angel than Lincoln, Judas than Christ. Judas and Booth “have journeyed through the lowest hell” of crime, and Mr. Newton would persuade us to believe that they now have a larger capacity for happiness than their innocent victims. Why then is “evil a lesser good” if it ultimately leads to a greater bliss? “All the ways of life,” says one, “are ways of holiness, whether we call them good or evil.” “The world ought to know and feel,” says another, “the blessings of sin.” “Moral distinctions I cannot recognize as an essential quality of the soul,” says the third. “These views are right, there is no evil, no sin,” say the spirits, and even Lucifer shall attain to an archangelic state. Did I not say truthfully that as to rationality they are idiots?

And here let it be asked, what pledge can such men give of their obedience and fidelity to government as acknowledging no sanctity in an oath, which is inseparably connected with a belief of rewards and punishments. This void of faith, void of conscience, void of honor, (for what is honor without conscience,) what have they left for the support of the slenderest virtue? What have they to gain the smallest confidence from man? Can any firm

\* Banner of Light, April 28, 1860.



bond of compact or friendship find place in that heart, which feels that there is no sin, or that it shall ultimately be rewarded in another life for its perfidy here? One would be willing to believe, from tenderness to human nature, and also from charity, that the number of those who are in this horrible degree of infidelity and perversity of life is but small.

Now, upon what basis can an oath be administered to them? If they swear by their honor they repudiate all distinction between right and wrong, and have no moral principle by which their oath is entitled to the least credence. If they swear by the Bible they believe it to be an imposition, and without sanctity. If they swear by God, they do not believe in His existence, and their oath is but a farce, and without moral force. Practically, there is no legal penalty against perjury; morally, these men and women believe falsehood to be equally as meritorious as truth. Life, reputation, and property, are everywhere at stake before them. The question for the public to consider is, is there no remedy? Is it politic to admit before any tribunal, an oath, without a moral basis? If so, in what can rest the safety of society? That they are utterly reckless of truth while under oath, as well as at other times, I *do know*, not barely in one instance, but in many. Such is their love of baseness, that they are far more inclined to forswear themselves than to speak the truth; and I stand pledged, as a man of honor, to fully demonstrate what I say. The matter is thus open for the consideration of the State, and it is a question which demands its attention.

Again: how is it possible for any one to have any accurate conception of right and wrong without some standard of rectitude? We cannot decide by our impulses, for the impulses of one individual may wholly differ from those of another, and of the same individual at different periods of time; and the judgment is always more or less warped by them, so that it in its turn, becomes disqualified for any accurate decision. Hence we are necessitated to look to a standard above the individual; one not subject to the caprices of the human will, and this standard is the Divine Will. But the Spiritualist repudiates any other divinity than nature, of which the human will is a part and thence assumes that the human impulses are its inspirations by which they are to be governed.

"I do not think," says Dr. Lewis, "that there is any such thing as a personal God. All nature is divine; God is every where and in everything, in the organization of every being."\*

\* Banner of Light, May 6th, 1860.



"Thou shalt worship the Lord *thy* God," say the spirits. "Who is *thy* God? Is he the God of the multitude? No! Therefore you are not called upon to worship the God of the multitude. The God of Nations is not your God. We cannot understand these words as mortals understand them generally. Minds schooled in old theology have a poor understanding of the Christian religion, the true religion, and things pertaining to the worship of God. That which you cannot understand or comprehend is not God to you. No God that is worshipped by the multitude, is the God of truth. The God *living in the human soul* is the *only* God to be recognized and worshipped. The God of one individual may prompt to certain acts, certain developments; the God of another may prompt to a different development. If you look at the God of another you do ill; if you look within at your own God, you do well. In order to serve the one God in spirit, we must in no case go out of *ourselves* for judgment. What is right to me as a spirit is wholly wrong to you as a mortal. What my God sanctions, yours disapproves of. There are as *many Gods* as there are individuals, and yet they are one, because they are all embodied in truth, and are all bound upward and onward. Each individual is given a God of his own."

