

Arcana of Christianity:

AN

UNFOLDING OF THE CELESTIAL SENSE
OF THE DIVINE WORD,

THROUGH

THOMAS LAKE HARRIS.

PART III.—THE APOCALYPSE.

VOL. I.

“THE TIME IS AT HAND.”

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ARCANA OF CHRISTIANITY.

THE APOCALYPSE.

CHAPTER I.

CELESTIAL sense of the word "Revelation."—A new organic creation from the humanity of the Lord.—This organic creation known, received, and descending through the Heavens.—Threefold revelations of the Divine Spirit in each Heaven.—Typal forms of Divine attributes.—That new creation a new harmony of the universe.—First and second illustrations.—Men who receive the new creation called, "Brethren of the New Life."—Divine respiration, simple, composite, and coronal, imparted to them.—The Seven Churches, seven types of open-respiring men.—Seven-fold perceptions of men in the new creation.—Revelations of our Lord in the new creation.—Third illustration.—Attributal men : their species and use. Fourth illustration.—The new social order established through attributal men.

1. THE apostle John did not possess the gift of opened internal respiration ; neither did any of the apostles. The condition into which the beloved disciple was intromitted, for the purpose of being made the instrument of communicating this concluding portion of the record of the Divine Word to man, was one of utter rest : the body slept ; the natural senses reposed in entire quiescence. A former beloved inhabitant of the earth, whose departure from the terrestrial world had been unaccompanied by the usual phenomena of physical dissolution, entered into conjunction with his spirit, which arose into the Celestial Heaven.

2. It was in the Celestial Heaven that the Apocalypse was communicated, as to his spirit, to John. It contains, as do all other books of the Word, three divine senses within the letter, which severally are related to each other, as are the three Heavens, celestial, spiritual, and ultimate. No generation of

the human race will ever be able to exhaust their contents. New and more amply qualified interpreters, permitted to enter into their sublime recesses, will bring forth from them treasures of wisdom and of knowledge, more brilliant and more copious. There are single phrases in the Word, each of which contains, in the least degree of its internal senses, far more than the most gifted natural intellect is enabled to peruse in the full letter of Revelation.

3. The objection of the natural reasoner to statements like the foregoing is as follows:—"The copies of Scripture exhibit a various reading; moreover, as no students of any language attach, as a matter of necessity, precisely the same shade of meaning to the most significant words; and as, moreover, the precise significance attached to important phrases, by the writers themselves, is unknown, therefore it is impossible to maintain, by any valid evidence, that the Scriptures, as we possess them, stand in their entirety as a verbal inspiration. We should require to maintain this, first, infallible proof of the mechanical accuracy of the inspired man, in transcribing to the minutest point of punctuation, so that each sentence stands as the script of Almighty God. We should require, second, the same proof that every successive copy from the original had been reproduced with the same accuracy. And third, that, to the minutest of shades, every meaning of the original had been preserved and reproduced in our version." It is needless to say that this evidence is not attainable. "Therefore," it is continued, "by the failure of an unbroken and infallible letter, the superstructure of a higher sense fails entirely."

4. How then is it that the revelation of Scripture is the Word, and the revelation of its symbolisms the unfolding of an internal, a spiritual or celestial, a superior and archetypal sense, from the Word? The answering of this would require the opening of profound mysteries; but, for the present, the following hints must suffice. Ten different readings of the same Greek or Hebrew text, each containing a separate modification of language, yet each embodying, with relative accuracy, the primitive letter; or, to alter the case, some of them in a degree defective, may be all open to a servant of the Lord,

qualified to expound their internal significance. The contradictory, or variously shaded readings, perplex him, only so long as the spiritual eyes are closed; only so long as he feels, sees, and takes cognisance merely of the natural meanings and variations of meaning, which might be inferred from the letter; only, in fine, as he is mentally in the darkness and bondage of the letter. This perplexity ends when he is taken up into the illumination and freedom of the Spirit.

5. The Holy Scripture contains the Word, as the body of a man contains that archetypal image and likeness of the Divine Truth from which it was unfolded. The nails may be defective, a limb may have been amputated, the flesh may be bruised, the skin in parts abraded, till the frame is a mere torso; but within the frame is the man-image, with not a member impaired or a feature obliterated. Thus it is with Holy Scripture. The archetype of the Word, of which the verbal revelation was the out-growth, and of which also it is the expression, is within it, as the archetype of man is within the image of man. Now as the qualified seer of man, though the hand were bruised, maimed, or but visible through bandages, would yet behold the archetypal image of the hand, perfect in the shape, and continuity, and use of all its members; so the seer of the Word, within any scriptural book, any organ of the body of revelation, perceives those archetypal ideas which were projected from the Infinite Consciousness, and by the descent of which, toward the original seer or writer of them, they were first communicated to man. Though the Scriptures were far more veiled than at present, and the letter of them almost obliterated; though they stood in fragments, like the ruins of the Parthenon, that mental and verbal artist, whom the Lord might qualify, would rise, through the contemplation of those ruins, to the conception of their original design. Thus, through the wear and change of ages, the Word endures, and shall endure, because it is a temple of God, eternal in the heavens; and whoso would describe that temple is not dependent solely upon that representation of it, which has been wrought out in verbal stone.

6. In treating of the celestial sense of the Apocalypse, the task has been easy, so far as the letter has been concerned, notwithstanding the fact of various readings and interpreta-

tions. I have seen that Temple of Harmony, the glorious image of which was let down into the mind of John. So far as it has been possible and lawful, I have described it; and if my readers will seek to attain to the state of utter receptivity of the divine life, and of complete obedience to its law, of which the character of John affords so beautiful a symbol, they will not have occasion to ask, whether, if the writer had followed at any point a different reading, he would have evolved a different significance? In the fallen cone of the pine-tree the spiritual mind may discover, not alone the natural form, but the living germ; and again, through that, discern, by life-inflowing, the Pine of pines, the celestial tree, on whose branches are the birds, and in whose leaves the winds of Heaven. If he tramples that cone under foot, it may perish from his use; but if he plants and tends it, his old age may be shadowed by its foliage;—and the pine-tree is the Word.

CHAP. I. 1.—“THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE UNTO HIM, TO SHOW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS; AND HE SENT AND SIGNIFIED IT BY HIS ANGEL UNTO HIS SERVANT JOHN.”

7. In the “revelation”-symbol, is signified, in this verse, a new organic creation. By “of Jesus Christ,” is signified, that this new creation was evolved within the glorified humanity of our Lord. By “which God gave unto Him,” signifies, that this new organic creation was formed by the Divine Spirit within the structure of His humanity. “To show unto His servants,” signifies, that all angels throughout the universal Heaven, in each degree, were to behold this new creation. By “things,” is signified, celestial, spiritual, and ultimate heavenly forms and substances, which are the particulars of this new creation. By “which must quickly be done,” is signified, the descent of the forms and substance of this new creation into the natural universe.

8. By “and He sent,” is to be understood, that our Lord caused to be opened the perceptions of the angel through whom the mysteries of this new creation were to be unfolded. By “and signified,” is denoted, the evolution of the truths of this new creation into pictorial forms of the divine representa-

tive language. By "His angel," is understood, the prophet Elijah, through whom the enunciation was made. By "unto His servant John," is understood, the descent of the series of the pictorial and representative forms of truths into the internals of the mind, and thence into the perception of the understanding of the celestial man. Elijah also signifies, as understood, an angelic man clothed upon with the body of the resurrection, which is composed of the spirits of the primates and the ultimates of the terrestrial human form. For particulars of the resurrection, see A. of C. 1, I. 490. By "His servant John," is also understood, the reception of this revelation into the interiors of celestial men, who were once inhabitants of the planet Earth, and who wait, in their respective heavenly societies, their full investiture with the glorified body, composed of the spirits of the primates and the ultimates.

CHAP. I. 2.—"WHO BARE RECORD OF THE WORD OF GOD, AND OF THE TESTIMONY OF JESUS CHRIST, AND OF ALL THINGS THAT HE SAW."

9. By "who bare record of the Word of God," is signified, first, that the celestial man, inhabiting the heavens of the planet Earth, bears perpetual witness to the truths of this new creation. By "and of the testimony of Jesus Christ," is signified, first, that it is the declaration of the celestial man, as was said, that this new creation is formed and fashioned by the Divine Spirit, solely in and through His assumed and glorified humanity. By "and of all things that he saw," is signified, that these forms and substances of the new creation are made representatively visible to the celestial man. The second significance of this verse applies to the beloved disciple, as in his intromission into the Heavens; making one of that celestial humanity, and so perceiving, receiving, and communicating in its collective wisdom.

CHAP. I. 3.—"BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN: FOR THE TIME IS AT HAND."

10. By "blessed is he that readeth," is signified, that the ultimate sub-degree of the celestial sense of the Word shall be

opened. By "blessed" is signified, the beatitudes into which those shall enter who shall become partakers of the new creation, in so far as it pertains to the reconstitution of the celestial, spiritual, and ultimate degrees of the internal man. These things are read in the heavens, and they excite a lively desire, in the minds of all who read, to become, organically, partakers of the forms and substances of the new creation.

11. By "and they that hear the words of this prophecy," is signified, the preaching of the truths of the new creation, from the ultimate sub-degree of the celestial sense of the Word; that those who hear, through divine faith and love, may become partakers, not alone of the new creation, as received by the celestial man, who readeth in the heavens of the orb; but also in the descent of that new creation, into the soul and body of the terrestrial form; when the operation of the Divine Spirit shall reinstate mankind in the orderly mode of respiration, which is from internals to externals, by the incoming of the divine life, through the heavenly degrees, into the earthly degrees, of the human frame. By "and keep those things which are written therein," is signified, first, that the celestial man becomes a partaker in the forms and substances of the new creation, through his acceptance, in freedom, of the divine will for his will; and that the man on earth enters into the same felicities through yielding implicitly to the divine breath, which prompts to instant, continuous, and universal obedience to every divine word. By "for the time is at hand," is signified, the beginning, the continuance, and the triumph of the new creation.

CHAP. I. 4.—"JOHN TO THE SEVEN CHURCHES WHICH ARE IN ASIA:
GRACE BE UNTO YOU, AND PEACE, FROM HIM WHICH IS, AND WHICH WAS, AND WHICH IS TO COME; AND FROM THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE."

12. By "John," is signified, the inspired celestial man, or humanity, of the inmost Celestial Heaven, who receives the archetypal forms of the revelation or new creation. "To the seven churches," signifies, here, the seven-fold series of heavens in each Heaven, these being arranged in groups of octaves, as in the musical scale, and through which descend the seven-

fold series of the truths of the new creation, in successions of typical forms. By "which are in Asia," is signified, the most ancient states; the word Asia being understood as referring to that which is most ancient, or before all others. It denotes, in the text, the universal concurrence of the most ancient Heavens in the reception and transmission of the typical forms of the truths of the new creation. By "grace be unto you," is signified, the bestowment of an increase of substantive forms, from the new creation, in the fivefold sphere of each Heaven. For fivefold order of the Heavens see A. of C. 1, I. 620. By "and peace," is signified, a new tranquillity, or harmony, ultimately to result throughout the Heavens, from the incorporation of the new creation in and throughout their extents.

13. By "from Him which is, and which was, and which is to come," is signified, the threefold revelation of the Divine Spirit in each Heaven. God shines through each Heaven from east to west, by a prospective ray, revealing things to come; and this light is through the frontal regions of the brain. He shines also, by a luminous appearance, from the west of each Heaven to the east. This effulgence penetrates the brain in the basilar region in three degrees, and revives or imparts knowledges concerning all antiquity. There is, besides, a third shining, which is from the zenith of each Heaven, and which penetrates the brain in the coronal region; the effect of which is to make known the present states of universal existences. The west of Heaven is, moreover, from time to time, in its firmament, a sublime panoramic field, where, through imaged outlines, as on the stage of some vast aerial theatre, the universes and systems of universes that have passed away, dramatise the epochs of each eventful history. Otherwise with the east, where shines for ever the Sun of the Divine Glory, and wherein, from time to time, appear the wonder-thoughts of the Infinite Mind, descending to be wrought into substantial creations. "And from the seven Spirits," signifies, the typical forms of the divine attributes, which representatively appear to the eyes of the celestial angels. By "which are before His throne," is signified, that the typical spirits of the attributes are made visible in the glory of the Divine Sun.

CHAP. I. 5.—“AND FROM JESUS CHRIST, WHO IS THE FAITHFUL WITNESS, AND THE FIRST-BEGOTTEN OF THE DEAD, AND THE PRINCE OF THE KINGS OF THE EARTH. UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD.”

14. The nature of that visible form in which our Lord appeared on earth, was crucified, rose from the dead, and afterward ascended into Heaven, has been heretofore treated of. See A. of C. 1, I. 807, and sequel. Also A. of C. 2, I. 1, and sequel. “And from Jesus Christ,” signifies, that the typical spirits of the attributes are in the glorified Divine Humanity of the Lord, and are visible through it. “Who is the faithful witness,” signifies, that all divine truths are communicated primarily from Him through His glorified humanity.” “And the first begotten of the dead,” signifies, that the beginnings of the new creation were through His human person, subsequent to the resurrection. “And the Prince of the kings of the earth,” signifies that, in His human person, He is the head of the spirits of the primates and the ultimates. By “kings of the earth,” is signified, the sentient, atomic men, through whom all atomic particles, in their first forms, are moved and actuated. For atomic men, see A. of C. 2, I. 15.

15. “Unto Him that loved us.” In this clause is concealed an endless series of truths concerning the forms, in which the Divine Love descended into, and was and is communicated through, the visible humanity of our Lord. By “us,” is signified, the universal series of angels, fay-souls, and atomic men, and also the universal series of world-souls and universe-souls. For particulars concerning these, see A. of C. 1, I. index. “And washed us from our sins in His own blood.” In the assumed body of the Lord were as many degrees of substance as exist throughout the universal series of divine creations; otherwise the incarnation would not have been from beginnings to ends, from first to last, and from causes to consequences. For the degrees of substance assumed by our Lord in the incarnation, see, especially, A. of C. 2, I. chapter 1.

16. By “and washed us,” signifies, the outflowing of the

Holy Ghost, through its discreted appearance of person, from the Lord, after His glorification, by means of which the new creation began to appear. By "from our sins," is signified, that the effect of the new creation, from the glorified humanity of the Lord, is successively to elevate the whole creation, from the former harmony, or series of universal movements, in which it existed prior to the beginnings of evil, into a new condition, or superior harmony, the nature of which will presently be made to appear. By "in His own blood," is signified, that there was a vicarious sacrifice for evil, offered by the Lord in His humanity; that He assumed in Himself the agony of the universe, consequent upon its derangement through the origination, introduction, and extension of sin; that the whole universe was reconstructed in its harmony by means of the works which He performed and the sufferings which He underwent; and that the old harmony died in His organization, in which also the new was born.

CHAP. I. 6.—"AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM *BE* GLORY AND DOMINION FOR EVER AND EVER. AMEN."

17. "And hath made," signifies, the process, through which the new harmony is introduced into the constitutions of the universal series of the world-souls and the universe-souls, the suns and earths of the universe, the Celestial, Spiritual, and Ultimate Heavens, the soul-germs descending through the Heavens to ultimation as natural men, the Ultimative Earths of Spirits, and also the spirits and bodies of world-inhabiting human creatures. By "us," is signified, the collective unity of the creations, which receive the new harmony. By "kings and priests," signifies, seven degrees of executive and sacerdotal inspiration, into which successively inherit, each according to his own quality of life, the various intelligences and existences, who receive the new creation.

18. "Unto God and His Father," signifies, the union, effected through the seven degrees of respiration, between all who are made receptive of them and the typical spirits in the Divine Humanity of the Lord. By "Him," is signified, the

Divine Humanity, in its present state of glorification. The body of the Lord, in which He appeared on earth, is now apparent, by means of the transmission of the divine ray, from centres to circumferences, at once, by every glorified immortal, from the beginnings of creation. "To Him be glory," signifies, that He is clothed upon, in that humanity, with typical forms of truths, each resplendent from an inmost divine shining; and that these truths are the organic first forms, with which He travailed on earth; and that they are projected through His visible person, and are to serve as nuclei of constellations. By "and dominion," is signified, first, that the Lord Jesus Christ is the enthroned centre of the series of the typical spirits, who preside over all orbs, whether of the heavenly or sidereal universe, and that He inspires their motion. By "for ever and ever," is signified, continuities of times, in which He is to rule in the sidereal universe; and of states, in which He rules throughout all Heavens. "Amen," signifies, response. It contains arcana, referring to modes of the celebration of divine choral service by angels.

FIRST ILLUSTRATION.

A harvest-field in the Celestial Heaven.—Conversation with Moses concerning the human body in which our Lord was incarnate; and also concerning events in the Spiritual World at that period; also concerning fays and fay angels.

19. I stood in the Celestial Heaven, in a wheat-field, and observed Angels reaping the abundant grain. One drew nigh and welcomed me to the field, which was in a province of the heavens corresponding to the cornea of the right eye. A splendour of illumination was visible in the east, which denoted prophecy. Here, for the first time, I beheld Moses, that man of God. Although the field bore a luxurious harvest, it was also covered with a short springing grass, interspersed with flowers, of the hues of purple and azure, which emitted a delicious perfume. I talked with Moses concerning the body in which our Lord was visible on earth; during the days of His humiliation. It was said to me, by him, that Christ's body was composed, in its visible form, of seven zones

of animated substance; and that, although its forms were so minute to a man's natural eye, yet those who beheld with angelic perception, perceived seven continuous degrees, so vast as to insphere within themselves as many fay races as might otherwise have existed in conjunction with all men of our earth, from Adam to that time, though all of them had been harmonic creations. I asked him to say something, from his knowledge of the Word, concerning the changes which occurred within the visible human body of our Lord, prior to the last days. Twelve particulars which he mentioned I here narrate.

20. (i.) This body was born with open respiration. It never slept as do other infants, who relapse from a state of active sensation upon the surfaces of the frame, into a state of cradled rest, in which states they appear inmosty in the lowest places of the Heavens, with angelic guardians there. It was the peculiarity of this body, in its first days, that, while it seemed naturally to sleep, the spirits of the divine attributes, heretofore spoken of, descending through it, in a sevenfold series, interknit that visible childlike structure with the entire infantile humanity of our planet. It became, therefore, a mediatorial centre, in pivotal sympathy with all infants upon the globe; and the goings forth of the human essence of the Divine Child were not of the nature of reabsorptions, through the Heavens, towards its Infinite Original; but, to the contrary, of the nature of descents and outgoings into the various organic degrees of the structures of all terrestrial infants. It may be absolutely said, that, in this manner, the Divine Child visited, in the most intimate sense, every child on the earth, excluding none.

21. (ii.) It was furthermore stated that, by this process, the Divine Child, by means of the descent of the seven spirits of the attributes, through its inmost, penetrated into and held communion with the inmost psychical form, which centres the personality of every human spirit in Hades or the invisible state. It was narrated by one who himself abode at that time in the invisible state, and who arose from it at the judgment which followed the glorification of our Lord (A. of C. 1, I. 846 and sequel) that the most prepared of its inhabitants, who

enjoyed vision, beheld the Infant Saviour, appearing in their inmosts, and awakening mysterious heart-voices, so that something in them seemed to be glad and to sing for joy. It was said also that David, or one representing him, who was at that time an inhabitant of the invisible state, became, at this period, inspired to utter songs of the Divine nativity.

22. Mothers, who were there, experienced a sensation as of a child's spirit, encircled with divine auras, gliding in and through the expanses of the frame, and irradiating their inmost places with love, containing light and perfume, and with music in its beams. One described to me her sensations. A lovely flower, which was called the "flower of the incarnation," appeared therein, springing from the soil and radiant in its own light. These blossoms diffused a fragrance which lasted through states corresponding to seven earthly years; and those who saw them were impelled, by an irresistible desire, to gather and press them to the heart, whereupon they exercised a sovereign virtue, diffusing an elixir through the frame.

23. I saw a representation of one of these flowers. It came up out of dry ground. One might have trodden upon it, esteeming it of no account, no, of not more than a wayside thistle. I beheld an Evil Spirit, who, for the purpose of an illustration, had a representative figure of the plant shown to him, and he began to point to it hatefully, and to hiss like a serpent. While I was gazing upon it, the Lord drew nigh, and I fell upon my face and worshipped. The flower produced in me a desire, in spite of the sharp spines by which it was surrounded, to clasp it in my arms, and press it to my bosom. The woman, now an Angel, to whom I have referred as having resided in the invisible state at that time, described to me its appearance there, saying, that it grew up in the night, and presented, in the day, the likeness of some compound plant, bearing the leaves of the cacti upon the stem of the thistle. It was at first without any form of beauty, nevertheless, those who were in conditions which made them susceptible of the redemptive influence, called it "the Saviour flower."

24. The most beautiful and singular fact connected with its manifestation remains untold. Wherever one of these

appeared, it became the centre of a parterre, and spirals of blossoming plants grew around it, as if to constitute the rays of a floral sun, each opening toward it, and so inwardly to its variegated corolla, as if absorbing from it light and heat, through which to bloom. Those who approached and gathered blossoms from this encompassing floral zone, beheld them speedily vanish, as if to instruct them in the truth, that Christ was not to be received through any reflex image, however beautiful. When they approached the rude, unsightly plant, the demons, by whom they were infested, mocked them. The exhalations from it were spiritually so poignant that they produced humiliation, and a sense of utter unworthiness in the soul, and there were whispering voices in all the leaves, which seemed to converse with the internal principles of the breast in their own occult tongue.

25. Those who found courage, from faith, to pluck the thorny leaves, and to press them to the bosom, declared that, when the first hurt was over, ineffable joy remained, and that they were a cure-all of those diseases of the spiritual person with which the inhabitants were afflicted—blindness, palsy, and the like. There also appeared in the invisible state, at the same period, snow white lambs, without spot or blemish, and full of eyes without and within, so that they resembled creatures of white and jewelled fire.

26. (iii.) All respiration through the lungs of the Divine Infant was from the Infinite Spirit. Its breathings during sleep varied from those of the active hours. There was a universal conspiracy in the respiration at all times, not with one Heaven alone, but with all Heavens. It is not generally known that the world-souls respire; yet, this being true, it is also true that the infantile humanity of our Lord respired in conspiracy with the world-souls of the universe. His respiration, in fine, was universal. It was thus that He maintained ubiquity, even through the natural degree of His human organism.

27. (iv.) The consciousness of the Divine Child, through respiration, was continuously enlarged in its natural degree. Through His incarnation, the pre-existent harmony of the universe, which had been invaded because of sin, was repeated,

by means of respiration, in every organic act; so that He never was without a consciousness of pain. This pain became more acute incessantly, and the fiery serpent of sin, which had effected a lodgment in the system of the universe, was felt continually, as a stinging adder in the breast.

28. When the internal respiration is opened, and continued to the natural degree, and the Holy Spirit breathes through a man, in ever so slight a manner, through that respiration the economy of the human kingdom on our orb, which is all connected, and which sympathises as an organic whole, is shocked as by electric charges. So far as respiration has proceeded, there is a fine vibration through every part of the frame which thus respire, in opposition to that universal vibratory movement, from externals to internals, which is the consequence of the closed or abnormal condition of mankind. From this cause it ensues, that the universal body of the Hells, as a composite form, in close conjunction with the humanity of earth, discerns the approach of the Divine Spirit, and is filled with unspeakable indignation against the human agent or agents through whom it proceeds. Those who respire in accordance with the restored divine order of creation, breathe against the breaths of the whole world, and against Hell itself.

29. In so far as any hereditary inversions or malformations exist within the structure of the brain, or to the extent in which evils obtain a lodgment therein, the body of the one who respire resists the action of the Divine Spirit; the organization becomes the theatre of a divine war, and the breaths which descend from the Holy One, begetting a continuity of celestial-natural vibrations within the structure, are met, in hostility, by the breaths which emanate from Pandemonium, which produce an opposite series of vibrations that are infernal-natural.

30. (v.) But, when our Lord was first incarnate, He took upon Himself, in the organism fashioned in the womb of the virgin, a universal series of inverted forms, which resisted the divine breath from the beginning. The symmetry and harmony of the Divine soul-germ, within the natural, was so great, that the body was held subject to the vibrations descending through it; nevertheless, a sea of pain surged around

it continually. The Lord's divine body existed perpetually within the apparent human, but it was first in appearance that of a child. During the first seven years, the natural consciousness was enabled to receive only the perceptions proper to children of the unfallen worlds; suffering, and the knowledge of evil in the natural world, and also in the spiritual world, being exceptions. During this period, He was much, as to perception and natural consciousness, with children of a corresponding age, from the sun and from planets in our own solar system, where evil has no place. In this way, the natural plane of the understanding was made the repository of the affections and the delights, and also of the knowledges peculiar to the harmonic infancy; of which, however, so great was His discretion, that, to all in the natural world, He maintained an unbroken silence; becoming perfect in the great lesson, which all must learn who would serve as pivotal or associated men in the New Christian Age,—absolute isolation from the subversive movement of the inverted natural man;—perfect sympathy with the harmonic movement and order of the unfallen universe.

31. (vi.) The unfallen man respire invariably from internals to externals, the Holy Spirit breathing through the organs of the frame. This was Adam's original mode of respiration; but our Lord, as the second Adam, conquered back the lost respiration of the orb. He wrested from the Hells their organic force, by means of which they were enabled to suffocate all members of the human family open to respiration after the internal or primeval mode. All His life was properly a battle of respiration.

32. (vii.) During states of natural waking, the Divine Child consociated strictly with the various fay races of the earth and of the universe. He lived thus in nature and in time with the incorporated sphere of innocence, unpolluted by the evils of the fall. By means of His respirations, He attracted the universal fay race. The finer elements of nature, reconstituted through the action of His breaths, served as the basis of an orb, revolving sphere, which encompassed Him, and in which He moved, more glorious to the inner eye than is the natural sun. This, densely peopled, and successively un-

folded into seven, was matured through every breathing motion of the frame, and became at length a composite fay-sphere of the natural degree.

33. At every glance of His benignant eye, or utterance of the voice, or movement of the hand, but especially in the breaths which proceeded from His lips, the fays moved forth in choral myriads; and, as the rays of the divine sphere emanating from Him pervaded human organizations, they found access to them, rejoicing within the heart, and worshipping within the breast. Internal respiration not being restored to any of the disciples, the fays maintained their place within the organic structures of the followers of the Lord, by remaining entirely within the Divine sphere, advancing in its advances, and disappearing in its recessions. Demons were cast out by means of the fay sphere, which, being that of perfect forms of innocence, pervaded by the Divine Spirit, which is Innocence itself, wherever it permeated the human system expelled its opposites.

34. (viii.) It was by means of the fay-sphere that our Lord, prior to His glorification, diffused the Spirit which He imparted to His disciples. None but the simple-hearted and the obedient were enabled to receive the fays, even for a moment. They entered the systems only of such as began to receive the Word. As the presence of harmonious and gentle birds fills a grove with melody, and diffuses upon the air an inexpressible exhilaration, so the presence of the fays within the human bosom, and within the groves and gardens of the affections there, awoke a silent song of praise and gratitude.

35. (ix.) When our Lord was tempted of Satan, He was encompassed by the fay-sphere, impenetrable by the adversary; and Angels beheld the fays in their successive degrees, grouped together as into shielding garments for His human natural form. The fay cannot be injured, even when connected with the sphere of an open-respiring disciple, except through violations of the laws of order, upon the part of that disciple, or of those for whom he labours in martyr love; but, inasmuch as the Lord in His humanity was sinless, the fays were incapable of being hurt.

36. (x.) When the Lord languished upon the cross, He

broke His own fay body, and distributed the fay souls of which it was composed throughout the humanity of the entire orb, those fixed in evil being the sole exceptions; investing each tiny agent of His will with an impenetrable aromal element, impervious to evil. The fays, who were in the seven spheres of the Lord's natural body, followed Him to the Heavens, and are now called divine fay angels.

37. (xi.) The breaths which descended into the human natural lungs of the Divine Child were through the seven spirits of the attributes. There is no fire on earth, which, by any known process of intensification, can suggest an idea of the ardours which inflow into the bosoms of the good upon the orbs of the harmonic universe. The sensation of heat, to which the physical system is gradually accustomed, is such, that evil spirits beholding them from afar, see them standing, as to appearance, in furnaces of white and living fire. It was the breath of the Lord's mouth, during His incarnation, that excited, in the bosoms of those fixed in evil among the world's inhabitants, an opposite flame of utter rage and hate. The bodies of evil men become filled, through indulgence in corrupt passions, with a debased aura, which loads the lungs and densely impregnates the brain. This absolutely kindles, and burns with a fierce heat, when exposed to the breath of the Divine Spirit. As it burns, the evil passions, which have become enormous organic bodies within the frame, cease to gorge themselves, and writhe from the midst of their agonies, unconsumed, yet burning continually.

38. It is otherwise with the evil passions, which have acquired organic forms within the bodies of those who are seeking to become regenerate. All evil passions are procreative within the body, and it swarms, in its internal spaces, with reptiles and creeping things. The descent of the divine breath into the body, through the return of the true respiration, causes them to languish and decay. The fays descend into the organic spaces which they occupied, and remove their remains. The mighty breath of the Lord, however, descending through His body, in which He was incarnate, performed, in the bodies of the disciples, many of the first results which ensue upon the return of open respiration. It extirpated

multitudes of embodied evil passions, existing as organic natural entities with monstrous shapes, within the human spaces of the frames of the disciples; and enabled them to become the immediate agents of the Divine Spirit, after the Son of man was glorified.

39. (xii.) So vast were the human extenses within the natural body of our Lord, that the fays, who dwelt therein, and who followed Him to the celestial state, were as the small dust for number. Upon the day of Pentecost they began to return in their glorified forms. They appeared, in their effluent spheres, as tongues of fire upon the disciples, and served as the vehicles of a continuous divine inspiration, of which, however, the disciples were unconscious as to its mode of operation. Were men at the present day (1861) fully restored to a true respirative state, divine fay angels would again return; and they will do so at no distant period; not for the protection and quickening of the good alone, but also to the discomfiture of the evil. The removal of the obstruction between the spiritual and the natural lungs of man, by means of which the divine breath descends into the natural, is invariably effected through a divine fay angel from the glorified divine human body of our Lord. "But who may abide the day of His coming, and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 2, 3.)

SECOND ILLUSTRATION.

An interview with Galileo, Tycho Brahe, and Copernicus; also with spirits from Mercury and Jupiter.—Statements concerning the ancient harmony of the solar system.—The ancient respiration, simple and composite; also relating to respiration on our earth in the most ancient times; also concerning respiration and harmony, as invaded and interrupted through moral evil.

40. I saw the philosopher, Tycho Brahe. He was in company with Galileo, and both of them were in a state of exceeding joy. The former was attired in a garment of flamy purple,

the latter, in one like the blue heaven bestudded with constellations. For a period of celestial time, corresponding to many hours of that of our planet, I was in their society; this was in the year 1858. Spirits from Mercury, and also from Jupiter, were in consociation with us, and the subject which occupied our attention was the ancient harmony of the Solar System, of which our orb is a member, prior to the introduction of moral evil therein. Nicholas Copernicus joined us, and, in company with him, an ancient Swede.

41. There were twelve methods of respiration peculiar to the inhabitants of the earths and suns of the universe, before this ancient harmony was invaded. These were respectively as follows:—First, respiration from internals to externals through the Celestial Heaven: Second, through the Spiritual Heaven: Third, through the Ultimate Heaven: Fourth, through the Ultimative Earth of Spirits: Fifth, through the series of world-souls: Sixth, through the life-world of each Heaven: Seventh, through the love-world of each Heaven: Eighth, through the form-world of each Heaven: Ninth, through the essence-world of each Heaven: Tenth, through the harmony-world of each Heaven: Eleventh, through the most immediate access of the Divine Spirit through the inmost degree of the will: Twelfth, through the full and plenary possession of the man by the Divine Spirit.

42. In the first of these states of respiration, the Celestial aura descended, pure and unmixed, and a perception was afforded, as from without, of the appearances of objects in that Heaven. In the second respiration, the aura of the Spiritual Heaven descended, free from admixtures, resulting in perception of the types and images of the creations there. In the third respiration, the aura was solely and purely of the Ultimate Heaven, and it was followed by visual perception of the magnificent embodiments of art and nature in the final or extreme region of the heavenly expanses. Respiration through the Ultimative Earth of Spirits was attended with the phenomena of the perception of the universal series of forms extant thereon, whether types of the animal, vegetable, and mineral kingdoms, or of the art-creations.

43. It was the peculiarity of respiration, through the world-

souls, that perception was given in consequence, in a unitary view, of the sublime forms of animated nature, of the human races, and of their civilization, from planet to planet and from sun to sun. In A. of C. 1, I. 620 to 640, the reader will find statements concerning the five inworlded degrees in the order of each Heaven. The inspiration which resulted from the inhalation of the Divine aura, descending through each of these, was attended by corresponding perceptions of their truth, quality, and substance, each in its own separate sphere. Higher and nobler than any of the preceding modes, that form of respiration which ensued from the immediate approach of the Divine Spirit, through the inmosts of the will, resulted in an elevation of the mind to a perception of the divine ideas, immediately descending from the Father Deity. The twelfth and last mode was one in which the Divine Spirit inbreathed directly through all the organs, and temporarily suspended the objective consciousness, making use of the man as a direct medium and organ of communication.

44. As men upon the orbs were simple or composite in character, respiration was simple or composite as well. Simple respiration is accompanied by the opening of but one province of perceptions of a corresponding character, into the region whence the breath descends. Composite respiration is a simultaneous descent of the breaths into different degrees in the respiratory system, and results in a multiform perception of truths and objects in as many degrees. For instance, in cases of simple respiration, as from the Spiritual Heaven, the province in the mind which corresponds to that Heaven would be opened to a perception of its forms, and vast extenses of its magnificent landscapes might delight the quickened sense of vision. In composite respiration the divine breaths might descend at once from the three Heavens, into as many degrees of the man, producing a trinal respiration of the corresponding quality, and resulting in a trinary view of the celestial, spiritual, and ultimate heavenly expanses, the one within and above the other. It is apparent, from this fact, how wonderful were the possibilities of knowledges to be acquired by man.

45. After the fall of the first parents of our own human

race, the superb Nation of the Golden Age, formed from the good of their descendants, existed in simplistic respiration. Composite respiration did not exist, nor was it possible, for many reasons, of which this may here be specified. The inherited organic evils in the will, though in a latent state, were immanent there. The stream of influx was exceedingly small and guarded, as, otherwise, it would have, by inflowing into and through these inverted organic forms, aroused from their partially quiescent state, the fierce wrath of the anarchs in the hell of the lost orb, who, at that time, were seeking continually to acquire dominion over our human race.

46. So long as evil was non-extant in the universe, the respiration was vast, and only limited by the receptive capacities of the organs; nor were there, in the organization, any latent cupidities and lusts to be stimulated by it; nor was there any spiritual combat, as between good and evil, produced thereby. This was because there was nothing in man opposed to Divine Order, and no hell of demons to be roused into wrath and to inflow.

47. Moreover, in consequence of the fall, so imperfect were the ultimate bodies of the organs for the reception of influx, that physical death would have ensued had the tendency of the influx to the individual, resulting from the past motion of the universe, not been restrained. The position of these earlier descendants of the first Adam was indeed anomalous. While inheriting into the capacity of respiration, from internals to externals, in an imperfect manner, the latent evil selfhood, which they had also inherited, was endeavouring, through the absorption and misappropriation of that very influx, to unite itself organically with hell. This was the condition of the nations before the event which is known symbolically and scripturally as "the flood."

48. As generation after generation receded still farther from that blessed state of charity, which may not inappropriately be called "golden," the hells were enabled still more copiously to inflow into the minor and lesser organs of the frame. In the same proportion, also, the Heavens receded; for all Heaven, in one organic form, clothed upon with the world-souls of the universe, as man became more prone to

evil, experienced repulsion from him. The analogy is found in the law of disease in the human frame. Up to the point whereat a diseased member of the body ceases to appropriate the influx from the animal soul for the purpose of restoration, all the faculties in that animal soul conspire to impart continuous healing circulations. When, however, this point is passed, and the diseased member feeds the death within it from the influxes of the corporate life, endeavouring thereby to pour a counter current of decay through the organization, the animal soul seeks to avert the circulations from the affected point.

49. The universe, prior to the origin of evil, did not possess distributive organs, for the possible readjustment of itself against an inversive movement hostile to Divine Good; liable to occur from the voluntary fall of the creature. The perfection of the action of its universal mechanism depended upon the concurrent and unbroken obedience of all men, upon all earths, throughout space, whether solar, aërial, or terrestrial.

50. When, therefore, the anarch of the lost orb wilfully inverted his gigantic powers, gave birth to the iniquity of sin, and led away so many of his kindred and their kind to the final destruction of their planet, the Lord God, by a new descent of His Divine Spirit into ultimates, in answer to prayer from the Universal Heavens, and from the menaced and invaded human creature, or the humanity of the universes, provided means for the maintenance of equilibrium, so that evil should not, except through the moral concurrence of a new race of tempted human creatures, overflow its bounds. The introduction of moral evil, into the midst of the inhabitants of the present earth, inevitably placed mankind thereon in equilibrium; and the human will was held in play, on the pivot of moral freedom, between the opposite inflowings, and consequent attractions, of the Heavens and the Hells. For certain particulars, concerning this series of events, see A. of C. I, I. 654 to 669.

51. From the time when the first golden race began to recede from charity, and so from obedience—for without charity there is no obedience—the tendency of mankind was

rapidly toward a state in which, through the inversion of the organic forms in the selfhood, a ground or theatre was formed for the deploy and action of Satan and his hosts. The hells rose successively, in the lapse of man from order, first into the spiritual organs which form the soles of the feet; then through the feet themselves, and gradually upward to the organs of procreation. Having conquered the organic centres of reproduction, the quality of the delights of marriage underwent a change and deterioration; and potency, which heretofore had been from a mixed influx in which the heavenly predominated, now became sensual, inclining to the infernal.

52. From this period ensued the most rapid degradation of mankind. The heavenly influx was still farther arrested from this point, because, being inverted in the diseased organs, the descendants of such as received it in an impure condition of the affections of the will, would have developed a stupendous capacity for sorcery, through conjunction with the demons of the lost orb. It was in view of these, among other considerations, that our Lord finally caused respiration, from internals to externals, to cease altogether. Man was then sunk deeply into the corporeal to cut him off from direct access to Pandemonium, and to prevent him from becoming utterly infernal.

CHAP. I. 7.—“BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM, AND THEY *ALSO* WHICH PIERCED HIM: AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN.”

53. “Behold,” signifies, perception. “He cometh with clouds,” signifies, the evolution of the new creation, through spirals of vortices, from the Sun of suns, which is the centre of the universes. “And every eye shall see Him,” signifies, a new degree of perception, imparted to all angels, enabling them to behold the wonders of the new creation in their Final Cause. “And they which pierced Him,” signifies, that all Lost Spirits, in the hell of the orb which was destroyed because of sin, together with all who have become Evil Spirits from the planet Earth, shall, inversely, and by antagonism, until the times of the end, receive an obscure perception that this

new creation is being established. "And all kindreds of the earth shall wail because of Him," signifies, the descent of the new creation into the internals of all natural men upon the planet Earth, producing, to those receptive of the Divine influences, the agony of a death to sin in the ultimate bodily parts; but totally destroying the bodies of those who resist, being confirmed in evil; casting also their spirits into hell. "Even so, Amen." By this is implied, the sympathy between the universal Heaven, in which the new divine order is established, and the operation of the Divine Spirit, which shall cleanse and purify the planet Earth.

CHAP. I. 8.—"I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING, SAITH THE LORD, WHICH IS, AND WHICH WAS, AND WHICH IS TO COME, THE ALMIGHTY."

54. The ground of the creation is in the Divine Spirit. Whatever, therefore, sin excepted, exists in time and space, or in the Heavens, must be considered as the symbol of a reality within the Infinite First Cause. Nature, sin excepted, is an organic Word, revealing Deity. "I am Alpha," signifies, the Divine Infinitude above the universe. "And Omega," signifies, the Divine Infinitude in the ends of the universe. So inconceivably august is the structure, even of the least atom, that, as a complex form, it is receptive of a direct stream of influx from the seven spirits of the attributes, through whom the universe is measured and maintained. I saw the spirit of an atom, mirrored, by a Divine art, upon the wall of a temple in the Celestial Heaven. It was magnified, to bring it within the plane of view, more times beyond its dimensions than the natural intellect may compute. It was more magnificent than aught the imagination can conceive of, concerning God's throne; and the books that might be written concerning its wonders, would fill immensity. I then perceived that there was a distinct and separate divine manifestation in every atom, and that these were capable of being magnified to vision, as I have described, so as to be perceived by Celestial Angels. Not so much as the arcana in the outmost degree of one of those atoms has ever been fully made known, even in the Heavens. The atoms differ, as star differs from star in the

firmament; and as Angelic Societies vary in their resplendent beauties. “And Omega,” signifies, God revealed through the atomic Word; of which more in another place.

55. “The beginning,” signifies, the Divine Fatherhood. “The ending,” signifies, the Divine Motherhood.” “Saith the Lord,” signifies, the infinite conjunction of the male and female in the Infinite Divine Man, so that they are not two, but one Personality, indivisible and eternal. “Which is,” signifies, God in His Divine Humanity, since his assumption of the universal human form, through the Incarnation. “Which was,” signifies, that this universal human form was from eternity pre-extant in the Divine Consciousness, as a means for the begetting of a new creation. “Which is to come,” signifies, the more visible and magnificent revelation of the Divine Spirit, when the new creation becomes ultimated, according to the divine design. “The Almighty,” signifies, in this connection, the supreme ability of the Lord, in His divine humanity, to involve new and superior creations.

CHAP. I. 9.—“I JOHN, WHO ALSO AM YOUR BROTHER, AND COMPANION IN TRIBULATION, AND IN THE KINGDOM AND PATIENCE OF JESUS CHRIST, WAS IN THE ISLE THAT IS CALLED PATMOS, FOR THE WORD OF GOD, AND FOR THE TESTIMONY OF JESUS CHRIST.”

56. “Patmos,” signifies, isolation and separation. The man who desires to become celestial-natural, that is, to breathe by influx from the Lord, through the Celestial Heaven, must be isolated from all ties which have their origin and action in the principle of self-love. To him there must be literally no country; since he must esteem all men, of whatever race, as with an equal nearness, brethren and friends. To him also there must be no kindred, in the principle of self-love; he must place the children of his own loins at an equal remove from himself, with the children called from others; acting and doing toward them as the Lord’s agent of benefaction, guided by Him. Coming out of all personal and private friendships, in the same manner, he loves companions, but as the Lord loves in and through him; dissociating himself from them, conjoining himself to them, ministering or ceasing to minister, solely

by direction from above. The state which he is in is then called "Patmos." It signifies also the beginning of revelation, continued from the celestial into the natural mind.

57. "John," signifies, in this connection, the celestial man, discredited from the natural, freed from all the inversive movements of a disorderly social system, disconnected from the world-soul of the Earth, and present by perception in the Celestial Heaven. "Who also am your brother," signifies, that every celestial man, caught up to this condition, in a new solidarity, becomes, for ends of mercy, an integral member in the great family of all those in the world, who are in states of preparation for the descent of the Divine respirations, into the natural lungs.

58. There will arise on earth a Society called the "BROTHERHOOD OF THE NEW LIFE," internal respiration being the bond of union in the Lord. In Christian and Pagan nations, among Jews and Gentiles, both bond and free, this fraternity will exist. Whoever becomes a Brother of the New Life, through the full re-opening of the respirations, being in preparation to become a living human tabernacle of Christ, will henceforth stand to the Lord, to the angels, to men, to evil spirits, in relations radically different from those of others.

59. When the Lord has re-opened the respiratories of any man, and continually breathes, by His Divine Spirit, through the spiritual into the natural lungs, the laws of the new kingdom, which is righteousness and peace, become his laws. The time passed of his life sufficeth him to have wrought the will of the gentiles. The constant burden of his aspiration is, Thy will, O Lord, be done. He bears the visible fruit of the angelic life on earth. No Spirit can be bound, except, directly or mediately, through those who have passed through the lesser stages of internal respiration, and entered into the first of its greater stages; as will be explained in another place. These are called "kings and priests to God." They rule through total self-abnegation, and minister through simple, direct obedience to the Lord. Being in this condition, they are dependent, for a vital breath, upon the air of Heaven, as other men are upon the terrestrial atmosphere; and upon the food of Heaven, as others upon daily bread; on the divine guidance through the

Inmost Voice flowing into and quickening the super-rational judgment, as others upon the rational judgment; and consciously amenable to the standards of the Celestial Society, as others to the tribunals of the terrestrial state. This is the prospective condition of the New Christendom, wherein, as the Lord declares, all things shall be made new.

60. "Companion," denotes, that no isolation will exist between the subjects of the new celestial kingdom of our Lord on earth. The new respirations, imparting a simultaneous accordant vibration to all lungs, will attract, through the operation of a Divine affinity, and cement the bonds of a perfectly reliable and permanent fraternity, in which civil discord will be impossible; except as some may fall.

"Companion in affliction," signifies, that the new celestial man on earth, advancing in the process of regeneration through open respiration, will take upon himself, from time to time, the bodily maladies and mental distresses of his brethren, who are following on in the pathway of newness. "In the kingdom and patience of Jesus Christ," (patient expectation) signifies, that there is a natural kingdom of new created divine forms, in the earth; and that the man of the new age becomes encompassed by them. "And patience," or patient expectation, signifies, the slowness of the growth of the celestial state, in men, during the earlier and incipient eras. "In the isle called Patmos, for the Word of God," signifies, that the object of isolation from the inverted movement of the corrupt social and natural order in the world, is the reception of Christ, who is called the Word, and who becomes inworlded anew, through the open respirations of His people. "And for the testimony of Jesus Christ," signifies, the proclamation of the Lord in the divine life of the new celestial man, which then ensues. These are the lowest significatives in the ultimate sub-degree of the celestial sense; there being many others which are higher.

CHAP. I. 10.—"I WAS IN THE SPIRIT ON THE LORD'S DAY, AND HEARD BEHIND ME A GREAT VOICE, AS OF A TRUMPET."

61. "I was in the Spirit," signifies, that the natural man, who in his interiors, is celestial, and who is an illustration of

the Divine Word, may receive composite respiration (see Nos. 41 to 44), and through composite respiration, may tend perpetually towards ubiquity, without ever becoming ubiquitous; may be at once in the three Heavens, and in the five worlds in each, from internals to externals of each of their proceeding and encompassing spheres. He may also be present, through the same state, in perceptual knowledge, in the earths of the universe, through a respiration in any of the world-souls, to whose breathing he has become habituated.

62. "On the Lord's day," signifies, the coronal state of respiration, by which all the series of the composite breathings is crowned and consummated in direct respiration from the Spirit of the Lord. "And heard," signifies, that there is an immediate voice of the Lord, then audible. "Behind me," signifies, that this divine voice penetrates the ganglions, through the point of junction of the spine and the base of the brain. "A great voice," signifies, composite utterance of many truths in one. "As of a trumpet," denotes that the auditory nerves are made in an ultimate degree the vibratory media.

CHAP. I. 11.—"SAYING, I AM ALPHA AND OMEGA, THE FIRST AND THE LAST: AND, WHAT THOU SEEST, WRITE IN A BOOK, AND SEND *IT* UNTO THE SEVEN CHURCHES WHICH ARE IN ASIA; UNTO EPHESUS, AND UNTO SMYRNA, AND UNTO PERGAMOS, AND UNTO THYATIRA, AND UNTO SARDIS, AND UNTO PHILADELPHIA, AND UNTO LAODICEA."

63. "Saying," signifies, that our Lord speaks directly to the inly breathing celestial man, as well as intermediately through the Heavens. "I am," signifies, that Jehovah reveals Himself in that degree of His own nature which corresponds to the celestial. "Alpha," signifies, that to the inmost perceptions of the celestial man, the celestial in Deity is revealed. "And Omega," signifies, that the celestial from Deity is also revealed to the utmost ultimates. "The first," signifies, the revelation of the celestial principle in the Divinity of the Lord. "And the last," signifies, the ultimate revelation of the celestial principle, as it is in the Humanity of our Lord. "What thou seest," signifies, that nothing is made known from the Divine

through the celestial, but such as is made apparent through open perception in the Word. "Write in a book," signifies, that the things which are inscribed throughout the universes, in the harmonic civilizations of the new order, are to be made known. "And send it," signifies, that every branch of the human race upon the earth, through oral teaching, must be instructed in the approximating order of the new age. "Unto the seven churches," signifies, all men; and implies the command to bear this Word wheresoever the Lord appoints, as internally-breathing men are quickened to exemplify and communicate. "Churches," signifies, the adaptation of the celestial truths of the Word to the religious principle in man, rather than to the natural scientific principle. "Which are," signifies, that the seven churches in a seven-fold series of organic planes in the human constitution, according to the seven special types of the new humanity, may become established with every human being. "In Asia," signifies, that these organic conditions pre-exist in that most ancient part in man, which constitutes the inmost germ, and which is extant, prior to natural generation, and which descends through the heavens. See A. of C. 1, I. 343.

64. "Ephesus," signifies, the inmost state of the celestial man also; and refers to a new church to be established on earth, to consist of those, who, besides being in the supreme good of love, shall respire continually through the Celestial Heaven, and shall be called celestial-natural men. "Smyrna," refers to a second church, to be established, and to consist of men who shall respire through the Spiritual Heaven, and who shall be grounded principally in the truths which pertain to the good of love. "Pergamos," refers to a third church, also to take a place in this series, whose members shall be such as respire through the Ultimate Heaven. Ephesus, Smyrna, and Pergamos form a trine.

65. "Thyatira" typifies a fourth church, to consist of those who shall possess respiration, continued from the Celestial Heaven through the world-souls, and who shall especially be versed in the arts, sciences, and knowledges of order, established upon those earths of the universe, whose inhabitants represent most fully, in time and space, the qualities of the

Celestial Heaven. In like manner, "Sardis," refers to a fifth church, to be composed of a type of mankind whose respiration shall be continued from the Spiritual Heaven through the world-souls. Of them, it may be said, that, having access to the types of harmonic civilization, established upon unfallen worlds, which represent the splendours of truth pertaining to the Spiritual Heaven, they shall be pre-eminently wise in the composite sciences. The signification of "Philadelphia," is a sixth church, composed of members of the human family who respire from the Ultimate Heaven through the world-souls. So great is the strength put forth from the Ultimate Heaven, that those worlds of the universe, peculiarly under its influence, are peopled by races combining titanic powers with the most joyous fulness of sensation. In this church will take place the perpetual nuptials of industry and love. The three churches, Thyatira, Sardis, and Philadelphia, constitute a second trine.

66. "Laodicea," signifies, the fulness of humanity: a church which shall be the crown of all others, composed of an artistic race, respiring in the composite order through the three Heavens, with respirations continued through the world-souls. So great will be the heats evolved through the endless nuptials of Divine charity and truth in the constitutions of these inly-breathing men among the African tribes, that the present sable complexion of the features will disappear, and the organization be entirely reconstituted in a new outline of symmetry, in which the hue will be a golden redness, resembling that of the inhabitants of the orb Polyhymnia. For particulars of this orb, see A. of C. I, I. 607—618.

CHAP. I. 12.—"AND I TURNED TO SEE THE VOICE THAT SPAKE WITH ME. AND BEING TURNED, I SAW SEVEN GOLDEN CANDLESTICKS."

67. The Divine fires which penetrate the human system, in the stages which precede the re-opening of the respiratories, are injected into the system at the junction of the spinal column with the base of the cerebellum. "And I turned," signifies, the gradual inclination of the face of the celestial man, as he is by degrees drawn aside by the inflowing and action of these fires, from conformity to the inverted social and natural order

of the world. "To see the voice," signifies, that this turning is to a state of perception, in which the words spoken in the ear of the understanding, are apparent in the divine sky as representative images.