I believe this to be nearly or quite the universal sentiment of this body of people. The belief that there is no distinction to be made between vice and virtue, is the legitimate correlative of a belief in the non-existence of a Supreme Being. No person could possibly disbelieve in one and accept of the other; and as a legitimate sequence, if there is no Supreme Being there can be no Divine Revelations. Mr. A. J. Davis, the chief star among this galaxy of people, says:

"Every enlightened person knows that the Bible is wrong in scores of things. Its geology is wrong, its chronology is wrong, its astronomy is wrong; it is wrong in many prophecies; and there are doctrines, precepts, and practices unfit for the child to learn or the man to follow."\* \* \* \* "Evil, so-called, is not a transgression of any Law, either physical or moral, but evil and sin arise from internal conditions and from external circumstances over which *individuals* have no absolute control."\*

"The truth is, that in worshipping the Spiritualisms of old times, the Bible, we choose to remain in the very bottomless pit of darkness and superstition, the mere sport of priestcraft, and our own infantile imbecilities. Miserable bipeds! rend your swaddling clothes, and throw away your crutches. Bow not down to Levitical tomfoolery of ceremonial churches, nor to Bible, nor to priests, but only what the most High reveals unto you apart from priestcraft and superstition."†

Mr. S. J. Finney, a lecturer on Spiritualism, published a book entitled "The Bible, is it of Divine origin?" I make the following extract from the author's introduction:

"I have written to destroy the doctrine that the 'Bible' is our *master*,—greater than the God in matter and in man; but *not* to destroy the idea that it may be a *help* when we use it, instead of being used *by* it. When it is taken for divine authority, in sum total, it imposes upon us the task of sustaining tyranny in church and state,—of making slavery perpetual,—of sustaining conjugal despotism,—of imposing unnatural restraints upon our minds,—of denying the truths of science, and of distrusting reason, conscience, and intuition. But, left to take it for what it can prove itself to be worth, we can read in it the revelations of the human

\* Penetratia, p. 135, 251. † Banner of Light, March 24th, 1860.



mind in all stages of progress, from the most abject barbarism to the divinest moments of being. When we take the 'Bible' as an authority, we become confounded with its contradictions, disgusted with its assumptions, and indignant at its blasphemous representations of God and divine things."

Professedly the spirit of St. Paul writes through Mr. Hoar as medium, as follows :

"The Bible when first written was nothing more than a book written through mediums, as I am now writing through my medium. Its contents were not composed of all the books that are in it at present. Some of the Old Testament was written by men who had no more power than I had to preach the Gospel before my conversion."\*

"The record tells you that Jesus was the son of Mary, and the especial son of the Holy Ghost. But this is not so; Jesus Christ was the legitimate son of Caiaphas, the high priest. Mary was his wife; yea, his wife, she being privately married to him; for as death was the penalty of such disobedience to law, thus the high priest could not marry, or if he did, was obliged to keep it private, fearing higher forces than his own — still higher powers. Now Mary was a *medium*; Caiaphas was a *medium*, and from the two came Jesus, a perfect form, an organism well fitted to receive and to give intelligence, with might and glory from God — yea, from God, that Spirit of Wisdom that existeth in Heaven, Earth and Hell."†

Volumes of such infidel twaddle might be selected from these publications, but I have only made such brief extracts as are necessary to give the reader some idea of the morals of this people.

There is nothing to which they are more unrelentingly hostile than to the institution of marriage. Knowing, as demons do, that the conjugal principle is the boundary between the heavens and the hells, and that its subversion, more effectually than any other, opens a highway to every moral disorder, with an unanimity of action and a desperation of effort, all infernous, as a combined host, surges against this institution. Nor can they combine in anything by which they can so effectually accomplish their wicked desires. Strike down the Christian marriage and hell has gained a complete victory over humanity, Satan's boundaries become extended beyond the River of Life, so that he is no longer annoyed with any divine intrusion, and he reigns a victorious King over the desolate waste of the once fruitful fields of Paradise.

Mr. A. J. Davis starts out upon the hypothesis, that self-love is properly the central and governing principle of the human constitution; hence, that conjugal "Fidelity is the integrity of your soul to *itself*—obedience to the Angel of God within—to your best and highest attraction,"\* by which we are to understand that marriage has no binding force beyond the wandering inclinations of the in-

\* Spirit Rapping Unfolded, p. 91—2. † Banner of Light, Dec. 3d, 1859. ‡ Penetration, p. 53.



dividual, and that either party may change their relations as often as their lustful impulses may indicate. I am acquainted enough with Mr. Davis, to know that he means by the "best and highest attraction" the strongest impulse, and that this annuls any previously existing marriage by the more attractive forces of the new relation, and that this, in its turn, may become displaced by another, and so on, as often as either party may become attracted to some new affinity. In short, it is a complete abrogation of the marriage institution, leaving the parties to follow, without restraint, any new affinity they may happen to meet; for he further adds:

"No promise, no written or legalized agreement, can *unite* that which is internally and eternally joined; nor can these solemnities *unite* that which is internally and eternally separated. If two are legally married, and if this outward expression of *unity* has no other primary cause than the fascinations of features, the advantage of position or wealth, or the accident of circumstance, then is the female unconsciously living with another spirit's companion; and so, also, is the male living in perpetual violation of the laws of conjugal association." \* \* "In the world, everywhere, are visible these superficial ephemeral marriages—marriages! did I say? No, not marriages, but worldly legalized attachments—legalized adulteries and bigamies, which not only distract and deform, but *arrest* the development of beauty and happiness in the thus enslaved soul."\*

In the above paragraph we have the pernicious doctrine of *affinity*, a doctrine which is as corrupting to the public morals as it is false in theory. By its influence thousands of families have been broken up, and thousands of otherwise respectable women have been degraded to harlots. I know of no one delusion that has done such a vast amount of mischief. It first deceives the judgment and then entices to an infidelity of the marriage bed, but soon tiring of the new affinity, they seek still others, and in being thus repeatedly transferred from one to another, they soon cease to respect the chastity of their own person. Nor is this the worst or greatest evil,—it seems to be but the introduction to a still more degraded condition. Discarding the only standard of rectitude and accepting of the promptings of the impulses as the "inspiring god within," the monogamic tie, even as a transient affinity, speedily gives place to a promiscuous commerce. In the ordinary offences against chastity, there is a war in the individual between the impulses and the sentiments, so that whilst they are seduced by the passions, they recognize the wrong and deplore it; in which case the evil does not *inhere* but only *adheres* to the individual; whereas no sooner is it accepted as a moral and religious

\* Great Harmonia, 2 vol., p. 203, 4.



right, than it becomes a part of the inmost life and prostitutes the soul as well as the body to this most corrupting of all vices.

Evil spirits with which every unregenerated person is infested, no longer meeting with any moral resistance, gains complete control over their now willing slave whose body they use, not only to gratify their lust, but as a means of enacting any or every other scene of wickedness. They now have an avenue through which they can impose upon those whom they cannot obsess. False names are assumed and false doctrines inculcated. The subject becomes great in his or her mediatorial powers, and capable of performing the most astounding feats of magic, or is mentally stimulated into verbose and sophistical harangues; and they become proud of what should be their greatest shame.

Whenever spirits can gain control of the imagination, they can mirror such mock pictures of heavenly scenes as would be likely to deceive any one who is not acquainted with their infernal arts. They can personate any character, even the Lord himself; they can inculcate any doctrines, either good or bad; they can give such representations of others as to defy our ability to detect the imposition; they can magnetize their human victims into any opinions or into any emotional state, either of love or hate,—in short, they can sway the human mind as they please.

With such power over those who yield to their seductive influence, it is easy to induce in them a feeling of antagonism and hatred towards one and a strong affinity for another. But the new attraction, founded upon no moral basis, soon degenerates into bitter animosities and awful maledictions, and soon gives place to another, and this to still another, and so on, each commencing in lust, and ending in hatred. Experience has demonstrated, that so far from the new affinity being more harmonious, it is usually shorter in duration and more invective in spirit. This vice, like all others, is augmented by withdrawing those restraints necessary to keep it in check.

John M. Spear, at a lecture in Utica, N. Y., delivers himself of the following anathema:

“Cursed be the marriage institution; cursed be the relation of husband and wife; cursed be all who would sustain legal marriage. What if there are a few tears shed, or a few hearts broken, they only go to build up a great principle, and all great truths have their martyrs.”

The *Spiritual Age*, says:

“The truth is, that the existing marriage institution, or at least the prevalent marriage customs, are fearfully corrupt and false to man’s higher nature. Where true marriage exists, alienation, desertion and crime are impossible.”



In this view of the subject, all who in any way prove infidel to their marriage vows are perfectly justifiable, as the wrong itself becomes positive evidence that the parties are not "truly married," consequently under no obligation to each other. In other words, this is a sophistry which proves to their minds that social corruption and conjugal infidelity are no wrong, but a fidelity to their "highest and best attraction."

"Our spirit friends say, all purely natural passions must have ample scope to work themselves out in their true order. The hoops which have bound the past must be burst, and narrow conventionalism must be disregarded; legalism, so far as it fetters the body or highest aspirations of the mind, must be trampled under foot, and the broadest freedom must take its place."

I have before abundantly shown from their own statements that they recognize no distinction between good and evil, and here we have the counterpart of that sentiment, in its application to the marital relation. It would be difficult to conceive of a broader basis of social degradation than is here set forth. The Christian marriage is held in open contempt, and should be trampled under foot, and that too by the directing spirits whom they recognize as their instructors and guides.

Again: a correspondent of the *Spiritual Telegraph*, in referring to an unmarried woman who had recently become a mother, writes as follows:

"It is reserved for this our day, under the inspiration of the Spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood and declare in the face of her oppressors and a scowling world, I will be free! God helping me, though I stand alone, penniless, friendless, homeless, forsaken of all—I will exercise that dearest of all rights, the holiest and most sacred of all Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no State, shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances, as to me seem fit and best."

Others have freely offered their own daughters to become the mistresses of men, averring that marriage should not precede, but follow, that intimate relation belonging to husband and wife; that after they have lived together sufficiently long to ascertain whether each can fully respond to all the desires of the other, is then the proper time to decide on marriage.

These quotations might be multiplied to any extent, but this must suffice as it is sufficient to show the peculiarity of their doctrines and practices upon this subject.

From what has already been said, it is abundantly evident that the too leading fundamental doctrines of the Spiritualists, are:



*first*, the divinity of the individual, that God is a *subjective* rather than an *objective* existence; *second*, that out of this divinity grows the sovereignty of the individual, which culminates in the congressional promiscuity of the sexes. Nor can it be otherwise; for, as this is the strongest instinct, no sooner does an individual renounce all religious restraints, by a rejection of the Divine authority, and exalt the impulses into an inspiration of the divinity within, than all impediments to its gratification are removed, and he is left to seek his pleasure regardless of any moral consideration. Hence Mr. Davis says:

"A practical age,"—by which he evidently means an age without religious restraint—"will bring a new conception of Deity and a new conception of man. The laws written upon man's inmost nature are more utilitarian than the ten commandments. These are the laws of Deity. Reverence for the principles of human nature is more utilitarian than adhesion to the enactments of institutions. Yes: we are on the threshold of an era when a new God is to be introduced to mankind."\*

Five pages further on in the same volume, he adds:

"All true liberty and happiness are predicated upon the two-fold principle of Individual sovereignty and Collective reciprocity; therefore, that all religious systems and all forms of government, opposed to the practical enjoyment of such self-sovereignty as the basis, are essentially barbarous and vitally antagonistic to the real needs of the men and women of the nineteenth century."

The ground upon which this platform is erected is as broad as can possibly be desired—there is no accountability to society, none to God. The only limit of restraint is that of coercing others, so that whatever abominations any given number of individuals may see fit to practice among themselves, they have a right to be exempt from the penalties of any social or divine regulations.

But what are the facts of the workings of this doctrine of the sovereignty of the individual? Are they more lenient and charitable to one another? or are they willing to allow each to seek their own happiness unmolested, in any way they desire? Far from it, for it is everywhere notorious, that though they are in the practice of all that is vile themselves, practices of which they confessedly approve, there is no class that is half so censorious and slanderous of others. Each scandalizes the other for the things they practice themselves and openly justify. Each resorts to every conceivable means to degrade others and to render their lives miserable, totally regardless of either mercy or truth. A more specious refutation of their own theory could not be found than even a brief observation of their conduct toward others. But this

\* Penetralia, p. 243.



much can be truthfully said, that the more vile any one becomes among them, or outside of their ranks, the less condemnation he or she receives at their hands. It is the better qualities to which they are hostile, not the worst, though they allege the worst as the means of degradation and torture. "Their throat is an open sepulchre: with their tongues they use deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes."\* Men and women who are lost to all shame, and of whom it is well known that they have repeatedly been guilty, not merely of prostitutional and other vicious habits, but of such crimes as would have justly incarcerated them in the penitentiary, are put forward as the leading men and women among them. At all their gatherings we find them elected as chairmen of their meetings, appointed committees, and most lauded speakers. The more intensely wicked they become, as they are thus freed from the conventionalisms of the age, the better qualified they are deemed to be for these positions. And it is a fact which they have confessedly learned by experience, that the more their mediums give themselves up to the indulgence of every lustful desire, the more completely are they controlled by their familiar spirits, and the more fluent, sophistical and interesting they become to their hearers.