68. "That spake with me," signifies, that, being turned, the Divine voice now penetrates into the inmost places of the understanding of the man, awakening the dormant affections of good and truth, which, since the days of first infancy, have been rendered inert, and made seemingly dead through the corruptions of the world. These human affections of innocence are in the human form, and come forth from the deep places of the will, as from their graves, when they hear the Divine Voice. "And being turned," signifies, the new state of the celestial man, clothed with a fay sphere, and with the loves of innocence that had become inert within him restored to life. "I saw," signifies, the degree of illumination possessed by the celestial man, extending from the knowledge of atomic men, who are the leasts of forms, through the fay series, and the human series, and through the series of the world-souls to the series of composite humanities of universes and of heavens. It signifies also the knowledges, which are derived from these, all of which are contained within the Word. "Seven," signifies, the series, composed as follows. First, atomic men; second, fay races; third, human races of earths and suns; fourth, world-souls and universe-souls; fifth, angels of the Ultimate Heaven and composite angelhoods and archangelhoods therein; sixth, angels of the Spiritual Heaven and composite angelhoods and archangelhoods therein; seventh, angels of the Celestial Heaven, and composite angelhoods and archangelhoods therein. "Golden," signifies, that, from the least to the greatest of the series, the Divine Love is supreme, and nothing within them inclined from or opposed to life, order, and blessedness; but that they form a unity of harmony in the Divine Word. "Candlestick," signifies, that from the least to the greatest of this stupendous and universal series, its members are all organs for an illumination from the Lord.

CHAP. I. 13.—"AND IN THE MIDST OF THE SEVEN CANDLESTICKS
ONE LIKE UNTO THE SON OF MAN, CLOTHED WITH A GARMENT

DOWN TO THE FOOT, AND GIRT ABOUT THE PAPS WITH A GOLDEN GIRDLE.”

69. “In the midst of the seven candlesticks,” signifies, the universal form in the interiors of each and every unit of the seven-fold series of the created human forms. “In the midst one like unto the Son of man,” signifies, that the Divine Humanity, as now visible to the perceptions of the illumined celestial man, infills the inmosts, actually, in every atomic man, every fay man, and every unfallen human creature of the earths and suns, the entire harmonic series of the world-souls, and universe-souls, and every angel, and composite angelhood, and archangelhood, throughout the trine of the universal Heavens. “Clothed,” signifies, that our Lord is visible in the midst of a sphere, which is in the midst of all these things, and which is proceeding from Himself. “With a garment” (with a long garment), signifies, that He is enveloped in this universal sphere. He is thus made known as the Messiah of worlds. “Girt about the paps with a golden girdle,” signifies, a zone, which is apparent, proceeding from Himself, which is to succeed the present order of the universe, and which contains, in first principles, a new sidereal creation.

CHAP. I. 14.—“HIS HEAD AND *HIS* HAIRS WERE WHITE LIKE WOOL, AS WHITE AS SNOW; AND HIS EYES WERE AS A FLAME OF FIRE.”

70. “His head,” signifies, that in the Divine human reason of the Lord, is contained a new creation of the threefold Heaven, celestial, spiritual, and natural; which shall sustain the same relation to the present Heaven, that the Divine since the assumption of the human, sustains to the Divine before that assumption. “And His hair,” signifies, the spirals of rays from His Divine intelligence, in which systems of systems, in their archetypes, are seen proceeding forth. “White like wool, as white as snow,” signifies, conjoined with hair, the spiracles proceeding from the spirals, in which the new system of a threefold Heaven, containing universes, is seen projected into the space which is above space beyond the present Celestial Heaven. “And His eyes were as a flame of fire,” signifies,

a twofold river of all-creative light, proceeding through the Divine human reason of His Divine Humanity.

CHAP. I. 15.—“AND HIS FEET LIKE UNTO FINE BRASS, AS IF THEY BURNED IN A FURNACE; AND HIS VOICE AS THE SOUND OF MANY WATERS.”

71. “And His feet like unto fine brass,” denotes, a Natural Heaven, discreted from the present Natural Heaven; upbearing a Spiritual Heaven, discreted from the present Spiritual Heaven; and this upbearing a Celestial Heaven, discreted from the present Celestial Heaven; and successively to appear. “As if they burned in a furnace,” signifies, the exceeding glory from the Divine Humanity, in which these Heavens are to shine. “And His voice as the sound (voices) of many waters,” signifies, the proceeding of the new creation into the old creation.

CHAP. I. 16.—“AND HE HAD IN HIS RIGHT HAND SEVEN STARS: AND OUT OF HIS MOUTH WENT A SHARP TWO-EDGED SWORD: AND HIS COUNTENANCE WAS AS THE SUN SHINETH IN HIS STRENGTH.”

72. “And He had,” signifies, that the life of all the forms of the new creation was within the Lord. “In His right hand,” signifies, seven states of regeneration for the men of the new order upon the harmonic orbs, corresponding in glory to the states of regeneration given to men before the introduction of evil into the universe, as the visible glory of the Divine Humanity corresponds to the manifested glory of the Divine, before our Lord assumed the human. “And out of His mouth went a sharp two-edged sword,” signifies, the penetration of the influx from the Lord to the extremest points of matter in creation; so that, from the suns to the obscurest earths it shall be resplendent with a communicated Divine, unknown to the pre-existent orbs of space. “And His countenance,” signifies, that the internals of the faces of all the forms, in which the Son of man appears, from those of the atomic men to those of the composite archangelhoods of the Celestial Heaven, shall each be made, in its degree, a medium for the beaming forth of the countenance of the

Divine Love; so that Infinite Love shall gaze upon its universe, in degrees of the benignity and the resplendency of beauty, corresponding to the heart-wants of all creatures from the greatest to the least. "As the sun shineth in his strength," signifies, that the lustre of the Divine Humanity shall envelope the space-orb (see A. of C. 1, I. 344), and the centre sun of the universal creation (see A. of C. 1, I. 465), with a glory of shining which shall be as the glory of the Divine Humanity increasing to eternity, compared to the visible glory of the Divine Presence in nature, before the assumption of the human. Thence this glory shall be distributed, through the series of the suns, to the last solar orb, and thence to every terrestrial and aërial world. Of the increase of His dominion shall be no end. Amen.

CHAP. I. 17.—"AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD. AND HE LAID HIS RIGHT HAND UPON ME, SAYING UNTO ME, FEAR NOT; I AM THE FIRST AND THE LAST."

73. "And when I saw Him," signifies, the revelation of the Lord, in His glorified Divine Humanity, with the first principles of His new creation, in the interiors of the universal series of His sentient, impersonal, and intelligent personal creatures, spoken of before. "I saw Him," signifies, His visibility in the new creation to all sentient impersonal, and intellectual personal creatures in the series. It also signifies, that He was visible to the composite perception of the universal heavenly and the universal cosmical creature. "Saw," signifies, that they were in perception from love. "I fell," signifies, that no sentient impersonal, or intellectual personal creature, was able to maintain the harmony of motion and thence of sensation and intelligence, in which it previously existed; but that, from the beginning of the advent of the new creation in the inmosts of forms, the ancient harmony of the universe began to cease. In corroboration, I may here adduce a statement from many angels, to the effect, that, when the Lord, in His new creation, began to appear in their interiors, a new order of respiration inflowed. So great was the inflowing, that a sea of light deluged them, in the midst of which, overwhelmed, they fell prostrate. "At His feet," signifies, that, when the

new creation appeared, in the interiors of the creatures, impersonal and personal, slumber ensued as to inmost consciousness as upon Adam in paradise. It also signifies that this was beneath the Lord, who ruled above it absolutely, causing, modifying, and determining all its states and their issues. "As dead," signifies, the total suppression of inmost consciousness during that which followed,—namely, the insemination of the new creation, in its forms, in the substance of the creatures.

74. "And He laid His right hand upon me," signifies, the infinite reviving potency of the Lord, at the end of sleep. "Saying unto me," signifies, the unveiling of an inmost sense of the Word, in the inmost of the Celestial Heaven, and thence a new unfolding, from the internals of the Word, in all Heavens, and from this a new unfolding from the internals of the Word throughout the solar and sidereal universe, containing declarations from causes to ultimates, of the new order that was to appear. It also signifies a new inmost Divine voice, as the voice of the Lord in His divine humanity to that of the Divine utterance before the assumption of the human. Of the ravishing sweetness of this new voice it is impossible to speak, because it is incommunicable. It also signifies, the universality of the revelation, concerning the new creation, through the Heavens and through the solar and planetary systems. "Fear not," signifies, new arcana then unfolded, as a love revelation of the Supreme Infinite. This descended through the silent and interinvolved feminine person, in the composite oneness of the angelic conjugal tie. It became a speaking voice, through illustrative angelic men and their consorts. "I am the first," signifies, a new unfolding of the Word, full of knowledges concerning the new creation, which descended in the manner spoken of before through the inmost Spiritual Heaven to all of its degrees. "And the last," signifies, a new unveiling of composite civilizations, from the internal of the Word, descending from the supreme degree of the Ultimate Heaven through all its empires and their provinces.

CHAP. I. 18.—"I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH."

75. "He that liveth," signifies, the Infinite I Am. "And was dead," signifies, the composite humanity which He assumed in the Incarnation; in which the former harmony of the universe, being centred, was made extinct and passed away. "Behold I am alive for evermore," signifies, the universal harmony in the structures of the divine human form of the Lord, in which He victoriously proceeds to the new creation. "Amen," signifies the praises of the creature in the descent of the new harmony; and also the conjunction in that praise of the Lord with His creatures. "Keys," signifies the loosening power resulting from the incarnation of the Lord, by means of which to bring deliverance to the spirits of the primates and the ultimates now involved in nature; which, had evil not been introduced, would have been inwrought into the ultimate degree of the angelic body of the ascended man. See A. of C. I, I. 489. "Keys of hell," signifies the ability of the Lord, through His Incarnation, to revive the atomic spirits, inwrought into the present constitution of the lost human spirits of our orb; and in recombining them in new forms, to cause them to serve the ends of a new creation of human spirits, to stand in the places of such as, through sin, shall have passed away. "The keys of death," signifies, the deliverance, through the same process of the atomic spirits, at present inwrought into the structures of the bodies of the demons of the lost orb; and their new combinations in the bodies of a human race, who shall replace in the universe that which fell. See A. of C. I, I. 717.

CHAP. I. 19.—"WRITE THE THINGS WHICH THOU HAST SEEN, AND THE THINGS WHICH ARE, AND THE THINGS WHICH SHALL BE HEREAFTER."

76. "Things seen," is the mystery of iniquity; in other words, the *false creation* of subterfuges and deceits; which the demons of the lost orb, in their series grouped about their pivotal chief, inflowing into the minds of the lost spirits of the three hells of the planet Earth, in the last times, will endeavour to inseminate into the spirits and bodies of our world's inhabitants.

THIRD ILLUSTRATION.

The world-soul of the Earth, and mysteries therein.—English plutocrats and dignitaries in the World of Spirits.

77. At the present time, the world-soul of our orb, to angelic vision, is perceived pierced with many wounds, and bleeding therefrom. She is supported by the world-soul of the planet Mars, and the two are interknit through the conjunction of attributes. I was conducted to the earth Mars, in spirit, and there beheld a representation of the wounded world-soul; the spirits of African nations in her brain, of European nations in her lungs, of Mahommedans in the loins, and of Asiatics in the principal organs of the viscera; the Anglo-Saxon race in Australia and America in the right and left arms. She is crippled in her extremities and impotent. Her limbs are shrivelled, because the races which should have been placed within them are non-existent through sin.

78. I was surprised to observe that the African race occupied a position within the cerebrum and cerebellum; but soon observed the reason. At the present time the dormant intellectual organs of the African people are replete with stored-up germs of the most sublime arts, sciences, philosophies, and inventions, in first principles. A new creation is literally existing there; and that race which is supposed to be the lowest upon the earth, is really the highest from the stand-point of the Celestial Heaven. The world-soul holds this afflicted people quiescent; and will not suffer them to be subjected to the processes, by means of which an inversive civilization is developed elsewhere. Spiritually the African is the most inoffensive of all Earth's inhabitants; and the most easily elevated into angelhood after the decease of the body.

79. The World-Soul cried, "See how I am wounded in the house of my friends;" and, looking into her breast, I beheld European nations therein, engaged in deadly war. Europe, at the present moment, is one festering ulcer, offensive to God and abominable to all good men. The Anglo-Saxon race is rapidly exhausting its stored-up vitality, and, spider-like, spinning away its own bowels. Its present use is to open the way for the new civilization, by applying the results of science

to the consolidation of the peoples, through trade and commerce, into one body. The mainspring of its motive is an intense ambition, and its purpose is to monopolize the world's wealth for the aggrandizement of industrial chiefs, to whom the artisan who produces, and the remote barbarian who purchases his commodities, are less precious than the merest dross.

80. I saw one resembling Richard Arkwright in the World of Spirits, wringing his hands, and crying, "Woe is me, woe is me. Gold is misery!" He is wasted away at his extremities, so that his hands and feet appear to be those of a skeleton. The base of his brain has fallen in, but the organs of calculation project like horns over his eyes. The development of the abdomen and stomach is enormous, and they are covered with leprous sores. I drew near him; his moanings were piteous in the extreme. He was calling for water to cool his parched tongue, and an image as of a ragged artisan stood at his right hand, out of a golden goblet pouring liquid fire. He cursed me for an "agrarian" and "leveller," as I drew near, saying that "I wished to impoverish his family, and reduce them to the necessity of toil." It was a most woeful, pitiable sight.

81. I saw a certain English spirit, who, on earth, during the life of the body, had rolled in riches, acquired in cotton spinning. This man's conduct, while in the flesh, had been most brutal and murderous to those in his employ. He had not hesitated, though enormously opulent, to rob the operatives in his service of much of their miserable pittance, under a variety of dishonest pretexts, known to those in that trade. He sits in a massive carved seat, which he cannot leave. In consequence of the habit of griping and extortion, which he cherished on earth, his bowels there have become knotted and strangulated, and, in portions, hard as corrugated iron. He hugs the insanity that he is a rich man still; and dreams of paintings, pineries, of court preferment, and the prudent disposition of a vast income perpetually on the increase. He is tormented incessantly by fears of robbers, who, as he imagines, seek to kill him for his gold. His cheeks are loathsome and livid, and myriads of creeping things have their habitation within his breast. The fiery face of this spirit I never shall

forget, the knit brows, the gathered, but hound-like lips, the masses of coarse, iron-grey hair heaped upon the brow.

82. I saw another who had lived not remote from Wolverhampton, England; a mighty man on earth, with thews and sinews like a bullock. He cried aloud that "his sons had robbed him, cast him out of his mansion, and driven him disguised to excavate coal." This was his fantasy. I saw, perhaps, three hundred spirits, all of them, on earth, possessors of estates acquired in the same manner; but here, in the reverse of conditions, dwelling in a barren moor, without a green leaf to diversify its steaming cinerated surface. Their habitations are volcanic hovels, excavated apparently in the midst of the refuse of furnaces. One invited me to dine with him. I asked him where his food was, and he replied, "See, my servants have prepared a banquet." Before him was what resembled a perforated mass of slag, on which were objects that appeared like newts, slugs, and other reptiles. These he devoured with greedy voracity, his manners being those of a beast. A pitchy liquor exuded from the bituminous rocks at his left hand, which he drank.

83. I saw, in conjunction with them, a divine, who had been a pluralist, and a prime favourite at the court of George IV. To him religion had been a stalking-horse. A godless sensualist in heart, his chief end in life had been to obtain preferments by flatteries of the great. The hardness of heart, which he had cherished on earth, had literally, in the spiritual world, oozed through his members, and petrified them, so that his feet and lower limbs seemed cased immovably in solid rock. Still attired in the garments of religion, he seemed a living monument. Upon a blasted tree at his left were three croaking vultures; they flew as I disturbed them, and concealed themselves in the cavern of his bosom. As I drew near, he shouted that his three gods were angry with me. The obscene birds then flew forth and disappeared.

84. I saw a miseress; a titled lady, of great rank, also of a recent period. Her position had been such that she had been enabled to control the bestowment of preferments and pensions. She wore a head-dress of owls' feathers, and her countenance had become owlsh in its aspect. The nose horned

and hooked like a beak, and the eyes like those of a spiteful cat. Her breasts had been extirpated through her crimes. She sat counting bits of pumice, which, in her madness, she esteemed diamonds. One drew nigh with the grimace of a courtier, and presented her with more of this substance. She patted him at this, on the right shoulder, with something that resembled a fan, and promised to intercede in his behalf, that he might receive accession of dignity, and become an earl.

85. "By things which are," is signified the planet Mars, in the world-soul whereof are stored up vast treasures of increments, from the three Heavens, which, as pollen, when it is wafted from flower to flower, are designed, in the opening of internal respiration, to impregnate the internals of the celestial-natural faculties upon our earth; concerning which, more in another place. "And the things which shall be hereafter," signifies, the insemination of the regenerate humanity on earth, with the beautiful joys in the bosoms of the inhabitants of the planet Mars; a sinless and holy people. These joys are celestial in their character, and descend into the natural.

CHAP I. 20.—"THE MYSTERY OF THE SEVEN STARS WHICH THOU SAWEST IN MY RIGHT HAND, AND THE SEVEN GOLDEN CANDLESTICKS. THE SEVEN STARS ARE THE ANGELS OF THE SEVEN CHURCHES: AND THE SEVEN CANDLESTICKS WHICH THOU SAWEST ARE THE SEVEN CHURCHES."

86. By "mystery," in this verse, is signified, celestial arcana concerning the spirits of the attributes in the bosom of the Divine Humanity. "Of the seven stars," signifies, arcana concerning seven types of attributal men, so called, to appear on earth. Of these men, it is permitted now to state that they shall be celestial-natural, spiritual-natural, and of the third heaven continued into the natural, making one trine. Of solar men, aromal men, and terrestrial men, a second trine. And of Children of the Ray (See A. of C. 1, I. 530), Children of the Shadow (see A. of C. 1, I. 529, 531 and sequel), and Children of the Wave, a third trine.

87. It is also permitted to mention seven particulars, wherein attributal men are invested with pre-eminent royalty. To

the first type are entrusted the seasons; they have power to determine the new types of vegetation. To the second type is entrusted respiration. Through their openness to the Lord they are media for the descent of new respirative conditions to mankind. The third class preside over waters and floods; and the powers in them from the Lord, determine the currents of celestial, spiritual, and ultimate heavenly influx, by means of which the water streams and springs themselves are surcharged with qualities from the three Heavens, promotive of health, longevity, and new vital conditions, both for animals and men. The fourth have power over marine animals, and the finny tribes in general; determining the decease and disappearance of inverted species, the purification and re-creation of those which are orderly, and their distribution throughout the waters of the globe.

88. The fifth preside over the universal fauna of the planet; they are charged with the office of the distribution of influx into the natural degree, by means of which the animal races are to be demagnetised from the hellish poisons which have inflowed from human and spiritual disorders, and, in fine, their progressive elevation to a new Edenic state. The sixth have power over decay, and ability from the Lord to extirpate death-producing larvæ from soils, waters, systems, and atmospheres. The seventh have power over death; and, as agents in the Divine hand, to add years, through the impartation of a quickening spirit, to the life-duration of the human natural form. "Which thou sawest," signifies, attributal men in the suns and in the terrestrial and aromal planets.

FOURTH ILLUSTRATION.

Attributal men in the planet Jupiter, and works performed by them.

89. I saw an attributal man of the first type on the orb Jupiter; one of that race mentioned in A. of C. 1, I. 142-149. I was with him for several days of their time, as to the spirit, and our breaths were as one. Being conscious, in his interiors, that I was present with him in my office as an interpreter of the celestial mysteries of the Word, he executed many things,

some of which I here relate. A fruit-tree grew in a series with many others in the open air. It became covered with ripe figs in about the space of twenty-four hours, while those in its vicinity, in leaf at the same time, hardly changed as to the appearance of their fruit. It was effected by a determination of heavenly influxes into the natural. The tree was not injured by the process, but rather enhanced in its fruit-bearing properties. I was informed by him that fruit-trees, which ordinarily produced but one crop in the season, might bear seven, when disposed for that purpose under the influence of the vitalising elements descending from the Lord, when distributed through this type of attributal men.

90. Another tree was then shown me, producing an egg-shaped fruit, partaking somewhat of the nature of the peach, and like that in size. He showed me the process, by means of which, one branch, selected from others, by the determination of a peculiar influx thereto, produced a delicious quality of the species, more than seven times as large.

91. For a third illustration, he caused me to perceive, that, by the descent of influx, those trees of the forest which are used for timber, change their mode of growth, and are disposed into flattened cubes, which take that precise shape, as layer after layer is added to them, which fits them for the builder's hand. A fourth illustration disclosed influxes, by means of which attributal men either expand the air cells of the wood of trees to make them exceedingly light, when their use requires; or otherwise, for opposite purposes, by condensing the air cells, cause them to grow with almost metallic solidity. These are some of the wonders I noticed while in his society.

92. I was conducted to the stately pyramidal mansion described in A. of C. I, I. 142, to behold an attributal man of the second type, who was in his great office, as a trainer of novitiate youths, for the reception of a vast variety of super-terrestrial knowledges. He was attired in an over-garment of flamy purple, which descended to his feet. He wore the emblem of a white dove upon his breast, set in a badge with jewels. He was made aware of my approach, as a spirit, by the change in his respiration, and instantly perceived the

object for which I came. Smiling a grave and courteous welcome, he continued a discourse, in which he evidently had been engaged; a description of the modes of respiration practised by the inhabitants of the sun of our own system. I gathered from his statement that some of that race are of extreme buoyancy, and that they traverse their atmosphere at times, with a bird-like swiftness. Rising for an illustration, at the same time, he floated lightly in space with extended arms, then folding them upon his breast, resumed his former standing position. I will observe here, that he did not rise as a spirit in partial disconnection from the natural form, but ascended with and in it. Being permitted to inspect his person, I observed the immense voluminousness of the respiratory system. The bones and cartilages seemed flexible for its operation, and the apparent bulk of the body was varied continually as the respirations underwent a change. Attributal men, who preside over respiration upon that planet, are enabled to communicate instantaneously, through the change of respiration, with any of their globe to whom they have a message, irrespective of space. By means of this air telegraph, communications are universal. States of supreme clemency and mercy, of strength and exultation, of active waking or sweet repose, are transmitted with electric rapidity, through attributal men of this type; and they bear a name which signifies, "breaths of Jehovah," in the language of that world.

93. "Which thou sawest," signifies, seven series of truths concerning attributal men, hereafter to be spoken of. "In my right hand," signifies, palm-vision and its terrestrial manifestation. In the right hand of many angels appears, within the palm, a lucid crystalline lens, in which, as in a mirror, they behold, with an endless change of perspective, illustrations of those portions of the Word wherein they are being instructed by the Lord. These illustrations are an endless museum and gallery of art, varying in particulars with every angel's state. "And the seven golden candlesticks," signifies, a new social order, whereof the pivots or chiefs are attributal men. Some of the particulars may be inferred from what has been written of the nature of the gifts with which they have been

endowed. This is also contained with innumerable specialities in the clause which follows; the "seven stars," or seven varieties of attributal men, being the Divine messengers for the communication of gifts, to the "seven candlesticks," or seven types of the new humanity, in their new social order.

PRAYER.

O Thou, in whose bosom, in Thy Divine Humanity, are the seven attributal spirits of Almighty God; who dost designate in Thy new order on earth attributal men; grant, we beseech Thee, through the reopening of internal respiration, a terrestrial ministry of these Thy servants; and, unto us who read; perception of the truth of this Thy Word, from the affections of the heart, for Thy most glorious descent, in light, liberty, and love to all men. Amen.

CHAPTER II.

EPHESUS a church or people in the New Harmony.—Methods whereby this new process is begun.—The seven lamps of life.—Relapses and recoveries.—Judgments against transgressors of the law of the new creation.—Inversions produced through the antagonism of the hells. Seven-fold and final blessedness of the people called Ephesus.—Smyrna a second church or people.—Fifth illustration.—Reconstruction of science in the new creation.—Seven crises of deliverance for this people.—Temptations and relapses.—Sixth illustration.—False scientists in the Spiritual Hell.—Ten persecutions awaiting this people.—Spiritual imprisonments and their cause; also means of deliverance.—Tests of faith during processes of the new creation.—Seventh illustration.—Infernal elements in modern literature.—Eighth illustration.—Representative faculties in this people.—Ninth illustration.—Ten states of arduous endeavour, and ten of representative glory for men of this type.—A bodily resurrection to be obtained by them.—Pergamos a third church or people.—Radiative men, pivots of order.—Types of men respiring from the Ultimate Heaven.—Beginning of martyrdoms.—Wars of the natural man against the new creation.—Temptations.—Inversions from the disorders of the natural man.—Tenth, eleventh, twelfth, thirteenth, and fourteenth illustrations.—Punishment of tempters and blasphemers.—A new divine voice, and thence a new eloquence.—Seven felicities for men of this type; also seven conjugal arcana respecting them.—The tree of life.—Thyatira a fourth church or people.—Their composite respiration.—Harmonic civilization through them.—A new mineral, vegetable, and animal kingdom.—Radiative centres in the new harmony.—Casting out of demons.—Liberators of mankind.—Subjugation of the larvæ.—Healings of the sick.—Expulsion of the false Hymen.—Fay work.—Celestial literature and art.—New agriculture, and new commerce.—New physical powers.—The new woman.—Fifteenth illustration.—The woman's Word and new harmony through it for woman.—Temptations and fallings away.—Judgments.—Uses of the woman's Word.—Childhood, maidenhood, marriages, and generations in the new life.—New periods in existence.—Seven changes through which woman is translated.—Evangelization of the world.—Modes of the second coming of the Lord.

CHAP. II. I.—“UNTO THE ANGEL OF THE CHURCH OF EPHESUS WRITE; THESE THINGS SAITH HE THAT HOLDETH THE SEVEN STARS IN HIS RIGHT HAND, WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS.”

94. “Ephesus,” as said before, signifies, the inmost state of the celestial man; and refers to a New Church, to consist of those who shall respire through the Celestial Heaven. “Unto the angel,” signifies, the descent of the Divine Spirit, through seven Heavens of the celestial degree, making one. “Of the Church,” signifies, the evolution of the peculiar civilization, which, in archetypes, exists in those Heavens, through the unitary form in which they mediate as one composite celestial man. “Of Ephesus,” signifies, all internally respiring men on Earth, of the first type, which is entitled celestial-natural. “Write,” signifies, the open disclosure of the Divine revelation from the Word, concerning the regeneration of the celestial-natural man. “These things,” signifies, all arcana pertaining to the progressive establishment and glorious supremacy of Divine order in the celestial-natural type of humanity. “Saith,” signifies, voice-communion from the Lord, audible in the internal celestial mind of those who are to constitute this church on earth.

95. “He that holdeth the seven stars,” signifies, the Lord descending in His Divine Humanity, and making disclosures of Himself through attributal men, all of which will be germane to the condition of the worshipper who inherits into the divine harmonies of the celestial-natural degree. “In His right hand,” signifies, that the Lord is descending in seven degrees of progressive regeneration, adapted to the peculiar genius of the celestial-natural man. “Who walketh in the midst of the seven golden candlesticks,” signifies, that the proceeding influence, by means of which our Lord renovates the man, in this degree, is by the universal conspiracy of the atomic men, the fay men, the human inhabitants of unfallen worlds, the world-souls in their series, and the angels of the three Heavens. The atomic men of the inmost of the atoms of the human form, receiving influx from the Lord, through atomic men of the unfallen creation, make war against the accretions of atomic nebulae in the human system, which is undergoing

regeneration, and through Divine outbreathings, resolve them into disconnected atomic forms; liberating thus the atomic men, whose material systems are involved in a subversive body, from its disorders. The fay men have access to all the living affections, which, in their aggregate, constitute the body of the will, the body of the understanding, and that of the proceeding spiritual person. They work thence, by correspondence, upon the forms of the affections insphered within the natural body, whether good or bad. The Lord, descending through the fay men, who are connected with the systems of men of the celestial-natural type, inspires them, each after his own kind, to operate upon the embodied forms of affection within the extenses of the inner man; preserving the good and destroying the evil.

96. As the celestial-natural man begins to rise into that new order into which he is instituted, by the descent of the Divine Spirit through open respiration, great joy prevails wherever he is perceived, in the spirit, by men of the unfallen worlds, who assimilate to him by genius. It is said among them, "Let us refresh ourselves anew with Divine Good and Truth, and rejoice; for one that was dead begins to be made alive again; and a brother who was lost is found." When such a one, though still a great way off, by reason of the impurities of the selfhood, is seen turning to the Lord, and absorbing through the spirit into the body, ever so little of the Divine breath, they run in spirit to meet him, and fall upon his neck, and kiss him, and internally seek to clothe him with the starry mantles of their knowledges; placing talismanic jewels, which burn with the divine fire of repugnancy to evil, on his hand, and clasping about his feet the shoes of light and love, with which spirits of unfallen men are endued for astral pilgrimages. He then lives for a time in great peace, as to the internals of his spirit, with these transcendent friends of the unfallen universes. He knows their names, their attributes, and qualities of mind and heart. In fact, a man is unfit to advance beyond the minutest seed-germ of internal respiration, until he begins to associate interiorly with congenial societies of the inhabitants of those earths where moral evil has no place. Until men begin to familiarise themselves with

the doctrines of the unfallen universe, disabusing their minds, especially, of the monstrous fallacy that sin is a normal and necessary fact in creation, they cannot arise from the gross condition which now obtains in the world. The conception of the unfallen universe, and of a condition of obedience maintained in freedom through Divine inbreathings, from the celestial to the natural degree of the human constitution, prepare the way, as Divine messages, for the Lord's coming in the new creation.

97. After unfallen men, as to their spirits, have begun to consociate with the individual, the truths of the celestial degree of the Word begin, at first like remote starry nebulae, to glimmer upon the consciousness. He delights, as to his heart, because he is in a first condition of renovated good, in the awful and almost overwhelming conception of the astral system, revealed through the celestial sense of the Word. It is to him more inspiring and energising, more promotive of holiness and felicity than aught that else appears in universal literature. He feasts upon its knowledges with intense delight. The body of the brain, and thence of the whole system, prepared through these contemplations, by the conspiracy of sympathy in every part, presents less and less resistance to the starry influxes. Then comes on the period in which the world-souls of the universe begin to awaken their conscious melody within the depths of the being.

98. The world-souls of the universe exist in pairs, male and female. They maintain a vast impersonal consciousness throughout the electrical natural spheres of the orbs to which they respectively pertain. The world-soul of our own orb is feminine, and its masculine counterpart is that of the planet Mars, through which it is supported in its fearful struggles at the present time. The world-soul, otherwise, is negative to the condition of the inhabitants of the orb in which it rules. When nations are non-existent through sin, which otherwise should deploy their forces in industrial pursuits, and in the walks and works of a varied civilization, the organs in the body of the world-soul, with which, by correspondence, they agree, are shrivelled and paralytic; dying nations appear in her body as festering ulcers; while tribes which exist in a con-

dition of war, fever and incessantly inflame those portions of the system in which they appear. Nations wherein inverted forms of religion and philosophy exist and prevail, develop a condition of delirium. The world-soul mourns in the misery of her unhappy and enslaved offspring.

99. In spite of these most melancholy details, the aspect of the world-soul of our orb is extremely beautiful. She is enveloped in a coruscating splendour, which takes the place of garments, and which is derived from the glorified humanity of our Lord. She is often heard, by those to whom the Lord vouchsafes the gift, discoursing in a most exquisite music that trembles through the pulses of the budding leaves. The animated forests are tuneful with its utterance. It flows, with a pleasant undertone, through the sounds of the growth-processes of the flowers, and leaps in jets of harmony through the rocky structures of the earth, awakening, in metals and minerals, a vibration of their own. It is not the sweet sadness with which the poet mourns the days that are no more; it partakes not of the quality of the impassioned muse, who, stung to madness by the desolations of mankind, wails upon the harpstrings of her own spirit, until, in the tumult of her grief, they are broken. The burthen of the refrain of the world-soul is, continually, "I know that my Redeemer liveth." It will yet grow audible to the dullest ear, and travellers in lone wildernesses, and voyagers amidst the majestic solitariness of the sea, shall hear the wide atmosphere, pervaded by an undulant and continued melliflence of sound, in harmony with all things deep and deathless in the quickened human soul. It is the office of the world-soul, to move by interfluent melody, in unison with the rhythmic harmony of the universe, on mankind; and the song that swells through the seven-fold affections of her being, descends from the new harmony which is filling the universe, and which the Lord in His Incarnation began.

100. To the angels of the Celestial Heaven, as the internal respiratories are being prepared for their re-opening, are entrusted various duties; of which the first is, to reduce the natural potencies inherent in the selfhood of the will. The individual feels inmost, within himself, a sensation as if the

ability to exercise controlling influence over his fellows were at an end. He languishes deeply within himself; starts at a shadow; is affected by the slightest concussion or vibration of the atmosphere; suffers from impaired memory; finds it difficult to condense and arrange the dim, floating thoughts that, cloud-like, wander over the deeps of consciousness; becomes more keenly alive to atmospheric changes; and feels a disposition to retire from the discord and confusion of society into utter solitude. Mysterious pains begin to invade the nervous system; heats and colds, which may be felt within the body, and yet which sustain no relation to the heats or colds of natural sensation, announce the approach of a new order of phenomena in the frame. It becomes difficult to express thought. To those who are in wedlock, the nuptial enjoyments rapidly decrease, as if potency were giving way to impotency. A sensation of strange, ethereal lightness makes its presence felt within the bosom. Keen hungers are experienced for some divine food, which this world does not know, and a continual impression, by day and night, affects the spirit, that the day of the Lord draweth nigh.

101. The Spiritual Angels inspect, at this time, the understanding, wherein the germs of the acquired knowledges which the individual has gathered are conspicuously apparent. They sprinkle the brain with a slow opiate which benumbs the organs of self-derived intelligence. They call out from deep seclusion the latent germs of divine truths implanted in the inmost mind. Whatever were the previous opinions, if not grounded in the inmost principle of life, they begin to recede and disappear. Ideas scintillate at times before the mental eye, with sudden and surpassing brilliancy, and as rapidly vanish. A feeling, as if there were subjective plains, and mountains, and rivers, and waterfalls, and oceans, within the mind, and these composed of a substance more real than Nature, at times prevails. Slowly the intellect arrives at a perception of the world within. The Angels of the Ultimate Heaven, at this period, marshal themselves about the man. He is sometimes accompanied by thousands, respiring in unison, and with a sound, which, to demons who oppose, resembles thunder, or the deep heavings of the sea.

102. When it is borne in mind that all the individuals, and entities of this seven-fold series, contain within themselves, from the Lord, forms of the new creation, which the Divine Spirit is to establish with man; and that, through all the seven-fold series, it is the Lord who moves forth in the stately miracle of redemption; it may be understood how He “walketh in the midst of the seven golden candlesticks;” though there are here innumerable arcana, not as yet explained.

CHAP. II. 2.—“I KNOW THY WORKS, AND THY LABOUR, AND THY PATIENCE, AND HOW THOU CANST NOT BEAR THEM WHICH ARE EVIL: AND THOU HAST TRIED THEM WHICH SAY THEY ARE APOSTLES, AND ARE NOT, AND HAST FOUND THEM LIARS.”

103. “I know,” signifies, the descent of the new creation, called knowledge, through internal respiration, into the minds of such as are becoming celestial-natural. There is a new cerebrum formed within the old. This is first within the inmost celestial degree of the brain. It is projected through the divine humanity of the Lord, and organized through His glorified human person. By this is meant an absolute new degree of celestial substance, and not the old reconstituted; for which see more hereafter. “Thy works,” signifies, the conspiracy of the celestial-natural man, through his breathings, with the Divine Spirit, which forms the new cerebral system within that which existed before. “And thy labour,” signifies, gestation. The throes of the celestial-natural man at this period, are indescribable. New organs in the cerebrum are first involved within the old, as in matrices; but the new divine movement, evolved through unfolding organs, wars against the subversive movement, which reigns in the prior organs in which they are involved. There is an effort upon the part of the old organs, to subject the new; and all the pre-established motions of the frame conspire for this purpose, but the new prevail.

104. “And thy patience,” signifies, that year by year, day and night, sheltered or shelterless, at ease or trampled on, the celestial-natural man struggles to maintain the new order, which is descending into the frame. “And how thou canst not bear them which are evil,” signifies, the intense repugnancy

felt by the celestial-natural man, against the inversive culture of the world, against its false shows, its hypocritical deceits and frauds, and against the extortions and oppressions which prevail; seeing in those who are the agents of evil, so many mechanical and motive powers, unconsciously operated by Pandemonium. "And thou hast tried them which say they are apostles, and are not, and hast found them liars," signifies, the ability to discern the quality of spirits, and to detect the falsehoods of those who counterfeit angels.

CHAP. II. 3.—"AND HAST BORNE, AND HAST PATIENCE, AND FOR MY NAME'S SAKE HAST LABOURED, AND HAST NOT FAINTED."

105. "And hast borne," signifies, oppression. The celestial man, in whom the new movement is instituted, suffers organically in a seven-fold manner. First, the atomic nebulae in the form, which are deranged from their true orbit, are moved upon by evil spirits and demons, to torment and afflict. He struggles against successions of diseases, resulting from physical derangements, which have this cause, and the friendly assistance of medical advisers of the old order, often aids on the maladies which seek to prostrate the form. Herein is seen the need of physicians of the new order, divinely illumined. The baleful magnetism of terrestrial men, set on fire with their evil lusts, is a second source pregnant with agony. As the celestial-natural man proceeds toward his new state, he finds himself in a world which deifies the carnal selfhood, and systematically violates the first precepts of the Divine rule. The bad man murders the affections of innocence within his own breast first, and from the organic murders within his own soul, go forth legions of invisible diabolical creatures, that seek to penetrate the newly constituted paradises within the bosoms of the good, and utterly to extirpate every affection born from the sweet nuptials of faith and charity therein. But, in the third place, the man struggling into the new order, is grievously oppressed by the world-soul of the lost orb, which, as an organ of inverted motion, wars against the new Divine motion, which is being instituted in the spirit and body of the frame.

106. That utter hopelessness, and that inconceivable despair which suddenly invade the man of the new age, are the results of an invasive movement, which periodically is communicated from this source. The demons of the Natural Hell, both of our own and the lost orb, acting in juxtaposition of power, are fully aware whenever internal respiration is at hand. Their rage knows no bounds. They stir up, first, wandering spirits who are evil; (see A. of C. I. I. 776). And second, individuals of ultimate genius, who are under their control on earth, making use of them as agents for subtle and cruel sorceries, particulars of which in due time will be made known. Every species of fraudulent subterfuge, every falsity of reason, every heresy against the Word, which it is possible for the fallen ingenuity to invent or to conceive, is as a fixity or substance in the societies of the dark demons in the Spiritual Hell, both of our own race, and the former race which fell.

107. The celestial-natural man meets, in the sixth place, volumes of infernal breaths, composed in their particulars of myriads of living organized forms of blasphemies, which are bred in the organisms of demons of this degree, and breathed by them into the bodies of wandering spirits of their class, and also injected into the mental structures of depraved men of a spiritual type on earth. These intellectual larvæ, that bite like serpents, that sting like scorpions, emerge through the bodies of those addicted to diabolical arts: and, like the black and stifling odour from a volcano, or the noisome exhalations of the city of the dead, float above and encompass the systems of those in whom they originate, until a human being is seen who is opened, in ever so slight a degree, to the Divine order now descending through the New Heaven. When such are near, they precipitate themselves into whatever organ of the form is accessible, and endeavour to take possession of the reason in its natural substances, and to inflame the organs to delirium, or chill them with paralysis, or infect them with some noisome plague.

108. Hands, and other members of the human system, which are often made visible in *séances* of spiritualists, and which seem invested with dazzling brilliancy and purity, are formed, as a rule, by demons of a Spiritual Hell, and are simply

the aggregations of magnetic breaths embodied in nature, through mediatorial organisms.

109. Besides the loves of self, of the world, and of dominion over others, which constitute the very life of the infernal man, and which manifest themselves through all evil spirits, there are certain passions peculiar to the demons of the lost orb. Of these the first is, to be reinstated in corporeal bodies which shall become immortal in their physique, and invulnerable against the arrows of the Almighty. A second love, with them, scarcely inferior in intensity to the former, is hatred of that new movement which descends into the human body, through the re-opening of internal respiration; seeing as they do the frustration of all their schemes against the universe, through the descent of the Divine Spirit, in this manner. Now Satan, the former magnate of the lost orb, in whose personality evil began, is acutely sensible, by means of his pivotal position, that the new condition is about to make its appearance with our human race, and that its premonitory symptoms are begun.

110. He is worshipped as a god in the lowest hell of our orb, and is viewed from afar as some stately omniarch invested with principalities and powers without number. This is the order of inversion established in that desolated abyss which is his prison house. Seven "throne spirits," so called, typify, in the utmost extreme of blasphemy, the seven spirits of the attributes in the divine humanity of our Lord.

111. The reason why these key notes, as it were, of the infernal vibrations are thus arranged, will be seen hereafter. (See Magic of the Hells.) Throughout all this fierce anarchical realm, Crime is organized and solidified, for one titanic end, capable only of emanating from itself. It is through the seven sub-centres, each holding at its command satellite spirits of an order approximating to itself, that the stupendous machinery of rebellion is kept in action. The object of the demons of the lost orb is to place their whole force in such a form, that it shall be in the inverse and opposite to the order of the attributes in the intelligence of our Lord Jesus Christ. It is through the conspiracy of all minds therein as one mind, that they are enabled to present to the false eyes of the evil spirits,

in the deepest hell of our own world, the likeness of an infernal sun; to which they turn the faces of their affections, inverting themselves from the Divine luminary of the Heavens.

112. To break the defences which surround the personality of the terrestrial man, they saturate the human magnetism, emanating from all the inhabitants of the earth, most thoroughly confirmed in evil, with an element which flows forth upon the air as a distilled perdition. This human magnetism is visible to the spiritual sight as an oily, acrid fluid, emitting through itself a putrescence from the hearts of the lowest of demons. When a drop of it is applied to the spiritual body, unless that body is shielded by a Divine influence, it produces cold cramps, which vibrate to the pit of the stomach with a sensation of condensed ice, reacting upon the natural body with similar phenomena. This is the prime agent made use of by the lowest infernals, for the purpose of subduing the organization of the celestial-natural man; strychnine is less potent in its effects; but God has provided an antidote. Through the seven modes just described, the new man, through whom the Lord descends, whether he be of eminent or low estate, experiences oppression.

113. "And hast patience" (endurance), signifies, the continuity in struggle of the celestial-natural man. One by one the illusions, which mask the surfaces of things, veiling their true nature, drop away, as the breath of the Divine Spirit approximates to the natural organs of respiration, through the internal. Wastings commence, which must now be spoken of. There are seven lamps of the golden candlestick of life, which feed the fire of man's composite personality. The first of these is the lamp of the atomic particles. These are massed into granular bodies, so long as internal respiration is closed. From the time when it begins, in ever so slight a degree, to be opened, a process of disintegration commences, in the condensed atomic masses, which tend to separateness and freedom. Through the atomic human entities of which they are composed, they distribute themselves in a new series, to the brain, or to the lungs, or to any other member of the system, as the case may be, acting as universal solvents and distributives, so gradually introducing a new order in the place

of the old. Every breath of the new respiration witnesses the disengagement of many, and their redistribution. The fire of the Divine love burns brightly through them, as they tend to a new solidarity; but the transition is painful; and could a celestial microscope be applied to the eye, it would reveal earthquakes, volcanoes, stupendous conflagrations, the upheaving of plains, the suppression of mountains, and the gathering up of the firmaments of the form, the disappearance of their suns and moons and stars, and the destruction of animal and vegetable races.

114. The second lamp is the fay life (for who and what are the fays, see A. of C. 2, I. chapter 1). Through open respiration the fays descend into the finer parts of nature connected with the frame, and work by correspondence against its evils. The false and evil affections which have been inherited or acquired, are represented in the body by minute organic forms, corresponding to whatever is inverted or impure in the vegetable world, and to the obscene and ferocious creatures of the animal kingdom. So long as respiration is not opened, at least in its premonitory stage, there is no access, except in so far as the fays are enabled to operate through the inflowing spheres of such other persons as have become opened to respire from the Holy Spirit. When, however, individual openings begin, the fays first descend into the lungs, working by correspondence, to overthrow the organic forms of the evils in the body; thence they extend the theatre of aggressions, until it includes the entire system; but this gradually. When it is taken into consideration that the forces of the individual are determined by the appropriation of life from the Lord into the universal series of the organic forms, it is obvious that successive inroads and the slaughter of myriads of these receptive and distributive media for influx, must waste exceedingly the natural potencies of man. The building-up process in the fay series will be described hereafter.

115. The third lamp of life is that which proceeds from the mediative influence of unfallen men. The states of individuals are determined by consociation, through affinity. If the Lord sees fit to grant to the individual, as to his spirit, consociation with the men of the unfallen universe, he enters at first

into this intercourse with extreme delight, and his evils are quiescent for a time; but the order of this new life is soon felt to be at war with habit, custom, pre-established ideas in the natural mind, determined volitions in the senses, and, in fine, with the great bulk of the natural constitution. Were a harmonic man on earth, he would be crucified, or in other ways put to death, before he had lived seven years. To consociate internally and inmosty with such, then, begets in the mind trains of thought, in the will habits of action, which are as flaming fire against man's inversions.

116. But society, as organized, is one stupendous falsehood. Whatever, therefore, in the unregenerate parts of the nature, is in sympathy with the courses of things as they are, with the seven-fold force of a huge anaconda wound round the lungs, endeavours to crush out the new order of the respirations. How fearful is this contest! It is as if, within the organization, there was a war in Heaven, and Michael and his angels fought against the Destroyer and his angels. Everything in the man germane to the old order is quickened within, to protest against the new. Often the much-enduring man, groaning in spirit, looks upon annihilation as a boon. The wheels of being roll heavily. The disc of the imagination is seen wrapt in a flame of blood. The powers of the understanding, in the self-derived nature, are shaken, and the stars of many a formed opinion become meteors, and fall "as a fig-tree that casteth her untimely figs." It is then that evil spirits, of every grade, plunge into the man, if possible to obsess and ruin him. The body, recoiling from the fiery ardour of the Divine embrace, protests against its martyrdom. Evils long buried, with importunate, flamy visages, rise, forcing their way up through the reopening strata of the dissolving atomic forms. It is as if the barbaric inhabitants of former generations should leap embodied from the old sepulchres, full armed, mailed, and panoplied with fire, siding with every sin of misrule, and seeking to overturn all peaceful civilization.

117. Beyond this, through endurance, comes the dark night which succeeds a battle. The moaning, helpless, bleeding sins, the old organic forms, which life from Heaven has pierced, seem to protest against the unfallen men as agents

of their assassination. To the moral will, which thus far has led them on, they cry piteously, as did the Israelites against Moses, "Why hast thou led us from a land flowing with milk and honey to perish in this wilderness?" Their voices die away in the dumb, blank silences of the dead. The body wastes during this process, as well it may.

118. The fourth lamp of life is that of the world-souls. Every man has his own place, as the member of an affiliated series of human spirits, organically connected with the whole humanity of the orb; and this place is determined by his individual relation to the series, and its relation to the world-soul. But internal respiration, as it descends, first loosening one band, and then another, disconnects the subject of it from his series. The man of our earth appears, as to his spirit, on no other earth than our own. He is bound within its precincts. The orbs of space, because they are unfallen, hold him at bay with closed world-souls; preventing his access to that cherub-guarded Eden, where the worlds bloom like flowers in the expanse of an unbounded plain, or rustle like golden grain for a supernal harvest, or arch in magnificent rainbows through stellar space. He is excluded by reason of the fall.

119. But the world-souls welcome the child of earth, who begins to be celestial-natural. They attract his spirit during sleep, and waft it to their choicest bowers of contemplation and perception. Through their open, quickened spirits, the mild, reposeful inhabitants, in the resplendent majesty of a manhood, or ineffable purity of a womanhood, clasped in the closest conjunction to the Divine life, behold the essence of the pale new comer, floating between the dark and dawn, and emerging from the chaos of inversions into the established rest and settled harmony of their beautiful estate. What vistas of wonder open upon the vision then! But, measured by the ecstasy of the pilgrimage, are the pangs of parting, and the tortures of the return from worlds where there are no tyrants or slaves, no parasites, no flatterers, none who defraud or defile the neighbour, nothing that worketh abomination or maketh a lie, but those who are written in the Lamb's Book of Life.

120. To return to the sphere of Earth is to re-enter the pur-
lieus of some thronged, oriental or occidental city, where vice

is considered by the wisest rulers as a necessity which cannot be overthrown. The universal contamination obscures the perceptions of the wisest, and blunts the sensibilities of the best. And here, with a body locked in its interests, and subject to its ordinances, he plods the weary diurnal round; happy if, through Divine grace, he continues able to preserve within the outer processes of consciousness, the better vision, the purer day. But his body, which has learned to expand and dilate itself in the unmeasured space, has become diffused far beyond its visible outline. Internal respiration, especially when continued through the interaction of the world-souls, broadens the area of sensation. While man is locked up in the death-bound material state of closed respiration, his sensations are within himself, and of one; he now begins to experience the sensations of others, as within himself. The agonies of a thousand who are writhing and struggling in the embrace of evil, the heart-break, the despair of humanity, instantly telegraph themselves into the centres of the sensorium. He sympathises in the sorrows of the world-soul of his orb, until by degrees he begins to be re-established, through deeper sympathy continued into her heart, when Christ begins to triumph in his breast.

121. After this time there is rehabilitation. The fifth lamp of life is that of the ultimate angels. Man subsists in intimate consociation with angels, not alone of the Celestial and Spiritual, but also of the Ultimate Heaven. Those of this Heaven who come to him, when in the transit from the earlier to the more complete stages of the new respiration, belong principally to the heavens derived from the earths of the universe most immediately in conjunction with our own. The Ultimate Heaven presides over longevity. There are instruments, which I have beheld in some of the angelic societies there, by which one may read, to a moment, the allotted span of the terrestrial duration of our earth's inhabitants, provided the natural organization meets with no casualty, and evil passions do not accelerate the waste of the organs. The condition of the individual, as it changes, is instantly noted in these instruments, so that one at a glance perceives the probable duration of the human natural life.

122. By an appendage to them, the proximation of internal respiration to the organs, is also determined. It is amazing to behold, as one may do in this manner, the narrow, filmy thread, that at the present time is all that separates the spiritual breath from the natural lungs. Seven-eighths of the distance in the organic space has been worn away in the last seventy years. An ultimate angel stands with every man, who is charged with the modification of the Divine influx, which affects, by correspondence, the motion of the form. He is instantly aware of even the slightest change, and as rapidly graduates the pressure of the Divine influx to the varying state of the vessels into which it flows. As internal respiration begins, besides the degree of respiration proper to himself, which he maintains from the Lord, he breathes in and through the lungs of his terrestrial brother, assisting the feeble organs. A sphere which descends from his own lungs literally encompasses the respiratories of the one to whom he ministers; and this without impairing freedom. In the beginnings of the new respiration some will receive it tentatively; the thin membrane in the space between the spiritual and natural lungs not being absolutely destroyed, but pervaded, so that a certain sense of opening shall be given, which becomes full opening through faithfulness. When this occurs, it is because those who are the subjects of it require vastation before the breath can be applied in its more absolute fervour. Should such prove incapacitated for its full descent, a thick membranous cuticle overgrows, and they become intensely corporeal. The effect of the presence of the ultimate angel in this intimate manner is, at first, to weaken, while from time to time it occasions no inconsiderable pain. The impure affections in the body of the mind and the will, which are hostile to the Divine life, and especially that degree of it which the ultimate angel possesses, resist the flow of the influx, and the motions thence derived. See more upon this point hereafter.

123. The sixth lamp of life is that of the spiritual angels. When internal respiration is begun, rigid rules for the conduct of the life, are, by an interior process, made known from the Lord. The understanding is illumined to perceive laws of food, of attire, of the division of the day, of prayer, of recrea-

tion, and of intercourse with the world, which form the chapters of a Divine decalogue, and the penalty of the violation of which is extreme. The spiritual angels breathe in consonance with the movements of the intermediate degree of the natural lungs, as the divine movement flows into them, respiring in a plane above that of the ultimate angels. When it begins to be difficult to respire from internals to externals, as is often the case, the demons have risen from below, and are endeavouring to suppress the respiration altogether. The spiritual angels combat then against the infernals; but in combating against the infernals, they wage war against whatever falsities remain embedded within the understanding of the one in whose behalf they strive.

124. The seventh lamp of life is that of celestial angels, who, as internal respiration begins to open, respire in instant conjunction with the celestial degree of the lungs, and thence with the celestial-natural. Were one of these to breathe fully through the opened respiratories, the ardours of the Divine Love which possess him, would, in their descent to the natural body, consume the structures and leave but charred remains. They modify their breathings, therefore, with extreme caution, keeping their faces directly to the Lord, and moving in the pulse-beats of the Divine harmony. They recede from, or draw near the man, as the Lord directs, receding during wakefulness, and advancing during sleep. They deposit, through consentaneous respiration, myriads of germs of new qualities of divine love within the will. But these germs, as they unfold, are procreant, and serve as parents of a multitudinous progeny, taking the place of the hereditary affections of the selfhood, which are evil. Wars thence ensue and wastings. The celestial angels keep pace, in the intimacy of their relations, with the degree of the openness of respiration, and with its fulness. But combat ensues from their presence continually, until nothing remains in the man opposed to the new movement from the Lord.

125. "And for my name's sake hast laboured," signifies, first, that prior to the opening of respiration, a flame proceeds from the divinity of our Lord, and through His humanity, which burns, enveloping in seven lustres of prismatic revolving light,

that inmost psychical form, which constitutes the very centre of personality. There is thus a flame of the divine humanity of our Lord actually burning there perpetually. This flame is guarded and tempered by Him, lest it should destroy, so terrible is it in its naked brightness. From this period a supernal reverence for the name of Christ agitates the whole being. When that Divine name is spoken, there is within a sensation as of the leaping of fire. It is productive of a deep delight, which cannot be described, and that is overwhelming, and subdues the being into implicit obedience. Henceforth Christ is received as the One Infinite Everlasting God, and besides whom there is none other. Henceforth the spirit lifts itself internally, opening from within the ears of the understanding, to hear the Master speak. The cry of the soul is, "Lord what wilt Thou have me to do?" And there is an inmost determination to have no kin but the Divine Father and Redeemer.

126. As this love is the most deep that can be known in the universe, so it is the most intense. Others compared with it are all pale reflections; but this the solar beam. From this Divine flame break out periodically, burnings, like inundations, preceded by deep states of self-examination and humiliation before the Lord. As regeneration advances and respiration is more thorough, the flames enlarge their circle and are more frequent, until they extend from the crown of the head to the soles of the feet, and envelope the body itself; though not necessarily to natural sight.

"For my name's sake hast laboured." The second signification of this differs from the former; when the man, in whom this Divine fire is kindled, begins to experience quickening, he ceases to contend. He breaks off all endeavours to justify himself with mankind. He bears willingly and joyfully all reproaches. He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth. He ceases from all efforts for the maintenance of personal popularity. He gives fame, position, influence to the winds of heaven. Disputatious strife is put away; gathering the spirit into a profound internal stillness, he awaits the pleasure of the Lord. If friends become enemies and persecute, he

meekly receives the blow, and returns evil with good. "And hast not fainted," signifies, that respiration does not cease.

CHAP. II. 4.—"NEVERTHELESS I HAVE *SOMEWHAT* AGAINST THEE, BECAUSE THOU HAST LEFT THY FIRST LOVE."

127. There are relapses, to which the man who is becoming celestial-natural is liable, as is to be generally inferred. "I have somewhat against thee, because thou hast left thy first love." Here it becomes necessary to speak, in generals, concerning the peculiar temptations which must attend the opening of respiration. Society is barbarism in disguise. The decorous civilizee learns from infancy to veil his real self. The odious Yahoo, depicted by the great English satirist, in the bitterest of all invectives against mankind, is a real impersonation of a human spirit abandoned to self-love. The rational animal possesses a nobleness to which he has no claim, because there is no ground for it in his base affections. To this condition we are all tending in civilization, so far as we succumb to its master influences; as witness that great continental European city which is rapidly becoming a second Gehenna, where the fires of evil passions consume the bodies of the living dead. Thinly veiled with the scented grasses and the bulbous flowers of a sweet and brilliant sentiment, the bloom and verdure of society repose upon the bosom of a treacherous morass, and those who attempt to stir up its hidden elements, expose quagmires of corruption. The man who becomes celestial-natural must look realities in the face; must introspect humanity. His temptation is to forget the hideousness of the vision. Why should he be righteous overmuch and so destroy himself? Why affect a sanctity beyond the philosophy or the wisdom of the age? He is beset by treacherous voices, wooing him into forgetfulness of what the inner eye lays bare, or the inner light discloses. His state is called morbid and one of unwholesome subjectivity. Literature, the press, the pulpit, all social voices, whether tongued with honey or with scorpions, protest against his animadversions. The madmen of the world's huge hospital seat themselves in judgment on his sanity. He becomes, without fault, a self-made outcast from former ties; a revolter against

the very organic form, the mould and pressure of his time. He feels the iron entering into his soul and piercing its vitals. He leapt toward that inner light that seemed to herald, in the soul, the day of paradise. He dreamed so pure a radiance would find the world waiting to kindle its torches at the flame. What shall he do? He begins to express the truth that burns within him. Where are the eager thousands waiting for its advent? His life is embittered; now his body is made the theatre of a strange anguish; and Satan whispers, "Oh fool, fool, the world is right, you are wrong; the world is sane, you are tending to delirium; abandon your convictions!" "Nevertheless," saith our Lord, "I have somewhat against thee, because thou hast left thy first love." He does leave his first love. He bitterly repents in sackcloth and ashes. Momentary irresolution is followed by weeks of anguish, until he is restored. When irresolution manifests itself in the first stages of the return of respiration, before it is obvious, darkness covers the mind, felt darkness. The labouring breast becomes a sea of grief. The agonies of a seeming physical disease invade the frame, and death is heard at the very doors. Gnawings as of scorpions are felt within the vital parts. The process of the rehabilitation of the faculties being arrested, death and hell seek, the one to corrupt the body, and the other to destroy the spirit.

CHAP. II. 5.—"REMEMBER THEREFORE FROM WHENCE THOU ART FALLEN, AND REPENT, AND DO THE FIRST WORKS; OR ELSE I WILL COME UNTO THEE QUICKLY, AND WILL REMOVE THY CANDLESTICK OUT OF HIS PLACE, EXCEPT THOU REPENT."

128. "Remember," signifies, the absolute manifestation of the Lord Jesus Christ, in His divine-human person, breathing into the inmosts a reviving flame. Visitations occur to the man who is becoming celestial-natural. When the Lord sees him in the extremity of temptation, He visits him, not mediately through an angel, but directly, and with His own hand applies balms and healings to the spirit. When once the process of the new creation of the man is begun, through internal respiration, even in its first incipient stage, and the receiver suffers himself to give way to the inversive movement of evil,

nothing but a direct operation of the Lord can cause a resumption of the new movement in him. The remorse of love then takes possession of the breast, and with it the sense that we have displeased the Lord.

129. "From whence thou art fallen," signifies, that a new perception is imparted, and a restoration offered. "And repent," signifies, the gladness of the celestial-natural man, as the Lord's mercy is revealed. "And do the first works," signifies, the instant determination, upon this, that the Lord's will shall be done utterly; and that sins in the body and temptations without shall be put down. "Or else I will come unto thee quickly," signifies, the doom of those, who having begun to be celestial-natural, and to receive the premonitory influxes of the Divine breath, which precede the new creation, make idols to themselves. These idols may be, first, covetousness; second, timidity; third, pride. No man can covet either property, influence, or station, much less that which belongs to his neighbour, and live beyond the earlier era of the re-opening of respiration. No man can halt, vacillate, evade the full force of the Divine call, or attempt to enter into compromises between the new divine movement and the world's inversions, without, in like manner, withering in the Lord's presence. No man can direct to his own self-aggrandisement the Infinite Divine Glory in these conditions, without being cast into hell.

130. "I will come," signifies, the method of life extinction. The Lord withdraws His divine breath. The evil spirits who existed upon our earth before the flood, and who, through the abuses of respiration, were cast down, having approximated into rapport with the transgressor, rise to take possession of him, as an agent of sorcery. The guards being withdrawn, hell-fire gushes into the opened respiratory organs, and the body suffocates. It is to be feared that some will perish by this means. It is said, "I will come," because there is an approximation of the Lord to withdraw that which is of the substance of the new creation within the man, who has been guilty of the final sin, and who is given over, as to his body, to be destroyed by antediluvian demons.

131. "Quickly," signifies, the instantaneousness of the pro-

cess. In many instances which might occur, consciousness will cease without a moment's warning, when the fiat has gone forth. In none will it be protracted, unless the Lord sees fit to make use of individuals, in the terrors of the final state from this cause, as warnings to mankind. "And will remove thy candlestick," signifies, that all and singular the vivifying principles and forms of the new creation being removed from the man who has begun to become celestial-natural, and who defiles himself with idols, and who is cut off, he awakens in the Earth of Spirits, after the cessation of natural life, in seven particulars adjudged to have denied the Lord.

132. First. For having denied and sought to crucify the Lord, by putting an end to the process for the new creation of the body, in so far as affected through the agency of the atomic men. Second. For having denied the Lord, by destroying the fay-work in himself, as carried on for the purpose of eradicating the organic forms of the impure affections from the internal spaces of the body. Third. For having denied the Lord, in resisting that divine process, by means of which the order of the unfallen worlds is let down into the will and the understanding, and man, by consent of love, re-established in the harmony of the unfallen universe. Fourth. For having denied the Lord, by rejecting the movement of the world-souls for the establishment of new motions in the organization, resulting from the new harmony of creation. Fifth. For having crucified the Lord, in violently forcing the affections of the will, and thence in seeking to invert the respiratory action in the body of the lungs, as established through sympathy with the ultimate angels.

133. Sixth. For having denied the Lord, in having abandoned the guards established for the defence of the intermediate places of the breathing system; for having set up anew the overthrown idols which God hates, within the understanding, and so far instituting anew the subversive movement of thought, opposed to the order of the spiritual regions. Seventh. For having both denied and crucified the Lord, in offering oblations to idols, and seeking to sacrifice upon the altar of the false gods; for overthrowing the new creation, established in the will in first principles, and thus destroying the new

harmony in the frame; and especially and finally, for instituting an adverse movement hostile to that descending through the celestial angels. The man is pronounced fallen, and fallen, and thrice fallen. "Out of his place," signifies, the blotting out of his name from the life-record of those who are called to be kings and priests in the new creation, and who walk before God in the movements of the new harmony; of which more hereafter.

134. "Except thou repent," signifies, that no man loses his place in the new harmony, until the Lord sees that through inmost perversions, inclining the ear inmost to the suggestions of the demons of the lost orb, and warring in his place against the true order of the celestial-natural church, now being established in the world, he is fixing his own soul in irredeemable conditions. Then he is cut off, lest, being an agent corrupting many, the ruin in which he is involved shall be even more disastrous. It is needful at this place to insert a solemn caution. Some will say, "Let us remain, eating and drinking, gathering unto ourselves the goods of the natural world, keeping the letter of the commandments, and trusting for salvation to the letter of the law." Others, again, will exclaim, "The good old way our fathers trod in, is available still. All will be well with us if we conform to creeds and rituals of antiquity, keeping our places in the midst of the recognised respectabilities of our day." When internal respiration comes to the man who eases his conscience with such palliatives as these, after having rejected the light approved to the inmost consciousness, from the celestial sense of the Word, he will fall suddenly, no preparation having been made in the quickened conscience to adapt the frame to the incomings of the Divine breath.

CHAP. II. 6.—"BUT THIS THOU HAST, THAT THOU HATEST THE DEEDS OF THE NICOLAITANES, WHICH I ALSO HATE."

135. By "deeds of the Nicolaitanes," is signified, inversions in the body, mind, and spirit of the will; the body, mind, and spirit of the understanding; and the body, mind, and spirit of the ultimate spiritual person, resulting from the anarchical movement of the lost orb. By "this thou hast," is signi-

fied, that so long as the man, who is being quickened by the descent of the Divine breath for the development in himself of the new creation, organically maintains internal respiration, the end is not with him; in the sense of the final cutting off. Nevertheless it is true, that man may hold himself to be maintaining this organical movement in the respirations, for a space after the Lord has found him guilty. The recessions of the breath, in some instances, are slow, and the transgressor may delude himself with the fallacy that all is well with him, even while he is approaching the bar of final judgment. The innocent must not suffer in the ruin of the guilty; and after the preliminaries have been established, time is afforded, in order that the fays may remove the minor forms of good and truth led forth by them into the expanses of the frame; otherwise, both these and the fays will be liable to destruction, as to the natural form of their lives. By "that thou hatest," is signified, that so long as he seeks to breathe in the new movement, from its cause, which is the Divine Love seeking to purify the race and restore the planet, the Lord will hear him when he calls, and vanquish his enemies; by degrees perfecting his state, and making it eternal. "Which I also hate," signifies, the infinite repugnancy of the Divine Spirit against the subversive movement in the internals and externals, both of the spirit and of the body, of the individual and the collective man.

CHAP. II. 7.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES; TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE MIDST OF THE PARADISE OF GOD."

136. Every man called celestial-natural, through whom the descent of the divine breath is carried on, in the seven-fold ascent and progress of regeneration, to its end, will become a composite man of the Celestial Heaven. He will receive the redeemed body from first principles to ultimates: nor will it be possible for him to be destroyed by sickness, by fire, by the sword, by the perils of the deep, so long as obedient to his Master's will, and with an unfulfilled calling in the world. The spirits of the primates and the ultimates, which, with

other men in whom the new respiration is not, are removed from the spiritual body at physical decease and deposited within the elements of nature,—through a process hereafter to be spoken of—will go up before him, successively, to the place that awaits him in the Heavens, constituting there the temple of his body. Those spirits of the primates and the ultimates, which have been disintegrated from the atomic nuclei, revolving in a subversive order in the frame (see No. 113), rise by degrees, as the fay-souls, indwelling within the life of the organism, fulfil their terrestrial cycle and are translated to the Heavens. “He that hath an ear,” signifies, the celestial-natural man in whom the Divine fire is kindled in the inmost centre of the personality, and who lifts the ear of the understanding absolutely to hear and to obey the Lord’s voice.

137. “Let him hear,” signifies, that such things pertaining to the new creation as may be made known to him, as in this form through the natural senses, may be internally felt, perceived, judged, and with blessedness absorbed into the mind through the listening attitude by which the Lord’s voice is heard. “What the Spirit saith,” signifies, an endless Divine utterance, by means of which all truths, made known objectively, shall increase through the ages to the consummation. “Unto the churches,” signifies, the endless unfolding of the divine truths through internal respiration, to all those in the millennial state, which is one of absolute, continuous, conscious, direct obedience to every breath which emanates from the holy spirit of God. “To him that overcometh,” signifies, a final state of blessedness attained by the man who becomes celestial-natural. This blessedness is seven-fold. All the atomic men, insphered within the various members of the organization, having resolved to their units the atomic nebulae within the system, and having, from the crown of the head to the soles of the feet, with linked hands and with accordant breaths, become one form circulating in the movements of the celestial choir, cry, “It is finished.”

138. All the fay-souls having vanquished every organic form of an evil or false affection, throughout the organic lengths and breadths and heights, and depths, and having seen that there remains no more to conquer, and having grouped themselves in

societies, according to the fulness of the members of the body and the great affections of the spirit, until the whole subjective man becomes a fay paradise of many Edens ; seeing the Lord's divine glory everywhere present, cry, "It is finished." Those venerable and gracious harmonic men of the unfallen universe, who visited the mind in the premonitory states of the new respiration, having seen, that, as trees of heaven mirrored in waveless pools of the waters of life, the harmonic truths of the unfallen creation pencil themselves with utmost accuracy upon the fluent mirror of the consciousness, while every pulse and every electric vibration within the frame is rythmically true to the entire stupendous movement of all their starry scheme ; and that the man has no thought or feeling or passion opposite to the wavelets of the divine impulse through time and space ; cry, "It is finished." The world-soul perceives the new man in a condition to be rightly delivered from the matrix, and cries, "It is finished." The ultimate angels perceive the body of the spiritual person, with no member deficient, shorn of no attribute, revealing in plenary fulness the perfect measure of the heavenly sensational man. They breathe for the first time with no restriction through the full body of the respiratory system, and cry, "It is finished."

139. The spiritual angels rejoice with joy unspeakable and full of glory. They survey the beauteous image of the eternal Word, built into the organic structures of the person. Truth is adjusted to truth, as stone to stone, and the base is as pure gold, and the superstructure polished jewels. Man is lighted from internals to externals, by a continuous shining from the presence of the Lord. Now breathing through the uplifted and emancipated mind of the respirative organs, they cry, "It is finished." The celestial angels, in their eternal world of cause, complacently survey their Lord's triumph. They rejoice to behold their brother embraced within the absolute circumfusing sphere of Messiah. They behold the instant divine conjunction, as the Lord in His divine humanity imprints the final kiss upon the lips of His accepted son. They behold the baffled demons who shall molest him no more for ever. They perceive the Lord's shekinah within the bosom, and listen therein to the oracular voice, and cry, "It is finished." Even

so come, Lord Jesus, come quickly, Amen. "To him that overcometh will I give," signifies, the next state of the celestial-natural man beyond the earth; and the conclusion of the verse refers to a series of states ascending to eternity.

CHAP. II. 8.—"AND UNTO THE ANGEL OF THE CHURCH IN SMYRNA WRITE; THESE THINGS SAITH THE FIRST AND THE LAST, WHICH WAS DEAD, AND IS ALIVE;"

140. "Smyrna" refers to a second church to be established on earth in the new age, which is to consist of men who shall respire through the Spiritual Heaven, and who shall be grounded principally in the truths which pertain to the good of life. This church will also be called the new Rome, and its government will be a triplicate hierarchy, to be spoken of hereafter. "Unto the angel," signifies, that the new church, called Smyrna, will be evolved on earth by the descent of the Divine Spirit through seven heavens of the spiritual degree. "Of the church," signifies, all who shall become regenerate of that type of men who, in the new order, shall respire primarily through the spiritual degree of the lungs into the natural, in conjunction with the angels of the Spiritual Heaven, and who shall be called spiritual-natural as to their new state. "Smyrna," signifies, a divine body of truth, in which they shall respire. "Write," signifies, the open disclosure of the divine revelation from the Word concerning the regeneration of the spiritual-natural man.

141. By "these things," is to be understood, a perpetual unfolding from the Word, exceedingly composite and rich in its character. "Saith," signifies, that the Lord will talk, in the fulness of his state, with the spiritual-natural man, as in the midst of the angels of the Spiritual Heaven. "The first and the last," signifies, derivatively, the knowledge of the past and the future creations; the past unfolding from the first harmony, and the future from the new harmony descending from the Lord. "Which was dead," signifies, arcana concerning seven degrees of descent, by means of which the old harmony of the universe expired in the body of the Lord. "And is alive," signifies, seven degrees of ascent, by means of which the new harmony of the universe became established

through the glorified body of the Lord. All these knowledges pertain especially to the spiritual-natural man, as will be seen.

CHAP. II. 9. — “ I KNOW THY WORKS, AND TRIBULATION, AND POVERTY, (BUT THOU ART RICH) AND I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS, AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN.”

142. “ I know,” signifies, as before, the descent of the new creation through internal respiration, into the minds of such as are becoming spiritual-natural. “ Tribulation,” signifies, the intensity of the anguish through which the man who is called spiritual-natural must pass, from the proclivity of his mind, in its dead-natural form, to reasoning from externals to internals, and for rejecting faith.

FIFTH ILLUSTRATION.

Sorrows, perplexities, and hallucinations of natural scientists in the World of Spirits. Alexander Von Humboldt and his experiences there.

143. Shortly after the bodily decease of the celebrated savant, Alexander Von Humboldt, I beheld him in company with two angelic men; one of them Copernicus, and the other Kepler. They were, as to locality, in one of the provinces of the upper Earth of Spirits connected with our globe. Two evil spirits, in one of whom I recognised a likeness to Diderot, the French encyclopedist, while of the other, a German, I had no knowledge,—approached for purposes of temptation. At the same time, a recent king of Prussia was not far distant, and beheld the sight.

144. The angelic men were endeavouring to instruct this *ci-devant* philosopher and naturalist, that, by means of the ascent of the affections in prayer toward the Lord, the inhabitant of the spiritual world is able to ascend mountains with ease; and that the rapidity of the ascension depends upon a peculiar intensity in worship. “ First,” said they, “ convince yourself that this before you is a real mountain.” This he did, bringing in his hand a piece of copper ore from a boulder at its base. When he had thus done, one of them said to him,

“It is more wonderful, this mountain, than Cotopaxi. The trees of the tropical-celestial world grow toward its summit. In its middle expanse there is a temperate zone, with a corresponding flora and fauna; and toward its feet regions of moorland, barren as they descend. The air is more balmy and odoriferous and also more stimulating as one rises. There are spiritual philosophers residing midway, in a district that abounds with the finest silver, and which is indeed an inexhaustible Potosi. In a region above this is a noble, golden country, with all of the rich luxuriance of the tropics. There reside sages of a celestial wisdom, at whose feet we might sit as babes.”

145. The philosopher began to ask questions concerning the mountain, and wished to prove that the statement must be incorrect; arguing that ascensions must be from one degree of cold to another more intense. One of the angelic men in answer to this, proposed to ascend a certain distance into the mild, temperate zone, and bring back branches from the fruit-bearing trees in the orchards. The philosopher consented to this, and with great astonishment beheld Kepler gliding rapidly upward, with feet that did not seem to touch the soil. Soon after the traveller returned and was seen descending as before, bearing branches of apples and pears fully ripe and delicious both to taste and smell. A little winged boy stood by them at the same moment, or one who thus appeared, wearing upon his head a chaplet of myrtle flowers and leaning upon a golden caduceus. “See this messenger,” one of the angelic men began again; “he is more swift than fabled Mercury. I will request him to ascend rapidly to the nobler mountain-land above the clouds, and gather a specimen of products from the fruit-trees there.” The child, borne upward in the balmy atmosphere, rapidly ascended at their request and speedily returned, his locks and garments dripping with spices. The pomegranate, orange, nutmeg and cinnamon were among the branches in his hand.

146. The philosopher now cried, “Perhaps you will accompany me; I should much like to ascend the mountain.” At this joined them a man clad in royal purple, whose majestic countenance, of a golden colour, radiated glories as the

disc of a sun. The shoes also upon his feet shone with a golden gleam. Smiling with incredible sweetness, he accosted Humboldt in words like these; "Thou hast a desire to journey to the top of this elevation. Thou hast been journeying all thy days. Advance one step above the level." Seeing that the angelic men moved on, commencing the ascent, the new comer from the earth followed them. On the level he could walk, but as the elevation began, he came to a dead halt, declaring that there was magnetic iron beneath the soil, that seized upon the particles of iron in his blood and fixed him to the spot. A magnet was given him for the purpose of testing, and after gravely using it, still in his fixed posture, he concluded that there was no iron there, and that the soil was of a copper pyrites and more solid than granite.

147. He now began to sink bodily into the rock on which he stood, and soon his feet had disappeared to the ankles. At this he turned to the glorious sage arrayed in purple, asking what it meant. The answer was, that below that mountain was hell; that the reason why he sank was, that a society of evil spirits were attracting him downward, and that his foothold upon the upper soil could be maintained only through prayer. He began to sneer when the word "hell" was mentioned. The sage mildly and gravely rebuked him, observing that sneers were for the ignorant, not for the wise; and that the philosopher, when novel experiences presented themselves should seek to know their cause. To this he answered, that, in his interior mind, he had not believed for many years that devils or that hells had any existence, except in myths, and that there were philosophical truths confuting them.

148. While fixed thus in the rock, and still slowly sinking, two demons, who had been his invisible and unsuspected familiars while on earth, exclaimed together, "Who is there, being wise, but that esteems the Jewish mythology a relict of barbarism?" Humboldt turned eagerly, as if the voices had something familiar in them; and then observed a way winding downward through rock-crevices. "O venerable sage, what fictions have these miners and harlequins been attempting to palm off upon you!" cried the elder of the demons. "You are now upon the moorlands of superstition, above which are the mis

and fantasy regions of moon-struck minds, to whom a cloudy romance of religion is congenial. But follow us; we are about to return by a winding road over the lower declivities of this mountain. Midway down you will find, as experience and reason would suggest, a salubrious, temperate region, and finally, at its base, the tropics of which you are in search." At this moment he suddenly beheld two inscriptions in the German language. The one was upon a hand-board pointing to the ravine through which the demons had risen; "Wide is the gate, and broad is the way, that leadeth to destruction." The other hand-board, pointing to the path up the mountain, bore upon its palm the text, "Strait is the gate, and narrow is the way, that leadeth unto life."

149. One, resembling Neander, with an honest, upward-looking face, now approached, and Humboldt turned to him as to a countryman, asking what it meant, that such contradictory statements should be made to him. The new comer answered, "Herr Von Humboldt, you are dead and in the Spirit Earth; Hell being underneath, and Heaven on high." He screamed at this and shuddered, exclaiming, "I am not dead. Everything about me is corporeal. The Spirit Land is vacuity and intangibility. Tell me, what is this?" lifting up again a piece of the copper at his feet. His agonies were frightful to behold, as in spite of his denial, it dawned upon him that he was, to use his own term, "a ghost."

150. While this wise man of the Earth, but bewildered seeker of the Spiritual World, utterly confounded, stood meditating, devout Moravian women of a former age were heard singing from a little chapel, in the midst of a small wood over a brow of the elevation. The sweet tones, like a dream of infancy, melted into the heart, and the aged man exclaimed, "If this be a reality my life has been a dream." Slowly, at this, he began to rise, until his feet were delivered from the bondage of the metallic soil. This illustration carries its own forcible moral.

151. To reconstruct science, from knowledge of the instant operation of an immediate personal God, infinitely hostile to

the aggressive movement in the universe, who clothed Himself with a form in nature, for the purpose of eradicating evil from nature, and who manifested Himself as man, that He might vanquish the spiritual inversions in man, will be the chief intellectual employment of the child of the new age, who becomes through open respiration, spiritual-natural. These are the meek who shall inherit the earth, by penetrating to the divine laws which manifest themselves in the varied processes of creation and of re-creation. Given, as a starting point, the divine fire, which makes all things new, in the centre of the personality, and in conjunction with it, breathings from the Lord in harmony with the Spiritual Heaven, continued into the lungs in their natural degree, and Humboldt would not have been less, but far more, the philosopher. His mountain of laboriously constructed formulas brings forth the smallest of pilfering and burrowing animals, squeaking with a ridiculous and effeminate voice against the majestic verities of the true religion. The reader of his "Cosmos" is lost in vague conjecture at every point beyond the merest rim of matter. In all that pertains to the real, as opposed to the phenomenal, the closed scientists are irrational men, and few of them exhibit more than a dubious sanity after their entrance into the spiritual world, where most of them are pantheists. To reason from Christ and from the love and wisdom and operation of Christ into nature, is the test of real sanity. We may well be apprehensive that those fixed, in heart repugnancy, against reasoning in this manner, will perish at last in the confirmed madness of the Hells.

152. "And tribulation," signifies also, crises of deliverance appointed for the purification of the will and the reconstruction of the understanding, of such as become, through respiration, spiritual-natural. The angels of the Spiritual Heaven think and reason from the Lord. The scientist of the Earth thinks and reasons from himself. The first lesson for the man of the type we are considering, who would enter into life, is to suppress his thoughts when self-derived. To assist him, when earnestly he seeks the divine aid for this end, the Lord causes seven processes to be wrought upon and in him. First, cold shiverings throughout the entire person, as of a coming ague.

This is indicative of an angel's presence, who is charged with pouring into the ultimate organs of the cerebrum the spiritual fire, which is kindred to the intelligence of the Spiritual Heaven. When we consider that in the process of thought, multitudes of organic entities are evolved from the internal organs of the brain, and that these are forms of ideas, we shall understand the object of the process. The fire which the angel pours forth, being opposed to the quality of the heat in which these are generated, chills them, until paralysis ensues. The icy torpor into which they fall, affects by correspondence, the brain.

153. Discussions, whether oral or epistolary, in all cases conducted in and from the promptings of the self-derived intelligence, characterize the man of scientific attainments, who is in the inverted state; nor can he conceive that truth should grow in the world, by a silent operation of the Spirit of God in the human faculties, and by a divine perception in the spiritual degree of the mind of the causes, forms and relations of ideas; and of the relation of divine forces to natural phenomena. Those who, being quickened from this dead state, look to the Lord for new vibrations from Himself which shall institute new movements of the divine harmony in the intellectual system, experience keen anguish throughout the region of the left viscera descending from the heart, accompanied by a sensation of paralysis extending to the extremities. The loves of science reside in their embodied forms, in this portion of the system. Intense intellectual action after the subversive manner now practised, is to them, in their organic forms and lives, so far as they are of self-derived origin, the very essence of delight, and periodically they insist upon their gratification; while their urgent inner cries are mistaken for inspirations by the natural man. Their typical name is "Wormwood," for which see more in another place. Angels who are in the divine love of science, and who are of the Spiritual Heaven, when conjunction is established and the Lord sees fit to answer prayers for the objects stated before, pour forth a second fiery element upon these, which destroys them by multitudes, and the perturbations of the animal spirits and apparent sensations of incipient palsy announce their death.

154. The ability for rapid utterance, for arranging ideas in crystalline order, and for defining them with mathematical precision, yet wholly in the selfhood and in its dead intelligence, is the means by which the scholar of this type acquires and maintains pre-eminence. The organs of the cerebrum, in conjunction with the basal faculties, swarm with millions of embodied ideas which are false in their essence. These ideas rush to utterance, making their possessor seem wise, brilliant, and accurate. When he begins to die as to the intelligence of the selfhood, and to be quickened for the reception of the divine harmonics of the new creation, giddiness of the brain ensues, and the former power of marshalling facts of science to confirm or illustrate natural hypotheses, begins to pass away. A third angel of the Spiritual Heavens laves the surfaces of the mental system with a fluid element akin to the whitest flame of truth; which causes these defined ideas, in their organic lives, to fall in heaps, as if plague stricken. They lie in the streets of that great city of the cerebrum, which spiritually is called "Sodom and Egypt;" where also in the denial of creation from Christ, "the Lord is crucified," until there are not left living affections to remove the dead. A childish confusion of the thoughts, coupled with a strange incompetency, now, for a time, prevails as the result.

155. A fourth tribulation is occasioned, when through the re-opening of respiration, celestial fay angels descend into the highest degree of the brain, working there by correspondence into the inmosts of the mental structures. A white bolt of cold lightning seems striking through the spinal marrow affecting sensationally the ganglions. It produces inability consecutively to converse from causes in nature to natural effects, which is the *forte* of the inverted scientist. Nature seems collapsing before the mental eye and the deluge to overspread the scientific world, in which the mountains and the earths of a science that exists solely in appearances sink from sight. This state is accompanied constantly by painful dreams, by loathings of food, by the decline of the capacity for joys in the natural body, and by a sensation as if the end of all things were very nigh. The lusts of reasoning from appearances and of confirming the fallacy that nature is God, denying that the Lord Jesus

Christ is the Creator, actually breed a species of parasitical insects too minute for vision. These are the infinitesimal forms of what appear to gross sight as polypes and their congeners, residing principally in the nerve-spirit. In their aggregation they become monstrous; wrapping in multitudinous folds the various organs; darting to and fro with incredible velocity, tearing and rending one another, and abstracting for their food, the finest essence from the animal spirits. There is not a single member of the frame exempt from their presence. Man carries them with him, as to their most living principles, into the world of spirits, where they become in their appearance, embodied and diabolical ferocities.

156. Spiritual angels inject into that region of the natural soul which such inhabit, an exquisitely delicious pabulum like embodied nectar, which these creatures eagerly feed upon. To introduce this into the region which they occupy in the frame causes a commotion there, such as would be produced in a tropical harbour, whose waters are infested by the shark and the most venomous serpents, were little children helplessly to be cast amongst them. They rise, eager to devour; but the food inciting them to the full development of their inmost essence, which is hate, prompts them to mutual destruction. It is during this transition state that the man has dreams in which serpent-combats and analogous images predominate; though there are variations. When this state begins to abate, or sometimes during its height, as well as afterward, disrelish for all books, and wandering thoughts during the pursuit of fondly loved scientific explorations, begin to be manifest. A something almost defined and of the nature of the filmy, watery cloud, swims between the vision and the page. It announces the decline of the perceptions for science in the selfhood.

157. There are now within the abdominal region, slight internal swellings, continued in many instances to the groin, and a feeling of the transfer of sensation from the cerebrum to those localities. When this occurs with a corresponding desire to walk erect with expanded lungs, while the whole internal being seems melting in contrite tenderness and reverential worship before the felt presence of the Lord, the most agonising of the crises are safely past. The abdominal reptilia,

that swim within the nervous fluid, corresponding in type to the extinct monsters of the lizard race, gasp and swell and float in death swoons. The correspondential scenery within the bosom,—which was before a cursed land, alternating from terrific heats, beneath which great serpents with a musky and fetid odour sweltered in the sands, to hyperborean winter, where the ice and snow-clouds congeal into death-like, moving apparitions,—begins to change. There are children in flower-enameled plains and smiling pastures, where they lead the tamed lion or adorn with chaplets the snow-white lamb. A fifth angel of the Spiritual Heaven causes destructions prior to this delightful change, by distilling through the nervous fluids in the life of the abdomen, a celestial vapour which suffocates the noxious creatures there.

158. When the sixth angel of the Spiritual Heaven approaches, the man of this quality who is preparing to be made spiritual-natural, might, if not otherwise instructed, imagine that the days of his terrestrial career were drawing to a close. The dear faces, fondly remembered from first infancy, dimly glide through the recollections of the waking hours. A tender sadness, gentle and infantile, disposes the eyes to a soft dew which yet but seldom forms itself into tears. There are terrible perturbations at intervals, when the dethroned scientific lusts of the natural man, embodied in more subtle, invisible affections than have yet been brought to judgment, seem forcing the whole being into the channels of its former life. The hells invade him at this time by means of creations projected into the finer part of nature through obsessed human media, and wandering spirits. Should he incautiously become familiar with spiritual manifestations, in their common form through *séances*, a new brood of embodied evil lusts invade him from without; not self-born, but ascending from demons through their subjects in the natural world. These have power to develop passional madness. They are an actual locust in first principles depositing in the forms of the natural soul their ova; in many instances a million from one.

159. The ova become in their second stage, voracious larvæ, subsisting upon the fine essence in the nerves, and projecting through their persons a triple forked string. They finally at-

tack the brain. Should they not be met by a counter divine influence, after a series of years, dependent for their number upon the rapidity of the life-processes, utter naturalism would develop itself through the intellect, and an absolute madness of the internal mind. But there are counteracting processes provided in the Divine Providence. The sixth angel from the Spiritual Heaven wars against the larvæ from without, which continually invade the spirit of the nerves, there to deposit their ova, and eventually to develop the madness of internal atheism. God smites the media who, being warned, lay themselves open to anonymous spirits, being unable to discriminate between the workings of the Divine Spirit and the invasions of Antichrist.

160. It is the province of the angel of the Spiritual Heaven who ministers in this sixth crisis, to unlock the spiritual degree of the understanding, and to let forth into the natural mind, the things that are therein. When the latent, invisible falsehoods nourished there during the former subversive states, are let down into the natural degree of the mind, he pours forth upon it the elixir of life, which, distilled from aromatic plants in the inmost of the fivefold worlds of the Spiritual Heaven, revives from torpor the slumbering affections for divine things within the human spirit. But the opposition of quality is so great that the flames burst forth from centres to circumferences through these evil forms, and are destructive. The man then feels as if he could wash his hands of false science. He loathes the empirical speculations of the dead natural mind, and delights chiefly in prayer and the Word, which now begins to become unspeakably precious in its internal senses.

SIXTH ILLUSTRATION.

False scientists in the Spiritual Hell.—A scientific congress on Earth.—Inspirations received by false scientists on Earth, from the Spiritual Hell.

161. I saw in the depths of the Intermediate Hell, a mighty man of the eighteenth century, confirmed in the impieties of a godless life. Here he was famous for reasoning from the appearances of the natural world, and deducing from them argu-

ments against internal things of true reason and the Word of God. The Lord caused me to approach him, and gave me words in which to converse. I cried, "Hail, O man! do you teach here?" The answer was, "I am no man; but Science, and Nature; I create. I am also Chronos, consuming mine own creations, to reproduce them again in new forms of being from the one substance, myself. I am the absolute Ego, and the supreme Reason of the Cosmos; but at present only generate more ancient types." I replied, "What is the origin of species?" He answered, "There is but one substance, of which I am the sole body; but one life, and I am its essence. Beyond me there is nothing. All things are in me, and I am in all things, and they are the projections of one absolute Ego; I am He." On the left side came up a silly spirit, who nudging me on the elbow whispered, "Be reverent; that is God." I perceived internally, through illumination from the Lord, that I saw before me a scientist, sunken from terrestrial to infernal states. Chanting a wild incantation, the demon cried, "I will bring forth annelides." Then grew out through his arms into a spiritual expanse like waters, which enveloped him, huge primitive sea worms. Continuing the chant, his breast opened with a sudden gush of fire, in the midst of which were teeming waters, and the subjective reptilia grew enlarged as they issued from his lungs and wantoned in this foul lethean pool.

162. After this the Lord opened my eyes in the spirit, and led me into a scientific congress; one of those scientific congresses upon the earth, where one of the chief exponents of the natural sciences of the present day, whose name I do not here mention, was delighting a group with a discourse on palæontology; and his invisible demon, the inspiring genius of his pursuits, was the infernal scientist who had called himself "the absolute Ego." As the earthly scientist discoursed that the source of all things was in nature, the gloomy demon excited the propellant organs of the brain, and thought, as it were, through it, until the natural savant felt himself to be, in his personality, a continuation of this pseudo god.

163. The seventh angel of the Spiritual Heaven most deeply operant from the Lord in the system of the man who

is becoming spiritual-natural, evolves, after the former process, the hidden forms within the spiritual degree of the will, and they descend as before, when the inmost lusts for reasoning from appearances, and for a dead philosophy, lost in the seemings and the shows of things, flutter upon the lower surfaces of the mind to a short-lived career; being destroyed by the flame which goes forth from the Lord, through the Spiritual Heaven and through the inmosts of the angels there. After this comes peace. All this is signified in the phrase "tribulation," adverted to before.

164. "And poverty, but thou art rich," signifies, that when the man who is becoming spiritual-natural through opened respiration has gone through the wastings, spoken of before, the pride and the conceit have passed away. He is humble before the Lord, and becomes at the same time inly opulent in the divine forms of science.

165. When the Lord in His divine providence, ended the terrestrial labours of His servant, Emanuel Swedenborg, the spiritual sense of the Word, expounded through his labours, should have served, in conjunction with its illustrations, as an agent for intromitting its readers into states for the perception of truth from good. "I know the blasphemy," signifies, the abominations committed by those who avail themselves of truths pertaining to the knowledges of the spiritual-natural man, and who engender strife and controversy, and libel the name of the holy city descending from God, the New Jerusalem, by claiming to represent it to mankind. "Of them which say they are Jews," signifies, the assumptions of those, who in the carnal letter of a dead faith springing from no internal divine source, assume to be of the New Church, because they are able to see, in the natural mind, and to reason concerning the things revealed in the spiritual sense of the Word. "And are not," signifies, that such are out of all churches and only in the shams and subterfuges of ecclesiasticism. "But are the synagogue of Satan," signifies, an inverse movement from the Hells, but especially centering in the Spiritual Hell, against the descent of that new harmony from the Lord, which is the holy city, New Jerusalem.

CHAP. II. 10.—“FEAR NONE OF THOSE THINGS WHICH THOU SHALT SUFFER: BEHOLD, THE DEVIL SHALL CAST *SOME* OF YOU INTO PRISON, THAT YE MAY BE TRIED; AND YE SHALL HAVE TRIBULATION TEN DAYS: BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.”

166. This is prophetic; containing arcana relating to the evolution of the church or universal type of spiritual-natural men called Smyrna; first, in the descent of the respiration; and second, in the unfolding of the mind to spiritual knowledges. This church will suffer exceedingly, and many of those of whom it is constituted must expect martyrdom. “Fear none of those things which thou shalt suffer,” signifies, ten persecutions to which they will be peculiarly liable. First in place is cerebral infestation. In the organs of the cerebrum are stored up, when the man becomes spiritual-natural, truths pertaining to the various forms of the divine sciences. So great is the hatred of the demons of the Spiritual Hell against these truths, that when they scent the effluence from them, which is aro-mal and fragrant, the passion of murder becomes predominant over all other lusts within them. They go from place to place in the Spiritual Hell, after this discovery has been made, saying that Christ is come to destroy them, but that they have found His infantile body without strength, and therefore that self-preservation makes it incumbent on them to put it to death. The reason why these lost ones say that they have found the body of Christ, is, because the forms of divine sciences, grouped within the minds of spiritual-natural men, in their aggregate resemble the image of a divine infant.

167. They work against the brain by correspondence, as follows. An exact image of the cerebral system of the person they would infest is fashioned by a diabolical art, with marvellous skill. It is then enlarged to many times its original dimensions, and infilled with poisonous breaths throughout the organs. It is then instilled into the subtle parts of nature, and embodied in highly potent magnetic spirits, who are wanderers, being distilled through the leprous bodies of evil genii; it then becomes an infernal torture-machine, operating thus:—As many individuals are selected from among reprobate

and abandoned men as correspond to all the prominent organs. Spider-like it is woven as if it were a web, from brain to brain, encircling the whole body of them in magnetic shafts and radiations, but in a condition to be loosened from them instantaneously. Plots are then laid to induce the individual whom they would infest, through friendly courtesy, or from motives of worldly necessity, to become familiar with any one of the series through whom the net is woven. This being accomplished, the close-fitting cerebral investiture is removed from the brain of their decoy to that of the victim, and the whole series of these magnetic cells begin to close fold after fold. Each organ of the brain is now fixedly compressed. Magnetic darts begin to interpenetrate its textures; and did not the Divine Providence prevent, the result would be insanity.

168. For a second mode of infestation suicides are made use of. The suicide, in this peculiarity, differs from all other spirits. He is closed in nature by a triple veil for a period, being able to destroy his own natural body, but not able to dissipate the animal spirits. Still invested with this invisible corporeality, he appears to spirits as with them, yet as not with them, and dimly visible through an intervening cloud. He is an anomaly; hungry, and never fed; thirsty, with no one to give him drink; experiencing periodically all natural desires, in a most ultimate sense, and clutching vainly at the phantoms of satisfaction. He is nearer to nature than are the wanderers, and more able to operate on corporeal substance. He becomes enslaved by demons, who seeing him invested with this nervous shell, perceive that they have found an agent for their nefarious ends. Every sensation of the death-blow, whether by poison, drowning, the knife, strangulation, or dashing the form to fragments by precipitating it from some lofty eminence, periodically reasserts its presence. The pains, wounds, contusions, or dislocations reappear, until the nerve-body in which the spirit is prisoned, gradually perishes. This nerve-body may be infilled in all its parts, with the distillations of the passions of the infernals of the Spiritual Hell. Metallic substances, ornaments, articles of apparel, food, and drink, and even the floors and walls of dwellings to which the wandering and guilty suicide has access, may be made repositories of those infernal fires,

clothed in magnetic substance, which he bears about in his nerve-body. He becomes in fact a walking hell to enter the apartments of dwellings, distilling everywhere perdition.

169. The demons of the Spiritual Hell make use of such as are of this character, to destroy the bodies of those who are becoming spiritual-natural. Not alone are the liquid essences of the hells infiltrated through them, but the living passions of the lost become venomous creatures within the nerve-body, serving as the ready means of working ruin. The man who is becoming spiritual-natural, being marked for the especial hostility of the Spiritual Hell, has assigned to him, if possible, a suicide who dogs his steps, following him on journeys from place to place and even from continent to continent; entering, if it can be effected, into the house or the apartments which he is to occupy, and depositing magnetic poison where it most readily can reach the person. The fixed idea of the suicide is to bring about some horrible catastrophe like that by which he destroyed his own natural form. His object is to him as food and drink and for the time takes place of all others. He is made to believe, in his madness, that provided he can destroy the body of a spiritual-natural man, his anomalous state will end; and that bursting its magnetic shell, the spirit may enter into a glorious empire of exquisite sensational delights.

170. The spiritual-natural man is infested and tormented, in the third place, as internal respiration begins, by fierce wanderers of a genius akin to that of the inhabitants of the Spiritual Hell. The total number of wanderers on the continent of Europe exceeds by a large proportion, the terrestrial inhabitants. There are cities where the number of the living is exceeded by the number of the dead who still retain the magnetic substance of their former bodies. Robespierre, Couthon, St. Just, and a horde of Jacobins of the vilest sort who perished at the close of the Reign of Terror, may be seen with the spiritual eye, surrounding the steps of the imperial throne, and communicating under the assumed names of the Emperor Napoleon I. and others, at *séances* for spiritual manifestations at the Tuileries. Heaven has receded from that doomed spot to such a degree, that the wandering spirits of tyrants and voluptuaries from the whole world are rushing to it as to a centre.

171. As the spiritual-natural man enters through internal respiration into power, he is seen as a pillar of fire by night, and as a pillar of cloud by day, by the hauntings of the subtle realms of nature; and they are drawn to him as twilight insects to a lighted candle-flame. They cannot understand the phenomenon, and imagine in their madness, that the whole of the magnetic sphere in which they move, will be kindled by such presences into conflagration. How to extinguish the flame becomes the grand topic of discourse, and manifold are their experiments. One, and the fourth of the series to be enumerated, consists of a cold plague introduced into the natural lungs, in the hope of destroying the external breathing organs by tuberculous consumption.

172. The fifth, sixth, and seventh modes consist, with numerous particulars, in the attempt of the demons in the upper, intermediate, and lower Hells, to storm the defences by which internal respiration is guarded in the new recipient, and to expel the divine breath; substituting for it infernal vapours. The fierceness and persistence of the demons who seek this end, cannot be described, however well it may be inferred. These attacks are made respectively against the body, mind and spirit, and the breathing organs. Successions of infernals rising from week to week and from year to year,—sometimes ten thousand of them, in embattled array,—are at the same time engaged in combat against one individual. Then there are spiritual battles like those described in A. of C. 1, I. 791, 793. Such wonders attend the return of internal respiration to the race.

173. At this point a subject must be presented which, however veiled, must pain the delicate ear. The man who becomes spiritual-natural is conscious at first of the decline of nuptial potency. This is occasioned by the varied wastings referred to in preceding paragraphs. In this wasted condition harlots approach him during sleep, and by correspondence endeavour to induce lasciviousness. They taint the air with their loathsome breath, and the cold burnings of Pandemonium afflict the frame.

174. Persons who are becoming spiritual-natural are also exposed to afflictions from two causes which follow; both of

which, for the sake of the salvation of the souls and bodies of mankind, I am forced to name. When a young virgin begins most earnestly to crave full regeneration from the Lord, if of the genius called spiritual-natural, the demons of the Spiritual Hell project for the purpose of destroying her, the phantom image of a youth before the inner eye; endeavouring at the same time to persuade her that this is an angel who is her nuptial counterpart. Media for spiritual communications are then sought out, and demons endeavour to enforce the impression by declarations as from some angelic youth, to this effect. Finally a sorcerer invested with the magnetic form, so that his breath can be felt, and even a sensational demonstration made to the person, representing himself to be this youthful angel of light, endeavours to cohabit and to establish sexual relations with the ultimate natural person. The young man is liable to the same loathsome proximity. These attempts are made however, on others open to the spirit world, through mesmerism, through the practice of hypnotism or electro-biology, but chiefly from the habit of attending the spiritual *séance*. When the individual is becoming spiritual-natural, sorceresses from the Spiritual Hell often attempt their odious and impious familiarities, always to be overcome and thrust aside, through openness to the Spirit of the Lord.

175. A tenth affliction to which the spiritual-natural are exposed consists in the assaults upon the nerve-body; assuming chiefly in the external the form of neuralgic pains. These proceed from the intellectual demons of the Spiritual Hell, and are parts of a general scheme to convulse the body with anguish, induce the conviction in the mind that God has forsaken it, and break the faith-state through which the respiration becomes perfect. "Fear none of those things which thou shalt suffer." This passage also signifies, the most intense afflictions which the man of the spiritual-natural type must undergo, from the attempts of evil spirits to suppress respiration during thought-states; of which more in another place.

176. "Behold, the devil shall cast some of you into prison." Under this head the subject of spiritual imprisonments, with especial reference to those to which the spiritual-natural man is liable, must receive consideration. The evil monarch of the

lost orb, now cast with his followers into the lake of fire, has power to resist the inauguration of the new harmony which descends from our Lord, as it begins to be made apparent in the changed constitutions of such as receive the gift of opened respiration in its first initial degree. "Behold, the devil shall cast some of you into prison," signifies, that some in whom internal respiration commences, and who are of the spiritual-natural type, being hardly pressed and grievously beset, will remain with the respirations in a state almost imperceptible to themselves until the Lord sends deliverance. The causes follow.

177. First, conjunction with married partners who are inmosty repugnant to the entire self-abnegation of the spirit before the Lord, has power, but for a time, to secrete within the aerated body of the lungs, a nerve sphere emanating from the wife, or husband, and controlled by the cerebral, aortal and respiratory action. This, distributed throughout the person and blending with the circulations, serves as a field for the deploy of living organic entities from the selfhood of the one who opposes, rendering the process of the establishment of the new harmony in the frame slow, dangerous, and exceedingly laborious. When either partner thus resists, care must be taken to maintain the highest and the amplest charity for him or her; nor should this serve under any circumstance, as a cause for nuptial separation. More on this subject hereafter.

178. The respiration passes first into the soul, or inmost degree of the natural lungs; second, into their spirit; and last, into their body, in three degrees. After respiration has begun in the soul of the lungs, it may be arrested there for a time by means of magnetic relations resulting from the friendship in the selfhood of persons of either sex, whose bodies may serve as the medium for the transmission of an opposing influence. A friend may be highly estimable, and still serve to prevent the increase of respiration. The touch of the hand, the glance of the eye, the tones of the voice, the perusal of letters surcharged with their sphere, in fine the radiation of their effluence through miles of space, as by the electric flash, may continually serve to suspend the process of the new creation. This is a second cause of imprisonment. More under the head of disorderly friendships. The second cause of im-

prisonment results from these disorderly friendships between persons of the same sex, and a third from the same relation between those of opposite sexes.

179. Entire self-consecration to the Lord, accompanied with the determination from deepest principles, at any hazard to do His holy will, when certainly made known, requires for its maintenance as a state, the morning, noon, and evening prayer in secret, and a habitual reference to the Sacred Word. If in consequence of a recession of spiritual combats or infestations, an interval of comparative peace ensues, and the individual so blest allows himself to indulge in the reviving emotions of the partially subdued selfhood, a pause in the extension of the respirations takes place, and spells that have been broken reassert their power, though sundered perhaps for years. This serves as a fourth cause.