### *S u m m a r y .*

There are four hundred public mediums and spiritual lecturers in the Northern section of the United States. Not less than three hundred of these have been married; two hundred of which have been legally divorced in consequence of their own pernicious conduct; all of whom, so far as I have been able to learn, are living in promiscuous commerce. Those who continue to cohabit as husband and wife, it is usually with the tacit or verbal understanding, that they are to have their affinity with whom there shall be no restraint of association. This latter condition prevails more generally where both parties are mediums. Such as have not been married, are living in the exercise of the broadest freedom with both married and single. I have not been able to learn of more than two exceptions to this horrid state of things, and of these I have too little knowledge of the facts to justify me in expressing any opinion in their favor.

\* Romans 3: 13—18.



It is clearly evident that Mediumship as now understood as the avenue of phenomenal and familiar commerce between the spiritual and the natural world, is synonymous with all that is infidel to the Christian religion ; with all that is vile ; with all that is false and inhuman ; with all that is degrading to mankind. There is nothing beyond it in the depths of human depravity,—in its fullest sense it is hell ultimating its shameless and horrid abominations upon earth. And there can be no reasonable doubt that mediums in the sense here used, are constitutionally possessed of an underlying strata of wickedness,—though it may not have been brought to the surface to be seen by others, or even into the consciousness of the individual,—horrid to contemplate. It is this innate depravity more than any physical condition, that brings them into immediate relations with the hells and gives devils power over them. With such innate tendencies it is not remarkable that they so readily accept of such pernicious teachings and practices. Corrupt as society is, it is made far more so by these newly opened sewers of perdition.

Profane and intemperate men, shameless and boastful libertines, adulterers and adulteresses, publicly known to be such, are upheld and encouraged by the Spiritualists over all the country. Women, who have abandoned their husbands, and are living in open harlotry, murder their own embryo offsprings, and rise from their guilty couches and stand before large audiences as the pretended mouth-piece of angels. From the commencement they have acknowledged in their weekly journals that moral character is no test of qualification as a preacher of these new doctrines. Husbands invite men to occupy the beds of their wives, and wives solicit of other women indulgences for their husbands. God is irreverently called “the Old Man who seduced Mary, and begat Christ, the bastard.” Christ was a very well-meaning, but ignorant Jewish citizen, who manifested His goodness of heart in forgiving the adulteress woman, but exposed His ignorance of human needs when he requested her to sin no more. The Apostles were very good mediums, but too much biased by the ignorance and superstitions of their cotemporaries. The Bible, which means “excellent soft bark,” will do for an imbecile and unenlightened people ; but is superseded by the Spiritual Philosophy. Self-love is the throne of the god within, and should be obeyed. Marriage is universal, knowing no limits but desire, and as an institution, is without the least moral binding force, and should be adhered to only by such as are



willing to be slaves, as the law of *affinity* transcends all social regulations. The right to choose a different father for each and every offspring is inherent in every true woman. The relation of husband and wife should precede marriage as a preliminary means of judging of their fitness for each other. All lustful desires should be ultimated, as this becomes the means of their purification. Vice, in its every form, is equally as meritorious as virtue, so that there is no moral distinction between good and evil—sin an impossible chimera. Chastity, a name with no other meaning than bondage to barbarous institutions. Freedom, in the moral will, is but an imposition upon human credulity. Blaspheming God is a purifying process to the soul. Murder both hurries the victim to heaven and blesses the murderer. And life, with all its varied scenes, is but a prelude to that drama to be played beyond the valley and shadow of death, where the soul shall rise triumphant in its own strength, purified of its evils—if such they be—by their exhaustion.\*

Fornications, adultery, desertions, bigamy, sodomy, frauds, robberies, falsehoods, slanders, perjuries, infanticide, suicide and murders are some of the chief fruits of this forbidden commerce. They constantly cry progress, but which is only in the direction of iniquity. They tend to subvert all human dignity and public morals, and to destroy all that the better portion of the world has ever held most dear and cherished most sacredly,—a now unmasked and hideous monster, without heart, without intellect, without conscience, without decency, but all passion and degradation. It strips the soul of every noble quality and renders it barren of every conjunctive principle between it and its God, and thus leaves it without chart, compass or rudder, to drift into the whirlpool of the damned, where, having sown to the wind it reaps the whirlwind. "For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men leaving the natural use of the women, burned in their lust one towards another; men with men working that which is unseemly (sodomy) and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate,

\* I have purposely woven in this category so as to fairly represent the different views of this people.



deceit, malignity ; whisperings, backbitings, hatred of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.”\* It would be impossible to give a more summary and definite description of this vile people than the apostle has here enumerated in this catalogue of Gentile sins.