180. Imprisonment results, in a fifth instance, from the exposure of the mind to unholy and insidious religious ceremonies. The individual who is in the earlier stages of the state called spiritual-natural, feels led by his reviving desires for the ease and comfort of a religious home, to pass from place to place where public worship is celebrated, seeking rest and finding none. He at length is drawn into a temple artfully constructed through unconscious ages for a Satanic decoy. Perhaps millions of demons have conspired from the hells, to galvanise the corpse of a deceased religious party, through its revived body to arrest the liberation of mankind. Veiled as angels of light, and making use of the bodies of wandering spirits or of human media, whether conscious or unconscious, they distil a seductive opiate upon the air; and in fine, by meretricious arts, they succeed in breaking through the defences cast up around the organism. From this time, until the unhappy imprisonment is ended, the outer and the inner mind are at variance, and the new man spell-bound within a natural prison-house.

181. A special form of this bondage springs from ritualistic observances. At the present time, a seductive, enslaving Paganism is elaborating a magnetic body in the world; and, availing itself of Romish traditions, is establishing an alluring and baneful superstition. Crosses, sacerdotal garments, the decorations of the altar, the very carvings and ornaments

of the oratory and the chapel, are all surcharged with a triple poison. A veil of illusion is spun over the true reason of the worshipper. The partition between the spiritual and natural degrees of the lungs becomes indurated. The elements of the new creation which have begun to vitalize the body are driven back from the air cells and openings of the frame. There is, but in another sense from that which the Jesuitical administrator declares, a transubstantiation of the eucharistic elements; for an infernal substance of evil is instilled into the wafer, and an infernal element of falsity distributed within the wine. By every act of his ceremonial the priest magnetises the superstitious and deluded novices. Behind him, but invisible, are the powers of those dread hells that wrought the murders of Torquemada and the slaveries and corruptions of Loyola. But still behind these, and operant through them, are those foul, false gods and goddesses whose magic was wrought through all debasing and thrice accursed rites, when men passed their children through fire to Moloch, or offered human hetacombs upon the altars of Baal. Those who submit to the incantations of the ritualistic reaction, if spiritual-natural, are spinning fetters of steel for the reason, and building labyrinths that open into chambers of torture and of horror for the captive heart. It may be objected that devout and virtuous men are engaged in this movement; that culture and taste, an acute scholarship and a pure morality, as well as patriotic and philanthropic sentiments and ascetical practices, characterize its leaders. This is all very true; nevertheless, in the interests of a former ritualistic reaction, the learned and pious scholars, priests, and ceremonial saints of Judæa murdered their Christ. History repeats itself, and these are of that generation who crucified the Spirit, while they were careful to make broad the phylacteries and leave no oblation wanting at the daily sacrifices.

182. A sixth form of bondage results from the magical arts of females, who are far more subtle and dangerous, as speaking subjects for the demons of the Spiritual Hell, than males are. The feminine sphere combines positiveness with insinuating and pertinacious subtilty. As a general rule, the woman, in the hands of the demon, is ten times more dangerous than the man. When ambition has entered into the heart of one

of the female sex, and the thought to become a foundress of an ecclesiastical institution, she generally succeeds in convincing herself that the sources of her impressions are supernal, or even of the Infinite. But having the sphere of her sex, which is one of pliant absorptiveness, she teems with conceptions which cannot become fully embodied fantasies, without the assistance of the masculine element. Hence she seeks disciples who shall serve as reservoirs of spiritual magnetic vitality; drawing through them an important element of life, and through the male influx, in a subversive order, becoming pregnant with ideas. When such sirens find access to those who are becoming spiritual-natural, and can conjoin themselves so as to produce faith in their pretensions, the slavery which ensues is rigid, and may be long protracted. The most honest and conscientious, who are physically open to an extreme influx from foreign bodies, will be very liable to this form of bondage.

183. Others who are becoming spiritual-natural, are in peculiar danger of falling into bondage to the general sphere of the selfhood, not of individuals, but of beloved and attached families. The greater body attracts the less, not alone in physics but in the human world. A certain solidarity is developed, through the ordinary familistic ties. The individual attracted into the magnetic sphere of a potent family circle, begins to experience a sensation of unity with the qualities of its life. To break that charmed influence often requires an effort as if to burst the bands of death, and break the yoke of a disease already feeding on the vitals. Relationships of this kind, when they exist in the selfhood, are singularly prejudicial to those led in the Divine Providence, in the beginnings of the new respiration, to the glorious harmonies of a divine state. It is to be feared that many, irresolute where most decision is required, will suffer themselves to perish in the subversive movement, from this cause alone. Many involved unconsciously in it must expect to make no progress, but to remain until such slaveries are broken. This is a seventh imprisonment.

184. An eighth means and form of bondage, to those who are becoming spiritual-natural men, results from exposure to the operations of a class of bigoted and fanatical promoters of revivals of religion. The revivalist, in the selfhood, is a pro-

moter not of charity but of strife. He intensifies the sectarian bigotry, and inflates the pharisaic pride of the ecclesiastical body whom he represents. In his unbounded arrogance, he sets up a poor charlatany as superior to the supremest moral inspirations. He brings the sacred cause of religion into contempt before the world, by palming off the tricks of mesmerism as the genuine operation of the Holy Spirit.

185. When persons in whom the spiritual-natural state, through fitness of endowment, is beginning to manifest its incipient conditions, begin to experience the visitings of the Holy Spirit within the breast, many will be in extreme ignorance. They know but vaguely, if at all, that there is a World of Spirits. The dead natural organs of the mind begin to receive, the intellect is open to persuasions, the body facile to magnetic spheres. The church is deemed, of all places, that most fitted to nurse the noblest emotions; but the revivalist in the selfhood, possessed of an immense mesmeric power, succeeds too often in checking the still, sweet growth of the divine principles within the breast, and in arresting the descent of the new creation. He is accompanied, invisibly, by familiar spirits, who have risen from Hell to facilitate this pulpit mountebank in playing off fantastic tricks against high Heaven; knowing that the frenzy which to-day makes the multitude disposed to hysterical prostrations before the altar, will be followed by a reactionary chill, in which profanities will abound and materialism win its easy victories. A swarm of wandering spirits feed upon the vital element of the unfortunate, who is completely subject to the combined control of the actor in the pulpit and his invisible associates. Many who might otherwise rapidly advance through the initiatory stages and become spiritual-natural, are depleted of the nerve fluid, through one course of such excesses. In some instances transiently, but in others for long periods, they are subjugated, as to their bodies, by the sectarian clan. Years may ensue before their deliverance.

186. A caution needs here to be inserted, lest the preceding paragraph should be misunderstood. The revivalist in the selfhood, seeks to imitate, with a profane sorcery, a genuine divine work. His success is owing to the fact, that, with closed respiration, the church is unable to discriminate between those

preachings which are followed by effusions of the Holy Spirit, and those which tend to the development of cataleptic and mesmeric, as well as disorderly mediatorial phenomena.

187. A ninth cause of imprisonment of the spiritual-natural man, in his infantile states, is from monkery in its peculiar tenets, both as developed in the Romanist and some of the Protestant persuasions. There is one text of Scripture, whose misinterpretation has been productive of incalculable misery and irreligion. Our Saviour declares that in Heaven they neither marry nor are given in marriage, but are as the angels. This, in its letter, is no declaration that the conjugal union which springs from the Divine ordinance that two persons, the one male the other female, created as a dual, and so complete humanity, may not unite in accordance with the requirements of the eternal divine law, and so blissfully exist as two in one to all eternity. Our Saviour's declaration is simply that there are no formal unions from without, dependent for their validity upon the sanction of the sacerdotal officer, or the custom of the land. It is a protest from the divine stand-point, against the idea, that the earthly shadow of the marital institution, which merely has an external sanction, is suffered to intrude itself into the province of the heavenly and the eternal harmonies. It is to be borne in mind, however, that our Saviour recognised the arbitrary time and sense marriage, as binding; but only for the natural world. An interpretation placed upon this text, alike in violation of the natural import of language, of the internal senses of Scripture, and of the testimony of those to whom the Lord permits perception of divine things, ignores entirely the tendency to internal conjunction between the inmost psychical principle of the woman and of the man. It is impossible to think in conjunction with angels, or to breathe in conjunction with them, without a recognition of the divine conjugal order of the skies. But marriage, as involving a possibility of internal and divine conjunction, by which the twain shall be become really one flesh, were it mooted as a doctrinal point throughout the nominal Christian world, would, with here and there an exception, be considered as blasphemous.

188. The latent feeling throughout those who represent the religious world is that, of the two, celibacy is far holier than

the marriage state. The ground for monkery is thus almost co-extensive with Christendom. When internal respiration, in its most incipient state, is at hand, that type of mind which is spiritual-natural, in the recession of the aboriginal life of the selfhood, and in the beginning of the deaths of the minute organic forms, spoken of heretofore, experiences a profound sensation of nuptial cold. Fostered by the universal heresy against the divine grounds and the ineffable purities of marriage, the misinstructed intellect cherishes the idea, that the chill which invades the being is identical with the holiness of the superior life. The fructifications of the divine ideas in the intellect cease from the moment this fantasy prevails. Not one Divine truth, in its symmetry, perspicuity, and demonstration, has ever been shed abroad upon the world by an original unfolding, through the intellect of any who have succumbed to and remained enslaved by the monkish conception of the nature of the divine life; not one.

189. It is this destructive inversion of doctrine, which, rooted and grounded within the body of the creeds, prevents the descent of the Divine Spirit into the lungs of Christendom. When those who are becoming spiritual-natural begin to entertain the idea alluded to, the monastic province of Tophet, filled with idolators and idolatresses of self, who cruelly persecuted the conjugal principle in man, and sought to extirpate it, invades the body with its subtle breath. To the extent to which this fantasy has power in the mind, the organs of the thinking principle are controlled by vibrations from the chill monastic hell. Many are imprisoned thereby.

190. The tenth cause, which tends to produce imprisonment and to lock up in slavery the germinal powers of the new man, who is becoming spiritual-natural, is the suppression of the principle of trust in the Lord, as applied to common things. Owing to the intense constructive action of the reflective faculties, more than all others those of spiritual-natural genius forecast the future, and lay out, in deep and arduous meditation, the plan of life. Here is the barrier which few pass who are of this quality of mind; for, seemingly of a texture as of the web of the field spider, it proves nevertheless adamantine. That God desires that man should enter into a condition,

in which to have no life but the Divine love, and no guidance but the Divine direction, seems incredible to nearly all. Few deem it possible that the Lord Jesus Christ can direct, by the instant guidance of His Spirit, the banker at his desk, the artist in his studio, the merchant in his commerce, the woman in her housewifery, and the mariner upon the sea.

191. Christ is considered in the church the ruler of Heaven, but self-calculation the supreme governor of Earth. "Who succeeds?" is the question; and the answer, "Whoever, irrespective of moral quality, plays best the game of fortune." The prayer, "Give us day by day our daily bread," is on almost all lips, but, for the most part, is a meaningless formula. The greater petition, "Thy kingdom come, Thy will be done as in heaven so on earth," is reduced to an unmeaning platitude. That creation is governed by general laws, and that those who understand and avail themselves of those laws are successful; while those who cannot grasp their scope, or apply their powers, must be ground to powder, is now the faith of the enlightened, with but few exceptions. That there are laws of faith as well as laws of physics, and that the prayer which moves the hand of God, may touch the springs which control the operation of the law, few believe, but those who, in the divine life, have tested the fact; yet they, by experience, do know it to a certainty.

192. Without the prayer that springs from the profoundest depths of the heart, that utterly renounces self, there can be no establishment of the new respiration. It may flutter upon the faculties, as the dove before it lights; but unless the yearning, centered affections of the spirit struggle upward to the Lord, the beauteous messenger spreads its returning pinions to the Divine bosom. According to the depth and the divinity of the prayer, which is the upgoing of the heart to God, will be the quality and the measure of the respirations that return. Utter forgetfulness of self must characterize the prayers that organically precede Christ's advent, in the fulness of the divine breath, in the body of the breathing frame. From this time prayer is the kiss from the lips of the yielding bride, that establishes the eternal love-union with the great Bridegroom, the Lord. We must in spirit, and literally, thus open our lips for the breath of His mouth.

193. But of what quality is that wife who, while seeking the marriage relation in appearances, resolves that she will think and live in a house by herself, and journey to and fro, and transact a varied round of employments, and seek advice and guidance wherever she will, indifferent to the truth that the bridegroom is the head? Thus the soul which seeks to be, in the reception of the Divine gifts, a member of the church, which is called "The Bride, the Lamb's wife," can enter into no ultimate conjunction with Him, while, like the foolish woman of the parable, she assumes the direction of her own house, the origination of her own pursuits, the guidance of her own commerce and association with mankind. Conjunction can only be attained by absolute surrendery to the Divine Will; only maintained by daily, hourly renewals of that consecration, by making the whole plan and action of the being subject to the Lord's divine spirit. Therefore the man in whom the growths of the new creation have begun, finds, at this point, deliverance or long continued vassalage. No compromises are possible. Those who vacillate fall into many temptations. The Lord tries those who yield themselves to His direction, often painfully; and no trial or affliction seemeth for the present to be joyous but rather grievous, but afterward, if accepted and endured in the conjunction of faith and charity, and so with unswerving devotion to the issues of the new life, it works the peaceable fruits of righteousness to them that are exercised thereby.

194. Of the nature of the imprisonments to which those are subjected, who at this turning point are weak and wavering, this needs to be written. The ark is before them; the foundations of the earth are being removed from beneath their feet; around them the deluges are rising; the floods are falling from on high. The worldly prosperity which they think to secure by falling back and sheltering themselves within a shrewd, sagacious calculation, a choice of their own pursuits, an alliance with artful, successful, worldly men, is, even if realized, perdition. In the divine life, the only safety consists in the onward march. The foe, resisting the advance, derives his power from our own faithlessness, our half-resolute or faltering condition. A step forward, and the obstruction proves a shadow which melts

beneath the feet; as a step backward, and what would otherwise have been the shadow, is the armed man, flushed with the omens of victory, who tramples us under foot. If Christ is for us, who can be against us? The new movement which descends from our Lord Jesus Christ, and which seeks to invert the present organic conditions of the man, to expel disease, to rebuild the constitution, to enthrone the intellect above the illusions of all creeds and all times, to knit the moral principle, and through it the whole man, to the established harmony of Heaven, demands, by virtue both of its cause and of its end, nothing less than the yielding up of the whole being to the inflowing breath of the Redeemer; nor can that breath inflow, in this manner, till we have once for all made up our minds to be His practically, and daysmen before His face.

195. "That ye may be tried," signifies, the following tests of faith, varying in particulars, to which the spiritual-natural man is subjected, during the processes which ultimate in the new creation. To be conjoined in all things to the spirit and person of the Lord Jesus Christ, is the solemn privilege of the man through whom the new creation descends and is realized in the earth. The glorified fays-souls, in the ultimate temple of the divine human body of the Lord, may be agents of this conjunction. One of these descends and is stationed as a guard where spiritual respiration descends into the soul of the natural lungs. Afterward he descends with the advance of respiration, to the point where it enters their body or ultimate form. After this he is enabled to descend through the breaths into the body of the lungs, and to go forth through expirations from them into the natural air. The fays are elsewhere called seed (See A. of C. 2, I. 5—10), but these are the seed of God in man.

196. As the genius of the glorified fays from the divine human temple of our Lord's body is varied, so the one which descends to each man partakes of his own genius. They are also called openers of the soul. They descend with a sharp pang as if it would rend it. Every advance which they make is attended with fierce internal conflict; for it is the Lord, who through them, fights the inbred evils which resist, and which in their goings forth are successfully met and subdued. The trials to which the man who is becoming spiritual-natural is subjected

are these. First, by the illumination of the internal memory he is made to see his whole past life, which passes in solemn review before his eyes. The deeds that were done in darkness are revealed in light; and there is nothing, however covered by the shades of the past, but is now made known, revived from the body of the inner memory; the sins of the understanding from its mind, and the sins of the will from its inmost essence. The man is allowed to judge himself; but he is himself judged according to the justice of the sentence which he passes on his own deeds. If he endeavours to make them seem to himself otherwise than they are and were, he must painfully undergo new wastings, which, in their accomplishment, round the cycle, and he is again permitted in this ordeal to review the past. When it is found that he is in the fullest earnest in reading himself, and that he is judging his sins, as an impartial jurist sits over against a body of criminals, when he introspects thoroughly the structure of his heart and fearlessly analyses the quality of its defilements, then he is said to have passed the trial of judgment; at which many may fail.

197. The next trial is that of constancy. God, who governs circumstances with an infinite power, so involves him in the stern contests of a fight with sin, that every profession which he has made to God is put to a test. After duties are assigned him in the guiding light of the spirit, which at first, perhaps, were prosperously entered upon, prop after prop upon which he had accustomed himself to lean in the external world, is taken away. Does he rely too much on wealth? He sees it taking wings. Is he fed and stimulated by applause? Reproaches overtake him. Is he constitutionally of a sluggish temperament? Ease becomes impossible. Are luxurions and enervating habits cherished? He is perhaps rudely dealt with by calamitous events. Are there extreme refinements of civilization,—the opera, the music saloon, the splendid gallery of art, and the sweet solaces of literature, which have become idols? They must take their place with things denied. Is he dependent for exhilaration upon the society of friends? He must acquire the habit of isolation. Is he of a fondly clinging nature, parasitically absorbing strength through the countenance and support of cherished intimates? The roots and fibres of his being must

be unclasped from them, however they may bleed. Are religious associations so needful for him, that he is weekly maintained in an artificial piety thereby, as exotic plants are forced into their bloom under the glass of conservatories? The sheltering barrier to the inclemency of the elements is broken down. Opportunities are afforded him for dispensing with every object of idolatry, for developing a hardy nature, which, like the sturdiest oak, shall brave the world's winters and wrestle with its gales.

198. If, as experience after experience occurs, he shrinks effeminately in the hour of trial, new wastings occur, and he is thrown back to undergo the discipline of a new cycle of events which shall end, if he is worthy, in bringing him anew to the same ordeal. God tempers souls for His new kingdom, as the ancient oriental armourers tempered the blades of Damascus. One such heroic spirit, when furnished for his mission, can chase a thousand, and two put ten thousand to flight. It is not here to be inferred that friends, or the enjoyments of society, or the results of culture and civilization, in themselves, are evil. It is not to produce anchorites of the desert, that the Lord imparts His breath. We shall see hereafter how God gives all needful blessings to His children in their time.

199. The Lord, in the new age, will demonstrate that He is God alone. He will give or lend for purposes of test and trial, precisely as He takes away. It is true, of riches, whether intellectual or natural, of friendship, sympathy, the privileges of religious association, and of enlightened instruction in the Word. It is His object to bring the believer into a state, in which he shall esteem the Lord's service, heaven; and hold all earthly things at the Lord's disposal and in His employ. This is the second test.

200. The Lord disposes events, so as inevitably to bring persecutions around His servants, who are being trained for service in the new age. He touches with His finger the painted bubble of exemption from detraction, in which the self-complacent soul is floating to eternity; and all that is left of it is acrid gall. The hates of the infernal spirits are indescribable. They rage that man should ever attain to open respiration, inasmuch as its consequences involve their subjection. When

therefore they begin to see the approach of the divine breath, they raise up enemies around the man. The most frivolous pretexts seem to excite animosity, when the black bile of an infernal hatred seeks to vent itself from its subterranean river in the will. It is an intense gratification, though at the same time a madness, for the unregenerate man to hate, and injure such as are being trained for Heaven. It is the first stimulating draught of eternal fire. To be hated, without cause, or with slight cause, to bear opprobrium meekly, and cruel wrongs with a sweet tenderness to all who injure, is the third trial-test. Aggravated injuries must succeed those that are slight and superficial. The goal of this test is triumphantly won, when the man who is becoming spiritual-natural, bears as not bearing, sees as not seeing, and feels as not feeling; looking upon every foeman as a brother, and remaining undisturbed in his harmony, by the storms that beat and roll below.

201. In the fourth test, temptations come through Wandering Spirits, whose magnetic bodies burn with an impoisoned and magnetic fire. Into them it would seem as if mad-houses had emptied their insanities, and pest-houses poured their plagues. As they begin to approach, the first feeling is horror, as of some unnameable loathing drawing nigh. The atomic spirits shrink, and, with singular perturbations, agitate the heart. The spirits meet the eye sometimes, not as human beings, but as beasts and serpents; for their evil passions, in their periods of utmost turbulence, involve the magnetic forms which they wear into series of outlines, typifying the abominations that swell within. Monsters as they are, it is needful that the spiritual-natural man should pass into a condition to mind them as little as the traveller does the fantastic clouds above; or the unseemly objects that disfigure the roadside. If one, when brought to the ordeal, is not disposed to endure, through a timorous and vacillating spirit, as in the former cases, the test is withdrawn; until, through a series of new wastings, the more deeply tried and experienced believer is brought again to face the intrusive horrors. They become perfectly harmless, at last, and one need no more observe them, though conscious of their presence, than to notice the loathsome human objects that haunt the midnight streets of cities.

202. The fifth test is more severe. Human beings in the flesh serve as the most potent agents for the distribution of fires that burn, poisons that waste, and griefs that crucify the soul. There is a period during the noviciate experiences of the spiritual-natural man, marked by extreme susceptibility to magnetic emanations through human bodies. One person in seven is very obviously mediatorial at the present time in England, though individuals to themselves are unconscious that they are so. In America, the proportion of mediatorial persons is much greater. As one becomes spiritual-natural, not alone the bodies of the bad, but of the good, are often made the distributive agents of the magnetism of the dark death of the world of woe. A single nerve diseased, an organ chronically affected, may be the conduit of internal fire, which only those who are in this internal consciousness can distinguish or detect. The inexperienced are apt to imagine that those through whom they may be thus affected are unregenerate, or backslidden from the good of life. It is not so. The bad are bodily so closed and guarded, sometimes, that the magnetic fires from Hell in them are measurably suppressed; the good so infested, and in such fierce combat, that even the garments which they wear may be for the time surcharged with the foul distillations of the lost.

203. Often, too, a man in evil is closed in an impenetrable body of nerve spirit, and through the acquired habit of secreting emotions within himself, may seem, as to the emanating influence, harmless and inoffensive. The Spirit of God may visit him, and his spirit strive after divine things. As he overcomes his secretive habit, and learns to pour forth his soul, the pent up malarials from Tophet, within his nervous system, gush out in torrents. Or again, there are times when the Lord sends an angel, who seals up an impure person, so that the poison of his state, and of the demons who inflow into him, shall have no outlet through the nerves; and so long as he is thus sealed, he would seem bodily to diffuse no more of an impure virus than the good old man in his last days. But when the sealed Tophet is uncovered, his real impurities come forth. These considerations are here adduced, for the purpose of enforcing on those who sense and are afflicted by the magnetic

emanations through human bodies, the necessity, first, of extreme caution; second, of large charity. Extreme caution is demanded, because, as in cases of sealing, the inoffensiveness of the emanating sphere is no proof of the advanced regeneration of the heart. A large charity is imperative, since, otherwise, the good, struggling against evil, might be falsely condemned, because they bear upon the person some trace or stain of the adversary against whom they combat in the Lord.

204. During the experiences involved in this fifth trial, the man who is becoming spiritual-natural learns at last to put implicit confidence in his dear Lord. Nights of anguish are succeeded by days of rest; and the griefs are transient, but the joys remain. Every injection of evil magnetic fire into the system searches out something organic which is impure, and of a kindred quality; and if it brings struggle, and dispute, and even torture in the frame, the results are peaceful and glorious. For evil, when it finds nothing congenial to itself, recedes. Under the head of vicarious atonement, the apparent exceptions to this rule will be taken up. Our Lord is the Infinite Economist, and turns the current of evil to advantage for the good. It is literally true, that the Devil's rivers must turn the mills of his Divine Conqueror. When the individual has learned wisely to profit by every afflictive visitation of this sort, he is approved in its degree.

205. The sixth trial-test of faith and obedience, to the man who is becoming spiritual-natural, is cessation from correspondence, except when directed from within by the Divine Spirit. This, which seems comparatively an easy thing, is one against which there is a great rebellion. The natural man sits down to write a letter to a friend, his thoughts and feelings flow into the page. It is talismanic, and transmits the essence of his affections; or otherwise, magnetised by a familiar spirit, serves as a channel for a virus from the lower land. The transmission of thought, harmless in persons who are in dead closed states, becomes to those who begin to be quickened and opened, a momentous consequence. No man who is becoming spiritual-natural can so much as write a letter, to any individual, without entering by the telegraphic projection of a mental ray, into absolute *rapport*. This is perceived alike by the angels and

evil spirits attendant at either extremity of the electric line. Thoughts pass and repass along it, from the inmost lives of one to the other, so that, were they divested of the flesh, it would be a conversation face to face.

206. There are in the Spiritual Hell horned beasts, full of eyes, which emit, from every point, lurid, meteoric rays. A demon of that Hell is sometimes seen attended by two of these beasts. Obedient to his slightest request, for a time, they cruelly delight, with their darting fire-flames, to make war against such in the earth as are becoming spiritual-natural. Woe to the man over whom one of these beasts gains power. They are created by means of a convergence from the inmost and deepest Hell of the embodied hatreds of the lost. Each hatred is composed of a serpent shape, bearing in the centre of its wormy forehead a fixed, gleaming eye-ball. All these eye-balls revolve in conjunction, and in a ten thousand times concentrated glare. The intelligence which resides within the creature is such, that, when it is once directed to a spiritual-natural man, it can remain fixed and motionless for months upon the object on which it gloats and glowers. It is of the nature of the vampire. In this position, provided it can obtain a magnetic hold upon the cerebrum of its victim, it punctures the little cells in the spiritual degree of the brain, and attracts toward itself the spiritual nerve essence.

207. Now the reason why the Lord, at a particular stage in the process of the establishment of the new creation in the spiritual-natural man, absolutely forbids, by a divine suggestion from within, that epistolary correspondence should be carried on independently of and ignoring the divine guidance, is especially, that the mind, becoming fixed upon the object of its correspondence, is terribly in danger from the infestations of this creature. Its horns are indicative of power in ultimates. It is the boast of demons that they conduct the chief part of the correspondence of mankind. In correspondence, carried on without order, the mind becomes bewildered internally in a labyrinth of tortuous ideas. It is unconsciously attempting to impress its thoughts upon the correspondent; and at the same time to distil the very essence of its mentality into a fine and subtle fluid, which shall charm the page.

208. It is entirely in order thus to write in the Divine appointment. Writing becomes finally a terrific act. It involves the highest potencies of the man. Hearing the Divine Voice calling him to correspond, his immensely diffused sphere is gathered together. A ray from the Divine Intelligence leaps through the brain. It finds unerringly the one to whom communication is to be made. If there be a demon intervening, it smites him down as with a thunderbolt, that the divine ends may be carried out. The words that are written in the Spirit are media for the Spirit. They are charmed with persuasion. The divine influx is distributed through every cell of the texture of the substance on which they are written. They are sent in the divine harmony. The ends for which they are intended are already prepared, deep within the subjective consciousness of the one or ones to whom they are to go. The fire from the Lord which secretly burns within them, goes thrilling to the heart, pervaded with a sweet and secret charm.

209. It is to prevent such letter-writing as this, that, while the man who is becoming spiritual-natural wavers, perhaps, and hesitates, and from external judgment seeks to write without an internal dictate, the infernal rays from the concentered vision of the creature of the Hells, of which we have spoken, rise up to attack the brain. Woe again to that man who becomes its slave. That lurid, baneful thing is sometimes visible, when lucid vision begins, as a single eye, turning in a fathomless eye-socket, set in nether darkness ; or luridly phosphorescent, floating above the plane of vision. When seen as from above, it is an evidence that the nerve-spirit, floating about the system, is being attracted toward it. It is a warning of danger ; whatever the man is doing he should cease, as far as possible, and engage in the wrestlings of mighty prayer.

210. The seventh trial which awaits, is entire abstinence from literary composition ; if for the author, the production of works ; if for the lawyer, the preparation of briefs and arguments ; if for the divine, the composition of sermons or essays, except there shall be felt a direct and conscious prompting from the Lord within the breast, with influxes of power. The roots of the tree of literary composition, as practised by the unregenerate man, go down deeply into the under world. The

sermon, the novel, the forensic argument, the lyric or romantic poem, the song of the ballad-writer, the stately and elaborate historical narrative, or philosophical disquisition, the dry treatises on natural science, are all woven, when conditions are favourable for infernal action, through the agencies of the gulf of lost souls in the Spiritual Hell.

SEVENTH ILLUSTRATION.

Evil genii of novelists in the Lowest Earth of Spirits and in the Spiritual Hell.—Magic wrought by them on terrestrial authors, whom they influence and inspire.

211. The author of a profane novel of the eighteenth century stood before me. I will not say its natural author, but in any case a mind through whom it was elaborated, either in the natural, or by conjunction, from the infernal abode. "Write," he said, "for us a novel. I was the author of *Peregrine Pickle*. But I can do better now." I hesitated in the reply, until words were given me of the Lord; rejoicing then, "Are you a servant of Him I serve? If so, continue your discourse." To this, with a curt dignity, he responded, "Sir, I serve no man, Jewish or Pagan, Cicero or Jove; I serve myself, and am a hard master. I assisted that Ainsworth to compose *Guy Fawkes*, and a sad botch he made of it, to be sure. A famous romance writer was spoiled, my dear sir, when you took up the trade of a parson. But whet your invention; forget your style of moralising; leave the gods to take care of themselves; study the taste of your contemporaries; and, harkee! I'll father the bantling; see, I have him already in my brain-box!"

212. More to the same effect was adduced, not here to be repeated. He whistled, as if in an abstracted state; in a moment after, when an associate of his approached as if by chance; whether truly or falsely, he stated himself to have been known as the composer of the "*Beggars' Opera*." I was then led, in the spirit, to accompany them, being invisibly guarded from above, to many scenes in the Lowest Spiritual Earth connected with our globe, where souls are in their last state prior to being cast into Hell. This thing, from many

others, is laid upon me to narrate. I saw the evil genii of Lord Lytton, Charles Dickens, Nathaniel Hawthorne, and the late James Fennimore Cooper; perfect fac-similes in appearance, and even dress, of the gentlemen whose names I have repeated. They evinced the same spirit of professional rivalry which distinguishes the literary class on Earth, indulging in acute and profound criticisms of each other's works, claiming as their own the well-known productions of the authors whom they represented; but invariably, by direct or indirect remark, accusing their natural prototypes of keeping back the best things which they suggested to their imaginations, as not precisely adapted to the present polish of the age.

213. One said of Mr. Charles Dickens, "When I get that fellow here, he shall know where the feathers came from that he struts under." Another retorted with, "Perhaps he will not come here at all;" to which the reply was, with a horrible grin, "I have bird-limed the twig he stands on; we will have him for an actor yet." They then made a wager, which of the two, Dickens or Thackeray, should be first in that loathsome place. I recognised in the mind of one, the aptness of romantic description, the *penchant* for sentiment, which characterize the brilliant author of "Zanoni." The knowledge of the world, the humour, the clear-cut, epigrammatic distinctness of the pen that wrote "Vanity Fair" and "Pendennis," were displayed by another. The genius who claimed for his humble earthly servant and copyist, the facile and graceful writer of "Pickwick" and "David Copperfield," was the most protean and versatile of all; now, hopping on one leg, he hid his human features under a feathery mask, as if he were a huge barn-door fowl, and then became, in rapid successions, an hostler, an inn-keeper, lackey, boots, champion of distressed virtue, and nobleman in disguise. My indignation was kindled within me, as he profanely parodied "Tiny Tim" and "Little Nell." At this he did not seem at all offended, but took it as a compliment, cracking nuts a moment afterward, in the character of a heartless policeman conducting a relative before a magistrate to answer to a charge of murder. A moment after he assumed the well-known likeness of "Mr. Pickwick," and presented me his card.

214. These jolly fellows soon after became revealed in a more terrible aspect, accusing each other of having stolen favourite characters one from another, and cutting up in a most merciless style the persons, situations, plots and incidents of one another's books. A portly man, who represented a literary nobleman of the last age, interposed to make peace, and fell to flattering them with an adroit grace, full of courtiership; but he was a demon from the Spiritual Hell, and, as if he could not conceal the secret from a bystander, whispered, so that they should not hear, "These simpletons think that they suggested to the earthlings of the author tribe, certain popular romances: and so they did. But, my dear sir, they are our lackeys after all, and we spout through their minds our superabundant humour, that trickles out into the natural world. Stand apart and the real Messrs. Dickens, Thackeray and Bulwer shall appear. Then see wonders fit to be narrated in a senate of Olympian gods."

215. A smiling, graceful young man, affecting extreme fashion, emerged from some place invisible, mimicking court gentility, and holding a manuscript. The old courtier whispered, *sotto voce*, "Dickens the first, the original!" The spirit, who had previously represented the author, obediently approached, as drawn by some magnet, and the young, elaborately costumed gentleman, in the blandest tones, observed, "Have you done my bidding, sir." Instantly the self-consequence and elation of the one thus addressed disappeared, and he replied in the affirmative. "Good," was the response; "I have no objection to your assumptions of my cast-off clothes. They are the perquisites of the body servant. Inform this guest, whom I wait to entertain, that you are the channel of communication between *the* Mr. Dickens, and the person in London who acts as the vendor of his works and the representative of his name." Humbly, and yet with a certain twinge of hate in his face, masked by smiling humour, and relapsing into the character of the facetious valet of "Pickwick," the original personator muttered something about a "mutton swarry," and remarked in a louder tone, "I am the humble servant of Mr. Dickens." His smiling master added, "Who does himself the honour to bid you welcome to his house."

216. Behold, then, the self-styled master in the character assumed first by the servant; the inspiring demon substituted for the inspired familiar! Of what I saw in that demon's dwelling-place I can speak but in part.—“I could a tale unfold.” Costly paintings, in frames of sumptuous, golden, filagree work; with here and there a statue in the antique, or some superb mirror doubling the effect of the *coup d'œil*, snowy stalactital pendants from the carved roof, and on the floor tapestried carpets, blushing with tropical tints, met my sight, as the demon introduced me to the superb horror, which he called his home. Then, suddenly stooping down, and taking up a handful of what seemed dust, while a vengeful glare illumined his countenance, he cast it into my bosom, and cried, “Take hell seed, take hell seed.”

217. “I will take them,” the Lord gave me words to answer, “and use them. And the first use I make of them shall be to narrate this scene.” His former courteous smile returned. “I am subject,” he blandly whispered, “to an infirmity, which I know not at what moment may overcome me. I think, as good Swedenborg somewhere remarks, I must have an attendant demon; and who knows but this may be premonitory of one of those experiences which he facetiously terms ‘temptation combats from the hells.’ But come,”—approaching a sideboard where shone an array of sparkling wine bottles, to which he motioned me,—“here is that which cheereth the heart of god and man. What beverage do you prefer? The good bottle imps respect my seal, though it isn't Solomon's. Solomon, by the way, has an oriental villa just below. Capital old gentleman, but rather proverbial.”

218. In this gay, *nonchalant* manner, the demon rambled on. I approached the tempting array before me, where apparently every famous vintage found a place; but while an embossed metallic label denoted the quality of each, there were cabalistic characters inwrought, and I read on one, as the Divine perception was given me to interpret, “Emotions of a suicide;” on another, “Sensations of Damiens when broken on the wheel.” On another still, “The prince D. slew his paramour from jealousy; his emotions.” On another, “Distillation of coquetry.” Beyond this, one that seemed aged, bore the inscription,

“Judas sold J. C. What he experienced during the passion of the cross.” I dare not repeat further on this point. A curious double smile flickered upon his visage, and he pressed me to a draught. I thought of the text, and of the promise of the Master, “These signs shall follow them that believe. If they drink any deadly thing it shall not hurt them.” And again, “They shall not be hurt of the second death.” So words were given me to answer, “I will drink with you, even of this,” pointing to the very last. “No,” was the answer; “I have not drunk of that. Pardon me, I had this of a particular friend, who, I assure you, produced the vine from seeds of his own planting. I am a charitable acquaintance, and keep that to solace the last hours of any protégé who is about to shuffle off the mortal coil. It is well to tone up the nerves. I have a man now, with my eye in his heart, too coarse to write books, though he would be glad of the author’s fame. He is a ripe one. This I reserve; he will need it to distil hope upon his pillow.”

219. “Pardon me,” I rejoined, “but you start a singular psychical problem. It looks as if it gushed from the surcharged veins of a suicide. How can this comfort?” “Why,” came the ready response, “were I to affect a faith which some of my over-credulous friends entertain, I might say, nothing so sweet or bitter, but that, under given conditions, acts by contraries. That man’s soul is boiling with secret rage against the Nazarene; this vintage grew in the garden of one who conferred a favour on that gentleman’s particular enemies. It might soothe the transit of our expected friend and my protégé, to quaff a distillation from the bosom of a forerunner, when bursting his chrysalis. If a little of the unpalatable is in the grape, *contraria contrariis*, it might taste all the more delicious.” I looked at the demon, while he spoke, noticing still the same peculiar double smile. He pressed me to another draught, with a phrase about “Horace and his old Falernian;” but, scrutinising this, I detected that it was of the quality of the despair of a poet whom long-continued vices had cast into the World of Pain.

220. Shortly afterward the demon resumed the conversation. “You were conversing with a *convive* of mine about

authorship. The transmission of thought is one of the best jokes going. It is the current fashion with the literary, to deny ghosts and that sort of thing. My representative person, Charles Dickens, does his best to lead the world that way; that is because it affects my whim. It pleases the evangelical sects, with whom at present he is rather in disfavour, this sneering at the idea that spirits ever make any mischief, or intrude their ghostly presences on mundane soil. Satan, you see, is a private property of that concern; good as a lay figure in the studio of the pulpit artist; but wholly an affair of the property man. Ha, ha! picture the defunct majesty of Denmark, rising through the solid floors of the conventicle, and startling the meditations of these gentlemen at ease, who star it in Zion's holy halls. Their Satan is a lay figure, I assure you; and what is more, they bless Dickens the third, the shadow of my shadow, for setting the tide of public prejudice against the belief of apparitions from the World of Spirits. We thrive, sir, we thrive."

221. I began to be tired of this demon's assumptions, and said, "You never composed the character of 'Tiny Tim.' You never imagined the reality of female saintliness, the trust in an overruling Providence, embodied in the sweet lyric notes which celebrate the homeward journey of the pure in heart to the father-land above. Let the Mr. Dickens on earth have the credit of another source for the true and noble things, that often make hearts glow with sacred pity, or melt in authentic love as they peruse his page." The demon interrupted me with, "Hold, hold, enough! let me anticipate. You imagine that the sentimentalists have been caught; ha, ha!" "No," I replied, "that bad men have been shamed; that irresolute men have been held spell-bound till a better genius has turned the tide against wrong; that sweet womanly trust has been nourished and lonely hours soothed." "My good friend," was the response, "you talk like a Chadband. A dash of pincapple rum, on to the lastly, would sanctify the discourse unto many a vessel's heart. The jest aside, I take credit to myself for it all. I can show you a woman, in this house, who will more pathetically speak, more exquisitely delineate the stage-virtues, than Siddons did, or than any earthly actress can.

I draw my inspirations from an armfull of delicious womanhood, whose feminine sweetness distils in embodied essences of surpassing beauty through the mind. She isn't the only one. Not that I am immoral, far from it; but paradise is a holy land, as I have heard you sing:—

“There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.”

222. Methinks I hear the reader say, “Horrible, oh horrible!” Indeed it is.—The demon now drew my attention to the paintings. Human loveliness seemed to live again, as I gazed upon the canvas. The Aphrodite, rising from the deep, and blushing at her own half infantile beauty, reflected in the gleaming lines of the pearl shell, that seemed itself suspended between an aerial and an oceanic heaven; the realized imaginations of the masters of classic poetry; the long representative line of chivalrous and kingly heroes; the world queens of the court, the boudoir, and the stage; Pompeian apartments with the gay Roman at his feasts, crowned with flowers; English country houses with happy groups around the fireside, and hospitable welcomings for the Christmas cheer; antique churches clad without with the twining ivy, and within bearing monumental devices upon the walls, while Youth and Beauty, in the costumes of the bridal-day, knelt before the altar; scenes which for their exquisite, magnificent grace, might make the artist of words or colours despair of their representation,—all these, turn where I would, produced at once astonishment and admiration. Then the demon exclaimed, “You wish to disbelieve that I am able to delineate, through an earthly mind, certain artistic character-pictures. But can I not paint these pictures? I hold that man in sleep, till image by image these things are left indelibly imprinted behind the eye, where mind and vision meet together. He is indebted to me for prosperity. I have made him what he is.”

223. If thus feebly I attempt to narrate a conversation with this versatile and brilliant demon, I am far from endorsing his pretensions. Still, I am compelled to admit that it is possible for any novel of our day, good as well as bad, any play, any ballad, to have an infernal origin. Not one of the characters

of Dickens, Bulwer, or Thackeray, so far as my perception extends, can cope as a verbal delineation with the pictorial representations in that demon's house. One says here, "You make hell so beautiful that it cannot be, after all, any other than a delicious retreat. What glories astonish, what beauties feast the vision! There are the charms that intoxicate the senses, and the mental powers for which the intellect strives with every faculty on earth.

"The hero's deeds, the martyr's prayers,
And the wrapt poet's haunting airs."

224. No, they are not; as the sequel proves. The silver bell chimed. A cock crew. The true dawn light shone from Heaven upon that scene of mock delight. It was baseless all, having no foundation in the purity of the accepted heart. The demon, at this moment, was unable longer to maintain that mental condition in which the form-glories of the Heavens, by a process of sorcery, can be made to clothe and conceal the horror. First, his bloom faded, as when some worn *habitué* of the stage, or haunter of the *pavé*, exposes the rouged cheek to the grey dawn light and the pelting rain. I saw a comely youth no longer, but gnawing the nether lip, while the eye balls rolled through a watery rheum of fire, streaked and mixed with blood, shone a countenance in which every bad passion seemed to have set its indelible seal. A Medusa-like woman darted out from some foul secrecy at hand, and oh, horror of horrors! Enough of an imitative loveliness survived to make her fiendhood insupportable. One breast was that of a virgin in the prime,—this the illusion; the other an ulcerous cavern,—that the reality. The right hand fair, full, with tapering fingers, lit with amethysts and emeralds;—such hands have spiritualists at *séances* more than once beheld;—but here was the deception; from the thin, skinny fingers of the other, of a dead white, mottled with the green of the grave, dropped the foul worms and the black tears that trickle from the putrescence that is hid in coffins; and this the fact. The right side of the cheek still retained the illusive glow, the auroral freshness; and half the lips were pouting full carnation, but the other half, rottenness.

"Can such things be,
And overcome us, like a summer cloud,
Without our special wonder?"

The two embraced, and the woman-fiend literally tore him from the ground on which he stood, and drew him shrieking into her secret habitation.

225. I would make this earnest appeal to literary men, and especially to those who know by experience what putrescence is extant beneath the world's brilliancy and bloom. If there be such a thing as sin at all, it cannot be a thing of moderate quality. It must be the very opposite and antagonist of the essential purity which the Divine nature is. If men are spirits at all, they either in their finest affections cherish a supreme love for moral good or for moral evil. If the latter, since sympathy, which is wide as space, is deep as spirit, this finest essence of their nature must beat, in pauseless pulsations, with the finest essences of all artist natures; therefore it is possible, through sympathy, for the sinful heart on Earth to drink in distillations from its great inversive brotherhood in final night. But the nature of the literary man is eminently representative. The successful character upon the page must have its prior life within the brain. Now what is there to prevent, as the demon said, the insemination of the brain from the embraces of that secret essence to which it is allied?

226. Now again, what novel of society is there which embodies this fundamental truth, that the human spirit is the theatre for the evolution of Heaven or Hell; that shows the visible actors on the mundane theatre to be the inspired recipients of the divine loves or their infernal opposites? Or again, what novel of society is there which reveals the fiend in-souling himself within the gay, courteous, gentlemanly devotee of fashion, of art, of pleasure, of politics, who yet is living, as to his motives, without God in the world? Where are the publishers for such books when written? Where are the readers when published? Are not authors dependent upon the illusions of their time? They ride the crocodile of corrupt taste under penalty of being destroyed by him. If either literally or symbolically it be true that the prince of demons deceived Earth's first mother with cunning subterfuges, may not all her children be spiritually open to the myrmidons of the one arch-fiend? Is the still small

voice of God heard through current literature? Do men who write, purify themselves in holy converse and communion with the Father of spirits before they essay the pen? Is it believed that God has anything to do with the book which is to win bread or gain applause? But if we are, so far as consciousness goes, confessedly godless as to our inspirations, whence, from what other source may they possibly proceed? If the infernal intellect evolves successions of ideas, why may it not insinuate those ideas into the minds of men who write on Earth; if not in waking, then in sleeping hours?

227. That trial test of cessation from literary composition, except in the opening of the mind to clear perceptions that the form and order of the work is from the Lord, is for the purpose, first, of arresting the inflow of suggestive thoughts and images from the attendant demon who is with every literary man. The familiars or spirits from the lowest Spiritual Earth of evil in conjunction with our globe, alluded to before, are, in truth, the false ones to whom demons from the Spiritual Hell have assigned the task of instilling, and so far as they are capable, of organizing ideas and trains of thought, into the minds of those terrestrial authors of whom mention has been made. It is true, as well, that the demon who claimed to be the original delineator of the character-sketches and groupings in the recognised works of one of these well-known men of letters, is that infernal spirit who from the cradle has studiously sought to control and direct his mind, and at the same time to close it against the Divine Source of light, eloquence, and power.

EIGHTH ILLUSTRATION.

A conversation with angels in the Spiritual Heaven, who are attendant on the authors spoken of in the last illustration, on the methods of development of the powers of novelists.

228. The author-world on Earth, at the present day, is balanced in equilibrium between the author-world in Heaven, and its inversion in Hell. Shortly after my intromission into the latter, I was in the spirit, on a clear, bright Sabbath-day. The birds of the early summer were in the branches, and the

natural world in the utmost of her charm. I was translated to a broad, luminous landscape in the Spiritual Heaven. Here I beheld spiritual angels, who are attendant on three of the earthly authors spoken of before, and was made acquainted with them. Here I saw the celestial prototypes of the fairest and noblest characters delineated by the three. I was informed that from time to time heavenly ideas are instilled deeply into the minds of each of them, and that whenever the demons perceive it, they present, if possible, an inverted conception; that there are thus two opposite series of ideas deploying into the surface ground of consciousness, but that neither unmixed good or unmixed evil prevail; and hence the hybridised romances, not too earnest and searching to be made unpalatable to the fastidious sinner; nor, on the other hand, calculated to offend the sensibilities of the average devout. I asked the angels why an effort was not made to cause the realities of Heaven and Hell, and of human life on Earth, to flow forth through these exquisite artists? The reply was, that nothing could be done against the freedom of the individual; that each knew, by a fine tact, the cravings of the public taste, and that neither had the most remote conception of the terrible near proximity in which they stood to the demons and their satellites. I forbear the melancholy tale which one of them narrated.

229. I inquired again, concerning the process of the development of the power of the novelist. I was told that in Heaven exists a vast magnificent literature, which, in a modified form, is all extant in the Upper Earth of Spirits in connection with our globe. Children on Earth, in sleep states appear, as to their spirits, in the higher World of Spirits. There Dickens, when a child, absorbed the sweet essence of the thought which flowed forth afterwards in creations of childish beauty. Cooper was with American Indians of a noble character, in their provinces of those upper Earths. Bulwer was almost a spirit seer, and tremulously alive, in his young senses, to supernal influences; Thackeray, a spirit child of most exquisite presence, who in his infantile days, nearly heard celestial voices. The author career of each might have been far different, but for the degraded condition of the world of terrestrial authorship. Society, travel, and a varied experience of men and things,

simply formed a body in the mind for the latent conceptions immanent within it from the higher life.

230. This mixed and doubtful condition of the terrestrial and literary man is to end. Already the death omens are not far off. Such literary men as have become fixed in the service of the fiend, which is identical with the service of self, will feel the approximation of the Divine breath as a consuming fire. The Herods of literature, who, when the multitude, listening to fascinating and highly wrought delineations, applaud them with the cry, "It is the voice of a god and not of a man," appropriate to themselves the glory, will be consumed by the rapid and almost instantaneous descent of spiritual fires. We live in the sunset hour of the present literary age. The Lord will have a new literature. For this purpose, while as yet the spiritual-natural man is in his trial states, the requisition is sharply laid upon him, Write not but from the Spirit. He now finds, if obedient, a recession of former self-derived or demon-derived ideas, and incurs at this point, and until the end, the implacable hostility of the fiend and the familiar.

231. So long as man writes in the selfhood, pursuing whatever inclination is uppermost, he receives infernal assistance in his works. The demon stands ready to pour oil from the capacious reservoirs of a teeming and affluent imagination, into the seven lamps of the inner consciousness. If at any time thoughts flag and imagination loses its accustomed brilliance, it is either because the angel has received permission to arrest, in part, the inflow from the under world, or because wearied and diseased bodily faculties call the over-tasked brain to silence, and bid it sleep. When the author who begins to be spiritual-natural and who hearkens to the Divine Voice, determines henceforth and for ever, to write as the penman of the Spirit, the demon retires to a distance. Knowing what consequences must ensue to him, should this resolution for a series of years be carried out, he now pursues a policy of changed tactics, varying with the life-conditions of the individual.

232. His first effort is by insidious inflowings of thought

during sleep, to beguile the mind into the belief that the projections from his fancy are divine, and must be ultimated. But failing in this, he sets his intellect in battle against the thought-processes necessary to authorship. Having been in attendance upon the individual for years, and having fed and stimulated the organs of thought, they crave, so far as there is disease, their accustomed stimulus and pabulum. "The horse knoweth his rider, and the ass his master's crib." So the faculties of composition which the demon has once bestrode, are not indifferent to his voice; and so the vessels of the brain that have replenished themselves from the essence which he instils, know the source from whence they have derived nutriment, and eagerly seek it again. From this time there is war; first, between the author and the rebellious faculties of his own organization, which must be coerced into the new harmony and restrained from their attraction to the demon. It is through conquests of this sort that terrestrial literature is to be redeemed to God. When the demon is baffled in his first attempts, he re-enters his society in the Spiritual Hells,—for he is a member of a series there,—and propounds his difficulties. From this time sorceries are resorted to, which will be spoken of hereafter, in the Magic of the Hells.

233. The tenth trial test is especially applied to the man becoming spiritual-natural, whose calling has been the stage. It amounts to a prohibition to act, except as the Lord, descending into the internals of the mind, through new respiration, shall endow him with the new representative capacities. Upon harmonic and unfallen worlds representative amusements are frequent and of an incalculable variety from planet to planet and from sun to sun. The theatre on earth springs as an institution, from that representative element which underlies all consciousness.

234. There is no plane formed, in the natural reason of man for discrimination between the things of Heaven and those of Hell. It is only when the Spirit of God has descended into the natural consciousness and quickened the reason from its dead state, that man begins to perceive. Were demons at the present day to possess the faculty of time and sense presentation, so as to be able to appear as natural men, the world would elect them

its magistrates, presiding functionaries in the state, and ministers of religion. They would also fill the professorships of universities and conduct themselves in so dignified a manner as to win golden opinions everywhere from unregenerate mankind. For it is the genius of self-love, which is the essence of the infernal life, to clothe itself with simulations, and to appear well to all men by a dexterous adaptation of the prevailing sentiment and character of the time. "Crush the wretch," was the Voltairian motto and war-cry against the Lord. The demon would, however, with a policy more astute, commend the faith in the letter, and seek, by shrewd, evasive expositions in the natural sense, to crucify the Regenerative Spirit. Dissimulations practised in any mind are the ground into which the demon instils his life. The art of seeming better than he is, brings man into direct relations with the huge theatre of pandemonium. The sleek bigot of the conventicle is a more superb actor than the applauded mime who treads the boards. To act a part is natural to humanity. The body puts on and repeats the states of the atmosphere about it, of the earth, the winds, and the sky. The mind falls readily into the trick of sorrow, and sympathetically weeps with those who weep. We grow glad by sympathy with the joys of our kind. As the acute shepherd dog puts on, after years of association, a certain animal likeness to his master's face, so the man who lives professionally with the canine race, acts at last the dog, imbibes the animal instinct, and often the peculiar quality of his ferocious nature. The Arab and his fleet courser take upon themselves each other's dispositions. In cities, types of human nature are developed and fixed, which re-enact the drama of a civilization whose inversions are akin to Hell. The worst, the most ferocious, uncleanly, and altogether inhuman types of men, are developed from the reckless classes, who hide their shames and miseries in the by-streets of capitals, where the human wolf is seen bedecked with orders and called, perhaps, a "Marshal of the Empire." No internal differences necessarily exist between the prince and the galley slave. The king is trained to act a part, no less than the professional beggar. Seemings are the stock in trade of almost all the world.

235. Men are seldom or never surprised into reality. The bad man is his own worst dupe. By acting, others than recognised stage-players derive their bread. He is but the representative of a principle in human nature. The acting of the man who is a divine, from merely professional motives, differs from that of the tragic or comic delineator but in this, that the first denies that he is acting, while the latter glories in it. The one fits himself permanently into the assumed character, while the other wears it for an hour and is glad to shake it off again. But the representative function has its ends. We take on the states of men as we do those of climates. One whose life is patterned after a great ideal, drops perpetually his mantle upon a troop of followers. The man who breathes from internals to externals cannot walk the world for twenty years, in his divine part, without inspiring in some of the multitude a desire for throwing open the lungs to the infinite aura of the Holy Spirit. Men unconsciously repeat the gestures of the eloquent actor, who, in earnest himself, communicates the posture of his mind to others; but men still more truly take on the posture of the eloquent soul that seeks to posture forth the Infinite Righteousness. The free man who is enfranchised from the errors and vices of his time, and who walks the world as a native citizen of Heaven, repeats in himself the posture of the Lord Jesus Christ. He acts Messiah. All angels act their Lord and King. It is this condition into which the Lord seeks to bring the new man,—namely, that of representing or bodying forth Himself. And for this reason it is that He forbids the one who is becoming spiritual-natural to embody a part, but from the Holy Ghost.

236. The demon theatres of Hell endeavour, through the representative ground in man, to posture forth the tragedy and comedy, if comedy be possible,—say rather the tragedy and farce,—of Hell. The knotted brows, the gnawing lips, the sinister smiles, the hypocritical gestures of mankind are taken on. The passions group themselves within the spirit. In obedience to the great dramatic principle, Infernus seeks its outlet, and finds fit men for its purposes through the instinct for representative display. The test of faith applicable to the player is hence applicable to all men; but to those men

who are becoming spiritual-natural, it applies in a peculiar manner. The celestial-natural man is more remote from the representative field. The command is sternly and imperatively given, "Be open to the Holy Ghost; take on the state the Lord would assign you. Assume that cast in the divine world-drama which the Infinite Dramatist prepares." Here, in a true sense, the representative faculty finds its opportunity of display. The stiffness and monotony of life are thus displaced by flexibility and variety. The true man takes on the states the Holy Spirit gives; and those depend again upon the function of the hour. The king will be every inch a king, representing divine honour and justice; but not the less the perpetual lover in the sanctities of the conjugal retreat; with children, the wiser child; with men of practical affairs, an equal in their own field. The Holy Spirit represents a vast variety of functions through the spiritual-natural man. He is cut off from representations in the selfhood, that he may posture forth a living and heroic inspiration.

NINTH ILLUSTRATION.

Interview in the Spiritual World with a distinguished actress from our earth. Her sorrowful condition, her call on Jesus for mercy, and her deliverance.

237. A distinguished foreign actress, recently deceased, stood by me in the Spiritual World. The basal region of the brain since the body's decease, had developed dug-like those of a sow. She screamed with horror, as she felt serpents sucking at them. I said to her, "Do you know what these are?" She answered, "I do." Tearing at one in the ineffectual effort to draw it from the dug, she said, "This is —; and this," tearing at another, "is —. Cursed be their fathers." Her countenance was livid and blotched, and here and there marked with little spots, like those on playing-cards. She wore a horn protruding from, or adjusted to, the forehead; and over this a singular head-dress, like a veil which descended. She continued, "Every night come those ten serpents, and they suck their fill. I was attracted to you because I heard some story about snake-charming in connection with

your name. Can you rid me of these?" "They are," I replied, "thou suffering one, lusts which were bred in thy own body, through its habits while it lived on Earth." "Ah," was the reply, "I know this. Pity me; you love our race." "Yes," I responded, "I love Him who, in the form of one of your race, was incarnate. From Him I drink love, and it fills me with pity for the wretched." She drew a little nearer, and, with all her might smote me upon the left cheek, hissing and endeavouring to spit upon me when I spoke of Christ.

238. I blessed her in His name, whereat she turned and said, "Do curse me, hate me! O God, I hate myself;" then, in her French phrase, "I horror at myself. The men I entertained were atheists. You do not know my history; no man knows it, or why or what"—— "One knows," was given me to respond, "Behold the mighty power of His name! He hath said to His servants 'they shall take up serpents.' See I take this up." Then in spirit I put forth my right hand, and grasped the flaming, writhing creature, and there appeared at my right a fire of coals, and I cast it therein, saying as I did so, "In the Lord's name." "You are a Hebrew," was her astonished reply, "and our fathers had such gifts." Then she drew a little nearer, whispering, "I did act superbly! I did live infamously! I did die horribly! I did wake in infamy; and here is a hell! I have gone barefoot over a crust of fire to meet you, bearing these ten serpents at my back; and my madness is in me to return."

239. Then words were given me, and I cried to God, and said, "Jesus Christ, who didst cast seven devils out of Magdalene, if this woman hath in her the least quickened germ into which Thou canst descend, may she become from this time divested of the serpents who absorb her life." At this moment I heard a horrible scream, and winding a long, sinewy arm around the woman, while his countenance blazed with copper coloured flame, stood a bronzed man, holding her and crying, "Forbear." I answered, "Sister, if it be the Lord's will to give thee strength, put forth thy hand." Instantly, slowly as the hand of a corpse might rise, it came forward and touched a Hand that came forth through me; for, breath-

ing in the Holy Ghost, God's mighty spirit descended in that form, as a hand, until it touched the woman. Thereupon stood at my right hand a beauteous, majestic virgin, an angel of the Heavens, with a crown of twelve stars upon her head, and white raiment flowing to the feet. The long night and trance broke, and the woman passionately threw herself forward, weeping, and crying aloud, "Not the carpenter's son, but the God. Jesus, have mercy! Jesus, have mercy!" The demon was then cast down into Hell, but she was taken into a society of repentant women, where there is instruction, discipline, purification, and preparation for the skies.

240. The spiritual-natural man passes through ten states of arduous endeavours, into ten others of representative glory. These are as follows. In the first state he acquires the hearing of the ear in the spiritual-natural degree. Respiring, though at first in a tacit manner, in conjunction with a society of spiritual angels, he is trained into a new state in the auditory organs, by means of which to discriminate, as to the quality or spirit of sound within its physical vibrations. Every man speaks from a secret quality of love. An auriscope, by means of which to determine the quality of love from which the sound is uttered, exists in first principles, through every human ear, but dormant because of the closed conditions. Our Lord heard the very affections speak through sounds. The dominant love, for the time, keys the voice. With the beginning of the new respiration, the man who is becoming spiritual-natural, is trained through the ear to know the language of the affections. "And ye shall have tribulation ten days," signifies, ten states of struggling endeavour for the acquisition of the new gifts, of which this is the first.

241. The second of these states consists in the development of the faculty, by means of which, through sound, the voices of spirits, angelic or infernal, may be detected in the breathings. When internal respiration does not exist, the natural lungs take upon themselves a modified motion from the pressure of the nerve-spirit. But this again is dependent on the presence of spirits, good or bad, and the predominance of affec-

tions, pure or impure. In the low, pleasant breathing of the cradled babe, the spiritual-natural man discovers a succession of motions modulated by celestial angels. Spiritual angels are discovered at a later period as present in a second modification of breathing; and through the same process angels of the Ultimate Heaven at a subsequent date. It requires a cessation from self and from the loves of self in the breathing man, who is becoming spiritual-natural, for the training of this fine gift. By it as the faculty becomes cultured, in the lungs even of the closed or natural person is found a criterion of all moral states. Painfully through practice he learns to detect by the variations in the breathings, when infernals are near, and of their predominant quality.

242. The third state of patient education, during which tribulation exists, is in the development of the eye. Aromal sight comes first. This is a perception of the emanation forms of natural objects. It reveals within the imponderable realms of nature an unsuspected universe. A winter field is often gay with the flowers of the aromal life. In December days, when the landscape seemingly is dead, the aromal leaf, which precedes the natural, displays a sparkling green. Above the buried bulbs, which to the natural sight do not indicate their presence, rise essential flowers, exhibiting an aromal beauty and resplendence. The orchards teem with fragrant blossoms, or display their yellow-crimson aromal fruit, unaffected by external natural changes of temperature. The aromal birds, in gay and variegated myriads pursue their sports, or make the essence of the atmosphere all vocal with tender songs. In fact, within and about and above that plane of nature which the gross external sight beholds, a creation of aromal objects, often surpassing the rarest and loveliest of visible natural things, displays its beauties.

243. But here, as everywhere throughout the domain of our unhappy planet, subversive creations are visible. Myriads of magnetic insects that sting, of parasites that infest, of foul larvæ that destroy, may be discovered. The asp, the serpent, and the scorpion, the ravenous beast of carnage and bird of prey, make known their occult presence. This realm has been withdrawn from natural sight for providential ends. The fine

vision of the man, as he becomes spiritual-natural, enters it, but only through deep moral experiences, which try and call forth the utmost energies of the heart.

244. At first the eye lights upon a confused mass of glittering objects. Here apply the laws of a new perspective. The natural souls of colours are represented in the aromal world. In secluded, untrodden paths, where the miasm of the ulcered moral state of man is least potent, the charmed wanderer beholds the habitation of the fay,—an airy landscape that rises or that falls, now crystallescent in its bases upon the green grass, now extending in airy campaign above, and following the undulations of the forest trees. How wonderful the sight! The wood pigeon is seen in her secluded haunt; a thousand birds of summer, in their green retreat, to whom the fay is a presiding genius; and now, with some aromal nepenthe, he pours the fecundating principle into the pollen of flowers, or drives his airy flocks, invisible to sight, through pastures where the cattle feed. He glides through the aromal body of the oak or plane; perhaps displays his treasures. The hollow recesses in the aromas of the wood are his castle, and his gay wife pursues the tasks of the household, and his merry children sport in gleeful security.

245. On the wild moorland, or where the bare rock displays its aged crest, concealed from sight within the depths of its aromal element, a darker but heart-luminous brotherhood are seen. What charm in their magnetic glance! what spirit and fire and fervour! Thus, pass where we will, as the eye is opened to this aromal world, man walks insphered in wonders of which a veiled suggestion only is afforded here. In places where good men, intromitted into the aromal world, or, kindred to it by innocence of mind and heart, have lived and died, though man has forgotten their name, the spot is indicated by aromal gardens. Here, also, dark inversions come to light. The blood plant grows where murders have been committed, with piercing daggers from its red, spiny hand; an incarnation in fine matter from the seeds of hate that sprouted in the human breast. Where suicides have met their fate, are ice cold, venomous fungi, whose breath suggests abandonment of God. Thus crimes everywhere reveal their presence, growing from

the seeds generated in the passion soil of fallen man. The world's wonderful dramatist has said,—

“The evil that men do lives after them ;
The good is oft interrèd with their bones.”

The very bones of men, when good is buried in them, are pregnant with a latent seed. It is recorded in Holy Writ, that once a buried man woke from the death swoon when his cold body touched the bones of an ancient prophet. From the unsuspected soil holy ashes revealed their presence. The aroinal germs which were deposited within them have sprung broadcast and beautiful. So, in France, an aroinal flower lives that grew from the dust of Joan of Arc. The Wickliff blossom, a disc of purple and gold, springs glorious in the aroinal air of England. The martyrs of the Cevennes and the Alps have given birth from their dust to an airy flora. Italy bears a queenly plant that commemorates the virtues of Savonarola. Imperishable Nature holds the dust of the saints in honour, and represents, through them, in ever-springing life, her worship of Him they worshipped, her sympathy with the great cause they served.

246. But the foul and odious refuse, tainted with the vices of the souls that rotted and festered within it, ere it can be purified and blend again with the universal element, also gives forth its seed. Sprouting through the monumental marble, ripe and rank in thick, polluted air, the passion seeds, buried in the hearts of impious voluptuaries and libertines belie the epitaph ; and Nature writes, in sweltering and fetid growths, her contradiction of the blazoned lie. These must continue to grow, until earth is purified in the new creation.

247. Passing through the province of aroinal sight, the fourth trial of education, which awaits the man who is becoming spiritual-natural, is the development of the organ of vision into the nerve-spirit. It is by means of the nerve-spirit that the intercourse between the immortal man and his natural body is carried on. The nerve-spirit, called elsewhere the natural soul, is itself organic within the mineral basis, and subsists as a living entity throughout the natural form. It is the first home of the passions after they have descended from their birth-place in the spiritual person. The delights are

stored up, whether they be pleasures of innocence, or frenzies of impurity, organ by organ within it. The nerve-spirit is liable to diseases, and to corruptions of its essences; but especially to wastings and depletions, from two causes; first, from the evil wrought upon it by base passions within; and, second, by diabolical sorceries from without, from wandering spirits and from demons.

248. It is by means of the nerve-spirit that intercourse, on orderly earths of the universe, is maintained, with the friendly races who inhabit, from immemorial time, the realms of wonder and of mystery concealed within the organic crust and the mineral formations of the globes. It is well known that two substances, and indeed many more, can occupy different degrees of space within one structure. The solid crystal is traversed by electric substance, with no abatement of its motion or separation of its elements. Our Lord entered, in all the substance of His humanity, through closed doors, to stand in the midst of His wondering disciples. So to the heart and mind, prepared by the operations of the Divine Spirit to enter into ineffable mysteries, it excites the highest faculties of reason, and calls forth the noblest affections, to behold the workings of the Creative Man within the depths of mundane things.

249. First, behold the People of the Rock. We have surprised this ancient of the mountains at the door of his rude dwelling-place, through the degree of sight pertaining to the reconstructed nerve-spirit. The rude primeval mass, in which he makes his home, is the triumphal arch to realms of magnificence, utterly beyond the flights of the most stupendous intellect. Emerging from the grey, dark mist, in which he sits, and which itself might be mistaken for a stone, a being meets us, whose vest is all ablaze with jewels, and whose regal surcoat shines with linked ornaments of massy gold. In his origin he is a fay of the Celestial Heaven, but ultimated into space and nature through an insemination into that living element which chemical art can never fathom; the source of crystallization, the ground and base of the universal mineral, the blood of fire. Our welcome is pronounced in tones of a dialect, terse, compact, and rounded as mountain boulders.

He is evidently one whose race have long withdrawn themselves from contact with polluted man. He is called, "troll," and "dwarf," and "gnome," and many an uncouth name besides, in the rude Northland traditions, and is supposed to be invested with a baleful power. We shall see. A smoke rises through the blue rock. He sees it and disappears. The troll has gone to call his brothers.

250. We slide from the natural form, and with a pure body of nerve-spirit, subtle and impalpable as flame, are lost to natural sight within the bowels of the earth. With new ears we listen to the music of crystallization, to the low and joyous laugh, the first melody of the primal element; to the song of the stone. Him whom we call the "troll," seems now a man in proportions like our own. He throws his arms around our neck, and presses us to his breast, with "Welcome to the stone house of All Father." This is basalt around us and hidden deep. He opens doors that lead beyond this vestibule. With the swiftness of the electric arrow we are conducted through unknown lambent stratifications. What vigour is in them, what delight! The electric senses quiver. The heart of the nerve-body throbs to pulses of a rich reviving youth. Deeper still; and now we emerge into a vast luminous region, where the soil is soft to the feet and garmented with flowers and grasses that are themselves the essences of the fire. What joy is here beneath the vest of the bounteous teeming Earth-Mother! This is near her heart. The vast and stalactital firmament is glorious, and illuminated by the nerve-spirit of the sun. When he retires from sight we shall behold the nerve-spirits of the stars, an ordered train.

251. A slow stream meanders. We dip the hands of the nerve-body in the cool tide, and lift them dripping; but as the drops are scattered from the finger ends, they are agate pebbles, fire and stone, stone that fashions itself from fire; stone that is itself fire; fire and stone everywhere. The sparkling, striated, impearled fishes, how they dance and sport, with what lithe motion within the pools! The troll draws one out; and see! this is a stone also. Were his fire-life withdrawn, the terrestrial-natural world would declare him to be the fossil form of one of an extinct race, sporting

once in water, not in fire. Rock-built is all this soil. Here are fir-trees, gay branching ferns also, rainbow-tinged, a scarf of many colours. And fire animals; they, too, were the blood of fire which circulates through their systems abstracted, and were they left to chill and darken for ages, wise men would say, exhuming them, "These once were flesh and blood." How still it is! A voice! The trolld is speaking to his brothers. They draw nigh. What bodies; subtle, fleet, agile, symmetrical! It is all stone, stone and fire. Were they found, ages hence, through some vast upheaval, learned treatises would tell of men who lived during the incalculable cycles of pre-Adamic time. What peach bloom in the face! What crimson velvet upon the lip! what flowing locks! all fire; stone and fire!

252. The fifth trial of faith and endurance, to which the man is subjected who is becoming spiritual-natural, consists in the gradual evolution of expanse-sight. Expanse-sight involves a new arrangement of the optical organ in its finest natural degree. By it, those in whom the faculty is prepared, perceive at one glance solids and their contents, spaces and their inhabitants, heights, lengths, breadths, distances, on a scale of giant perspective; world-souls also and the gigantic colossi which are the souls of universes.

253. After this, in the sixth place, comes another trial and strengthening for the man who is becoming spiritual-natural; the education of the touch, to become radiative, and to feel, by means of projections through the organs, the dynamic qualities of distant objects. The eye, the hands put forth feelers of sensation, which traverse space with electrical swiftness, and touch the objects which they seek at any point of distance. A man who is spiritual-natural to whom this gift is given, may sit in a chamber in Europe, and touch, by means of the emanations through the hand, the eye, the brain, and the body of a cherished intimate in Asia or America, and absorb redundant, or impart deficient qualities. Nevertheless, this requires deep heart-trials, total abandonment of self, and living for others in the divine service.

254. It is for the purpose of preventing such gifts as these that the demons of the Spiritual Hell, at the present time, put

forth their utmost power. The time is not far distant when a subtle, demoniacal sphere from that Hell will rise and surcharge the Earth's atmosphere. Felt as delicious stimulation in the minds of evil men, it will develop utter impiety. The wave rising in America will complete the circuit of the globe, everywhere producing similar results. Inordinate greeds, developed through its fierce fervours, will prompt the sagacious to treat with utter contempt the rights of the lowly; and at the same time, the huge engines of civilization, with their immense wealth-producing faculties, monopolized in the service of those already powerful, will be made use of, if possible, to grind the poor as never before. Questions of monarchy or republicanism, of prelacy or papacy or neology, will lose interest, and the great issue loom up: Shall the huge proprietors in every land combine in a universal alliance, subjecting to their combined power the labour of the world?

255. This will be put forth as a project for the salvation of society, and with an abundance of surface-argument in its behalf. It will be felt that there is one great party in every civilized country, however divided by traditional and speculative theories; the party of sagacious worldly men to whom the one question is, the cementation of power by intermarriage, and by the substitution of combined for competitive enterprise. It will treat the questions of cooly labour, of the African slave trade, of negro serfdom in general, and of the wellbeing of the multitudes in every land, if possible, from a simultaneous agreement, that its interests shall alone determine the world's policy. It will attempt to hold out such inducements to potentates as shall prevent wars, and cheapen the social cost of governments. It will,—in its essence intensely irreligious,—regard man as a rational animal, with whom a ripened self-interest is the one true and living God. By the combinations of the huge capitalists of Christendom one with another, it will preside, so far as successful, in all cabinets. The age of mammon will then develop more fully its inner life.

256. Against this will fight the spiritual-natural man, in his seventh state of education, rightly named a "trial," but not by worldly weapons. He will go into his chamber, and gather to himself the Divine breath. He will penetrate

into the bodily structures of the powerful anarchs who seek to inaugurate this new inversion. He will be to them an evil angel, breathing against them; and setting the current of the Divine breath, descending into the world through his natural breathing organs, as a flaming fire day and night, against such as he is inspired of God to meet. When the eye and hand have been trained in the projection of their elements, to friends afar, as stated in the number previous, the direction of the breath is the next formidable endeavour. Whatever angelic society of the Spiritual Heaven breathes in conjunction with the spiritual-natural man, will empower him with its unity, absolutely controlled by the Divine Spirit. The breath of God will thus flow through him to whatever ends it will.

257. The spiritual-natural man will now be advanced into his eighth state of arduous endeavour and heroic burden bearing. Having penetrated into the subterranean earth, into the seminal essences of stone, into the society of the flame and stone embodied fays, who are its impersonal men; he will draw them forth, invisibly, through their entrance into his nerve-spirit as subsidiary allies to the will. Napoleon had no such will as the least spiritual-natural man, refreshed in the nerve-spirit, through the providential conjunction of it with one of these. He will laugh at the combinations by means of which evil men and sorcerers from pandemonium seek to arrest his progress in the divine path given him to tread. In the depth of secrecy, in which he veils such processes within him as God would keep hidden, men will find him as the stone, which speaks not. But His name to those who love the Lord will be the synonym of gentleness. Then he will be Petrine; that is, a rock. Many years of trial, much open breathing, long wrestlings against infernals, great patient obediences must precede. I am not permitted to write anything concerning how, and in what manner, the relation between the spiritual-natural man and this friendly race will proceed. At present I would advise no man, if he values physical life, to attempt to invoke any such. The unprepared, should the Lord allow one of this race to appear in answer to a call, would find him, by the stern, inexorable necessity of his organic life, a destroyer; though as a fay, utterly without

evil. Many centuries clapse, rolling their slow round, before the workers in this fire and stone kingdom finish their task and rise to be impersonal existences in Heaven. To breathe with them is to inhale longevity. They are potent against foes that infest the nerve-spirit; hence their important use in the new creation.

258. To work slowly, silently, as the sure-footed dawn, bringing illumination to mankind, the spiritual-natural man now devotes his gathered energies; attaining to a ninth introductory state, in which he baffles magic. Here I am not permitted to delineate particulars.

259. When the tenth trial comes, he finds himself prepared and waiting. He lives consciously with the fay-souls, both of the aerial, terrestrial, and inner terrestrial expanse. He breathes in conspiracy with the angels of the Spiritual Heaven, but also in conjunction with those of the Celestial and the Ultimate. He is disconnected from the inversive movement which through the Hells invades mankind. No flatteries can beguile him; no allurements dazzle him; no solicitations move him; no terrors appal him. His motto is, "Christ and the Right!" and, led by Christ, he executes the right as the Holy Ghost works through him. He is religious without ostentation, devout with secrecy, a niggard in nothing, a trafficker in no man's secrets, a gatherer without parsimony, a giver without prodigality; doing all things wisely and well. None know his deep secrets, but the races to whom they belong; for he lives with many kinds, and grows powerful through orderly association. To the fay, he is as one of them; a brother beloved. To the man of earth, a just, impassive instrument; working God's will impartially; not to be turned aside; a terror to evil doers. He traverses land and sea, executing the Divine behest, punctual to the appointments of Providence as the evening or the morning star. Through the interpervasion of the world-soul from the hell of the lost orb, he learns to combat its flame, then to make it innocuous. After this is reached, his "ten days" are said to be fulfilled.

260. "Be thou faithful unto death." When the fay of the stone and flame comes to the man who is becoming spiritual-natural, he eats, as food, the basis of his bones, commencing

with the very roots of the osseous system; and by-and-by the trunk of the life falls; the branchy honours of the brain are divested of their foliage. The man tree, Idrasgil, whose roots are in Hela or the subterranean earth of fire, whose trunk is in the animal, vegetable, and mineral kingdoms of the earth, whose fruit is passion from the blood of instinct, whose branches wave fruit-laden in the air-deep and sky-deep of the world's breath, falls prostrate. The old man being no more; original sin is thus destroyed in the body. Should it be in the Divine appointment, the re-creation keeps place with the destruction. Nevertheless, unless the man who is becoming spiritual-natural, is faithful until the completion of the tree's fall, here called "death," he cannot attain to that which is beyond, and which is entitled the crown of life.

261. The crown of saintship is not alone a spiritual, but also a terrestrial possibility. It involves, as the student of this statement has seen, a long series of organic transformations. Of the old man nothing remains; the discreted germs of being, from All Father, which were stored up in the divinely given constitution, excepted alone. There are "fathers of the flesh," wrote St. Paul, "and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" Yea, verily. The veil of partition, in the rupture of that which closed the spiritual lungs from the natural, is taken away; and, in the descent of the Divine breath, with its new vibrations, into the body of the form, Christ makes of the spiritual and the natural organizations one new man, so making peace. It is peace. Who can make hurt? Not hell; that is conquered. Not the inversions of the world; they bend before its sway? Heaven is realized below. This is the second coming of the Lord Jesus, in the man of the spiritual-natural degree, called the church of Smyrna, in his collective form.

CHAP. II. 11.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES; HE THAT OVERCOMETH SHALL NOT BE HURT OF THE SECOND DEATH."

262. "He that hath an ear," signifies, the new man who is made spiritual-natural. "Let him hear," signifies, openness through the auditory nerve to the Celestial, Spiritual and

Ultimate Heaven, to the world-souls, to harmonic men of unfallen orbs, to the fay-souls and the life movement of the atomic men; the divine harmony in its new form, being communicated through them, and his own being conspiring and respiring therewith. "Unto the churches," signifies, his ability to receive and communicate the inner spiritual senses of the Word; and in them, varied knowledges, kindred to sciences of the Spiritual Heaven, following in their ultimations; but this ability is of the Lord alone, and is dependent upon the modulations of the breath.

263. "He that overcometh," signifies, the state of the spiritual-natural man, after the ultimate work treated of before, when the old life-tree has fallen. "Shall not be hurt of the second death," signifies, that he shall be one of those to whom is given, through the involution of the spirits of the primates of the body, into the spiritual body proper, when and after the crisis shall have taken place, spoken of in A. of C. 1, I. 713, 714, to rise full and perfect, as an harmonic man to the Heaven of spiritual angels. It also signifies, prior to that period, a partial investiture of the man with his resurrection body through the ascension of the fay-spirits with whom he is conjoined. These cease to die as to their ultimates, through conjunction with members of the human family in whom internal respiration is established, after a certain preparation has taken place. They complete their harmonic cycle, involve their atomic spirits in the general body of their spiritual form, and rise to become fay-angels. This is in the new creation, and can only take place in the triumph of the new respiration; but of this more elsewhere.

CHAP. II. 12.—"AND TO THE ANGEL OF THE CHURCH IN PERGAMOS WRITE; THESE THINGS SAITH HE WHICH HATH THE SHARP SWORD WITH TWO EDGES."

264. Radiative solar men are spoken of in A. of C. 1, I. 516, and are inhabitants of the suns of space. These inherit into the composite genius and separate perfection of the varied peoples of their kind. Such men, with a modification adapting them to planetary life, are spoken of here. "Unto the angel," signifies, radiative, terrestrial men, in harmony with

radiative solar men who have become angels in the Ultimate Heaven, as a distinct class, to be organized in the New Jerusalem. It is needful to treat of them at this point.

265. The radiative man of the new creation, will be fivefold, and open, consciously, when internal respiration is copiously advanced, to the fivefold series of worlds involved in the Ultimate Heaven. He will dwell apart, as distinct from his kind in many things, as if he were the inhabitant of some other orb. The Celestial and Spiritual Heavens will respire in conjunction with his breaths, but inflowing through a peculiar process and embodying themselves in the breaths of his own peculiar Heaven, which is Ultimate. His nature will represent the embodiment of truth in love. He will crown the great orb harmonies of future time, and reign as the pivotal representative of heavenly order in the mundane sphere. Through the nerve-spirit, he will be in direct and universal communication with all to whom he ministers, sitting in the centre of the planet's complex harmonies. He will be the head of industrial armies, fountain of social honour, dispenser of titles and dignities, universal monarch, whether called by a kingly or republican appellation; ruling by fitness and breathing in the composite order from the Lord.

266. By breathing in the composite order, implies, a distribution of the breaths from the Lord in series and degrees. The Lord will breathe a breath in its varied successions, through the lungs of the radiative man thus made pivotal, which shall felicitously conspire with the separate or simple breaths of all to whom he ministers. It is by this process that kingship is established and made known.

267. When the true king is found, he commences to respire in such preliminary states as shall best serve for the full evolution of his powers. Knowing in himself experimentally the new emotions of the atomic men, the blessed and beautiful societies of the fay-souls, and the deep secrets of their brethren of the stone and fire, he sits in the ear of the world-soul and hears the deep keyed utterance and diapason in which the world-souls of the system commune with her. He goes beyond the inner belt of the flame-crystals of the globe, to nourish vast powers of vitality within his system from her

fecundating essence. Through octaves on octaves of unfallen men, he wins his way at last to council-chambers, where sit vast, many-structured minds, the monarchs of the worlds, the radiative men of suns and planets. He breathes in responsive motions to these huge respirations of power. In his internal heavenly experience, radiative solar angels are made, in the Word, media of education. When not otherwise employed, he pursues a round of culture in all practical sciences. Especially is he accomplished in the industrial, mechanical, and agricultural arts. He wins the deep divine secrets; studies the distribution of races upon the surfaces of the globe; takes cognisance of archetypes in the world of cause; and of the law, mode, and manner of their descent and terrestrial distribution. This is his preliminary labour, in the use-works of a regal position.

268. As are the divine breaths in him, so are the affections which are evolved and wrought to forms of consciousness. Hence, without necessary communication, he knows through a divine love, and enters, through a divine sympathy into so intimate a mental rapport with his people in their series, that the derangement of the economy of a group, or the disturbed state of an individual, is to him a matter of personal sensation. From the Lord he seeks and in the Lord applies the remedy. For certain particulars concerning this state, see A. of C. 1, I. 514, 575. The disturbance produced in the human harmonies of our orb, through sin, caused the first Adam to sink from his pivotal radiative place. Our Lord, who is the second Adam, will eventually raise up such as He will.

269. "In Pergamos," signifies, the new type of men, prepared through the descent of the Divine breath, who principally respire in conjunction with the Ultimate Heaven, through the body of the spiritual lungs continued into the natural, and who are called ultimate heavenly-natural. "Write," signifies, knowledge by induction, made known to such. "These things," signifies, all that follows here concerning the ultimate heavenly-natural man. "Saith," signifies, the open speaking voice of the Lord, descending into the body of the mind. "He," signifies, Almighty God, as He is made known in His new creation through the universal Ultimate Heaven. "Which hath the sharp sword with two edges," signifies, Heaven and

Hell, and the piercing divine flame which penetrates through the spiritual lungs, and thence into and through all degrees of the natural; raising the good to heavenly states in the new creation, and cutting off the wicked.

CHAP. II. 13.—“I KNOW THY WORKS, AND WHERE THOU DWELLEST, EVEN WHERE SATAN’S SEAT IS : AND THOU HOLDEST FAST MY NAME, AND HAST NOT DENIED MY FAITH, EVEN IN THOSE DAYS WHEREIN ANTIPAS WAS MY FAITHFUL MARTYR, WHO WAS SLAIN AMONG YOU, WHERE SATAN DWELLETH.”

270. “I know,” signifies, that the Lord, as before, but specially through the Celestial Heaven, diffuses knowledges throughout the internal degrees of the minds of the new men of this type. “Thy works,” signifies, that the Lord labours in and through the composite pivotal man of this type. “And where thou dwellest,” signifies, that he is enthroned in the midst of the antagonisms and inversions which endeavour still to cover the earth with wretchedness, oppression, and misery. “Where Satan’s seat is,” signifies, that the ultimate home of the demons of the lost orb in nature, through the Hells of our own orb, is present in the disorders of the terrestrial portion of mankind. “And thou holdest fast my name,” signifies, that the pivotal monarch here spoken of, will be inmosty united to the Lord, and will represent the Divine in action. “And hast not denied my faith,” signifies; the boundless homage and implicit obedience which the pivotal monarch will pay to Him he represents. “Even in those days,” signifies, trials which will threaten the stability of the new and heavenly civilization established in the world. “Antipas,” signifies, subordinate men of this type, slain as martyrs to the Christian religion, in its struggles for supremacy, through the descent of the Divine Spirit, against the evils of mankind. A few particulars must here follow.

271. The introduction of the principles of the new creation, through the descent of the Divine Spirit, bringing man into the new respiration, will introduce this grand issue; implicit obedience to the Lord Jesus Christ, or the opposite. When it is considered that the Lord requires of those who own Him in His new kingdom, unwavering, uncompromising hostility to

every evil principle, that His kingdom may come, and His will be done on earth as it is in heaven, it becomes apparent that a test of the sincerity of the Christian profession will be instituted by it. Men will openly revolt and protest against it, as involving the most infernal despotism, and the issue will be raised, obedience to the Lord, received through internal respiration, or the direct, determined resistance of the whole man to the innovations of the new power. The presence of one whose respiratories are opened, and who declares the Word, with the Divine Spirit descending through him, when the force of the power is made apparent, will call forth violent prejudice, especially from carnal men who control the machinery of religious sects. Then men will begin to blaspheme the Holy Ghost and to incur the tremendous consequences. They will declare, that through the new respiration the demons work; and that God requires them to excite the hostility of Christians against its influence.

272. Poisons will be resorted to, as some of the consequences, and public mobs; while the ferocious classes in great cities will be stirred to madness, as was the refuse of the population of Jerusalem by the Jewish rulers when they sought to crucify the Lord. There are spots which the forecasting eye discovers when glancing over the map of the world, to be marked by anticipation, with the blood of internally breathing men. It will be penal after a period, in more than one nation, for the word "internal respiration" to be spoken except in denunciatory terms. The knife of the bravo will be resorted to by ecclesiastics, where it is practicable. Tender women will be stripped and scourged in public with the knout. The rage of the Greek church will be infernal. Against the descent of the Holy Spirit will arise the embattled animosities of the globe.

273. The Catholic and Protestant, those nominally Christian and those Pagan, the Mussulman, the Jew, every species of religionist, so far as evil prevails, will set their faces to crush out with fire and blood the invading Spirit of the Lord. It will be the last and fiercest of all the crises which have taken place upon the globe, and the inversive civilization of the planet will roll up its billows of armed men to overwhelm the faithful. It will be discovered that the fire which pro-

ceeds through men who possess the new respiration, contains within itself a subtle principle which kills the bodies of those who resist, after a certain period has arrived. Its earliest symptoms will therefore be watched through a vast system of espionage from land to land. Fathers will betray their children and children their parents. The most intimate friendships will prove no safeguard, nor the holy obligations of the marriage tie. Masters will execute their serfs. God's kingdom will come as a thief in the night to the whole earth.

274. "Antipas," signifies, the man of the ultimate heavenly order who falls a victim to the wrath of the persecutor. "My faithful martyr," signifies, the Lord's acceptance of the faith-offering of those who are put to death. It will only be by the Lord's permission that any of the men of the new age will be slain. One of the reasons why it will be permitted is the following:—Shed blood is the most powerful medium, both in the natural and spiritual realms. When a martyr begins to pour forth his life-currents, having been previously established in internal respiration, the disengaged and liberated spirits of the primates and the ultimates of the natural form go forth through the wounds, and marshal themselves in impalpable aerial clouds, and after a while precipitate themselves into the human bodies that are pervious to their influence, preparing new systems, to be opened for the divine breath. For more on this point see elsewhere.

275. "Who was slain," signifies, that while murders and assassinations will occur, which apparently are the results of the brute rage of the ignorant, the secret inciters will be philosophers, priests, public functionaries, and inversive men of wealth, who hate the truth. "Among you," signifies, the encircling of the person of each who becomes a martyr, with the universal family sphere of all the faithful. The Voice of the Spirit will say to those who survive, "Weep not. The Lion of the tribe of Judah hath prevailed in him, as one of many, to open the book of the harmonic future of the planet and to loose its seven seals." He will die, as on an altar, a pure oblation, a lamb without blemish, through whose wounds the Quickening Spirit shall proceed to establish the faith in many; nor will he grieve that he is one reserved for so glorious a

consummation of the terrestrial career. Martyrdoms will inspire the body of the faithful and be followed by the most glorious descents of the Holy Ghost throughout the breathing system. Every martyr will be visible, spiritually, combatting against the earth's enemies until the purification of the planet is complete. "Where Satan dwelleth," signifies, that in every stronghold of the inversive principle in every nation under heaven, men will be raised up in the new respiration to testify of the Lord and to proclaim the judgment of the world.

CHAP. II. 14.—"BUT I HAVE A FEW THINGS AGAINST THEE, BECAUSE THOU HAST THERE THEM THAT HOLD THE DOCTRINE OF BALAAM, WHO TAUGHT BALAC TO CAST A STUMBLING-BLOCK BEFORE THE CHILDREN OF ISRAEL, TO EAT THINGS SACRIFICED UNTO IDOLS, AND TO COMMIT FORNICATION."

276. "But I have a few things against thee," signifies, the inversions to which the new man of the ultimate heavenly type is especially liable. These are, first, to hesitate in his earliest stages of new respiration, between God's service internally made known, and the demands of offspring. The celestial-natural man sees most his offspring in the children of the faithful, and loves them all with ineffable tenderness. The spiritual-natural man yearns chiefly toward such as imbibe the new sciences and appropriate readily the new knowledges, ultimated through the Spiritual Heaven. The man of the ultimate type clings more closely to those begotten in the flesh; ties of parentage in the natural degree being strong and durable. "Thou hast there them," signifies, that some who are becoming new men in the ultimate heavenly-natural degree will undergo fearful temptations on account of offspring.

277. "That hold the doctrine of Balaam," signifies, the nature of these temptations. The insane love of family prompts the individual, though he sees on every side its ruinous consequences, to isolate the child from privations necessary for the development of the true character, and to interknit its destinies with those who inherit titles, privileges, and colossal fortunes. It is hard for those whom we are now considering,

in the early stages of their career, to consecrate the all of earthly goods to the Lord. The desire will be to bequeath possessions, which the Lord has caused to fall into their hands, for the maintenance of the dignities of posterity. Some, it is greatly to be feared, from this cause will lose their souls. It is to be understood that there is nothing in the Word against bequeathing estates to children. The prohibition is against bequeathing them in opposition to the felt and known dictates of the Holy Ghost within the breast. The will should be a sacred document. The Lord should be sought to inspire its provisions. It should be signed when the Lord God declares His approval; otherwise the offence committed is malfeasance or breach of trust, heavily punished on earth, and not less so in the divine chancery.

278. By "the doctrine of Balaam," is also to be understood, the subjugation of faith, when it is the result of the indwelling and descent of the Holy Ghost through the new respiration, to the hostile and seductive operations of the fantasy sphere, which emanates from the Hells. Until internal respiration is begun, but a slight and partial idea can be received of the extent to which seductive influences operate upon the understanding. The whole world lieth in wickedness. The whirling, blinding meteors of falsehood obscure the true stars of the celestial firmament. "Balac," signifies, unregenerate men who tempt those in whom the new order is beginning to be established, with plausible reasons from the external world, to substitute self-derived intelligence for divine inspiration, in the acts of life. "Balaam who taught Balac," signifies, that unregenerate men who thus tempt are agents of Satan, through fantasies projected into the brain.

279. "To cast a stumbling-block (scandal) before the children of Israel," signifies, that the new man will receive continual and most insidious overtures from the men of the world, the effect of which would be, if accepted, to re-involve the organism in the inverted movement of society on which the Lord sits in judgment. "To eat things," signifies, the temptations of the new man to acquire wealth, place, and social security, as well as friends and alliances, through succumbing to the exactions of the subversive movement. "To eat things

sacrificed unto idols," signifies, that the goods of the world, acquired through any denial of the Holy Ghost, in the manner specified, have already been purposed to be made use of as temptations by demons, and that their acquisition is in reality a sacrifice to demons. "To commit fornication," signifies, that those who thus sacrifice to demons in the acquisition of wealth, honours, and alliances, deny their inward marriage with the Lord; and in spite of it, prostitute the mind to become the bed, where the demons of the Third Hell engender their odious and atrocious purposes.

CHAP. II. 15.—"SO HAST THOU ALSO THEM THAT HOLD THE DOCTRINE OF THE NICOLAITANES, WHICH THING I HATE."

280. By "doctrine of the Nicolaitanes," may be understood, disorders pertaining to such as otherwise might be ultimate heavenly-natural men. "Which thing I hate," signifies, the infinite repugnance of the Lord to these disorders, the specification of some of which follows here. When a man of this type begins to be re-created, he encounters stern opposition in the flesh to the dictates of his spirit; while so far as he is in the flesh, he labours under cloudy perceptions, and is apt to imagine his own trials and privations to be excessive, and his own labours exceedingly meritorious. So long as he continues in states like this, it is almost impossible to induct the believer into orderly social use.

TENTH ILLUSTRATION.

Angels of the Society of Friends,—Chastenings produced by them, resulting in purification from sexual disorders.

281. I was in the World of Spirits on a certain occasion, and there behold a pomegranate tree, the seed of which had been planted by an angel. Being in a temperate place, sheltered from the blasts of the nether expanse, it grew vigorously. One of the keepers of the spot where it stood in the lawn, approached me, saying, "Twelve varieties of fruit grow on this heavenly plant, each variety being conducive to health and vigour, both to the spirits and bodies of those for whom it is provided. You will observe many things exceedingly

important for you to know, as you stand beside the tree and watch attentively those who approach it, for the purpose of gathering." I now saw one approaching, exceedingly emaciated, with a very sorrowful face, a woman, I should judge of about thirty-five years. Her garments were particoloured, denoting a celestial affection for truth in the will, veiled by misapprehension of the mind and impure passions of the body. One, who seemed to be her husband, but nearly blind, followed her, she leading him on. His state seemed inferior to hers, his will weaker, his reason less serene, his senses more corporeal. Approaching the tree, they stood in wonder; she, through open vision beholding the fruit, while he listened to her description of it. Both desired earnestly to partake of it, but she most earnestly. At the same time an angel appeared and said, "Oh ye two, whence come ye, and what is your errand?" The woman modestly answered, "From the natural world we come, and I seek bread." To this the husband assented, though with an abashed look. The angel smiled as he asked, "Have you open breath?" The woman answered him, "Sir, I touched the Lord's hand, as it seemed to me, in visions; the obstruction in my lungs was cleft, but my husband is waiting still." "Come then," said the angel, "gather the fruit which is nearest you." She put out her hand and gathered a pomegranate, golden in the shadow, but rosy toward the sun.

282. Another approached, also a woman, and without asking permission, clutched at the fruit in the first woman's hand, crying as she did so, "Good for you is good for me." But the fruit, as she took it, seemed to escape, as to its essence, leaving in her grasp but a thin rind which stung and blistered in her palm. Casting it back into the face of the first woman, she angrily exclaimed, "What a cheat it is! You may have it, for all I care." The one addressed reverently took the rejected rind thrown at her; instantly it rounded and became full with the aromal substance proper to itself. Observing that her husband was feeding on something that was provided for him, she began to partake of the pomegranate. Her eyes then became opened for the first time to the condition of her garments. Weeping, she cried aloud, "How shall I cleanse

my apparel?" A voice spoke through her breast, replying, "By keeping the ultimates of the commandments pertaining to the Lord's new kingdom." At this, blushing as from some inward discovery, she breathed a deep inward prayer, and I was permitted to hear these words, "How can I, Lord, since I am conjoined to a man who is in natural disorders?"

283. After this I saw a company of angels in a garden through which flowed a pellucid river of the water of life. They had been, whilst on earth, members of the Society of Friends. How great the change to observe the one sex attired in raiment of the very simplicity and exquisiteness of beauty, while the other had exchanged their formal garb for flowing garments in the oriental style. They welcomed me in the midst of the group, cheerfully adapting their breath to my condition. At the same time my own respiration, advancing to meet theirs, was elevated and exhilarated. Among them was the angel who planted the pomegranate tree. One advanced and said, "You were meditating upon the sins specified as the doctrines of the Nicolaitanes. Look around you and behold. As members of the Society of Friends, we sought in many respects to chasten ourselves while on earth. The Society on earth is dying. We lived in the freshness of its manhood. It is only by chastening the flesh that the fruits of the spirit can ever prevail. The pomegranate tree which you saw bears fruit, producing, in the minds of those who partake, a willingness for chastenings. Here stands one who is called a chastener." Approaching me, came forward a rosy youth, breathing in sweet unity with his tender counterpart, who looked as if the rude blasts of mortality had never touched her cheek. I was drawn towards them with the strong sympathy of the spirit; at which, both clasping me by the hand, pronounced a word of welcome.

284. This word of welcome contained an invitation to withdraw in their society, and to it the response in my bosom was full and immediate. The young man after we had gone apart, said, "My wife will tell you her concern." The smiling angel, who had been a quakeress, in the language of the Celestial Heaven then commenced in a silent speech of ideas without words, presenting them in series before the vision, rapidly

as when stars come forth in the blue expanse at eventide. "Woman," she said, "suffers from the doctrines of the Nicolaitanes, far more than man. Her single state is preferable to that, which, entering through a flowery gateway of bridal hope, she learns, too late, to be a garden of thorns and thistles. I discover in your mind great grief because woman is enslaved. Never fear! The purifying mission of our Lord's most holy breath will prove effectual. It is not possible, for man without that breath, to attain to a state of corporeal sanctity in its fulness; though he may win to an utter death of sense, as the earth despoiled of summer heat becomes a wintry sepulchre. With the breath of God all things are possible to him,—sanctification, holiness, full redemption. He will not be a frost crystal, but a flower crystal; as witness these who are partaking of the fruit of the pomegranate tree." She then touched me in the breast, saying, "Feel with me; feel as the woman feels, and then become wise in the peculiar knowledges stored up in the breasts of the celestial matrons." I had before thought it impossible for man on earth to be purified without almost incredible mortification. I had thought also that a thousand would find it impossible to attain to a perfect sanctity, where one would win the crown; except as they passed through states of wilderness desolation, reaching nearly to the end of life. Hidden in the interiors of the affections of the pure matrons of the Heavens are living arcana from the Word; arcana, by the practice of which man can be purified. A tremor of intense joy vibrated through my frame. The Word was radiantly opened to my vision, and I wrote what follows, having now a conjunct sense in the wisdom both of the masculine and feminine mind. It was blessed to inhale the sweet breath of purity and peace, while the sentences flowed from my pen without mental effort or sense of weariness. It was in this manner that the Woman's Word, so far as here presented, opened its resplendent pages upon my thought.

285. When the young child is first initiated into the external world, it is enveloped in as many encompassing electrical-natural spheres as correspond to all the states of regeneration. Provision is made by our Lord at birth, as well as before

birth, for a progression in infancy to open respiration. Provided it be possible for them to be isolated from man's contaminations, all children of parents who pass through the initial respiratory states, to the death of the natural soul, and the re-birth which follows, may see their offspring delivered, some of them at an early age. Infancy is a perpetual protest against ancestral crime; an eternal exemplification of the doctrine of entailed sin and consequent misery. It is in this purification of infancy that we are to look for the great manhood and womanhood of future time. The beautiful infant is an embryo volcano, surface veiled with evanescent untimely bloom. But the woman through whom the children are to be re-born into the breath of Heaven, must be herself a living witness of the second state; when formed holiness has replaced within the body the structures of original and hereditary sin. When children breathe the natural air, the newborn lungs take in through the natural breath of those who surround them, a seed of corruptions. They are poisoned at birth. It is to kill this seed, to neutralise these poisons, that the open breathing woman takes upon herself the re-birth of suffering, perishing infancy.

286. She hates with hatred that is at once principle and passion, the huge, creeping serpent of corrupt sensual desire. She longs for its destruction, because she sees it to be that terrible thing which organically renews the dynasty of Evil, and plants the throne of Death in the organic centres of each new-born generation. She loves in the immensity of this hatred;—loves the pure breath of God that generates the prolific and immortal virtues, the affection that wastes not, the excellence that builds forth the structures of righteousness in man. She lives in the new home of God's open breathing world. She represents Maternity enthroned in virtue, and wielding the sceptre of its potent rectitude. Upon the bosoms of the little children she lays her pure hand, whose holy touch dispenses healing. At her breath the blights are dissipated, the noxious vapours from the lungs of evil exhale away. Here is wisdom, which none of the princes of this world,—that is, the rulers of womanhood,—have known; for had they known it, they would not, by their fierce lust, have crucified the

Lord of Glory in each unborn child. Thus I wrote and paused. An angel took up my pen, and added, "The respiration of woman is different from that of man. The maternal office in its super-terrestrial degree, restored through her new breath, rebuilds for infancy its overthrown organic structures, and prepares the way for a new race."

ELEVENTH ILLUSTRATION.

A synod of trans-terrestrial men from Polyhymnia.—Openings of truths concerning certain obstructions to the new order, with means for overcoming them.

287. I was at a synod of trans-terrestrial men, of the nature of those inhabiting the orb Polyhymnia. In number they were about forty; pivotal chiefs. The subject under consideration was, by what process to aid on the prospective new kingdom of our Lord on Earth. They were in spirit elevated to the Ultimative Earth of Spirits, and here the interview took place in the night season. One of the sages addressed me in ideas, some of which follow: "Your earth," said he, "is desolated to a degree so great that one beholds it as a sepulchre, where harpies feed on the bodies of the dead. The present rule on earth is harpy rule. With gorged beaks and dripping talons the chiefs of industry feed upon the gory body of industrial man. Without the organization of industry, no new age can dawn, no new people rise, no new church be established. How to extricate open breathing servants of the Lord from the domain of misrule? is the vital problem. You could be made use of, in your capacity as a chief of respiration, did proper auxiliaries exist, to lead into open breath a million men, during the period allotted to your terrestrial life. What seemed to you a mountain when this work of the Apocalypse was first commenced, is now levelled to a hill of moderate dimensions. I will tell you, in a word, what is given me. Say sternly, to each man who approaches you on this topic, make yourself a day-labourer; make yourself a bread-earner; make yourself one of those who produce more than they consume. Hesitation here is fatal. If men will not work faithfully as to the Lord; if they will not serve Him with the

fervour, yea, and iron perseverance, with which the strong self-lovers serve self, they had better be left to perish in their corruptions. Every weak-handed man or woman, every lame-backed, knock-kneed, vapouring child of clay, is so much dead weight cast upon the lungs of the willing; so many iron cinders thrown between the wheels of that great revolving sun of life, whose revolutions produce the new harmony in man. I discriminate between the weak physically, who will, when quickened, rise above fleshly infirmities; and the weak essentially, who only act as goaded on by spiritual forces. What horse is that which requires incessantly to be spurred on? What man is that who cannot be trusted in the absence of an overlooker? The fatal thing about your race is stupid soul-indolence. To rouse them from this requires more than angels have; more than herculean solar men possess. God conspires freely with the willing heart; but your race drowse on with a sluggish torpor."