Jude also calls attention to a like class of persons who existed in his day : “ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. \* \* \* Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth, as an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. But these speak evil of those things which they know not ; but what they know naturally, as brute beasts, in those things they corrupt themselves. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear ; clouds they are without water ; carried about of winds ; trees whose fruit withereth, without fruit, twice dead plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness forever. \* \* \* These are murmurers, complainers walking after their own lust ; and their mouth speaking great swelling words, having men’s persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ : how that they told you there should be mockers in the last times who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.”

The vicious usually deprecate vice even in themselves ; but these sink so far below ordinary criminals that they approve of what the most degraded condemn — the inner as well as the outer plane is prostituted to demon service. And sad to relate I have never known in a single instance of the reformation of any one who has fully imbibed these horrid doctrines. To destroy in the human

\* Romans 1 : 26-31.



mind all distinction between vice and virtue, is to deprive the individual of every condition of a relation to a moral life, and they are given over to hardness of heart and are left to glory in their own shame.

### *Conclusion.*

I would not have introduced these remarks had I not have felt that they were required at my hand. Circumstances have conspired to render me more familiar with the various phenomena here under consideration than almost any other one who would be likely to expose their horrors. Void of the least principle, the Spiritualists have usually resorted to such a horrid system of slandering all who attempt to expose their wickedness, that those who are acquainted with the facts feel it to be imprudent to make any public allusion to them. When they are better understood, their statements will have less effect,—in fact, their denunciations should be regarded as a compliment.

But I write not to affect those who are already in this delusion and whirlpool of excitement, but that the well-disposed may not be enticed into the same wickedness. So insidious are the workings of Evil Spirits, and so subtle is the force ejected by them through their mediums, that they bewilder the senses and spell-bind the reason; and thousands of well-meaning but unfortunate individuals, have been hurried in a helpless and hapless confusion, into the most vicious conduct, even before they were aware of their danger. It is an influence which, as St. James says, “creeps in unawares,” and strips the individual of his or her integrity while the soul is drugged with a moral poison, so that they are speedily led to approve of those vicious habits which they previously abhorred.

I do not wish to be understood to say that those who have embraced the Spiritualist doctrines were originally worse than others; on the contrary, many high-toned persons who previously sought to maintain the right, have become its victims by placing themselves in a negative relation to Evil Spirits, and absorbing into their own constitutions such elements as have, to a greater or less degree, destroyed their moral perceptions and eclipsed their view of God. Usually, their terrible wickedness is not because they are constitutionally worse than others, but because they have unwittingly allowed themselves to be drugged with the elements of the lower world, and are made to see vice as virtue and evil as



good. They have heedlessly entered into an investigation of a subject, the nature and influence of which they did not understand, and have paid the forfeiture by a loss of their own moral consciousness.

But they have demonstrated what the Church should have accepted without such a fearful sacrifice of morals and loss of soul, viz.: the intimate relation between the Natural and the Spiritual worlds. There is much just ground to apprehend that God will require their blood at the hands of the Church, for what right had she to ignore such an evident Biblical truth as the possibility of a commerce "with familiar spirits," and thus to leave the way open for them to impose upon mankind. Her watchmen should have been the first to have investigated this subject, and have been prepared to understandingly protect the public from its baneful influence. If I have shown the evils of this system, it is that I may do what the Church should have done before me—that I may be the means of saving others from becoming the dupes of devils and being insidiously drawn into the worst of all existing evils. Bad as it is, it appears to have been Providentially permitted in order to reëstablish in the public mind the existence of an Intermediate State—a state most intimately allied to our world. Whatever motive these people may attribute to me or whatever slanders they may malignantly herald to destroy the influence of these statements, as they have hitherto done, the reader may be assured that my sole object in the matter is to save others from the evils of this system. The events I leave in the hands of Him to whose Providence these pages owe their existence.



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