288. Another added, "The working force of an open breathing man is dependent on his determination to centre his whole being in the use given him. He must conquer his use or be subject finally to fierce obsessions. To do this, however, that is, to centre one's self in the use, requires the death of the principle of scortatory love. It is this which debilitates the soul, more than thought, more than labour. It eats the bones as if it were so much vitriol. It makes every leaf of the human tree now hectic, and anon sicklied over with the pale hues of incipient decay. Written in the organon of God's new harmony, I read this; (opening as he said this, the Word) the truths of the Heavens, falling into defiled channels, have produced modifications of natural social order. Mark the truth, deflected into the theory of the followers of Ann Lee. They say, that, until man can rise out of the carnal ordinance in the sex, a loving social union is an impossibility. They see plainly that the man who loves in self, marries in self, and procreates offspring in self, and is only fit for a social system based upon the interests which spring from self-love. Until, therefore, men can love in the Lord, and only receive offspring as a divine dictate and purity, they are trammelled by the old, they cannot receive the new. The unmarried man is asking whom he shall

marry? The married man, so long as natural, with closed respiratories, by every sex-act makes himself more and more an incorporate element of the huge self-system of mankind. There is no liberation into order, but by dethronement of the tyrants, subversive sex-desire, subversive sex-relations."

289. "The waste of womanhood throughout your orb," continued another speaker, "the deterioration of her powers, in consequence of the disordered sex-life, averages, in Christendom, one pulse beat in every two seconds of time, very nearly. The motive force of the organism is diminished one-half, and the capacities of endurance and longevity, both, to this extent, cut off. But, while the coarse force is thus diminished, the fine force of resistance in the body against Pandemonium is taken away in a ratio of a thousand to one, and even more. In combating for others, you will discover a thousand weights upon a struggling organism, all of which are so many mill-stones around the neck of life, sinking it in the sea; and of these, perhaps, all but one are directly or consequently the result of sex-disorder. It is through the door, strait as the narrowest entrance into ancient Zion, the needle's eye, that of the renovated sex, that the good man may be saved, entering into golden use and rich fruits."

290. All assented to this. One added, "When a young child has gone out into the natural world, its breath cannot be opened until the virus of an absorbed scortation, full of larvæ, like locusts, is drawn back from the lungs." Another continued, "If you can surround children with an influence wholly hostile to, and fully destructive of this latent hell within the blood, such can pass with little difficulty into an open respiratory state; suitable teachings and examples being given." A third finally added, "A hundred such children are more easily led up to the whole newness of the frame, than one reformed man whose body has been made an imaginative hot-bed of disordered passions; yea, verily, and a thousand little maidens."

291. At this I was filled, directly from the Lord, with so intense a zeal for the promulgation of the truth concerning these things, that a belt of white light came forth through my frame, and wrapped it in a zone; and when this had occurred, fays began to congregate within its radius, all of them of the

kind inhabiting the expanses occupied by trans-terrestrial men. So I sprang in spirit to an enhanced power, and came back to earth, refreshed and exhilarated in a wonderful degree. For particulars of trans-terrestrial men, see hereafter.

292. By "doctrines of the Nicolaitanes," must be understood, again, the instinct in the natural soul for absorbing into itself the madness of the Hells, and for seeking sex-union in that state. So long as man and woman are in a closed respiratory state, so long, in fine, as the old natural soul dominates, there is no absolute purity in any sex-relation; though, for divine ends, the present existing order in Christendom has been permitted as a bar against worse evils.

TWELFTH ILLUSTRATION.

Conversation in the Earth of Spirits with a man, respecting the collective thought of Christendom concerning conjugal love. Warnings and advice to youths of the new age.

293. I asked a man who represented the collective sentiment of the entire Christian church, now extant on earth, to speak to me, from that combined sentiment, on this particular; and he responded. "We hold in spirit that there is no sex in Heaven, because it is essentially carnal." I replied, "Do we not hold that man may become the temple of the Holy Ghost so far that utter sanctification may ensue." He replied, "It is dimly held by some among us; when they are sanctified, however, to this extent, they are as the angels, without any sexual love." He further continued, "When a man is married, to a woman the priest who celebrates the nuptials gives them to each other, and they are conjoined, *pro sacerdoti*, in a legal manner to beget lawfully. Do you suppose that the sexual passions which mix, differ from those of pagans who do not marry *pro sacerdoti*? It is all one thing." I thanked him for his courtesy. He then asked me, "What do you think?" Seeing it to be in order I stated my belief; but when I expressed my faith that orderly nuptial union might result from a direct interflowing of the Divine Spirit, he burst into incon-

trollable laughter and exclaimed, "You are a man; every man knows better than that!" I was moved with indignation, though not to rage, and had almost answered him, "If your thoughts were above those of a gorilla, you and Christendom would know better."

294. I admit that in the youth and freshness of the heart, the man may love a woman at first ideally and romantically, but as that ideal sentiment embodies itself, he desires grossly. The two meet upon a high plane often, but however orderly, in a legal sense, the relation that ensues, it drops to results which are commonly profanations. To those who would shun the "hateful doctrines of the Nicolaitanes," there is a plain road. Let the young man seek first of all, the kingdom of God and His righteousness; let him seek to be an open respiring man; let him ask and receive a use of the Lord, and become in that use thoroughly proficient; let him continue in it till by degrees the old natural soul which he has inherited, coerced into submission, pierced in its centre of life, dies within the frame, and the new natural soul created as an ultimate form for the new man, made in God's image and likeness, is instituted in its place. He is then, for the first time, in a state to receive of the Lord, the wife who is prepared for him. This will require, upon his part, the observance of rules in the conduct of life which are strict and imperative. He cannot, during the initiatory states, pursue an acquaintance with even the most chaste and elevated of maidens; but must isolate himself from female society. The natural soul feeds upon an insensible emanation; first, from the collective life of woman; second, from wandering spirits of women in the subtle parts of nature; and third, from specific individuals toward whom exist attractions. Now the natural soul, full of instinctive longings, both seeks to draw beauty towards itself, and then to be nourished by taking in its fine personal aromas.

295. The Romeo and Juliet play of youthful life cannot be enacted on the actual stage of our Creator's coming kingdom. The natural soul that is first content with drinking in the rose fragrance in the sphere of the chosen object, becomes continually more corporeal, till it exhausts, if possible, the very heart of its organic life, till it consumes the elixir of the form.

It is in the beginning that the first stand must be made. The youth, in the heroism of these perfections, will not so much as touch the lips or hand of the pure maiden till he can say to her in truth this; "My body has become an earthly palace and sanctuary for the Spirit of the Lord." "It is," says one, "a hard doctrine. Who can bear it?" Nay, young brother, not hard; think of what you do in the alternative. By permitting your natural soul to fasten and feed upon the aro-mal elements of an impure one, you drink in perdition seven times distilled. By absorbing the life of one of the sex in mere natural corporeal breath and thought and beauty, you enter into communion with the mere corporeal elements of such as are sunken in nature; you feed upon that which nourishes in you a gross corporeality. By taking into yourself the effluences of one in whom the Lord's new breath is a presence and a power, but who is not fully ascended into the perfection of the new frame, you bring her organically, not alone into rapport with your own natural soul, which is evil, but also into rapport with the infernals who flow through it; while at the same time that evil natural soul of yours grasps or seeks to interlock itself with hers, and endeavours to become positive over your higher nature, by going out to insidious conjunction with all the powers germane to the hereditary evils in her frame. You murder her sleep by the projection of a disturbing influence into the nervous system, and are made to harnt her and torment her. You endanger the permanence, while you retard the advancement, of her new-formed open breathing life.

THIRTEENTH ILLUSTRATION.

A conversation in the Spiritual World between a Swedenborgian, recently deceased, and two young men from the earth, on conjugal love.—Their carnal views rebuked by an angel.—A suffering wife fleeing from her husband.—Ineffable purities of the orderly marriage state.—A warning to young maidens.—Two virgins from the earth, entering a temple in the Spiritual World, have their lamps filled and lighted.—They seek purification through internal respiration.

296. I was present in the World of Spirits on a certain occasion, and met two men, both of whom had heard of open respiration, and both of whom had some faith in it, as a coming

fact for man. Neither were married; their ideas concerning respiration were gross, and one was felicitating his comrade, saying, "How delightful it will be! Swedenborg has said, which is true, that marriage brings on earth impotency and a satiated state; but that the angels live in a corporeal plenum of delights of this sort. You get open respiration, and you will be like an angel." "Yes," replied the one thus addressed, "that is just what I want, blessed be God." They then fell to conversing upon the New Jerusalem, wholly from this point of view. One touched them upon the shoulder, and said, "Friends, your remarks are offensive. If you go back into the body, let me tell you, that as you take this thought into the natural degree of the mind, the Hells will have strong power against you through it." One of the two thus addressed, starting back, cried, "I base this faith on Swedenborg. What more true than his doctrine concerning conjugal love?"

297. At this moment, a spirit who had been on earth a Swedenborgian, and much immersed in corporeal things, came up, looking dejected, and said, "Gentlemen, there is somewhere a mistake. I was a New Churchman, and fully expected, on leaving the body, to have my conjugal associate assigned me of the Lord. This was done; but, bless me, I have none of the powers of a husband. Give me Earth for that. She recedes as I approach, and I wither." Knowing by perception the last speaker, I called him by name. He took my hand in his, and expressed himself delighted to see me, but mournfully spoke on, "I say, there is some mistake."

298. The angel then opened and read to them the words concerning the doctrines of the Nicolaitanes, saying, "Brethren, you are involved mentally in these hateful things, and fail to discriminate." To those from our world, he continued; "If you receive open respiration from our Lord, and it advances to its perfection, you will learn to loathe the idea, concerning sex relations, which you now cherish, and blush at ever having thought as you do." To the spirit, he said, "Dear friend, when you are purified of the remaining increments of evil, the mistake of which you complain will be adverted to no more."

299. While returning to our earth, after this, I met another

of its inhabitants, whose body must have been wrapt in sleep at the time. He was dragging after him by the arm, a shrinking, protesting figure, clothed in white, and was savagely crying, "God has given you to me in the holy marriage relation." Both addressed me by name, both appealing to me. I asked them what was the trouble? The man cried, "Heaven itself cannot bear, nor God require it." The woman interposed, "Heaven itself cannot bear what I bear, nor our Lord require it." The man spoke again, "You are unwilling to be a wife." The woman answered, "If this is being a wife, I would rather be annihilated." Now, perception being given me, I saw that both man and woman possessed high and growing natures, but the one evil, a disorderly sex relation, was breeding discord from heart to form. He said, "When she gets out of the body and I leave it in sleep, she is like a wild deer; I might as well try to catch a chamois on the Alps." She solemnly said, "Husband, it is my only chance for life. If you were orderly with me in the body, leaving it, clasped in each other's arms, we should ascend to some delightful paradise and breathe the airs of purity together. We are disjoined in heart, disorders make it so; you come here out of the body and you find A and B," mentioning names, "and who else I know not, who confirm you that sex is carnal, and that as men understand it, it is perpetuated in Heaven; you insist that I shall stay there with you and imbibe what saturates them. Drag me into the body with you. By-and-by I'll leave it, never to return. Then you may get a woman to think with you. God have pity on me!"

300. Whoever stirs up the pool of the world's corruptions must expect to incur the enmity of the foul fiends that crawl within it. One bad man gives the cue to his cotemporaries, and a million of the weak, half good, take up with his suggestion; but I defy any man with quickened conscience, coolly, calmly, and prayerfully to meditate upon the topics here presented, without admitting the general principles now laid down. The natural man is mad on this point. It is as impossible to reach him by fact or argument, as it is to convince the insane. How different might things be! The young might meet with bodies pure as Eden, with hearts sweet as the breath

of its unwasting, undying flowers. Recognition of fitness might be given, by perception from our Lord, that they were breathed forth in blissful coalescence from His Infinite bosom to run the varied rounds of being in most pure communion. Marriage might be the public recognition of the truth that the Lord stood within them interclasping them as in the arms of His own divine human life. Over every act of endearment angels might bend with no averted eye. What prevents the realization of this better than Arcadian vision? Nothing but this; for the shadow, the foolish, the insane, forego the reality. Nothing but this; that the deluded seekers after shadows confirm themselves by reasonings in the natural mind, that shadow is substance and that fiction is truth divine.

301. The prompting cause to marriage with nearly all men, is the craving of sense. With woman far more often it is the craving of the heart. How is it possible for the heart of woman to find that sweet companionship which it requires, from the partner in whom the fine instinct of the heavenly nature is blunted and deadened by a sense appetite, which is madness deprived of its gratifications, and which, when indulged, like a cold, slimy serpent, twines itself about the being and lies down to sleep in gorged stupidity. "Give me," cries the heart of woman, "what I require, an interflowing love, in whose ascending breath I may go up Godward; give me an element quickening, energising, soul-purifying, in which I may become complete."

"A perfect woman nobly planned,
To warn, to comfort, to command."

She finds a solitude. The home which should be an Eden garden with the tree of life in the midst, where flow the rivers from the fourfold heart of the Divine affections, and where the blossoming virtues never die, but ripen to eternal beatitudes, is made in its inversions like one of those petrified forests which have been submerged beneath the ocean till every tree is coated with its acrid, salty crystals, and then lifted in some vast upheaval, like those stony woodlands on the ledges of the Andes, set in a rim of barren sand, and thrown in desolate relief against a blazing, torrid sky. It is a fearful thing to touch a woman's heart; a fearful thing to lay hands profanely on the temple of her body; a fearful thing to let loose the fiends

of passion and bid them gorge themselves upon her delicate beauty, as if tigers were turned into some awful sanctuary to feed upon the vestal virgins; a fearful thing, as every mother feels, gazing upon the blooming daughter first entering upon young life. But where shall be found the remedy? How shall she escape from the hateful works of the Nicolaitanes? Blessed be God that open respiration breaks up the tyranny of the senses, and liberates the imprisoned affections of the breast!

302. For the young daughter who hesitates, who falters, who is deficient in moral resolution, there is no hope and no escape. Deliverance only comes to those who resolutely dare the ordeal, which, in the path of open respiration, becomes evident. If she compromises, if she allows the fetters, woven by the natural soul of man, to be thrown upon her, desolate must be her fate. Daughter, let wisdom counsel thee, let the Divine Wisdom guide thee, take counsel of thy Lord. The virgin in whom open respiration begins, open through her Bible to her God, has before her an open door of perfect freedom. She has to adopt one motto, "a husband wholly in the Lord, with a purification of both soul and body, or a life of single purity and peace." Hers is utterly to renounce and scorn and set her foot upon the allurements to a courtship and a marriage when the seeker seeks with an unsanctified flame.

303. I saw two virgins. Both of them, as to the body, inhabitants of Earth, transported during sleep to the World of Spirits. Both cried, "We are seeking Almighty God, in the person of Jesus Christ." An angel met them. He led them up to a celestial temple where a great multitude were engaged in worship, and which stood at no great distance. Each, as she drew near, prostrated herself in silent adoration. Entering in, they were greeted by the whole assembly, who arose as one, while a hymn of welcome pealed through the sacred edifice. They held lamps, seeking to fill them, and instantly a divine oil was poured into each, and a flame lighted; but the lamps were then by some occult process drawn into their bosoms. I was told that these, on returning into the body, would long to receive the quickening breath and visitation.

304. As they returned toward the earth, I heard them conversing, and one said to the other, "I know three things from

the Lord. One is, that a demon, through every young man whose old natural soul is alive, and who seeks to pay attention to me, endeavours, through my natural soul, to rob and ruin my spirit. Another is, that I can never become the wife, full wife, the perfect vessel of life to a husband, till the old natural soul in my own frame is dead. The third thing is, that I can only attain to this state by giving up my being to the Lord in open respiration, and following the rules laid down in the Word concerning it." The other virgin answered, "I know three things, also, from the Lord. The first is, that I must seek a specific use in the Lord's new kingdom, and make myself perfect in it. The second is, that I must give myself no thought of any youth, but hold every affection disengaged till my new natural soul is given me. The third is, that I must plainly and unreservedly make profession of this my faith, though it makes me an outcast from my home, the subject of open ridicule and scorn. My lamp burns brightly and is full of oil; I must keep it trimmed and burning till the Lord cometh."

305. They were met, as they passed down toward the earth, by two youths of prepossessing appearance, each of whom seemed to be an admirer. One young man said to the other, as they approached, "There are our beauties." At this moment an angel with a flaming sword interposed between the youths and the virgins. His appearance was dazzling as the sun. The suitors were terrified as if it were an apparition of Deity. One youth fell upon his knees, the other fled in consternation. The one upon his knees was lifted by the angel, who said to him, "My son, be not afraid, I am one of those who serve God and keep His commandments. Tell me with what end you sought you maiden." With trembling awe the youth responded. "My motives will not all bear inspection. In plain terms, I wished to solace myself with her charms; but I also held her in honour. I now see by a new something that shines in my breast that the carnal heart but lusted. The sentiment that flowed in the most tender and affectionate expressions held a fiery virus. I turn away from it. I repent, indeed I do, most bitterly repent; but alas! when I re-enter the body, my natural instinct will seek a union which I know will coerce her to a dead, natural insanity."

306. The other youth seeing that the angel now appeared as a man amicably conversing, took heart and came back. Well, said he, "Prettyface has gone and left us." The angel looked at him, and said, "Sir, what is it that you say?" He replied, "I meant to see the girls home; but they have given me the slip." At this he looked knowingly at his friend, and, as if forced to unbosom himself, went on. "I knew a country fellow who could play nine tunes on a Jew's harp, but I could play ninety and nine tunes on that girl's heart. The way to get her is to get converted first and join the church. How they thaw out when they think we are pious! That I call entering at the strait gate. When I get that rose of Zion at my button hole, I'll give her a slight exhibition of the old Adam." The angel smote him on his mouth, and, as he did so, the man, driven back to his body, awoke in the natural world. But the other, upon his knees, and struggling against the spirit of wickedness, began asking what he should do to be saved.

307. By "doctrines of the Nicolaitanes," may also be understood, the abominable evils which take possession of children in consequence of the culpable ignorance concerning the more sacred subjects of life and its origin, in which they are suffered to grow up. A mother said to me, when I requested her to inform her child concerning these things, "I cannot; I dare not." Parents of both sexes are ashamed to state to their own offspring how they came into the world.

FOURTEENTH ILLUSTRATION.

The boast of a man in Hell, of his power to undo the work of Christ in youthful hearts, by means of obscene books.—The importance of instructing children in the laws of the origin of life.—The woeful wrongs committed against offspring in their conception and thence to birth.—The agonies of the World-Soul over the miseries of little children.—Directions from our Lord for the organization of methods of relief for infantile humanity.—His wonderful manifestations in its behalf.

308. I met a man in Hell who on Earth had been the author of a most infamous book. He was boasting in a circle of

demons of the access which he had through it to youthful minds. "Jesus Christ," said he, "and all His apostles, may preach, and argue, and work miracles, but I can turn the tables upon them, for I am read privately and understandingly, till prayer is snuffed out like a candle." I was horrified by their conversation, and went away in extreme anguish, crying to our Lord, "How can the power which is exercised by demons through impure writings be put down?" There is no subject which exercises such a mysterious influence over the young as that which treats of life and its origin. The natural soul of both sexes is instinctively amorous and adulterous. It is born of magnetised states in the bodies of its parents. The Lord has little access because its doors are shut.

309. I was meditating profoundly when a matron came to me leading by the hand a little girl. "Ah," said she, "brother, it is indeed true as the demon boasted, that he has more power with the young, as to their bodies, than Christianity has, in this dying state of religion. Ignorance is the door to evil, and the knowledge of the truth the appointed means for its overthrow; especially the knowledge of open respiration which brings down to the bodies of children the inspirations of the Holy Ghost. On introspecting the states of a hundred children in the natural world, three-fourths of them are fully able to comprehend whatever should be told them concerning their germ existence in the Heavens, prior to their descent into nature, and the process pertaining to this descent. Again, there is hope of the young. Divines, for the most part, though of the utmost experience and right knowledge in dogmas, cannot be made to see the truth or feel it as these children can. They are like hollow gourds containing empty pebbles." "Why," said I, "do you call them hollow gourds containing pebbles?" She replied, "Because, emptied of true knowledge, by the extinction of the innocent and pure germs of ideas, which the child has, concretions of material facts or suppositions lie at loose ends within their minds. Set up a gourd within the pulpit with a serving-man to shake it, and it conveys about as much essential information. I visited as a watching angel a hundred theologians, fathers of

families, learned bishops, eminent presbyters,—gourds all of them, dry gourds containing pebbles! Can you wonder that the children of clergymen run wild?" "No," I replied. She added, "Solid and substantial truth should be taught to infants through open respiration. They must know the inversions of the age, but parents so blush at their own misdeeds, that they cannot open truths to their innocent offspring. The terrible questions which infancy puts, are terrible to them because they are not in states of innocence. I am one of a society whose use it is to instruct children who die young, and I avow to you that seven-eighths physically perish in consequence of the woeful wrong committed in their conception, and thence to their natural birth. They rise into the Spiritual World, and there must be delivered from an essence which clings about them in the shape of the wretched ape. Parents beget the ape image. Oh, woeful night of ignorance and subsequent contamination!"

310. I afterward saw a little child about two years old, whose spirit had just been taken from the dead body; swathing after swathing of essential substance, ape form after ape form, skin after skin, each made up of superficial organs, loathsome, livid, full of crawling creatures. When the little one was taken from this, it lay pale and languid in an angel's arms, so that I saw that the spiritual fingers were but rudiments. Organ after organ exposed to sight was in this rudimentary state. I saw also a terrible fact, at which I wondered. The male parent of this child had grown up in ignorance of the life laws, except as educated through fearful misstatements and loathsome perversions. These misstatements and perversions had each become a living thing in the natural soul, perpetuating itself into the body of the babe. Well might the demon boast of his power to destroy. Let down into the lowest Earth of Spirits, near the Hells, I there saw many men and women who go down by night to absorb a virus from the pit, and who come back into the body filled with its contaminations, and incited by them to lust. My perceptions were then extended into the natural world, and I saw their offspring conceived in sin and shapen in iniquity. These also are doctrines and resultant crimes of the Nicolaitanes, hated of our Lord.

311. I heard upon a certain occasion a deep moan proceeding as through the whole body of the globe, and trembling up into the atmospheric region. It was the voice of the world-soul in distress, and grieving, in her sensitive nature, over the miseries inflicted on little children. I then left in spirit the terrestrial orb, and was conducted to the planet Mars. An ancient of that world met me, and after tender salutations, conducted me to the auriferous region in or near its tropics. He laid his hand upon my breast, and said, "Listen." I did so, and distinctly heard the world-soul of that orb in deep vibrations sympathising with the distress of ours. The spirits of the minerals inflowing into my feet brought up the vibrations into the expanses of my own frame. I then became indignant, though in a righteous manner, at the wrongs which children suffer, and went back to Earth in a state of mother-like solicitude.

312. On awakening there, I looked forth into the aroal expanse, and beheld a cloud, interinvolved within itself, containing fire, which journeyed westward and settled upon the ground. Out of the cloud, wrapt in fire, came forth One as a man, and said to me, "I am the God of thy father, and thy father's fathers; the Alpha and Omega, the Almighty." I cried to Him, "Lord Jesus, give me victory; I beseech Thee give me victory, that I may become wholly disintegrated from the terrestrial elements which corrupt and destroy, that Thy perfect work in me may be accomplished." I had great boldness in approaching Him, for I seemed held up between the two world-souls of Mars and our own globe. He breathed upon me, and spake, saying, "Receive My Spirit, with power to be continued into ultimates."

313. I then looked around me, and in the same aroal expanse beheld congregating vapours, cloud mingled with fire. Out of each cloud stepped forth, as to the spirit, trans-terrestrial men, and they cried aloud, "Lord, Lord, take, we beseech Thee, demagnetised earth, and let it be the beginning of a demagnetised place for little children." I then received instructions from Him concerning the means and measures to be taken to institute relief for infantile humanity.

314. Soon after, lying upon my bed in the night, voices

were heard in the aroal atmosphere producing vibrations in the epigastrium. Then came a cold hand laid upon the same region. I felt it as a solid substance. The hand was drawn into me, resolving into spherules of light, each of which was a little hand. But these in turn were taken into the circulations, and distributed until they were felt within each of my own hands, fingers within fingers, and in the hands were innumerable infantile voices praising the Saviour. In these voices I recognised the tender and sacred intonations of the fays. After this I was again awakened in the night watches by songs of exultation, and beheld infantile spirits, numbering thousands, floating as a cloud above me. This cloud descended and touched the earth, and I beheld coming forth from it the sacred woman, the Virgin, encompassed by children, while a soft and sweet delight emanated from the respirations. I arose as a man in spirit, and went forth toward her, and she said, "Oh, servant of my God, I am sent to visit you. Till the times of the revealed Apocalypse, such visitations have not taken place." I then knelt as she knelt, in the midst of the kneeling train, and breathed into her lungs while a deep sleep came upon me.

315. When I awakened I saw a wicker cradle, containing as it were the spirit of a new born child wrapt in swaddling clothes, but it was not a child, being composed entirely of seed. While kneeling over it in speechless wonder, I perceived that I was in the Celestial Heaven. The desert Earth lay far below. Looking down, the red light which encompassed it gradually parted, and the archetypal form of a habitation for open breathing children in the midst of a garden, shone visibly. Then came forth a woman, folded in a white robe, from this archetypal house, demagnetising from her extended palms a space of terrestrial soil. I saw that the archetypal mansion and its enclosure were designed for girls alone, and over the door was written these words in golden fire, "INDUSTRIAL SCHOOL OF THE BROTHERHOOD OF THE NEW LIFE." As my vision descended a little farther, I beheld a man, though really it was an angel, watering the soil. His left hand was concealed behind his back at first, but soon after he reached it forth. It contained a precious talisman, or

talismanic jewel, inscribed in letters of the Word. There came out of the soil, as he watered it, magnetic serpents in great numbers, and also noxious reptiles of many varieties. Casting the jewel into their midst they were benumbed by it, but soon burst into flame and became magnetic ashes; these he hid in a pit.

316. I then saw in the Heaven, close to me, a white robed boy, who had come forth, partaking of his morning meal, bread and white grapes. A little priest he seemed to be, as to his genius. Reverently offering thanks when the meal was over, he knelt for a little while. I then saw him again in a second attitude, with innocent wonder perusing a little book of instruction. My heart melted within me with an inexpressible tender feeling, and I cried, "O Lord, wilt Thou not Thyself adopt means that Thy little ones on Earth may be saved?" Then the Lord stood again and spake, "Thy soul's request is granted. I will."

317. The doctrines of the Nicolaitanes, hateful and infernal as they are, who would not fight against them to the death? All Heaven, as one living child in whom the Lord abides, fights mightily to overcome them. All Hell, as one fierce serpent wherein embodied evil is enthroned, struggles to increase and extend them. I solemnly adjure all parents to whom these things come, in the name of the living God, to ponder them in their hearts.

CHAP. II. 16.—"REPENT; OR ELSE I WILL COME UNTO THEE QUICKLY, AND WILL FIGHT AGAINST THEM WITH THE SWORD OF MY MOUTH."

318. "Repent," signifies, that when the man of the type we are considering is tempted and drawn aside, in the weakness of his first states, there is opportunity offered to retrieve his error. "Else I will come unto thee," signifies, a divine judgment appointed, in which the Lord will appear to him as a Divine Man, through the third Heaven, descending to cut off his spirit and cast it into the Hell of those who have denied the faith. "Quickly," signifies, the suddenness of

the judgment which will come to those who violate the inward injunctions of the Holy Spirit, in a time and manner unforeseen, and cast them to their doom. "And will fight," signifies, that the Lord within the bodies of the unfaithful, will breath forth a sharp, consuming, subtle flame through the bowels, which will destroy physical life. "Against them," signifies, the judgments of the Lord against those who tempt, as well as against those who, being tempted, fall, and return not to their first love. "With the sword of my mouth," signifies, in this place, internal respiration of all men who indulge in evil. Those who mock and blaspheme the Holy Ghost, in denial of the truth of internal respiration, are in the most danger of being penetrated by the divine fire through the lungs, which, descending into the natural organs of respiration, will sever the spirit from the flesh.

CHAP. II. 17.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES; TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE HIDDEN MANNA, AND WILL GIVE HIM A WHITE STONE, AND IN THE STONE A NEW NAME WRITTEN, WHICH NO MAN KNOWETH SAVING HE THAT RECEIVETH IT."

319. When internal respiration is fully established in the man of the ultimate heavenly type, our dear Lord and Saviour speaks to him, in a deep sonorous voice, which rolls throughout the internals of the mind, as if it were the tone of melodious and vibrating thunder, or the deep swelling of the sea. Sometimes these thunderings will proceed from societies in the Ultimate Heaven, wherein new unfoldings or revelations from the bosom of the Word are descending. He will be caught up in the spirit and listen to those things which the delighted angels reverently and joyfully receive. Embodying those truths in active humane employments, he may perhaps imagine that during this interval he is losing something of the fine quality of that mental state in which the glorious Divine Voice was thus made audible. But to the contrary, every step which takes him in seeming farther from the Heaven into which he was lifted, and deeper into the terrible things of human inversion, if he is faithful to his trust, but prepares him for another

season of nobler and deeper intromission, a festal day of jubilee and triumph, when having been found faithful in a few things, he will be made ruler over many; and descend again into his terrestrial avocations, more richly freighted with the divine afflatus.

320. "He that hath an ear," signifies, the new man of this variety, uplifted, to receive the Divine Voice in this majestic form descending through the Ultimate Heaven. It also signifies, the fineness and delicacy of the new auditory organs, both in the ultimate heavenly, and thence into the natural degree. He will hear the flowers laugh around his feet, detect the spirit of melody in the song of birds, and listen to the lyric whisperings of the aromas of the earth, and the tones in which the electric currents waft their message. This, however, implies a condition of great advancement in the organs of the new creation. "Let him hear," signifies, the Lord's voice made audible to him, as he enters into combat, by direction of the Holy Spirit, with the evils that invade and infest mankind. With a calm boldness, utterly astonishing to his enemies, he will meet the perils that inevitably beset his path, and when mobs rage around him and the demons incite them to his destruction, fixed in the new harmony, he will direct his ear to the reception of the words that he shall speak. In the earlier stages of the new respiration many will find words to halt upon the tongue; but great gifts of speech, full and majestic as the vast rivers of the western continent, will outflow in the latter periods of their time. Such oratory the world has never heard, nor has it a conception of, for its fire, tenderness and searching power.

321. "What the Spirit saith," here signifies, oratory from the Lord. Man in his inverted state is of all creatures the most artificial. He is trained to speak from the false self which he acquires and develops during years of contact with the world's inversions. Even on the death-bed the false self often dictates the very prayers. Men die as they have lived, masked in simulations. The great deeps are broken up in the soul and in its life, through the new respiration; but men must fight their way to new powers of utterance from the Lord, by combating in the heart against infernal spheres. The new eloquence will be a pouring out of the Spirit through the deeps

of the new affections of the man. Those who attempt its imitation will disastrously fail. "Unto the churches," signifies, in this place, the gift of the presentation of the Word through a mediatorial priesthood, opened in the new respiration. "To him that overcometh," signifies, the last state of the ultimate heavenly-natural man. Respiration is full and perfect. Every organ of the body, every volition of the will, is subject to its superior sway. The Lord directs him in the fulness of the breaths. He has no longer a divided will, an understanding whose faculties conflict, a body wherein the old and the new sensations contend for mastery. His state is sweet and genial as spring, ample and ardent as summer, fruitful as the varied autumn, which holds concealed within its breast the promise of a nobler year.

322. There are seven particulars here to be mentioned, concerning this state and its felicities. First, the new man attains to a condition, wherein, after the tree of the first natural life has fallen, the new natural soul, natural spirit, and thence natural body in its essence, in a trinity of love, wisdom, and operation, from the Lord, demonstrate their presence through the frame. The natural soul received through the natural parentage, is the first form of the disorders of the body, and contains in first principles every disease which the family stock has exhibited throughout the generations. It is a reservoir for the insanities of the will. The natural mind thus inherited, is essentially self-deceived and idolatrous, prone to imagine itself a spark of Deity; beholding in the universe a mirror for the reflection of its own glory; believing all greatness to be latent and inherent within itself. In this respect it is a reservoir of the infatuations of all its progenitors. The natural body, in first principles, being the form in which the natural soul and mind cohabit, as in a bed-chamber, is also the house in which the vain passions, developed in this manner, bear sway. The tree is known by its fruits, the parents by their offspring, the principles by their manifestation. After internal respiration has been for a time established, there are judgments (for which refer to index). When the natural soul which has been inherited receives a death wound, the new natural soul in which the Lord more immediately flows, being first let down in embryo

to dwell within it; at the same time the old natural mind receives its death wound, and the new natural mind, fashioned for the Lord's presence, in ultimates, but also in embryo, is let down to be within it. The inmost and the finest form of the natural body, from which all the natural organs are extended and developed, is let down in the same act, and in its embryo form is within the old natural organisation, extending into it, the new members into the old.

323. When the fays, who ascend from the hidden fire and stone world, have conspired with the actions of the newly breathing man for a certain series of times, the natural body approximates to a last state. It is honeycombed without and within, and like a tree without sap, stands ready for the fall. Sensation recedes from the surfaces, the day is a long dream, the night a mystery not here to be spoken of. The pulse waxes feeble and is almost motionless, the respirations alone indicate a mightier presence than that of death, the impressions of the world recede. The natural soul, which is old, the natural mind, its associate, like a feeble and decrepit pair, whom death surprises, feebly gasp in each other's arms, and the natural body sympathises with and represents their state. It is now of the Lord to determine whether His servant shall commence a new existence-cycle in the natural world, or painlessly and triumphantly depart.

324. If the former, the spring of a new youth is felt within the body; a bloodless body almost before, by degrees it becomes mysteriously vigorous. The pulses throb with a living element; the veins are full; the voice, at first sweetly infantile, rises and becomes awful as from the harmonic earths of the universe where sin is not. But the man rises not as he laid down; death resigned his trophies and heaped them at the feet of the conqueror. He cannot now die, except through catastrophic occurrences, and in the Lord's permission, until a new cycle has been fulfilled. He is in the internals of his natural being, as Adam before the fall. The organic frame of the selfhood, inherited through the long course of progenitors, including the natural soul and natural mind, are dissipated and removed. The new spirit now lives within the structure of a new natural soul and mind, continually enlarg-

ing themselves into the visible body, which is their own. When a conjugal pair, husband and wife, have both entered bodily into the new creation through this process, though potency has left the one, and the period of child-bearing is over with the other, they may receive of the Lord the procreative gift of begetting children; mighty men and women, majestic in a noble beauty of righteousness and truth, inheriting, with modifications, into a vast affluence from the un-fallen worlds. These offspring receive a natural soul, spirit, and the first principles of a natural body, exempt from original sin or the evil proprium; born to internal respiration from the womb, though there is a struggle at first between the two breathings. Generations thus arise, and the beginnings of a new race.

325. Third, by means of the universal conspirations of the organs of the natural soul and natural mind with the Celestial and Spiritual Heavens, vast accessions of respiration are received, as indeed from the beginning of a new infancy. But this involves, as they are married, the beginning of the descent of new aromal creations in a majestic unbroken series. More of this under the head of aromal creations in the new age.

326. It involves, fourth, an open sensation of the whole orb, as one unitary form, pulsing and respiring in the sphere music of the universe. At this period a large portion of the immense body of the vitality demanded for the exigencies of the new system, is taken in through the soles of the feet, which are media for the absorption of the life-essence from the earth. The whole body feeds through new and living pores, and is nourished by the astral system. Man realizes now that he is one, through his body, with the universal series of orbs in stellar space. He pulsates in his joyous circulations, to the rich arterial gladness of the people of the suns.

327. When this new condition thus demonstrates its presence and its glory, a fifth state is superinduced. Seven degrees of aortal respiration, one after the other, enable the lover of the Lord to feel his nerve spirit, unfolded into seven continuous degrees, pavilions of fairy life. He moves surrounded by a hymning, joyous multitude, and drinks in refreshment through their continuous inspirations. Brain-life

now assumes a new form. The division of the brain into seven continuous degrees now follows. With its vast accessions of knowledges.

328. Finally, discreted from his natural body, which still remains an adjunct, he is imperishably invested with such of the spirits of the primates of his own form as are to serve for the nucleus of the final body of the spirits, composed of the spirits of the ultimates, which he is to assume in the general resurrection. The spirits of the primates are the atomic men who constitute the superior degree of the natural; the spirits of the ultimates, those who constitute its extensions. Discreted consciously from his natural body, though yet inhabiting it, the spirits of the primates are, at will, withdrawn from, or centered in, the corpuscular spherules, which are their nature-bodies. In this new condition, access is afforded to new degrees of knowledges in the Heavens, sealed at the present time. "Will I give to eat," signifies, joy prepared for those who attain to this condition. "Of hidden manna," signifies, of what quality that joy is composed. Conjugal arcana occur first, herein. There are seven statements precluding others at another place.

329. The procreative ability, under conditions spoken of previously, is permanently established. Consequent on respiration, the descent of the soul-germ which is to be instituted in the form, is made known of the Lord, and the future man is received, wafted down into the male body through threefold Heaven. The husband now says, "I have gotten a man from the Lord." The Lord now intromits the two into an ineffable condition, the sanctification of the nuptial rites having been previously the result of years of purification. The celestial, spiritual, and ultimate degrees of the internal love of the wife for the husband, and the husband for the wife, are opened into consciousness, continued through the new natural-soul and spirit, into the natural form. In beautiful conspiracy of nuptial love, from inmosts to outmosts, while the Holy Ghost breathes through both of them in conjunction, the soul-germ is transmitted to the receptacle prepared for it in the chaste womb, and there is joy in Heaven, and felicity in nuptial societies of angels there.

330. The wife now feels the Holy Ghost descending into the embryo, from its initiament; and her whole frame conspires with the action of the Lord, who forms within her the terrestrial vestibule for the temple of the new man. The trine of the heavenly mothers, (see A. of C. I, I. 343) through whom the soul-germ descended, are now with her, and she consciously with them. The atomic men delivered into the order of the new creation, felicitously build its grand and varied organs. The earth feeds it from her inmost part. The fays, both those of the aerial spheres and of the mystic realm of inner fire and stone, delightedly engage in storing gifts within its organic receptacles. The great world-soul wafts to it her purified essence. It receives also from the essence of the sun-soul. Celestial angels not only assist through the breaths, in the duo arrangement of its will-organs, but also in the groupings and combinations of the primates of matter in the natural soul-form. Thus the spiritual angels work in the body of the mind, and the ultimate angels in the inner parts of the most extreme physical structure.

331. Again, such is the character of the holy embryo, that it leaps and thrills with conscious joy to the new harmony in the bosom of the Lord, which descends to fashion it for uses in His new kingdom. Born out of the course of the natural movement which now exists, it is encircled in a continuous nuptial embrace. The process of the discretion of the atomic forms from both father and mother is continued to the period of birth, for its complete incarnation is through the breaths of the Divine Spirit. Its body thus becomes a living harmony of the new creation.

332. The life world, love world, form world, essence world, and harmony world of the Heaven of their degree, Celestial, Spiritual, or Ultimate, during this period are open, and within the inmost appears the Lord. So exquisite is the construction of the organs of the new child, that all five worlds of the Heavens directly conspire to make it perfect, as a vessel for Him who is the Alpha and Omega, the beginning and the end. Of such a child it may be said, that who receiveth one such receiveth in it our Lord Himself; and blessed, yea thrice blessed the womb that bare it, and the paps that gave it suck,

and blessed the nation over whose landscape shines its beaming natal star. All worlds make one world, as all heavens one heaven, and all unfallen men compose one consciously interwoven humanity, as all the angels one universal angelhood. The life-action of the conjugal associates, on unfallen worlds, interflowing through the nuptial sphere of its terrestrial parents, maintains in it an exquisite vibration, from part to part. It becomes thus, in a sense, a child of the universe. Over its unborn faculties what seven-fold effulgencies of interwoven light, archangelic, angelic, and solar-terrestrial, interweave their wedded harmonies! Its body is an earthly paradise in miniature, and not, as in the inverted infantile frame, a microcosm of the disorders and diseases that take hold on hell.

333. Further conjugal mysteries are as follows: Joy is maintained throughout the beauteous, teeming being of the wife, by the interplay of nuptial societies in the varied Heavens. Two in one, they consciously respire in the nuptial blessings of the angels, and drink their joy. The conjunction of ultimates is the result of a conjunction from inmosts, and the loves are wedded in the soul. It should be said here, that none who are in states of passion are able, so much as from afar, to behold the lucid purity of this thrice-blessed state. The two begin to appear in the distance to angelic vision as rosy infants crowned with flowers; they are also visible in correspondences as tender lambs.

334. All procreations of ideas from the internal to the natural intellect of the husband, are solely now through bosom conspiracy with the wife. There are endearments of a nuptial nature from will to will and mind to mind, and thence from person to person in the heavenly degree by correspondence and respiration. There is conjunction hence from will to will and mind to mind to the endearments of person with person, in the natural degree. It is now said of them with modifications growing out of the unfinished state, that they neither marry nor are given in marriage, but are as the angels of God in Heaven. From the heavenly to the natural they have become one flesh, and are no more known as the twain, but as the one.

335. Nuptial joys of the new order are attended with the Lord's visible presence, and the interblending which is natural,

grows into a two-in-one respiration from the Lord, by which they are lifted consciously into their Heaven; first, into its outer or harmony world, but thence, through orderly stages into its inner provinces. It is thus that in the nuptial sphere, and in the love-relations of the two in one, the kingdom of God is established, and the will of God obeyed on Earth as it is in Heaven. Perpetual youth now irradiates the human eye, which brightens through the changes of the cycle, and seven degrees of nuptial light make plain a seven-fold interior creation within the husband to the wife, and within the wife to the husband, in which they seem to each other as animated paradises; and the haloes blend and interblend, and there are four rivers of aromal sweetness from the heart, and the representative forms within them are paradisaical, and the tree of life is in their inmost essence; and over against the outer defence of the seven-fold sphere which encompasses them, is the angel with the flaming sword.

336. Procreations of ideas are first from the Lord by means of the internal sense of the Divine Word. Whether celestial, spiritual, or ultimate, can alone be set forth when the seminal vessels of the understanding are impregnated through the descent of divine truth into the will. When the ovarium within the understanding has yielded up its impregnated ovum, it is absorbed into the womb of the natural mind. Thence, after many changes, it is taken into the body of the natural brain; speech then ensues, and the truths, one by one are committed to writing or discourse. Impregnations of this sort are in three degrees; truths concerning the Celestial Heaven are in a degree of the mind called Ephesus in celestial correspondence. Truths of the Spiritual Heaven are in the degree of the mind called Smyrna, and truths of the Ultimate Heaven, in a third degree designated as Pergamos. The three degrees of the brain are encompassed by an orb-like expanse of organs, containing truths pertaining to the world-souls, the souls of suns and of universes.

337. It is also in this degree of the brain that knowledges are received concerning the universal principles of the starry scheme. The especial series of truths concerning the flora and fauna, together with the human kingdoms of the unfallen

worlds, is generally contained within organs, which separately are interinvolved throughout, and form an external expanse in the midst of, but let down a little below, that degree of form pertaining to the world-souls. Below this still is another degree interinvolved throughout the latter, and in all the interstices of the latter, devoted to knowledges of the fay race. And interinvolved throughout the last, in the most minute of forms, but below it still, that region of the mental body appropriated to the knowledges of the atomic men. The last four are called respectively in the correspondences of the ultimate sub-degree of the celestial sense, Thyatira, Sardis, Philadelphia, and Laodicea. Until a mind discredited from the inverse movement of the fallen creation was provided of the Lord, means in the natural world did not exist for the evolution of the celestial sense in its ultimate degree, from the letter.

338. The man of the ultimate heavenly-natural type serves as the matrix for the insemination, descent, and giving forth of the truths contained within the Divine Word, in its ultimate heavenly sense. This sense has never yet been made known. Men of this class will arise in the appointment of Providence to charm and bless mankind with harmonic knowledge. This, also, is signified in the sentence, "hidden manna."

339. "And will give him a white stone," signifies, that when the victor in the regenerate career attains, through opened respiration, to the new life-tree, spoken of elsewhere, the fays of the stone and fire-world, through whom the world-soul herself ultimates atomic crystallisations, marvellously rebuild the general mineral structures of the form. "And in the stone a new name written," signifies, the perception of the new man through the new harmony of the respirative movements, of a vast series of Divine truths hidden in nature. The new name is that of the Lord, which is given to the man, with a suffix denoting his own inmost relation and private place in the affections of Deity. It denotes, therefore, inscrutable arcana. The name is inscribed in the interinvolved forms, which constitute the body of the new creation. "Which no man knoweth saving he that receiveth," signifies, the powers

given with the name, private and peculiar to each, but of which the knowledge is hidden in the depths of consciousness.

CHAP. II. 18.—“AND UNTO THE ANGEL OF THE CHURCH IN THYATIRA WRITE; THESE THINGS SAITH THE SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS.”

340. Harmonic civilization is treated of in this verse. It refers to a fourth type of mankind to be unfolded in the new Christian age. As to their bodies, they will consciously respire in conjunction with the world-souls of the universe, but their respiration will be continued from the internal to the natural degree of the mind, as spoken of in all that pertains to the Ephesian Church, or man of the type called celestial-natural. Their respiration, so far as it is in conjunction with world-souls, will be from the orbs that represent, in time and space, the qualities of the Celestial Heaven. “Angel,” here signifies, this new type of composite breathing men, in their first, or solar series. “Church,” signifies, all of the seven series into which the type will be divided. “Thyatira,” signifies, seven degrees of composite civilization, which they will perfect. There are seven things hereafter to be spoken of concerning solar men of this degree. This earth is to become, in the new creation, a type of the universal order into which the universe flows through the Incarnation and Glorification of the Lord.

341. It involves, in the first series, a new mineral, vegetable, and animal kingdom, of which the types are extant in the cause world. The earth, at the present time, is pregnant with a second mineral kingdom. Every type peculiar to the igneous era is provided with a successor. The new mineral kingdom will rise through the old, in cold, electric flame, shooting in solid jets of crystal, without displacement of the stratifications which exist, in silence, and unaccompanied by catastrophic throes. Its development will not be a process of instants, but of generations. It is impossible to delineate in words the matchless splendour of the new creative mineral basis, which shall serve to enrich and glorify that orb of space honoured by the Incarnation of the Son of man. In ribbed shafts and arches of stony foliage, transcending the noblest

ideas of architecture, rising through the massive earth-formations of preceding eras, and growing with a slow harmony, obedient to the Master's will, man shall behold on Earth the literal representatives of houses not made with hands, that await the just in Heaven. We are to look upon the Saracenic, Byzantine, Romanesque, and Gothic types of architecture, as well as those more ancient, as purely typical and as denoting man's struggle to outline the unseen.

342. The earth has been left in the unfinished state, with here a chain of wedge-like pinnacles, here a scooped-out void of cavernous depressions; vast regions that breed malaria, bordered by thin strips of belting and firm alluvian, or else with sand-wastes that swelter beneath a burning sun-glare; and still in another quarter arctic solitudes of everlasting ice and snow; because man's inverted, struggling, partially restored, partially demonised state, required the huge terrestrial symbolism. Heat and cold, their changes and distributions, depend at last on influx. A divine ray might fuse the silver candlestick upon a table, without affecting the temperature of the room; or illuminate one half of the chamber, leaving the rest in opaque night; or consume the alternate pages of a manuscript, leaving the rest untouched; or crystallise scattered coin and ornaments into the candelabra, with no derangement in the economy of objects the most fragile and in nearest proximity. It is the design of our Lord to make this earth the very mirror of His resplendent providence. A stream or current of divine influx resting on the summit of the Alps, or any similar mountain chain, would melt the snows and clothe the loftiest pinnacles with perpetual verdure; nor would this affect, save by slight modifications, the plains below. Again, touching a point of vast glacier beds, like the Mer de Glace, a slow, copious river would discharge from it, and in due time the original valley appear clothed in richest emerald. By the same process the inhospitable depths of the Arctic and Antarctic terra firma would quietly disrobe themselves of the ice garments they wear, the earth appearing again as in the era prior to their present state.

343. Storms also are strictly obedient to the motion of influx; so that the divine breath in its new harmony benignantly appoints to end the present reign of tempests and tornadoes,

succeeding them by gentle and invigorating, but never destructive airs. The animal tribes are hieroglyphics, typifying, in a modified form the divine ideas. By the operation of influx from the Lord each might either change its present character, or evolve, by generation, species and genera prefigured in the symbol of which it is the particular embodiment. In decline and degradation, the animal sympathises with man; but he is to follow the human family as it becomes youthful, paradisaical, and complete. This holds good of the vegetable kingdom. The cereals, also, in a modified manner, typify a succession of divine ideas. Under the operation of influx, the partial type assimilates continually to the full image of the archetype. A shock of corn might thus be succulent, and hold a secretion of the saccharine principle in its stalks, and bear a seven-fold series of the ultimate type of bread on one stem. By the same law the astringent acorn might literally become a loaf, containing within itself such qualities of the divine sweetness and virtue as the tree represents. The pumpkin might refine to a delicious vegetable manna, and all the varied products of the vegetable world contain, not alone aromal food for man, but within it an element from the threefold Heavens.

344. So, once more, the mineral is a rude shell, typifying at present but an ultimate degree of the Lord's goodness to man. Of its capacities, under the operation of influx, hints are afforded in the historical portions of the Word. The cold flame within the furnace burns not the Hebrew children; but mighty men are consumed by the fierceness of its emanations. The billows bear up the human person of the Lord, and fall into curves of quiescent beauty as He breathes upon them. The loaves expand into food for thousands; the charmed fish contains within its mouth a coin. The molecules of matter obey incarnate Deity. Those molecules, as we have seen, are, in their inmosts, atomic men. At His past commands they stood arrayed in serried ranks to form the first types of the animal, vegetable, and mineral kingdoms. They obey the seven-fold harmony proceeding through His attributal spirits which are within Himself. This day did a stream of that harmony touch Mont Blanc or Chimborazo, the atomic men who stand fast in the atoms, holding all things in coherence, might

change their combinations, and so before sunset the mountain disappear. Were the Lord to speak in the proceedings of this new harmony, and say through any organ or channel, "Oh mountain, be thou cast into the sea," the atomic spirits would hearken and obey, and the mountain be resolved at His bidding into least particulars.

345. I saw, when present through the body of the nerve spirit, in the inner mineral kingdom of the globe, the unborn basis of the new Earth. How glorious, how wonderful the sight! There, in first principles, stood the latent stone, while through all, a low murmur announced the language in which the atomic spirits held communion with each other. "For brass," said our Lord, through the prophet, "I will bring gold, and for stones iron. I will make thy officers peace and thine exactors righteousness." The gold waits to ascend. I saw the primates of its particles. They will ascend at His commandment, and stand embodied in refulgent ore. I heard the primates of the iron. Their multitudinous host await His whisper; the new minerals, typical of the seven-fold series of the attributes, are in their place.

346. "These things saith," refers to unfoldings concerning harmonic civilization. They pertain especially to the new metals, minerals, and all the products of the vegetable and the animal world. "The Son of God," signifies, God manifest in the flesh, who, having glorified His human form, distributes through it the harmonies of the new creation. "Who hath His eyes like unto a flame of fire," signifies, the heat of His divine love, descending to soothe the asperities of climate, to create an harmonic temperature for the globe, and to prepare for human use the inhospitable regions of the mountainous districts of the temperate latitudes and also of the polar circles. "And His feet are like fine brass," signifies, the new metallic kingdom, distributed through the divine harmony ascending in His glorified Divine-Human form.

CHAP. II. 19.—"I KNOW THY WORKS, AND CHARITY, AND SERVICE, AND FAITH, AND THY PATIENCE, AND THY WORKS; AND THE LAST TO BE MORE THAN THE FIRST."

347. "Works," signifies, obedience rendered by the new

man after he is established in the full state of internal respiration. How swift, how delightful, how unquestioning the service of the new man! There is nothing divided in him, the very body thrills through the atomic men, with instant joy to hear the Lord, and distributes its particles according to His commandment in the new harmony. The cheerful fays distributed through the proceeding sphere, and involved in all the actions of the person, absorb His influence within the breast, and bow their faces to the earth in lowly homage. Their eager feet are swift to run upon the messages of the Word, and all their life its celebration. The will clasped within its understanding, thrills in marriage union, drinking in refreshment through the breath of Deity, and grows impregnate from His infinite ideas. The understanding lives by faith, and ceasing to reason in the self-derived intelligence, adopts for truth all that it perceives as good. It widens in the circuit of the brilliant knowledges that pertain to its degree, and holds within itself a myriad of living thoughts which derive their attributal qualities from the Divine Spirit. The house divided against itself cannot stand. Either the subversive principle, typified by closed respiration, conquers the re-creative principle, typified by returning internal open respiration, or the latter preponderates, and the former by degrees is slain. All dies that is opposed to its antagonist in the completion of the state, in either case. If good triumphs, the affections of evil in the will, the thoughts of falsity in the understanding, their organized results in the spiritual person, decease. The subversive and destructive creations, born of falsity and evil, and representing death and hell, are expelled from the nervous essence, the work proceeds throughout the natural frame until nothing remains to cast out or extirpate.

348. But as all the floral families spring from geographical centres, so the families of the new creation spring from human centres. Men learn, sympathetically, to respire from internals to externals by involuntary conspiracy with the respirations of those in whom the new order has been established. So the unconscious breathing action of the new man, sleeping or waking, goes forth to human beings approximating to the same state, and by sympathy of lungs with lungs, struggling natures are

respirationally new born. There is a procession through the breath, of fay forms which pass in this manner from lung to lung throughout the world. As individuals begin to enter into the new respiration, the opened organic spaces in the natural degree of the breathing organs are taken possession of by fay-souls who represent, in ultimates, Divine innocence. New organs, of which they are the builders, are instilled into the organic spaces of the organs which precede. Every new man who thus breathes is builded forth; and in turn, through his unconscious respiratory action, the fay world proceeds to act as the agent in the re-creative process in others.

349. "Works," also signifies, in this place, the conscious action of the new man, seven particulars of which follow. He casts out demons from the bodies of the obsessed. This is effected as follows: The Lord breathes out through him an invisible, subtle flame, which after it has taken full effect, arrests respiration in the demon. Thought ceases, consciousness is suspended, the organs fall dormant and as dead. The persecutor becomes, for the time being, as a stone, during which condition he is incarcerated within a place of confinement which the Lord provides.

350. Second; he liberates the minds of human beings, whom demons, without obsessing the body, have reduced to captivity. The Divine breath goes forth, clothing itself with a body in the finest parts of nature, elaborates a structure, and through the nerve spirit is absorbed into the body of the person to be relieved, distributing its vitalising contents thence throughout the nervous circulations, until they ascend into the organs of the cerebrum, where, in the series, they cast out the infinitesimal forms of impurity and falsity by means of which the evil spirit works.

351. There is, third, a descent of the Divine breath through them, which breaks up such states of slavery as magnetic men in the flesh have induced upon their victims. In this case the Divine breath assumes a body for itself, which is still more ultimate, and winning its way through the dense mephitic masses, which encompass and pervade the subjugated person, it gathers them together, rolling them up as a scroll, and dissolving them by the intensity of the redeeming fire.

352. It arrests, in the fourth place, the operations of those wandering spirits who, as vampires, prey upon the bodies of mankind. The breaths go forth, and, ultimated into a fine aromal essence, flow between the vampire and his victim. Instead of inhaling the aerial principle from the one he feeds upon, the Divine breath inflows and he is forced to inspire it. He flies terror-stricken, burning with internal heat. The body of the magnetic substance which clothes his spirit-form is rapidly enveloped in billowy fire, and is stripped from him so that he is cast out of nature into the subterranean World of Spirits.

353. By it, in the fifth place, the bodies of the good are vitalised; the soft, mild breath, surcharged with healing, gently woos its way into the suffering frame, distributing new life to the nervous essence throughout the physical structures; and the vapours and miasms which engender disease, and which contain infinitesimal larvæ productive of decay and death, are driven out and dissipated. The organs respond to the benignant impulse, and the wheels of life resume once more their play.

354. Sixth, it visits the victims of prepossession, enchanted though demons to desire nuptial unions with such as are inaccessible to them, or who would prove unmeet associates. Both for the male and female sex is this good work performed. When prepossessions are by means of charms, talismans, and magnetic objects in general, it restores the object to its natural condition by expelling the infernal substance, which has been injected into it from below. It gently absorbs from the spirit and also from the person, the death-dealing magnetism by means of which the demon who has wrought the prepossessions maintains his sway. It should be mentioned here that prepossessions of this kind are often wrought without the one in whose behalf they are exerted being conscious, or indeed willing to take part in them. It matters not to the fiend whether the one whose image he would impress upon the mind of the yielding or desiring person is good or evil. It is enough for him to imagine that results, prejudicial to peace of mind, can be brought about. The wafted breath in many instances performs a twofold work; it divides from itself, and while one element or essence remains with the prepossessed person, restor-

ing the faculties to their normal action, the other, as a shaft of lightning, strikes down the demon who pursues.

355. Finally, the Divine breath which thus descends and is incorporated into the elements of the earth, in the last extremity closes the terrestrial career of such as make war against the beloved of the Lord who seek to serve Him in the new creation. It does this by arresting the action of the heart. After this is accomplished, the breath returns, restoring the elements through which it has descended, to their incorporate place. Through internal respiration, therefore, the seven-fold series of labours here enumerated are designed to be wrought out. Let it be taken notice of, that whoever may be the agent, whether of high or low degree, the whole work, from inception to consummation, belongs to the Lord, and by Him is carried on.

356. "And charity," signifies, organic relations existing between the new celestial-natural man, respiring also in conjunction with the world-soul of our orb and of many earths and suns, through conspiracy with whom, the mighty works which he is made use of to accomplish in the world, are carried on. The fays who live in the aerial spaces and extenses of the celestial systems of unfallen men, however remote in space be the orb which is their habitation, when a certain stage in the death of the selfhood is reached, are wafted forth in pairs and companies, and in the swiftness of the cerebral light are led into the inhabitant of our earth who begins to receive the new creation. With every heart-throb of brotherly kindness and charity experienced by the unfallen man of the harmonic orb, to the man of the new creation upon our orb, some precious increment of divine substance descends through his respirations, and is contained within his own person, until sent forth by an opening of the breath of one into the breath of the other.

357. Vast arcana begin here to be seen. The happy, joyous fays, sporting in the human air, experience in themselves a sympathy for the terrestrial man, who begins to revive in the new life; as those who journey into a far country they bid farewell to their kindred and to their father's house, and are conducted into the stranger habitation, carrying with them

the peculiar quality of the bosom life in which they have been formerly insphered. Initiated into their new home, they become domesticated in it, and live to promote the uses to which it is devoted; conspiring with a sweet consent in the universal motion, and warring against evil in the impulse communicated by the divine breaths which descend into it. Replenished thus, and enriched by innocent and beauteous impersonal brethren, who, though in space insignificant, are powerful, as forms, for the reception and distribution of heavenly potencies, the new man wars mightily to enfranchise and redeem his race.

358. After the old natural soul has begun to perish, a vast enlargement occurs in all the plenitudes of the body. Where before, through sympathy and correspondence, one fay could find a place, ten thousand now may have room and locality. At first, their work is confined to combat against infinitesimal living creatures bred from evil passions, and injected from the Hells, which have found a lodgment within the system. When this is done, peace is established within the human space inhabited by them. The Holy Spirit then descends through a series of breaths, encompassing the man with the first degree of a protective aura, which becomes to the happy fays involved landscapes wherein they dwell. But out of this and through it, that inmost flame of the Divine presence, kindled in the centre of the personality, shines with lasting glory, and is to them what the sun is to our mundane sphere. In it they see All-Father's face, and drink rapture and vigour from its enlivening and death-dispersing rays. When this process of extension is made permanent thus far, the fays who have heretofore been engaged in the various combats, enter into rest and peace, engaging in the composite labours of the harmonic civilization-sphere, living in the glory and beauty of an infinitesimal Eden.

359. "Charity," signifies, again, such things as the new man accomplishes in the bodies of earth's inhabitants, through fay work. If his use be that of a teacher of the Word, the Holy Ghost, which imparts through the breaths its mighty influence, clothes its proceeding rays as they go forth with the subtle human element in which the fays exist, dispersing

it throughout huge places of assemblage. Prior to this, however, from illustrious minds in the perception of the knowledge of the internal senses of the Word upon the harmonic orbs, solar and planetary, the fays who correspond to the combatant principle in the Divine mind against evil and its inversions, go forth and occupy the outermost space in the fay realms of the new man. As the glory of God through the Divine breath descends, it becomes to them a sun-litten space in which, moving forth, they address themselves to the work for which they are empowered. The Divine Spirit, through the spoken Word, penetrates the receptive and the contrite; touching the conscience and rousing up the latent affections for divine truth and charity within the will. At this the demons endeavour, by inflowing into the infinitesimal organic forms, which are evil, to suppress the state of humiliation and reception, and to induce obstinacy, incredulity, and heart-hardness. But the fays do battle against the embodied affections of evil, into which the demons have instilled their virus, slaying multitudes; while the individual thus assisted feels mountains of earthiness rolled away.

360. "Charity," also signifies, the introduction of celestial literature and art through men of this type, who, bodily upheld by the world-soul, and spiritually in conjunction with the Celestial Heaven, produce lyric, epic, and dramatic poetry, a varied romance, true to the spirit of the celestial humanity, or develop a new school in pictorial art. "Charity," signifies, also, that men of this type, through insensible respiration, will absorb a deadly virus from the Hells, by means of which demons at the present time are preparing the way for the seven last plagues. But this virus will harm them not, being neutralised by the breath which they receive from the Lord.

361. Many noble works in the more durable arts will arise among those who are of this quality. The vast genius of Benvenuto Cellini, though warped through self-service, and contracted through vice and debauchery, and by participation in the current madness of his time, yet represents, with these great exceptions, a something of the style of genius which such will possess. But the mind of Cellini was a hovel, compared to the palatial structures in the new understanding

which these will exhibit. They are under a copious influx from the Celestial Heavens, through the world-souls of the the suns. Cellini was an egoist, but these will be men of the rarest humility, doing all things for the Lord, and esteeming themselves simply as agents for the outworking of the inspirations of the artist God.

362. "And service," signifies, the new agriculture to which another variety of new men of this genius will be devoted. The whole world will eventually be underdrained and sub-soiled,—provinces occupied by evil nationalities excepted—its earths chemically reduced, its whole substance, so far as needful for agricultural pursuits, prepared for the Divine ends, with an art that emulates and imitates the fine culture of the harmonic orbs. The Great Mother, the world-soul, though impersonal, delights to impart a rich rejuvenating essence to all of the new order who seek to redeem the noble agricultural art from savageness and from a mercenary spirit. When the field becomes the altar, and the husbandman the priest, and the products of the season a tribute to the All-bountiful, that His merciful ends may be fulfilled, the world-soul will inflow, and men will live through a century of delightful and genial activity, passing away at last as does the golden, setting sun.

363. It also signifies, another variety of the same genius; Shepherds in mountain-lands. The sierras both of the eastern and western continents will yet behold their slopes adorned with a pastoral race, simple in habit and delighting in a round of beautiful harmonic festivities. Arcadia, pictured by the poets, shorn of all impurities, and replete with the innocencies of the celestial angels, will appear with man. The care of flocks to men of open respiration will afford, in the new age, a delightful preparation for the subsequent labours of religion and the State. The lonely man who lives for ends of service in companionship with the gentle domesticated animals, breathing the pure air of hills and mountains, who bares his bosom to the winds, and through his feet takes in the juices of the rocks, meets the invisible spirits of an impersonal kind, through whom admittance is obtained into the natural temple of Deity. For descriptions of impersonal spirits in the Heavens and upper Spiritual World see A. of C. I. 1, 33. To culture the

mind in such fine knowledges, books are insufficient. Internal respiration must return, and the selfhood pass away, and the false habits of corrupt society be bravely put aside, and prayer and faith and purity and honour and self-sacrifice, with all their gentle train, lead forth the child of genius into communion with the whispering leaf and the talking stream. To such the dryad, the oread, the nymph of the vale and the hill and the fountain prove no fable. The universe which God has made is richer than we dream.

364. The illustrious merchant princes who founded and aggrandised the lordly houses of Genoa, Florence, and Venice, directing their attention at once to the increase of knowledge, the embellishment of their respective countries with the beautiful arts, the patronage and the sustentation of genius, and the enrichment and freedom of the State, afford, though in that dim and distant manner spoken of before in the case of Cellini, dubious points of resemblance whence to sketch the lofty and magnanimous minds of the new age, of the quality next under consideration. These are pivots, on whose enterprise shall revolve the wheels of the new commerce. The world awaits the true commercial dignity, nor will it wait in vain. Ships sailed by direct inspiration will yet traverse the oceans, and in the new type of master-mariners appear the true chivalry of the sea. Far more readily than the vessel obeys the tiller, will their spirits yield obedience to the touch of God. These, also, will respire in the open manner through the celestial in conjunction with a breath continued through the world-souls of the universe.

365. "And faith," signifies, that all such will be elevated at last, through obedience, above all resistant influences and powers; holding fast the pivotal doctrine of the new man, the absolute, implicit obedience of the spirit to the Holy Ghost. "And thy patience," signifies, triumphs which they will achieve through this absolute unwavering obedience. These may be generally inferred by all that has been said before. "And thy works," here signifies, new labours. Their first toils will be simplistic. In whatever profession they may be engaged during this time, they will respire in conjunction with societies of angels who are in simplistic uses in the skies.

Nothing is permanent, except the general fact of obedience, in the state of the open respiring man. He inherits a future of which no man knoweth, nor can he predicate, except so far as the use is given, the state of to-morrow from the condition of to-day; nor even this except in a remote manner. He is apt to imagine, at first, that like the man of closed respiration, he may fulfil a round of employments during life, with little change either of thought, sensation, or conduct; nor is it without much experience that he discovers how much the Lord delights in practising upon every side of character, bringing out through unexpected conditions, requiring new faith and new faculty, those qualities of the personality which, in the customary uses, were becoming inert. How much the Lord abominates pedantry, and delights in spontaneity and freedom, can hardly be expressed in words.

366. Exercises are provided, as the divine breath begins to institute new motions in the frame, for reviving disused muscular powers. God is the divine gymnast, and the Holy Spirit moving in the faculties restores free play, relieving from cramped attitudes and restrained postures, not alone the body of the mind, but of the person. The man of the type now under review will unfold an immense muscularity, whether compacted within a body of small dimensions, or extended into one of magnificent proportions. The present-race of narrow-chested, piping devotees, painfully contracted into pews, are narrowed by the discourse which, in skeleton lines of opinion, claims to represent the Word. With lean angular mental systems, stripped of the flesh of life, they tend painfully to moroseness and savageness over the creeds which they recite, the psalms they sing, and often the prayers that formally they utter. The men whose religion has a keen frostiness in its air, that nips the young growths of spontaneous, heartfelt aspiration to the Creator, will vanish, like incubi, from the breast of the sleeper, when the young morning releases him from the brooding vampire.

367. The drilled soldiers of Theology, who are only distinguished from the inglorious herd by a perception of routine, by a knowledge of how to keep rank and file, and, at the same word of command, to fire with automatic precision, will disband

before the mighty tones of the Eternal Spirit, and the world will know their place no more for ever. The entire habit of worship will undergo a change when the pulpit is occupied by men of the new respiration. Mighty in this use will be the Thyatiran church, when respiration is established as a known and normal fact. The tide, which first is slow and can scarcely be seen to glide as it stirs amidst the sluggish human mass, will force its way as with wedges and bolts of moving lightning. Ten men will shake a city. The riveted lightnings of divine argument, leaping from the surcharged electric clouds of the Holy Spirit's eloquence, a power revealed from an infinite depth, with persuasion and constraining cogency, shall be, in every land where it breaks forth, penetrative as the fire-cry in the dead of night, but sweet as the spicy breath wafted before the morning. As this ministry appears, the Thyatiran church will be conspicuous in labours; developing men of vast resource and powerful physique, giants of the pulpit, to whom the body is a huge storehouse of vital energies.

368. "Works," also signifies here, editorial labours through men who have won their way by multiform duties and vast series of experiences to the composite condition. The press will be liberated from its bondage. The free play of the pen has yet to come. The morning article should be bolder, as a sketched outline of events and principles, than a cartoon of Raffaele's representative figures. The man who writes, breathing the fire-breaths from the world-soul of his planet, and glancing from its heart upon the orb'd completeness of humanity, whose lungs repeat in rhythmic play the pulse of the Celestial Heaven, and all whose mental motions follow in the train of the vibrations which the Holy Ghost inspires; who lives in the instant perception of the divine round of all the sciences, and comprehends the new harmony of God, through each degree of the vast series, from atomic formations to archangelhoods; who sees the fiery floods of divine arts, philosophies and industries leaping through silent depths of regenerate natures, to their terrestrial field, and writes for truth and humanity in this completeness of light and life; that man will be the representative angel of the world's new press, and, of the works through him it shall be declared, "God said, Let there be light: and there was light."

369. Without open respiration this is impossible, but with it, at last, as easy as now to perform the common duties of the pen. The hard thing is, to will in God, to have no will but His will; through years of patient struggle, toil, and suffering, to feel invading death and hell seeking to subdue the will and intellect, and still to press on to the goal of the noblest inspirations; to give one's self up wholly to Him who clothes the grass and rays forth beauty through the flowers. The state of newness in Jesus Christ, perpetuated and consolidated through the long series of given respirations, at last makes the individual adequate for the performance of colossal functions. But men must be willing, from the inmost heart, to be sold into physical slavery and be esteemed all their days as the vilest of convicts, if their Lord requires, without a murmur of regret, before they can be enlarged and glorified in "works" like these.

370. It may furthermore be said that the organization of the divine kingdom, or empire, or cosmopolitan theocracy and commonwealth through this people, as men are found therein who are faithful and heroic, and fully competent, will be the most gigantic work, and involve the most stupendous series of achievements that has ever been attempted or carried out in the history of the world.

371. It will first be the means of displaying the true character of Holy Scripture through its celestial ultimate degree, whereof the work is already begun. When it is considered that it is by means of this degree that open respiration is brought into the world, and the Lord's coming made manifest, both in its fact, its methods, and its ends, it will be seen that all societies for the circulation of the Bible hitherto have undertaken, when compared with it, but the shadows of enterprises. Yet this is but the beginning of its toils.

372. Through this people our Lord restores the binding and the loosing powers;—the binding power, by means of which, as elsewhere stated, vast legions of the infernals, as they rise to suppress the divine breath, and to enslave and kill the inhabitants of the race who are entering into composite regeneration, are rendered powerless and restrained as captives. It institutes from first principles the new chivalry, and arms every one of

its rank and file with angelic weapons. It makes the whole world, so far as it extends, an entrenched fortress, a fortified city. It weds the sword to the sword arm, and measures blades with Lucifer. In this connection also it introduces the loosing powers. Universal liberations are effected in the advancement of its breaths, and in the concentration of its forces. It holds in its constitution those universal solvents that liberate from captivity the imprisoned elements of the divine affections, whether as infinitesimals in the atomic nuclei, or as fettered nationalities in the humanity of the globe.

373. Through it the fays are re-introduced into the expanses of the human constitution. Through it their kindred fraternal species descend from the open-breathing systems of the mighty men of the unfallen worlds, and march forth with heroic stimulations and invigorations to build up the emaciated organisms of the human race. Through it righteousness and justice and mercy, in their first principles, reappear. Through it the elements in the terrestrial atmosphere begin to be purified, and its fine forces extend into soils and waters. Through it that vast infernal-natural creation, which is called "Imozen," elsewhere spoken of, begins to be consumed, as the fires of judgment sweep by their vortices and whirlwinds into the aroinal space. Through it the drooping fauna and flora of the world are interpervaded, and preparations made for the final regeneration of the animal and vegetable, no less than the human kingdoms. Through it, by degrees, the wandering spirits infesting the subtle parts of nature are checked in their marauds, divested of their potencies, and rendered subject to harmonic sway. In fine, there is no disorder that it does not meet and menace; and no specialty of order that it does not endeavour to organize, extend and lead forth to a supreme dominion.

374. But the Thyatiran church, by the very necessity of its constitution, can only maintain and extend its presence in the world, by meeting evil on its ultimate natural ground. It is the pioneer, the forerunner, the herald. It throws out its scouts in a perpetual *reconnaissance*. As through it begins the celestial-ultimate unfolding of the Word, so through it begins the heavenly-natural reorganization of the individual man; and so

through it begins the disentanglement of individuals from all spells and bondages and their reunion in collective harmony. At the present time, throughout Christendom, the three great things are tending to dissolution; namely, the Church, or the religious system; the State, or the political system; and Society, in which both Church and State are embodied, and which is the universal industrial and monetary system. At one end of the line all faiths are shattered, and at the other all properties and tenures made insecure. As the human race bursts its ancient enthrallments and limitations, it tends to a point where the ancient equilibrium of forces exists no more.

"Democracy, a flame, devours
The shrines, the palaces and towers,
Ruling in awful judgment hours."

375. The world is full of the ruins of attempts at the embodiment of something different from the lowest and most degraded selfish and sensual principle in associated life. Christ, by His constraining presence, kept a little circle of immediate disciples in a supersensual and unselfish attitude. When the Holy Spirit descended at Pentecost, these followers of the now risen and glorified Redeemer, seem to have been conscious that the embodiment of the Christian principle involved new societary regulations. They were not the subjects of an infallible guidance, as their own admissions in the records prove. The practical difficulties in the way of administration of fraternal order and equity, fell upon them with appalling force. Economical disputes first menaced the integrity of the brotherhood; and the complaint arose that certain "widows were neglected in the daily ministrations." At this point was developed the germ of that weakness which led to the long and dark and bloody train of all schisms, heresies, and apostasies. The apostles shrank from this issue, as they had faltered twice before; namely, when they would not watch one hour, supporting by their active sphere the agonized human body of our Lord in the garden of Gethsemane; and as, immediately after, they forsook Him and fled, when He was betrayed and led to crucifixion. They had gathered a multitude of earnest, faithful proselytes, and they had preached self-renunciation, and living and labouring for one another, and had accepted in trust the

wealth which these earnest, honest neophytes had poured at their feet.

376. The chronic, incurable weakness of that twelve here betrayed itself again. Possessed as they were of many of the virtues, as a body they were deficient in the crowning grace. The Spirit of the Lord God, through His now Glorified Humanity, had descended. They had taught the multitude how to drink in, and how to be filled with that Spirit, and loyal and in good faith had been the response. But they seem to have thought that Christianity could organize itself, that this germ dropped down from Heaven, provided there were ground for it to fall into, would become a tree. They had not the most remote conception that the infant body was entering upon a historic course, the result of which would be a Greek antichrist, a Latin antichrist, an antichrist, in fine, developed in the midst of every aggregation of believers throughout mankind. Whatever forecast they possessed, they did not look forward to the time when great kingdoms should be nominally in the fold, the heads of the Church be drunken rakes, and the prelates opulent sinecurists, while millions of the brethren should be ground to powder between the exactions of the regal and of the sacerdotal power, and multitudes of the sisters driven to prostitution for a little bread. They did not see the choicest revenues of kingdoms consecrated, generation after generation, and their opulence cast at the feet of those who were to be, in the order of time, their successors, but only to be squandered afterwards by ecclesiastics, elevated into dignity through buying preferments of the concubines of Christian kings. Whatever page of the future they may have read, it was not the history of the religious establishment of Italy or of Great Britain. They never scanned those of its paragraphs which sum up the history and the development of the ecclesiastical principle under the Christian name in Spain, or the slave states of America, or the Dutch and Portuguese East Indies, or the French and British and Spanish West Indies. But why enumerate a sickening catalogue of abominations?

377. They undertook to propagate Christianity without organizing it; to wrest men out of an old system without practically initiating them into a new system. They said, "It is

not reason that we should leave the Word of God and serve tables, but we will give ourselves continually to prayer and the ministry of the Word." The record goes on to state that they advised the brethren to select seven men to discharge certain duties in respect to these charities; that the saying pleased the people, who thereupon made a choice, whereupon the apostles prayed and laid their hands upon them; and that, practically, ended the work of the twelve, so far as the embodiment of Christianity in social life was concerned. Henceforth the number of the believers multiplied with incredible rapidity; but, in a more alarming ratio, the quality of their faith, the essential divinity of their life deteriorated, till, in a few centuries, the churches and the nationalities of the disciples, with isolated individual exceptions, were packs of howling barbarians; till the moral and affectional and fraternal standards of Christendom were below those of the Confucians of China, or the worshippers of the Great Spirit in the wilds of Western America. In a word, they propagated faith without organizing it into social charity, and into industrial equity, which is the foundation of charity. As a result, in spite of the presence of the Holy Spirit, doctrinal divisions rose among themselves, as the "Acts of the Apostles" proves. As another result, doctrine became continually more nebulous.

378. All things march hand in hand; the principles of truths can only be verified and understood to the extent in which they are carried out in practical application. The apostles instituted a spiritual work which led regeneration into the spiritual nature of man, but not down through the corporeal, to all ultimates. As a result they retained or elaborated as much of the Lord's truth as applied to what they did, but they were unable to retain and to preserve in the Church, or to embody in clear statement, those principles which they did not teach men to embody. They divorced, at this point, the spiritual from the temporal, the internal from the external. The consequences were universal. Failing to build solid work beneath the feet of the disciples, failing to embody order in ultimate works, they left the door open for failures everywhere. They expected that miraculous gifts were always to continue. Mankind, in the declining age before the flood, did not dream

but that open respiration would always endure ; so the apostles evidently expected a potent personal inspiration always to endure. In limiting the area of their own works, they limited the operations of the Holy Spirit. How far they were responsible or culpable let no man judge ; but on the other hand let no man say that they were fully excusable. They, at least by indirection, instituted here the beginning of that fatal divorce between the religious function and the practical function, which has resulted in the moral and social atheism of the nineteenth century. One almost hears the Lord in Spirit reproaching over them those touching words, "Could ye not watch one hour?" One almost sees the Lord uplifted in Spirit upon that great industrial cross, whereon His faith was to be re-crucified through nineteen centuries of inversion, in the broken hearts and bleeding bodies of the innumerable toilers of the globe ; sees Him looking in vain for those who ate with Him the passover, but have now forsaken Him and fled. They had an exaggerated idea of the importance of praying and of preaching, as compared with that of embodying and of organizing the truths of duty and the inspirations of self-sacrifice. They should have known, if they were the followers of the Carpenter, that their Master dared not preach till He had trained Himself through industrial service. In a word, they shrank from industry, and in so doing, the orb of their inspiration began to wane.

379. One is astonished if he will but dare to let himself face the question, of the tremendous failure, in appearance, of the most full and absolute of all the promises and predictions of the Master, "These signs shall follow them that believe ; in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing it shall not hurt them ; they shall lay hands on the sick, and they shall recover." What is the legitimate deduction from this, but that the Lord God was to fill with His Spirit the aggregate body of the new Christian people, which should cast out the world's diabolisms, and expel its satanhoods, and take into itself—yet in so doing, neutralise and destroy—the very bulk and substance of all its poisons and corruptions ? He did not predict and promise that very soon His disciples should

be divided into great bodies, Orthodox and Arian, cutting each other's throats, confiscating each other's properties, and dooming, so far as man might doom, each other's spirits to everlasting damnation. Yet He did His part. He fulfilled His promise. He came again at Pentecost. The apostles received those powers, but received them subject to the one inevitable condition. Their duty was to have endeavoured to have instituted unity, and to have allowed no individual to have been accepted as a full member of the Church of God on Earth, in whom those gifts of the Spirit were wanting or deficient. In a word, again, they should have made slow progress but sure progress. There were two paths open before them. They chose the one which at the first promised the largest immediate result. Evidently their great desire was to multiply believers; they could not bear to wait; they did not see, as one might infer, that enthusiasm without organization leads inevitably to dissension and destruction. Instead of organizing a militant host, in whom the prayer of our Lord in His humanity found its fulfilment, "I in them, that they all may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one;" they organized a body that from the beginning was never thoroughly unified or consolidated; a body negative to the world and to its ruling powers; a body that has always been enslaved through despotisms generated principally within itself.

380. Of all gifts, those which are spiritual are of the most uncertain tenure. The spiritual can only be kept as it is embodied within the material. One can see, in this light, to what kind of succession the Divine Carpenter, who was also the Divine Builder of the cosmos and all its wonders, promised perpetual proliferations of this divine-natural potency. Cannot the most superficial reader of His life see that, from the beginning to the end, He was simply a Working Man? His very outermost frame was built up as a sanctuary of indwelling industries. He did not cease to labour when He laid aside the axe and hammer; He was simply working on in the very marrow and spirit of toil. His preaching was not what men now understand by preaching. The words that went out through Him were projected as forms of the divine force; His

first workshop was that of the carpenter, but His latter the body of humanity; He simply meant that His disciples should carry on this work, that they should be knit together as the affections were consolidated within His bosom, or the substances throughout His frame.

381. The life of Christ is the gospel of industry. He was able to be an artisan, a physician, an exorciser, a ruler over nature, a teacher and lawgiver, a Prince and a Saviour, and at last the universal Redeemer, through the perpetual union maintained between His human nature and the divine. By means of that divine-human, He came to dwell in the spirits and bodies of the disciples; giving Himself, however, according to the planes in which they embodied the inspirations. That kingdom of harmony, which verbally is contained in the spirit of the apocalypse, was waiting to become an embodied new creation through His people. The powers that constitute the seven Churches were, in first principles, descending then. There were nationalities beyond the Roman empire whereto the apostles might have journeyed, wherein they might have gathered the germ of a Christian people; there were uninhabited lands to which they might have been led for this purpose. They took a narrow, technical, and Jewish view of their commission. They founded abortions instead of terrestrial angelhoods. They failed to comprehend the principle of exclusion. They failed to organize the rising body upon the ground of non-complicity with evil. They lingered in the border-lands of compromise. Paul withstood and overcame that prejudice in their midst, under the influence of which the converts from among the Pharisees taught, that without circumcision there was no salvation; but the astounding thing is, that this church in Jerusalem, which is the mother of churches, should from the start have embodied within itself the heresy of ritualism. Who can tell what other heresies were generated there? In this primitive field, the full ears and the barren ears, the fat kine and the lean kine, were planted and herded together; and, as in the ancient vision, the full ears were devoured by the barren ears, and the fat kine wasted by the lean kine.

382. In the elaboration of this subject, volumes might be

written. Christianity is not speculation, and not merely morals, but solidarity. Christ came to establish solidarity, and this is the hitherto unfulfilled mission of Christianity in the world. These considerations inevitably connect themselves with what is stated concerning the "works" of the Church called Thyatira. As the new creation begins to be established, even in one man, he will gradually cease from the inculcation of doctrine, and confine himself to the instituting of harmony. As this church is established with two or three, their state must inevitably be one of isolation and of solidarity. As this church extends to ten or twenty or a hundred, all are included within this circle of isolation, and knit together in this body of solidarity. If converts are made in reality, as methods of deliverance are opened to them, they are caught up through the openings of the respirations into that body which thus begins to be revealed. The divine respirations which then inflow, can only be retained in the body as it begins to institute the works of harmony. For instance, each series or band or body can only affiliate to itself a new member, as it is prepared to institute the individual into his or her own suitable employment. This people, therefore, generally, is obliged, as the condition upon which depends the perpetuity of its existence, to organize righteousness into industrial service.

383. Much that is here stated is preliminary to future expositions, but a few further specifications must be made. The organization of industry seems a simple thing, nevertheless it is the most difficult of all things when wrought out from first principles in the Word. For instance, three or four shoemakers, from motives of self-interest, may form an equitable combination to carry on their business, and be successful. There is nothing absolutely in the way of the organization of crafts and guilds in the world, in the natural form of the cooperative principle. But when it comes to first principles, much is in the way, which, when stated, will seem shadowy, but when encountered, prove mountainous. In marching from divine principles to their realizations, one stands at last face to face with a solid wall. The two grounds of industry with the natural man are self-interest and especial taste; under the stimulus of either there is persistent and successful

labour. When men in the natural selfhood combine for industrial purposes, what is termed "enlightened selfishness," that is, the infernal principle embodied in rational wisdom and prudence, is sufficient. Men may go by night, as to their spirits, into Hell, and form intimacies with demons, yet labour by day in the co-operative union with increased efficiency. The co-operative principle is successfully embodied and with astonishing pecuniary results, by the Oneida Perfectionists, the ground of whose religious union is an indiscriminate sexual relation between all the members.

384. But the rudest and simplest of co-operative movements with the new people is impossible, except as it proceeds from working in the law of the new harmony of God. Instead of self-interest and the special taste being consulted, the worker has to fall back upon the divine interest and the divine taste. For instance, the man may be of delicate habits, accustomed from infancy to be waited upon in a varied and assiduous service; he may have gratified his religious sentiment by pictures of the heavenly forms upon his walls, and by the writings of saints in his library; he may have delighted himself by giving from his superfluity to the needy. Prayer may have been a luxury, and Sabbath devotion in some ritualistic temple, a refined, æsthetic, and spiritual indulgence. He may have deemed it a privilege to visit his bishop, and perhaps to spend a week amidst the elegant and refined, yet chastened hospitalities of the episcopal palace; but that dear man, though he came with the wealth of a continent, could find no such indulgences in the church called Thyatira. He would find himself there not for pleasures, but for services. As respiration was opened in his frame, he would discover that his body was full of ancestral impurities, which could only be removed by the embodiment of influx in physical toil. He might inquire of some one far more illumined than any bishop, what literature was best adapted to his state, and in answer to earnest desire to be shown the right way, might have placed in his hands, not the works of some devout mystic, but the trowel or the plane. The Lord God Almighty saith in this church, "Whoso, however rich or cultured or accustomed to delicate ministrations, will not force and form within himself such a love of

absolute and ultimate service as shall make him content and joyful to engage in any industrial use, shall have no part or lot in its first resurrection, or its crown of life."

385. The stimulus of self-interest and that of taste must be removed, before a man can be fully aware as to the grounds and motives of his labours; he must fall into whatever special labour shall most conduce to the good of the divine family or series, into which he is admitted. The experience of the world has proved that men will die as martyrs for religious truths, whose working principles they would rather die than embody. Divine co-operation only becomes possible from this ground. "Where two or three are gathered together," saith our Lord, "there am I in the midst of them." To understand what the fulfilment of this promise implies, the believer must find his way into one of those groups who embody God's will through new industries opened in church Thyatira. A man finds it impossible to advance in these new industries, except as he advances in respiration, regeneration, and bodily sanctification. The Spirit of God takes possession of him, as he takes possession of his use. The Spirit of God reconstructs his spirit and his body in harmony, as he puts forth labours to reconstruct his own especial industry, into a vehicle of representation of that harmony. He begins to respire at one with the angels, as he begins to labour in unity with his companions. He in-draws more invigorating and copious inspirations, as he identifies himself more completely with his industrial function. He enters through a new and living way into the tabernacle of the Holiest, that is, the life of Christ realized in him. He soon begins to comprehend more fully than can be taught in words, concerning the nature of the "works" allotted to this new people. More knowledge concerning the casting out of devils and the other works which are promised as "signs following those that believe," is evolved in a brief space through the co-operative labour of one such series, than can be derived from all the literature extant upon it in the world; for the knowledge is practical, that is, the substance of knowledge.

386. It is by the consolidation of individuals into harmonic series for specific industries, that harmonic society is rendered possible. Every pursuit, from the finest intellectual to the

most solid ultimate, has its specific infernal inversion in the Hells. Before the least of series, in the least of industries, can be established in divine order, the new man must combat the demons who represent the embodiment of the aggregation of the powers in the Hells, who work magic for the inversion of that industry. For illustration, when the time comes for the work of banking, of milling, or of manufacturing wooden ware, to be engaged in by the new man, specific influxes descend which begin to quicken the faculties for this end. At the same time arrayed against them the hostile powers of Infernus lead up their battalions. It is only by embodying the first principles of divine order in the will and by leading out affections for these especial uses into invincible determinations, and then by engaging with all his might and force of character in the indicated pursuits, that the subject of the Lord's kingdom can maintain his ground in the new harmony; can keep his respirations from receding, can hold his feet from sliding, can hold open the doorways that lead through his organism into the spaces of the Heavens, or preserve his physical life from ultimate destruction.

387. But when the grounds are conquered for a new industry to rest on, a stone begins to be rolled against the mouth of that especial Hell which opposes it, and a triumphal archway begins to be opened into that Heaven which flows down into it. The first new miller begins, by Divine aid, to open that sluiceway, through which waters shall ultimately flow to turn all the mill-wheels of the world. The first new banker, who can stand in a truly ordered financial institution, lays the foundation, not of a Bank of England, but of a monetary power so vast, that ultimately, in the growths and the extensions of the Divine kingdom, it shall stand reproduced as the imperial and colossal ruler of the exchanges of the planet. The initiation of each of the new industries is a greater thing than the conquest of a continent. In course of time the shoe-making brother becomes one of a terrestrial angelhood of cordwainers, holding by sheer force of faithfulness of will, in deep subjection, the multitudinous demons who invade the world through this variety of the pursuits of men. Men can pray together in the same prayer-meetings for long

years, and at the end of that time divide on doctrinal and speculative points, and become bitter personal enemies; or differ on political questions and burn each other's houses and take each other's lives. But introduced into the new industries they become so near and so dear in the sweet fellowship of a divine use, that nothing can separate them. If one is sick, though removed to another continent, the other is aware of it, and pours forth healing circulations from his own frame, which traverse the electric circuits of the globe with vitalising and nourishing powers. If one is infested and tormented by some terrible rising from the Hells, whether sleeping or waking, the other is spiritually and bodily aroused and eager for his relief. This is fraternity indeed, and not its pietistic simulation, and such are among the first beginnings of the "works" of this new people.

388. The peculiarity of the genius of the Thyatiran people is industrial comprehensiveness; they are of those whose separate industries thrive best as they are built together with others in the great solidarity of harmony. The men who have founded great empires have always been, in some sense, though in a closed and often fearfully inverted condition, of a kindred make to those who shall be its representative characters. Here are natures who are well content, for their dwelling, with a house of logs, but who lay out the plans of enterprises that shall stand at last in harmonic cities, with an average architecture surpassing the imperial and sacerdotal grandeur of Baalbec and Palmyra. Here is the germ of a people who are miserable unless grouped and organized, respiring together and engaged, as one, in laying such industrial foundations. Here is a wealth of conception that dazzles one's imagination, combined with a husbanding of resources and a quickening and evolution of personal powers that multiplies wealth in the ratio of the increase of all virtues. Here is an antique devotion to ideas, and a loyalty to leaders who embody those ideas, that makes the whole body compact as granite and penetrative as fire. Here is granite and here is fire; organization as coherent as are the foundations of the globe, and ardours that are inexhaustible as the heats within the earth's bosom and the flames that kindle from its firmament. In a word, here are men, not shadows of men,

not pigmies, not simulations; here are personal forms for the indwelling of incarnate God. (See "Pleasures of the Angels.")

389. A pivotal man of this type, physically located in Great Britain, can make his presence instantly felt, by accession of force in respiration, among groups of his society at one and the same instant, from America to the extreme east of Asia. Those respiring in series, because labouring in series, in the interchange of respirations can in the same manner uplift, solace, and reinforce the pivotal man. This is one of the first applications of the revived principle of solidarity. In the same manner, if individuals of a given industry, in a series, are suffering through specific infernal or infernal-natural attempts to destroy that industry, a pivotal chief of the society, though absent in space at the extremities of the globe, may inter-unite himself with them and interflow through all their faculties, by means of his radiative powers. But, in turn, if there is an excess of life developed in their nervous organisms, co-acting thus in unity, which is not required for their own physical necessities, in the interflow and interchange they lovingly give out that surplus, not into the waste air, but into the bosom of their radiative leader and exemplar; this is another of the "works" in the incipiency of solidarity. And such interchanges are accomplished, whatever may be the terrestrial distances between them.

390. When the Thyatiran church begins to assume form and substance, what is here said will be but as the beginning of "works." The apostles in Gethsemane, as has been said before, slept supinely, while Jesus sweat great drops of blood, and cried from His humanity, in the extremity of anguish, "If it be possible, let this cup pass from me." In the very beginnings of this order pivotal men of such a genius will be able to pass months and seasons without one single interval during which the natural will ceases to battle, the natural reason to desist from thought, or the natural body to be relaxed, so that it is no longer physically and actively in combat with the ultimate forces of infernal sorceries. Or again, months and seasons may thus pass, during which a pivotal man will never cease from the more terrific watchings and combatings in the spiritual degrees of the will, the reason, and the frame. Spirit

and body, knit up into one grand persistence, will be as the mailed statue of a warrior, whose sword-arm falls with the full force of all the kindled and gathered powers, and shears resistlessly through whatever infernal organism provokes the blow. Or again, pivotal men of this quality may, at one and the same time, serve as forms through which soft infantile respirations may go forth for open breathing infants in their series; and sharp, perceptual respirations for practical intellectual men in their series; and corporeal, mechanical respirations for different groups of artisans in their series; and soothing and restorative respirations for the suffering and the infirm in their series; and acute and monitory respirations for the dull and sluggish in their series. And so through vast particulars; while, nevertheless, they may be carrying on, as occasion serves, separate and individual works; dealing with men of the world as men of the world; appearing with financiers as financiers, or as men of external culture with the literati. These "works" also are in the beginning of solidarity.

391. There are as elsewhere stated, means by which the infernals labour to produce a respiration which is infernal-natural, and so opposed to the divine-natural. A pivotal man of this society exists in continuous rapport with all the organisms in his society. If one of the body is thus menaced, through his radiative and absorptive powers he gathers himself, and begins at once to make his presence felt, as an agent of the Lord, in the midst of the respirations of the afflicted frame. If persons are in partially opened respiration, but with bodies that have been obsessed or possessed, poisoned throughout by infernal substances, infilled with magical elements, and weakened through physical disease; and if, moreover, lesions have taken place in the brain, with paroxysms of insanity (supposing here a hypothetical case), such persons would seem to be hopeless; especially if the infernals should begin to pour the currents of the breathings of the Hells into their bodies. There are two forms of infernal-natural respiration to which all of a mediatorial character are liable. In the first of these, the breaths proceed through the generative organs as through an open mouth, inflate the subtle air-passages of the bowels, take possession of the lungs, and drive back the respirations that

are divine-natural. In the second, the infernal respirations rise through the anal ducts in the same manner, ascend by the way of the intestines, make air-chambers of the stomach, and roll up into the lungs as before. These two infernal respirations may combine and act as one; then come such exhibitions of the power of sorcery as it is almost impossible to write, while the statements will seem too incredible to be believed.

392. Through the interaction of these two of the great breath-falsities and breath-sorceries, the titanic pivotal power of the Hells comes up to measure swords with the new man of the spirit; a myriad of demons all engaged, in-breathing as one, and forcing up the inverted respirations through the body of their subject victim. The exhalations then become so powerful and so offensive, that even though the most active of natural disinfectants and deodorisers are made use of, the effluvia is almost insupportable, and so deadly that it threatens all who inhale it with death. The stomach and abdomen of the sufferer distend like those of the bodies of drowned persons, that from decomposition have become inflated, and that have arisen to the surface. The infernal breaths surge in through the lower orifices spoken of, with a hoarse, gurgling sound. The breaths rush upward until there is one current from the anal passage through the mouth and nostrils and ears; while in the last extremity the body becomes cold and rigid, the flesh of a black purple, the saliva bloody foam, the heart ceases to beat, the pulse is felt no more, and death and hell apparently have triumphed in the extinction of physical life.

393. In the beginnings of solidarity, pivotal-radiative men are competent in the Lord to meet and overcome such forms of false respiration as this, even though carried on through all such stages, to all such consequences, even to the last; and they have power in God to break the pivotal force in the Hells through which such false respiration is embodied, to close up the ruptured aerial passages, to lead an ordered divine respiration throughout the whole frame, from the head to the feet, to expel the infernal impurities, and so absolutely to conquer death and hell, even where they had apparently completed the conquest and taken possession of their prey. Vast are the fields

of thought, and reaching out into the widest of perspectives ; but vast as they are, the men of this type, if found faithful, will also be found adequate to cope with the demons on all of their battle-fields ; these also are among the " works."

394. The pivotal-radiative men of this species, again, have power to institute society from first principles in the Divine image. They do this, first of all, by taking into themselves elements of the new creation, and by maturing new substances, which, through the concert of respiration, they impart to others ; they take well-meaning disciples, as a father takes his sons, and adopt them literally into their essence and substance, their flesh and blood and bone. Through their divinely quickened celestial and natural life, and working by means of an immense conspiracy through the Heavens, they organize about themselves noble and heroic characters ; individuals, for whom they would suffer and die to the last ; and who, in due time, so put off the old man and put on the new man, that they would suffer and die to the last for them. Such love, so organized, the world hath never seen. Thus are laid the foundations of the real Christian state, and these are the beginnings of reorganized society. Such persons become sub-pivots, chiefs of series, captains of tens and hundreds and thousands in the industrial armies ; and, through such means as will hereafter be shown, from the centre to the circumference, the divine family becomes a unity.

395. Pivotal-radiative men also have power, as they pass from stage to stage of their career, to loosen and remove those magical webs or veils by means of which the infernals cause paralysis, torpor, lethargic sleep, a general bodily weakness and negativeness, impotency, and other of the more direful infestations ; the injections of a false breath into the abdomen and other grievous things. Whenever in the incipient conditions of the new harmony neophytes are taken, it must always be with the knowledge that any short-coming on their part will involve most fearful sufferings to those of the series connected with the pivotal, and especially sacred, function. In the new order, no servant of the Lord, working in or near the centres of power, can undertake a task, whether mediately or immediately, like the training of a new convert from the dis-

orders of the world, without being for the time in the condition of a capitalist who lays out his wealth upon an undertaking of which the results are uncertain. It may be that the disciple will respond with alacrity to every monition of the Spirit, grow in grace daily, cause little suffering, comparatively; be found, as a rule, faithful in every trust, display a deep humility, die swiftly to all evil loves, and be born again powerfully into the divine affections. It may also be that the human soil will prove, if not worthless, yet so near it as to call for a work that is tremendous, a solicitude that is painful and unceasing, and to involve a danger that, were the Lord not infinite, would produce death in a short time.

396. The whole world is wrapped in mantles of illusion. When persons enter the Spiritual World after physical decease, they put off veil after veil, skin after skin, which there appear as corporeal substances; but which on Earth were concealed within the mind or heart, existing there as false persuasions of doctrine, obstinate and wilful determinations born of selfish or sensual desires, conceits of the understanding, or self-delusions of the moral nature. Some of these lie loosely about the surfaces of character, and are removed with ease; others, link by link, are interknit from organ to organ of the spiritual person, and are held in their place with an almost fatal pertinacity. It is the operation of the new respiration successively to loosen these garments of the old self, these tainted vestures, saturated both with ancestral and with actual lusts.

397. In the more ancient of the religions of the world, the neophytes were instructed to lay aside their old raiment, and to present themselves before the altars in vestures utterly white and clean. But the unclathing of the individual is a terrible process. The spirit shrinks and cowers, and, as it goes on, almost calls upon the rocks and mountains to fall upon it, to hide it from the presence of the Lord. As a rule, the pagan has much less to lay aside than the self-styled Christian devotee. The educative process, as carried on in society, is in reality a clothing process. Men dig pits in the bosom, and bury their own hearts out of sight. The intellect, when no longer guided through the purified will, whatever may be the seemings of outward rationality in which it appears to men,

is drugged and drunken and mad from faculty to faculty. Christendom is educated chiefly by insane priests and lunatic philosophers. From infancy, generations are trained into the habit of appearing otherwise than as they are; consequently, when men begin to seek the new harmony of God, spiritually, mentally, physically, the veil of the covering is cast over all of the faces; no man knows what he is, no man knows what ancestrally is buried in him, no man knows what diseases may be latent in the body, what perversities are in the reason, what insanities in the will.

398. Some natures, toned down into the repose of high-bred ease, approach the new life almost with the grace and sweetness of angels; they have received the finishing touches in that terrestrial school which prelates and nobles support and eulogise, but which Satan possesses by his falsehoods, that he may weave within it a body of all accomplishments, for the spirit of all crimes. The divine charm of manner is deceiving to the soul. The new life is approached by such as have been lulled by these perfumed opiates, honestly and sincerely it may be, but they come nevertheless as smiling and unconscious impostors; the faculty of moral discrimination, in its finer essence, being almost lost.

399. This beauty blackens and turns to ashes; this surface gold wears thin and exposes the baser metal which it concealed. The garnish of sentiment wastes away, and within the bosom, which seemed at first to move but to the most gentle and beautiful affections, gulfs of corruption are revealed, wastes of spiritual desolation, where the air is sulphureous with mephitic fire. Such, if in earnest in seeking the divine life, learn utterly to hate these simulations. They are seen like the publican who stood afar off, not daring so much as to lift up his eyes to Heaven, but falling upon his face, and crying, "God be merciful to me a sinner." The sense of self-loathing, self-detestation, finally overwhelms them, and they cannot see how it is possible that they have ever been permitted so much as to feel the first breath of the Lord's visitation. When this is reached, there is hope of them; but nothing, save a doubtful apprehension, before. It is easier to convert a thousand pagans than one spoiled child of society. When one veil of

false appearance is taken away, a measure of the ease and sweetness may return; but soon coldnesses and fears begin, and it is obvious that another veil, a little deeper, is being brought to the surface. In four or five years, hundreds may be removed in the advance of respiration. The courtly duchess, on the unregenerate side of her hidden self, will feel, perhaps, and look and act and converse in the tones of some brutal Irish char-woman. The court beauty, as her unveilings proceed, on the same evil side may exhibit the features of a savage of the age of stone. The highly-cultured scholar and polished gentleman, the courtier, the prince or prime minister may shrivel and waste, as the assumed but not assimilated perfections are taken from him, and in the deeper stages of his vastation startle one with the resemblance to some pirate or freebooter, some gamester, parasite, some uncultured peasant, or frightened barbarian. When God sets our secret sins before us in the light of His countenance, and the illusions vanish from the splendours of His face, who shall abide?

400. On the other hand, an artisan comes, whose progenitors for ages have been menials and serfs. With him there is a surface roughness, a lack of polish, a grossness of manner offensive to good taste; and here one might say there is little covered; almost everything is palpable; here is an artless child of the workshop, or an unsophisticated son of the soil. It may be so; painful are the unveilings with the very best, but far more probably the veilings, the self-delusions, the meannesses, the degradations, though different in manifestation, will be as impervious and complicated as in the former case. If gold lacquer does not cover gold ore, neither does the muck and mire of ages. In general, men of the mechanical class, inheriting its peculiarities, are just as thoroughly involved in the varieties of illusion as are princes. Ages of suppressed hatred, not of evil, for that has been loved, but of individuals, simply because better circumstanced in life; ages of wishes that were murders, and hopes that were rebellion; ages of petty competitions, fraternal jealousies, treadings-down and stampings-out of the class just below them, that they might force the way up into the class above; ages of fierce, wolf-like hungers, ravenous appetites for power and pleasure,

for dignity and despotic rule, and the sweet luxury of enslaving others; all these things, tier upon tier, lie packed and folded away within their ancestral cells. In this respect, again, the working men of Christendom are a thousand times inferior to pagans and savages. On the whole, it is easier to train an earnest man of large culture, elevated station, and easy fortune, into a life which involves every species of self-sacrifice, than it is to train into the same habit a hereditary mechanic, or agricultural labourer. Of course there are large classes of exceptions, but this requires to be especially said concerning those who are termed "working men."

401. Such will not misunderstand me. Blind must be the eye that cannot see that the liberation of labour and the establishment of industrial equity, are here set forth, with no favouritism shown to those who are called the fortunate classes. The *ouvriers*, however oppressed by others, are their own worst tyrants. Those of whose exactions they have most reason to complain, are men who have risen from their own ranks. As the liberated slave becomes the most cruel of slave-masters, so the uplifted workman becomes the most cruel of task-masters. The world has seen many cruel systems, but the most cruel of all will be that of labourers combining among themselves, and enslaving capital, and culture, and genius, and refinement, and high moral excellence; at the bidding of vulgar demagogues. When one introspects the collective body of the unregenerate artisanhood of Christendom, one sees that in it are capacities for organized crime sufficient to sweep away the civilization of the globe. Those hungers, those thirsts, those madneses, gigantic and insatiable, those are the great cause of social oppression. From step to step the combinations of such powers will bring about eventually, unless overruled, not the golden age of fraternal peace, but the chaos that is the grave of all the ages. They will simply make organized society impossible. Few indeed in Christendom are the artisans to whom the Lord's new harmony will prove acceptable. Were the suffrages to be polled, for one vote cast for Christ there would be ten for Robespierre. The good *ouvrier* is a blessed man; and when such gather in their series, and are engaged in their appropriate toil, the workshop will

be as that place where stood the tree that burned with fire, yet was unconsumed. One approaching it may hear the voice, "Put off thy shoes from thy feet, for the place where thou standest is holy ground." Kings and princes, great capitalists, the lordly and the noble of the generations shall come, humbly beseeching that they may take the lowest place. The blouse of the artisan, worn by such, shall be more than the imperial robe. Nevertheless, the *ouvrier* in approaching the new creation has stupendous class-conceits to put aside, and with them class-traditions, class-inversions, class-depravation.

402. The Christian pilgrim, whose habitation has been amidst the inversions of civilization, is roused as to the spirit by the Divine appeal. Is he a monarch? he discovers himself to be, as the false appearances vanish, a poor unfortunate being. Is he a serf? he discovers himself to be in the same light, as to his inmost, a child of the Infinite and Everlasting King. One may imagine Christendom a physical ruin; the remains of the Victoria tower, or a *façade* of St. Paul's, rising over heaps of rubbish, where once was London. The river that now bears upon its bosom the fleets of the world, obstructed by the fallen masonry of its bridges, ebbs and flows, perchance reclaiming to its bosom the ancient morasses. A thick, unsightly, tangled vegetation disguises the omnipresent decay. The fire and the flood, the invader and the home-bred enemy, the earthquake and the rising sea, have done their work thoroughly and well. Yet the ruin of London is but an incident in the ruin of the isle.

403. A man has fallen asleep in the last hour of England's imperial greatness, and has been miraculously preserved to wake, to come forth in the noontide of a summer day. For the sound of wheels, the steps of the multitudes of men, are the whisperings of the leaves of the forest, the stealthy motions of the wolf or the brown deer, the gurgling of the waters, and now and then the fall of some mouldering stone. God mercifully preserves his brain from madness, and his heart from despair. Gradually, little by little, he begins to comprehend that he has wakened from a long trance, during which his island has become as Assyria, and his city as Carthage. Yet still he lives;

the instincts of his kind are strong within him. He calls upon the Lord, and sees after a while, raising his face that was bowed in supplication, a man of another age, who addresses him in tender and kindly accents, though in some sonorous and majestic tongue compared to which the language of the Anglo-Saxon is as the chatter of barbarians. After a while the awakened man begins to comprehend his language, and the two converse together. The stranger tells him of how that ruin happened; how self-love ran its course through prosperity to anarchy; how a new civilization has been born; how the Lord God has come down to reign among men, having organized the just through respiration into solidarity, made them for number as the sands of the sea-side, while their order and their glory are as the motion and resplendence of the stars. Weeping, touched, overwhelmed, he who has come forth from the spells of the long trance, longs to escape from the ruin, to leave this oppressive silence, this sepulchre of empire. He turns to the friendly stranger with words like these, "You know the way into this kingdom of harmony. I adjure you have pity on me, and show me how to escape. Poor, helpless being, must I lie down and perish? The wolf already waits to rend me, as the night comes on."

404. This is the actual condition of the man of the nineteenth century, who begins to awaken from the stupor of the true intelligence, and the drugged sleep of the internal heart. That ruin which has been supposed is the fact; it is the internal reality within the surface magnificence of Europe. Its cities, spiritually, are howling wildernesses. But let us carry the picture a little farther. The spells of the trance begin to re-assert their power; the man, as all objects grow dim and hazy before him, imagines himself entangled in the labyrinths of some frightful dream. The stranger responds to his adjuration, "Come with me, my vessel is below; the tide runs seaward, we have no time to lose." But now there is a shrinking back, a hesitation, and the words are drowsily, petulantly, or beseechingly uttered, "Let me find my way back out of this nightmare; let me sleep while the dream is dissipated, and I re-awaken at the morning bell that brings to the door of my chamber the valet with the *Times*." And so the dreamer

dreams and perishes. This, again, is an illustration of how the man who has once been awakened, relapses into the illusions of appearances; for evermore the real appears as the unreal, and the unreal as the real, till the Spirit of Light, which this age bars its breast against, brings the true awakening and withdraws the veil of appearances which is cast about the soul.

405. Here then stands in his office the pivotal and respiratory man. Around him lie the sleepers in the valley of the dead; but as it is written, "The dead shall hear the voice of the Son of God," and "many that sleep in the dust of the earth shall come forth." He stands, but only for a brief space, with each to whom he bears the message. He cannot linger, for his office is to the many and not to the few. He cannot linger, for the tides of the Divine Providence that have brought him hither, flow out for his return. Men of this type are thus, instrumentally, quickeners. Versed in realities, they visit the slaves of appearances; while their administration continues, there is an inshining of Divine light upon the individual; they are encircled by the moving atmospheres which are the breaths of Deity. These breaths uphold them in rationality and freedom while they decide between the new works and the old. By "works" is here to be understood, again, the use of pivotal respirative men of Thyatira, in gathering human beings out of appearances into realities; breaking the enchantments and illusions by which the world holds them in slavery, and serving as agents for introducing them into states, during which they shall be divested of appearances, and reconstructed in the heavenly realities.

406. In building up a true order, the beginning has to be made with wretched men, wasted men, sorrowful men. It is useless to attempt to present the new life, as a practical consideration, to any who are at ease, to any who are either self-satisfied, or satisfied with the existing condition of things in the church, state, or society. Those who have learned how to keep themselves drugged in the affections and the understanding, always have a ready answer to every appeal of the momentarily quickened conscience. As the demon who represented himself as the evil genius of Mr. Charles Dickens declared, there are

drams of every species adapted to all the peculiarities of the heart and brain; sedatives for life, opiates in death. As Theodore Parker averred, "I have known many bad men, but never saw one afraid to die." Men may glide out of natural existence, composed to a delicious dream; the spices of sentiment may embalm their remains. Woe for the waking! Woe for the unveilings when these sedatives soothe no more, and the smell of these spices wafts away! Better to be unveiled in this life; for here that which is unveiled can be removed, that which is impure abolished, that which is wasted supplied, and that which is the least germ of buried good unfolded into a plant of paradise. That germ may live, in some cases, where appearances might indicate that it had decayed. It is not always the seeming saint in whose bosom the seed of God retains the germinating power; nor is it always the seeming sinner in whom that seed has utterly perished. God judges according to the heart; and the inner experience of each individual is fully known only to his Maker.

407. "Works," again signifies here, that pivotal-respirative men have power for the time, when those to whom they minister are being visited by the Spirit and brought to decisions between the old and the new life, to drink those deadly things, with which the infernals endeavour to stupefy the reason, the conscience, and the will, and suspend the powers of the moral judgment. They drink the deadly things; that is, they interpose themselves between such minds and the infernal genii, exposing their breasts to the invading venom. For much on this topic, see "Magic of the Hells." It is through this process that men are ministered to with a royal munificence. Pivotal-radiative men suffer excruciating agonies from the more deadly of these poisons, for they must hold them till the Lord elaborates through their own persons a divine-natural element which neutralised them.

408. By "works," is also understood, the labours of pivotal-radiative men; their wise dealing, their prudence, justice, and firmness, in separating from the working series, in societies of the new life, those individuals who, from whatever cause, are unable to enter into solidarity. There are three distinct types of persons who will be unable, though well-meaning, and in

regenerative conditions, to become the members of working series, until such times as they have been ploughed to the very quick and almost reorganised in body and mind. These are, first, those who possess vampirising organizations; second, those who are unable to prevent their personal spheres from inflowing into organisms of members of the series; and third, those in whom conscientiousness is lacking in ultimate works.

409. Vampirising organizations are especially to be guarded against. Some persons eat and drink for themselves, and carry on the assimilative processes chiefly in their own systems. We do not feel weakened by contact with them. Another class live principally by absorbing the finest essences of the bodies of those who can be drawn into sympathy and rapport with them. These are unconscious cannibals, man-eaters, woman-devourers, appropriators and spoiators of childhood, through all its series, to the cradled babe. When this is done wilfully, persons who practise it are guilty of atrocious robberies. Chiefly, however, it is the sin of ignorance. These parasitical systems, where introduced into a series, twine themselves around the trunk of the brotherhood or the sisterhood, as rampant vines that clamber over fruit-trees; as the ivy nourishes itself upon the bark, or as the misletoe fastens upon the branches. They cling to every twig and tendril like the funereal hanging moss of the southern morasses. To change the figure, they are the blood-suckers both of the red and the white circulations. They are like gigantic, many-armed polypi of the deep; they strangle the living system they embrace. When good persons, who have inherited into these parasitical systems, begin to be attracted toward the recipients of the new creation, they begin to experience an exhilaration and immense refreshment from their presence, and look upon the love which they possess for such esteemed friends as a sentiment for which they may give themselves an infinite credit. So far as they love with the Spirit, there may be a divine graciousness in it; but the vampirising body, through its corrupt natural soul, overflows with spontaneous and constraining tenderness, because it has found something to love, in the sense in which a wolf has found a fine, well-

fed and succulent lamb; it is good eating and drinking; nothing more or less. When this has become chronic, it is humanly incurable.

410. Men who have lived much on the sympathies of women; women who have delicately imbibed the flesh and blood of a variety of male friends; those of both sexes who have been dependent upon the offices of the magnetiser, have much to undergo, to learn, and to lay aside, before they can enter into series. Pivotal-radiative men stand between such and the general society of the new life; such careful guardians are continually, through their radiative senses, on the alert; and when they discover that there are vampires, whose sphere begins to absorb the sacred essences and substances of the new creation from those who have received them into their frames, they put forth, through methods known to themselves, Herculean powers, separating and untwining the spheres; they also deal tenderly with those whom they thus separate, and endeavour to open ways by means of which the Lord's new creation may triumph, bringing even those most deleterious organisms into states of fruitfulness and vigour for the divine employ. Those who live by selfish appropriations of the common life are, as we have seen, cut off; but there is a second class in whom the manifestation of an inversive power is totally different.

411. The private and personal sphere of the individual should never be intruded on, never broken into, never interperverted by the sphere evolved through the selfhood of another. Personalities should be as distinct as are the stars, and shine upon each other from the crystal privacies of space. With some there is an innate sense of order, fitness, and propriety in this respect; others are ignorantly invasive, demonstrative, and obtrusive; they give themselves, as a musky jungle wafts its fetid odours. Now in the divine process of physical regeneration, immense bodies of latent evils embodied throughout every plane of the organism, when disturbed, as buried plagues within the soil yield up their gross effluvium. Here then are two types of men; the one with an iron determination hold themselves both physically and spiritually within themselves, to prevent these poisons from affecting the

bodies of others. But another class give themselves out, emptying these corruptions into the bosoms of those with whom they are connected by sympathetic relations, and with whom, by reason of association in labour, they stand in close proximity. Consequences ensue which are most deleterious; others are made their scape-goats, others imbibe their ancestral diseases. Effluvias of murder and theft and robbery and adultery may be communicated, as are the smallpox and the cholera. The labour of an entire series may be brought to an end or rendered comparatively fruitless by one such member, and yet the individual may be, in the beginnings of open respiration, the subject of Divine grace, and destined, when purified, to discharge, perhaps, functions of great importance. Pivotal-radiative men continually exercise a scrutiny, as if the lamps of judgment were kindled in their eyes. When calamities like these are liable to occur, they endeavour gently to lead those who possess such death-imparting bodies, into disassociated uses, and suggest such methods of discipline combined with strict self-examinations, as shall result in purification. The conceit of man and the pride of woman require and receive many a painful lesson.

412. A third class who are found oppressive and of a deleterious presence in series, are those who have not been trained to a rigid conscientiousness in ultimate duties. The habits of sliding over work, which should be done thoroughly, of neglecting the minute economies, of doing the Lord's work imperfectly, of permitting waste, of indulging in extravagance, of taking things for granted on inference or hearsay which require personal examination; in a word, of unfaithfulness in service, most surely will cause those who give way to them, for a time at least, to be excluded, as by the sword of fire. God makes every daisy as perfect as a sun. The unbounded opulence of the universe is the result of a calculation that descends to the economies of atoms. If one could shake God's ordered method of working in the growth of the blades of grass, the same process would jar and shake and overwhelm the crystallizations and firmaments of the cosmos. If a man cannot work with conscience in the brain, in the eyes, and at the finger ends; if he cannot work as faithfully in the humblest

of routine duties, as the hero does when he gathers into his bosom the ardours of Infinity, and flames forth in sublime martyrdom; if, in fact, he cannot work instrumentally, as God works, even to a perfect ministry to the blades of grass; or, at least, if he cannot endeavour with all his might to do his very best, he drops out of series, he deranges the harmonies, he opens doors for the incoming of the wasters and the destroyers; he must be set aside till he shall have become faithful in the ultimates of things. Pivotal-radiative men have here a painful task, to analyse these failures from first principles, to disengage the spheres of such open breathing neophytes, and to labour with them and in them, till such times as their shortcomings may cease.

413. They preside thus over the wealth-producing function, and are set as with the drawn sword over against all powers, all disciples, who in their weakness or disease, or from the unthrifty habits of previous life, introduce confusion and arrest the process of the evolution of the industrial harmonies.

414. Nationalities, as at present constituted, are incoherent, factitious, and composed of human elements, whose tendencies are often antagonistical to each other. This is the fruitful cause of political disturbances, of civil wars and rebellions. The Anglo-Saxon race is not a unity. The British islands are occupied by the remains of many septs or clans, between whom the fusion has never been complete. What is here said of the Anglo-Saxon applies also to the other great races of Christendom. There are, in point of fact, but seven great types of humanity. The child of the Japanese may inherit into that peculiar genius which we call Latin or Anglo-American. The child of the Hottentot may unfold into the Aryan or Semitic type of character. The blue-eyed German may be the father of children in their idiosyncrasies Chinese or Tartarian. There is no spiritual identity even where the nationalities most cohere. It is true that, in many instances, similars beget similars, but also true that similars beget dissimilars. What is termed patriotism is a mere natural sentiment while closed conditions continue. It is generally the fact that hereditary peculiarities are transmitted, though with a constant modification of type.

415. As open respiration begins, these factitious distinctions and differences gradually fade ; there will be but seven types of nationalities in the harmonic future of the world. The open respiring man who has entered into the new creation of our Lord, will realize the fulfilment of the scriptural statement, that "there is neither Jew nor Greek, Barbarian or Scythian, but Christ is all and in all." It is wonderful to observe the destruction of national peculiarities in the new man. Those in whom the Hebrew blood has preponderated, those in whom the Latin element has been predominant, those in the remote east of Asia, those from the close-grained and compact races of North Britain, in fine all varieties of mankind, rising out of their old conditions, shed the natural wrappings of ancestral character, and emerge into a glorious likeness of the Lord. It is the peculiarity of the Thyatiran church, that through its pivotal-radiative men, the old tribal and national distinctions fade and disappear. In spite of the different facial outlines, as for instance between the Asiatic and European, the same expressions begin to be manifested in the features of those who enter into one life, one respiration, one spiritual and physical regeneration, one order, and one harmony.

416. "Works" signifies again, the varied processes through which pivotal-respirative men are enabled to detect the internal and essential likeness, which qualifies individuals, gathered from every tribe and people under heaven, to be knit into the same series, and marshalled into one solidarity. Men of this type, in their wondrous office, penetrate to the most hidden interiors of the psychical nature of man. They clothe themselves with the peculiarities of the races. To the Japanese, they seem as if born amidst the sanctities of Miaco, or beneath the shadows of Fusi-yama ; to the Anglo-American, nursed at the breasts of liberty, and built of that human substance that is fashioned into the elements of the Republic. It is by means of this power of entering into the nationalities, that they are able to explore the internals of men of each nation, and gather together the millions of similars from the millions of dissimilars. It is through the same gift that their subtle sphere diffuses itself into the world, touching as with electric fingers each soul to whom they have a mission. It is thus that they are

enabled to labour with an exact discrimination, and hold in reserve their potencies of life, till such are formed as are, in spirit, seeking to be led out of darkness into light, and from the shores of death to the confines of immortality.

417. It is through this administration that composite fraternities are gathered for the new life. Our Lord said, in His humanity, "And I, if I be lifted up, will draw all men unto Me." In other words, by the operations of His Spirit, He draws the separate individual natures out of the sheaths of their various nationalities. Sects, parties, schools of philosophy, new clans in the religious or intellectual world, stand in the extensions of the continuous degree which the whole earth occupies. But the Lord's new people stand elevated by a discrete degree, above that universal plane. The sects stand involved in the nationalities, and stringent political necessities, and raging national animosities array them, however devout, in arms against one another. The catholic Irishman and the catholic Englishman, the evangelical Prussian and Dane, the episcopal Carolinian and New Yorker, intrigue against one another diplomatically, and slay each other on the battle-field. This is because the sects are extended on the continuous natural degree. Brother puts the brother to death, the father the son. The Swedenborgian pro-slavery secessionist is armed to the teeth, that he may smite and slay the Swedenborgian Northern anti-slavery Unionist. Tens of thousands of Baptists, Methodists, Presbyterians, Roman Catholics, have killed each other, fighting under opposite standards on the recent battle-fields of America. .

418. The pivotal-respirative men, being themselves first elevated into this discrete degree above the natural plane, are forms through which the Lord draws, up, to stand upon that degree, those who are being called into the new creation. They love all nations with an equal love; they pay an equal respect to all just governments; they respect the temporary use of even incomplete institutions; they do not lead men from the narrowness of one nation into the narrowness of another; they do not seek to supplant the bigotry of the tricolour with the bigotry of the stars and stripes; nor to levy war from internals in behalf of democracies against monarchies, or monarchies

against democracies. The new man dies to his own selfhood, to the selfhood of his nation, and to the selfhood of humanity; he lives henceforth and for evermore as Christ liveth in him; the nations whom he learns inmosty to love, intellectually to recognise, and bodily to labour for, are the seven new and glorious nationalities that are struggling to be born.

419. "Works," also signifies, power which such possess of remaining for months, and even years, in a peculiar rapport with individuals who are being quickened by our Lord. It is effected through the conspiracy of all of the radiative senses. They focalise these senses on distant persons, to whom they minister, and by means of a modified and most exactly graduated respiration, adapt the radiative divine-natural heats, first to the lung conditions and thence to the general bodily conditions of those for whom they have this work to do. For instance, the radiative man may be in America, and an individual may be struggling toward the divine life in Europe or Asia. The person is brought within the circle of his mental horizon, though unknown by outward name; there is then a clear perception given of the work that is to be done for him. As the focalised ardour and clearness of a calcium light, beams concentrate themselves through the bosom and softly play into the space before the lungs of the distant individual. There is no effort to biologise, to persuade, to possess, but on the contrary, a constant demagnetizing and dispossessing process is carried on. If there begins to be a decision in the will against the Lord's life, this focal splendour instantly is withdrawn; but if the desires become fixed in the right way, the beams converge more closely.

420. They must be held thus, often for long durations. They must be held without allowing either personal sympathies or antipathies to exercise the slightest influence; they must be held at all hazards, though the pivotal man is suffering in the extremest anguish, through the rages of the resistant Hells. They must be held till the Lord orders otherwise, though the labour seems to be without result in the past, promise in the present, or hope in the future. They must be held though the demons who infest the individual marshal the powers of their infernal societies, and seek to slay the pivotal man, in

their hope that they may thus arrest the new creation. The pivotal man must still hold, as a part of his labour never to be interrupted, whether the physical body wake or sleep. Men, even the very best, are so knit into the magical body of the world, so clouded in their perceptions, and so benumbed in their better loves, that few can be liberated without such "works" as these.

421. Finally, when the preliminary work is done, if there is full response, the converging rays enter into the lungs; and the fay angels from our Lord, at the point where the rays converge and enter, when the command is given, proceed to the work of the breath opening, conspiring from without, with the divine descent from within. When this is done, other fays begin to enter and begin the work of extirpating the impure passions in the now open respiring frame. From this time, through all the degrees of the advance of respiration, the rays penetrate more deeply till the man is free from all that he inherited of natural iniquity. The reason why such superhuman love exists between all who thus respire in unison, and especially why a pivotal-respirative man calls forth such deep and sacred affection is, that as the work advances, the very body feels and responds to that divine faithfulness and tenderness in which the Lord descends through servants who thus execute His will. The waves of that love become at last like the encircling billows of the sea, and the pivotal-respirative man, as his work goes on to its consummation, may offer up that prayer to the Lord in His humanity, which the Lord through His human uplifted to the Infinite Divine, "I in them, and Thou in me, that they may be made perfect in one."

422. From this point other "works" begin to follow. The pivotal-radiative man is encircled by a divine family. He dwells in them by the interpervasions of the divine elements through his radiative senses; they dwell in him in a wonderful manner; but each according to their especial quality and function in the new harmony. Those who are of a more interior and sacerdotal quality, waft through the expanses of his frame a discreted element from their sacerdotal loves. Those who are in the most ultimate of strengths and uses by vibratory impul-

sions yield a return of strength and life. Whatever there is tender in him is nourished through the full life of all their tenderness. Whatever is intellectual is ministered to by the return givings of all their intellectuality. Whatever is brave and strong, and self-denying, and world-embracing, and Christ-receiving, and death-overcoming, and sin-extirpating, is perpetually sustained, quickened, and reinforced, as the organs of corresponding qualities in them are fashioned, enlarged, and perfected to receive and pour forth the life of Heaven. A pivotal-respirative man stands in the perfection of health and life, through the respirative and the regenerative unity of the body that has been gathered through his sacrifices.

423. Twelve sub-pivots grouped around the pivotal man and each and all co-operant in perfect unity, constitute the pivotal luminary. When the pivotal man requires relaxation, they, as one, maintain the equilibrium of the society and preserve unimpaired its general sphere. It then becomes possible for him to enjoy real rest. The night which has hitherto presented to him the whirling and stormy concave, now becomes a starred firmament of quiet and peaceful light. He is encircled by the general body of their breaths, by the concurrent vigour of their purposes, by the pure harmony of their intelligence, and by the Divine surety and sweetness of their affections. He is henceforth enabled to engage in vaster undertakings. The power of the order begins to appear, the throne is set up in Zion. From this time also, each sub-pivot begins to be enlarged. The groups and series formed in endless spirals from infancy to maturity, respire in a common felicity, worship in the midst of unearthly sanctities, and inherit into larger measures of vitality, health, power, knowledge, sensation and happiness. Thence the work increases through time to eternity. This must suffice for an illustration of "works;" but it is devoutly to be hoped that the reader may be one of those who shall share in the beautiful abundance of such ministrations, and be builded, as a living stone, in the living temple of our Lord.

424. "And the last more than the first." Manifold declarations are involved in this, concerning the new sphere of the new woman. First, she will respire in the beginning,

through such pains as may now be denoted by pangs of parturition. The lungs are, in point of fact, a new womb. The breaths of the Holy Spirit of God are born through them, in endless generations. The knowledges concealed within the celestial degree of the mind, and which descend from it into the natural degree, are evolved through labour pangs also. The function of natural maternity is a universal symbol. The inception of every emotion from the Lord into the inmost degree of the will is of the nature of the initiament of the soul-germ into the feminine ovum. The growths of the bodies of the affections of the will are all through eras of gestation. The child-bearing faculty is proper, in the intellectual sense, to the husband, as in the physical sense, to the wife. God impregnates the married will of the husband in the new age, through the wife's will. The same thing is true of the relations of the wedded minds. The invisible and latent germs of truths within the body of the feminine intellect, wafted through loving conspiracy, ascend into the receptive vessels of the masculine understanding, and become there clothed upon with the veils of language that precede, and are necessary to their appearance in the world. Nor are the bodies of the natural affections in the husband other than the receptacles for an impregnation of divine qualities, through the inflowings of the wifely heart. The heart of the woman is the medium through which the mind of the man becomes prolific. In plenary fulness it is therefore true, that in the sphere of intellect the wife is the impregnator, the husband the impregnated. This is not the case where nuptial unions from internals to externals, in the three degrees of composite union, celestial, spiritual, and ultimate heavenly, and thence in corresponding degrees of the earthly, do not exist.

425. Before God can be with man (masculine), he must be with woman. The arid, barren, unfruitful, because unsexed, unmated masculine mind, lacking the sweet impregnation which results from the true conjugal union, bears no fruit to God, of the quality which pertains to the celestial degree of the Word; it rises no higher than the spiritual degree. Sexless and barren men, as to mentality, are found extracting rays of light from the arcana of the Scriptures in their spiritual sense,

because the spiritual itself is but a moonbeam, a reflection of an object that receives the solar ray. The cold, watery quality of the spiritual sense, separate from the celestial, steals over the brain with a numbness, disposing it to the abstract and coldly speculative. Exceptions occur in cases where men or women of ardent temperaments, having the celestial sense ripely germinant but unexpressed within themselves, wed the feeling of one with the written statement of the other. Then the spiritual sense is illumined to their minds by heart perception, serving as an outward mirror to reflect the splendours of an inward sun.

426. The sexless plant of conventional Swedenborgianism is the development of the religious idea which minds of frigid temperament have evolved from their own internal mental states. The unexpressed but generous and human and liberal tendency, developed side by side with this, upon the part of another class of the readers of the spiritual expositions of the Word, is the celestial sense, as yet unclothed with its letter, clasping the spiritual sense in close conjunction and struggling on to a noble embodiment in the natural and practical. Cold minds, unimpregnated through conjugal union with a noble wifely essence, accreting into themselves abstract ideas, have given birth both in America and England to the ecclesiastical unions that fondly arrogate the title, "New Jerusalem;" or if others of a warmer genius have been involved in such creations, they have been led captive through persuasive arts, and a mistaken sense of the importance of external organizations and ceremonies.

427. There can be no genuine New Jerusalem on Earth with man, except in a sense which is tentative and of the nature of a verbal prophecy, till the new woman rises, side by side with the new man; till, in other words, the masculine and feminine properties, equally and fitly conjoined, embody in whole-hearted union humanity's fulness. Internal respiration is the seal and bond of the nuptial union, in the will, the understanding, and spiritual person of the woman, with the Re-creative Spirit. Then she is called "the Bride, the Lamb's wife." She marries the man as her conjoint partner in Jesus Christ. Through internal respiration is given an absolute knowledge of the true

marriage, as an inner revelation of the Divine Will. The readers of Swedenborg attempt to construct a new church by preserving old states. With closed respirations, no two halves, male and female of the human unit, can discern each other. The sense attractions are so strong, the motions of the spirits of the blood and of the nervous life, where two are not internally the components of each other, so humanly resistless, that discrimination becomes impossible in practice. Courtships may have been pure and sweet, relatively speaking, and marriages entirely proper and in the Divine appointment, and valid for natural life, in many cases between two who conjugally were not one.

428. Internal respiration ends this condition of affairs. Bear, O sisters, with a brother's voice, speaking as an exponent of Divine oracles! Proceeding we advance then, as fundamental, the proposition; woman, through internal respiration, becomes the queen of the new marriage state. Her highest love is the Lord Jesus Christ. Every prayer is a mystery of conjugal union, by means of which she is impregnated in the will by the Divine breath, not as in the sense of an impregnation in God, but in the sense of an impregnation in the finite, from God. The nuptial union which the soul has, in this sense, with the All-Inspiring Spirit, is first in the internals of the lungs into which the Holy Ghost descends, with the surrendery of the being to the Divine service. Soul-union with Deity has been a fact in ages of closed respiration, and the Quietists are its historical exponents; but soul-union is never complete, except as it embodies itself in all the corporate plenitudes of the person. This is realized through open respiration, when the marriage union with the Infinite is celebrated in the loving conspirations of the motions of the whole obedient frame with the breaths of the Holy Ghost. We speak now of the organic fact. The new woman then attains to the wifeness which consists in union with her Divine Redeemer in body and in soul; and she is espoused to Him, so that she can say, "My Maker is my husband," and "my bridegroom the Holy One of Israel."

429. Now she is in a condition to know not alone her Maker's will in the abstract things, but also in the concrete things of duty. She has but to resolve in the nuptial choice

to give her hand as the Holy Ghost shall within her declare. No considerations of friends, fortunes, dignities, or worldly pleasures must sway her choice; this is, when the respiration is open, an equivalent to spiritual adultery. She is to be led as the Lord wills to the youth whom He selects for her; otherwise their union is to proceed with customary formalities. When the woman with open respiration gives her hand at the marriage altar, she takes no covenant upon herself but the one, obedience in the Lord. It is a profanation and a blasphemy to covenant otherwise; it is a compact with death, an agreement with hell. Both bridegroom and bride being in open respiration, it is the Holy Ghost breathing through both in the interblending of the breaths, that unites them in the natural from a coequal oneness and innermost union, which has never been sundered since, two in one, male and female, God breathed them forth as soul-germs, wafting them in the auras of His joy from the Celestial Heaven. It is but the re-uniting of two streams that are one stream where they issue from the fountain-head; and so, high above all marriage in the customary sense. Two such stand before the nuptial altar in order to comply with God's sacred ordinances as embodied in civil institutions; because God is a God of order.

430. The whole subject of marriage lies under a cloud that is impenetrable to the vision of the natural man. When persons are becoming spiritual-natural or celestial-natural, they are led through many changes of state, during which there is a gradual preparation going on, so that at last they may see the truth as it is, and not be consumed by the breath of its presence. Were the naked reality of the Divine Truth in marriage to be presented before the proper season, the effect would be almost to suppress respiration; the organs in the mind and thence in the frame, not being qualified to incorporate into themselves those elements through which alone they would know the truth and live. The depths of impurity into which the world is plunged are so profound, and the qualities of that natural sex-desire which is inherent with man, are, from the Divine stand-point, so odious, that men must be led through a long course of preparation; otherwise the knowledge would be so painful as to beget insanity. God does not let

men know what they are delivered from until their deliverance is already, in part, accomplished. It is only in the new creation, in its truth, its life, its love, its individual and associated harmony, that those things, as knowledges, advance beyond their first dim dawns towards the perfect day. What is here written is, in many places, tentative and preparative.

431. There is one word which defines the new conjugal state, established in man through the new creation; that word is wrought in the very textures of the frame; it is holiness; that holiness without which no man shall see the Lord. It was the determination of Almighty God, that the carnal idea of marriage, as it existed, should not be extended into eternity, throughout the Christian world; and hence His answer to the query of the woman at the well. He declared most absolutely that they neither married nor were given in marriage in Heaven. Upon the idea of marriage, as understood in the world, when viewed in the light of an ordinance for Heaven and for angels, He stamped His foot and ground it into dust. There is no such thing, there can be no such thing. The sentimentalists, whether in the Church or out of it, who imagine that earthly nuptials are reproduced in the Divine domains of eternity, are the subjects of a scortatory insanity which has mounted to the brain, or reproduce the illusions generated in the hot-bed of the scortations of the world. Our God is a consuming fire, and that is conjugal fire. To understand marriage as it is, is to understand God as He is, so far as it is possible for the finite to understand the Infinite.

432. But here three truths must be made known. First, there are tentative marriages; second, there are representative marriages; and third, there are final or absolute marriages; and it is impossible for those, even though in states of open respiration, whose marriages are tentative or representative, to know otherwise than that they are valid and real; for they are valid and they are real; they are conjugal also, in a preparative and disciplinary sense. The man who is married to a woman, though she is incapable of being a wife to him, having been taken out of the old dead world, and being held in a state of quiescence as to her inward evils, may never in this world know otherwise than that she is his inmost counterpart. In fact he cannot

know it, for there is no knowledge that the Lord hides so deeply as He does the knowledge of counterparts. It is an incredible mistake to imagine that this knowledge lies open. Every avenue of access to it is guarded as by the seven-fold crossed swords of the attributes of the Almighty. The Lord may give the man to the woman or the woman to the man, first, in the natural nuptial relation, and they may cohabit and have children born to them, while bodily, their states have been of the nature of the scortatory natural. One of the two may pass into open respiration and catch glimpses of conjugal love as a reality opposed to scortation: here many paths open. If the one who thus begins to respire in God can grasp two ideas and hold firmly to them both, they can be safely tided over the narrow and dangerous bar, the rocky reef, or devouring quicksand, and find beyond secure harbourage or the open sea.

433. First comes the idea of conjugal marriage as a fact in God, a state proceeding out of God, a life hidden in God. The illusions of the whole world concerning marriage have to be put beneath the feet, and the bosom opened to that thrice awful principle, the conjugal of God, which, as it begins to work in the frame, creates organically, even within the nuptial organs, forms that are in the image of marriage. When these forms, which are in the image of marriage, are thus created, those individuals in whom they exist, to a certain extent share in the blessings of a special protection. Upon the nuptial organs themselves there rests a sphere of the holiness of the Infinite. It is through these organs, in conjunction with the conjugal in the will and the understanding, that the new creation is carried on. It was the most ancient custom of taking oaths, for the man to be sworn in the presence of Jehovah, not by laying his hand upon the manuscript of the Word, but by placing it between the thighs of the one to whom he made it. This was because from the most ancient times the knowledge subsisted, that the sacredness of the person, and the most plenary presence of the life of God, centered thus, both with the woman and the man. The remains of this truth, finally inverted, led to the worship of the organs of generation.

434. Now if, when struggling, suffering individuals begin to be opened to the powers of the life which is to come,

they can dare to say to God, "Purity is my desire above all things, and I had rather enter into life sexless, than ever feel or respond to the scortatory passion;" if, in a word, they can dare to invoke God in the generative organs, and as the most contrite and heart-broken and self-hating and yearning of penitents, desire to receive Him in the depths of the moral nature; if, finally, they can, from the depths and in the fulness of their being, carry the regenerative yearning into the generative system that it may concentrate there, they have touched the first point of safety.

435. God answers this desire in different ways, both to the woman and to the man; answers it as He answers all true prayer, by giving Himself in that form and manner, and with that specialty of life that shall accomplish His own ends, which are regeneration. Further arcana on this point should not be written for the indiscriminate public, they belong to the husbands and wives in the "Brotherhood of the New Life." It is perfectly impossible for men and women to advance beyond a preliminary stage without such knowledges. Their profanation would increase, in some cases, a thousand-fold the powers for evil possessed by bad men and women in the world. They are knowledges which are ineffectual for the good, unless the modes of deliverance from scortation which they specify can be put in operation, and the key to their practical out-working is found alone in ultimate associated industry. It may as well be stated in plain words; there is no deliverance from scortation except through one of two processes. By means of asceticism the sex passion can be killed; men can become eunuchs for the kingdom of God. The other process is sexual regeneration; but this is impossible, save in the Lord's new harmony; and only possible for those who live in its spirit, and keep its laws, and labour for its ends with an absolute and supreme devotion.

436. The second thing upon which safety depends, in the case of one coming into respiration, is, so far as the spirit of the will is concerned, to empty one's self of selfism and familism, in place of self to put God, and in place of the family His new harmony. Now it is impossible to keep the former, or the conjugal fact, without conforming to the latter or harmonic

social and industrial fact. The nuptial organs cannot be regenerated, cannot, in fact, begin to be regenerated, without the special operation of Deity, and the processes which He thus institutes. All fail, even after their initiation, unless conjugal holiness is completed through associated holiness. We are now touching on the most fearful problems, not alone of this time, but of all times.

437. Now through the formation of these new organs, in the organs, the divine influx fights there effectually. If the man is married to a wife who is scortatory, or in that state of cold nuptial death, which is the result of scortation, through this life of God in his frame, let down and held in the manner spoken of, he may continue to dwell with her and maintain such relations as are requisite; just as an angel may live in the lower Spiritual Earth or even go down into Hell, for ends of use and order. It is a grand and heroic school. Here are painful ordeals, wonderful experiences, glorious victories. Enough is here said to indicate the path of truth, and those who require extensions of the truth for divine purposes, will know where to look for more; but, to the general world, nothing further will be afforded.

438. When a woman is thus opened, and her husband continues in his old condition, her case is different, being bodily the receptive vessel. For her more is done by our Lord than for the man, for she needs more. There is a power, by means of which the poisons from the sphere of a scortatory husband may be neutralised. There is a power, even by which he may be reduced to order; and, if germs of good are in him, be made celestially chaste, and afterward be revived in the new life. Upon this point the Sisterhood in the New Life will always be ready to impart such information to those of their sex as shall conduce to deliverance and established righteousness.

439. "And the last more than the first." The arcana here are voluminous, but for the most part of too sacred a character for publication in a work designed for general circulation. It is through the formation of the Conjugal Sisterhood, in the new life, that these divine charities are organized, dispensed, and made effectual. A few words concerning the organization of the Sisterhood are here in place. When our Lord said, "Thou

shalt love the Lord thy God with all thy heart, mind, and strength, and thy neighbour as thyself, and on these two commandments hang all the law and the prophets," He enunciated the fundamental law of His new harmony. But no person of either sex can love the Lord with all the heart, mind, soul and strength, without becoming both a will, an understanding, and a person, in whom conjugal love is tabernacled, enshrined, ensouled, and embodied; and no person can love the neighbour as the self, unless that love, in like manner, becomes the affection for unity, fraternity, solidarity, association, and co-operative harmony. Furthermore, as these conjoint loves sweep through the frame, they remove all obstacles; sin, disease, infestation, decay, and a tendency to premature dissolution. On these, as a foundation, rests harmonic society in Heaven.

440. Chastity and solidarity; the latter the outgrowth of the former, the means for its extension, its perpetuity, its perfection; the former the central life, the vital force, the organizing power, the distributive element, the perpetually sanctifying quality in the latter;—chastity and solidarity;—these are the alpha and omega, the beginning and the end, the first and the last of righteousness. Chastity and solidarity;—words to be inscribed in letters of gold over the entrance of the new Christian home; inseparable principles and powers, neither possible in a full and ultimated sense, without the co-operation of the other! The wives in the new order become married chastities; in the perfection of their state they are as the angels of God in Heaven. They know, through their union with the Infinite Divine Bridegroom, and through the possession of the conjugal sense, which is the sense of purity; they know, practically, and in detail from day to day, by what means in each society into which they are gathered, first, how solidarity is to be maintained, second how elevated, and third how multiplied. Disorder, as it approaches, first attacks the conjugal sense. Why has God made the most sacred of the bodily organs the most sensitive in the system of the frame? It is because, sin being removed, they are magnets; they tremble for evermore towards Himself, their pole star. The wives in the new life dwell perpetually as in the bosom of the Infinite Bridegroom. There is not an atom in their frames but that vibrates musically to the whispers of the Infinite affection.

441. It has been said that the husbands in Heaven are organs or sensoriums for the inflowing of the affections of their wives. But as the new womanhood arises, the wives on earth who are celestial-natural, are grouped in series in their societies, and not disjoinedly but adjoinedly and in their solidarity. The composite womanly organism becomes, in turn, one multiplied sensorium and complex organic system for the inflowing of the affections of Almighty God. In a word, the hand of woman holds the key that unlocks the harmonies, but the body of woman is the temple that includes the harmonies. All of the wives of a society are as one wife; there is a perfect blending of the womanly individualities into one composite individuality; the confidences between them are perfect; the relations between them are ineffable; there is a marriage between themselves of attributes from heart to heart. She among them in whom the conjugal life is most perfect, most intense, most exquisite, because most blossomed, as an opened lily on the still waters in the heart of God, she is by common consent and recognition a sister, yet a queen. They are gathered together as the petals in one blossom; however diverse may be the rayings forth of each special individuality, they all meet in their centre, growing from a common point where the Divine conjugal life of the Lord branches forth into them. They constitute, in their collective unity, a household sun, which becomes a societary sun, a national sun, and finally a planetary sun. This is the tree which burns with its proceeding flames, refulgent and heat dispensing, but unconsumed and unconsumable to eternity, because God is in the midst of it and reveals Himself in His conjugal fire. This fire in which they dwell strikes the demon who approaches with horror; it withers up the faculties of the scortatory who invade such thrice sacred precincts; it at once attracts those in whom the principles of chastity and solidarity have place, and repulses those in whom they are deficient.

442. Man by himself alone may organize the shell, the appearance of harmony, but it never becomes a reality of harmony till filled and possessed by the womanhood whom God, even the most High God, has purified and consecrated, and whom He loves and in whose midst He appears. On the other

hand, a harmony for woman alone is impossible; the one sex comes up to the Divine Presence and to the feast of everlasting days embosomed in the other. The Lord appears in the midst of them, and says, "My sheep hear My voice and follow Me." The young man finds here an embodied motherhood, through which, with outstretched hands and yearning bosom, leans forth the thrice ineffable and awful Motherhood of God. During the trying time of youthful life, the immaculate chastity of the Infinite Motherhood descends to him through the shielding and sheltering embodiment of maternity. Here, step by step, and stage after stage, the dear and tender little boys, infantile priests of holiness, guided and clothed upon with living and elemental spheres, clearer than diamond and sweeter than all floral incense, are led, until they stand at last hand-joined, because heart-joined, to the sweet maidens who are prepared for them, and are initiated into the bosom of those mysteries which eye hath not seen nor ear heard, and which it hath not entered into the heart of man to conceive, but which God hath prepared for them that love Him. Fall thou upon thy knees, O listening spirit, veil thy face in the dust at the feet of this embodied chastity! The best of mortal men can only approach this shrine as did the publican of old, falling upon his face, and crying, "God be merciful to me a sinner." More hereafter under the head of series.

443. Not all are called to this order at the present time. Devout men and women may read this, whose relations and obligations are such as to make it impossible for them to share in the earthly realizations of the divine life. Many also will read and be charmed and convinced, but who it is sadly to be feared will never ripen into fruit. Many, especially, who have been accustomed to a refined and exclusive life, will accept the truth of conjugal chastity as a most vital and infinitely desirable thing; but they will be unable to receive it and to become divinely conjugal in the absolute sense, because, from the habits of life and the force of education, as well as from inversive social complications, they will be unable fully to accept and embody the complemental truth of solidarity. They will rot down bodily amidst the putrefactions of the accursed inversive social system of Christendom, because they have not

moral fortitude to touch the hand of that great Christ, who comes as He came of old, not to repair an old social system, but to lay the foundations of a new; yea, to make all things new. Here, too, wives will stand between the desiring eyes of their husbands and the tree of life; and here husbands will put fetters on the feet of their wives, lest they should walk in the path to paradise, and deaden their minds and corrupt their bodies with the emanations that distil from Hell.

444. Another class who read will eminently prize the truth of solidarity, but they will be principally from among those who have not blossomed æsthetically in the midst of dainty refinements, and whose natures have been coarsened, and whose finer feelings been worn away by contact with the greeds and sordors which obtain in the great marts of labour. Alas, there is no solidarity possible for man;—say, rather, blessed be God, there is no solidarity possible for him, but through that chastity which is its vital essence. Fourier saw it, but is dead; and the monument above his remains is composed of the ruins of every phalanstery. Owen saw it in another, a communal form, and lived to be for years the grey-haired solitary mourner over deceased communism. What shall be said more? The Perfectionists of America have seen it, as Satan saw the possibilities of an harmonic civilization growing out of systematized and organized libidinousness. They have yielded to that tempter whom Christ overcame, and have fallen down and worshipped Lucifer, in the embodiment of the infernal sexual principle; and he has promised them, as if he were God, the pleasures and the kingdoms of the world; but those who see them rioting now in the incipiency of a prosperity which they deem shall be lasting as the sun, shall yet stand afar off, and behold the smoke of their burning, when the mystery of their iniquity shall have been fully revealed.

445. The dear and worthy Shakers have seen it; they have taken into their hearts the fact that scortation is a serpent that stings even to the second death, and that social antagonism is the result of disorderly sex-relations. They have based a system on the negation of sex and the annihilation of individual interest. Their chastity has been denied by the vile, and their

sincerity and honesty doubted by the religionists ; but, upon a ground hedged in by the necessary limitations of their theory, who shall dare to say that their work has not been faithful and praiseworthy ? Yet starved hearts and lonely lives, affectional want in the midst of material abundance, stamp their system as, on the positive ground, a failure. Chastity and solidarity are not negations but affirmations. Those who enter into them require no espionage ; the greatness of the new harmony does not require the smallness of the individual, but greatness grows by greatness ; and the royalty and magnificence of the system are the radiations of the royalty and magnificence of wifely women and husbandly men.

446. Co-operative industry and associated life are repulsive to those who have been brought up in king's houses, who are clothed in purple and in fine linen, and who fare sumptuously every day ; though, as was said before, the best among them, when enlightened, can receive the truth of conjugal chastity and can desire and accept it as the very crown and complement of all their felicities. Never having practically known the agonies of the industrial classes, however ideally they may have sympathized with them, the thought of becoming artisans themselves is, in a majority of cases, more terrible than being killed for their religion by a swift death. Great examples are needed. When cultured and high-placed ladies and gentlemen take to living the divine life, they will break the social sphere which holds myriads of the most refined and sensitive, the fairest blossoms of the garden of humanity, in bondage. Their example, in due time, as they become a resplendent solidarity, will affect mankind throughout Christendom as if Christ bodily had again risen from the grave.

447. It is no sacrifice for the masses to struggle for solidarity, since, socially, they have everything to gain thereby, and nothing to lose. But for those who already enjoy the visible beauty, affluence, culture, and repose, which are the very efflorescence and fruitfulness of civilization, to pass out of a dignified seclusion into solidarity, does, without doubt, involve many sacrifices ; yet it is easier to accept solidarity from a prior conviction of the greater worth of conjugal chastity, with all that it involves, than it is to accept chastity from a

prior conviction of the worth of solidarity. For solidarity is the body of which chastity is the soul, the vitalising and informing essence. Throngs of artisans will fail, because never having been accustomed to the refinements, the elegancies, and the comforts which are the fruits of co-operative industry, they will fix their eyes on these things as ends, and become worshippers of them; or, if this saying is too hard, the utmost modification permitted is to say, that herein will consist their great temptation.

448. It is harder for the high-placed than the lowly to accept the form in which the divine order comes; but easier in another sense. To those who have known and mingled with worldly society, and fathomed its depths, and tasted its qualities, that worldly society offers no more temptation. The temptation is to those who never have entered its charmed precincts, who never have inhaled its subtle, and at first delicious aromas. To those who have held power, and exercised a large authority in the world, a dominant position is felt simply as a burden. There are no crowns in the world but that in some sense are crowns of thorns. It is the man who has not tasted power who is liable to be tempted by it, and to find in its cup, not refreshment, but intoxication. To those who have never been narrowed in their expenses by a hard and rigid penury, but who have enjoyed habitually an easy affluence, wealth does not possess the fascination that it does to those who have toiled strenuously for daily bread. The vision of wealth is overpowering to the indigent, but the fortunate know that riches are spiritually an illusion. Those accustomed to elegancies are not bewildered by them as those are who have been circumscribed by painful needs; hence the lofty in the new age are saved many of the temptations which beset and almost overpower the lowly. Their temptation is threefold; first, a shrinking from industry in itself and as a use; second, from the associations that grow out of a divine fellowship in industry; and third, from censure, from criticisms, from ridicule, and from the loss of caste. Again, it is a safe thing, as far as the world goes, to hold a doctrine speculatively; but the danger comes when it begins to be held practically. It is one thing for a gentleman to talk Utopia in

a circle of choice intimates after dinner and over the wine, and quite another thing to throw the whole life into efforts for the realization of Utopia. In one case he is called a man of fine imagination, but in the other a fanatic, an agitator, and a fool.

449. Again, with much show of reason, men in their early states may say, "We know that chastity, in its highest sense, is a divine thing; we can seek for this with no disturbance of relations; but solidarity is the unsolved problem of all ages, the Isis whose face has never been unveiled. It has been the crucial test of all systems, and all have failed when they have made efforts for its realization." The teacher of divine things is looked up to with a reverence, so long as his countenance wears the glory of the transfiguration, and he discourses of the beauty of holiness without laying bare the unholiness in the hearts of his listeners, which can only be removed by the heroism of strenuous deeds. But when he says, "Come, now, follow in the path wherein I tread," men take the alarm, and soon begin to cry, "This is a fanatical fellow who would lead us out to perish in the wilderness." And once more; so many illusions have arisen in the progress of Christianity, that men have lost confidence in their ability to discriminate between illusion and reality, and as a rule will risk themselves for eternity upon the verity of faiths for which they dare not take risks in time. Considerations such as these have necessarily great weight; and yet the obstructions which they interpose are but temporary. The embodiment of the new life, in social harmony, will afford, what no theory of religion can otherwise give, an actual, tangible, vital, practical demonstration. By their fruits shall ye know them.

450. Higher being involves higher doing; but, in turn, higher doing is a necessity without which higher being is suffocated and abolished. The Lord saith to the lofty who seek conjugal purity, "Take it, take it freely, take it all; though its orbs are as the constellations and its expanses are as the firmaments, take it all." He holds back nothing. Is there vigour in the bosom of All-Father? Is there sweetness on the lip of All-Mother? Are there joys that embosom angels in their felicity, and that kindle suns by their reflected intensity?

Still He says, "Take them, I keep back nothing of my store. I, the Most High God, for this became incarnate, and for this in that humanity was glorified; but the price, the condition of conjugal purity, is strenuous labour for universal solidarity." This saith that Most High God; but He also saith to the lowly, "O ye oppressed, ye ground between the wheels, and ye trodden beneath the horse hoofs, ye to whom life offers little beyond a daily and cruel battle against daily and cruel and ever-recurring and material needs; ye ask the formal harmonies of my upper kingdom, its organized industries, its grateful recompenses, an industry carried on as amidst the bowers and beside the streams of paradise. Lo, I keep back nothing! Whatever there is sumptuous and beautiful, whatever there is felicitous and uplifting, whatever there is sure and steadfast and enduring in the civilization of the harmonic and unfallen worlds, I deny none of these things. See, I throw open the gateways of Eden, and the angel stands with the flamy sword, not to debar you from entering within those portals, but to smite down the enemies who rise against you, and to lead you and your wives and your little ones where the fountains flow with immortality, and the fruits are of the tree of life. But the condition of solidarity is conjugal purity; without this, the apples are not of Eden but of Sodom; without this, ye are as men who dream that they feast, yet die meanwhile of hunger; ye are like men who imagine to themselves that they are entering into a land of fountains, of gardens, and of palaces, but who are mocked by mirage, and perish in the desert." O Thou most merciful God and Lord Christ, Thy words are true; help us, that we perish not of illusion and unbelief!

FIFTEENTH ILLUSTRATION.

The Heaven of Ancient Israel.—Messages to the Hebrew race on earth.—Promises for them.—The Heaven of ancient Syria, and manifestations therein.

451. I stood in Heaven, far to the east; it was a Celestial Heaven. The vast amphitheatre of hills which formed the background and, like a crescent, enclosed the scene, shone with palaces; but in the foreground were tents blue and purple,

beneath spreading trees like cedars of Lebanon. A moist fragrance rose from the ground, beneath the cool and grateful shade. Reading from an ancient scroll, at the door of the first tent which I approached, sat an angel, who rose with the salutation, "Blessed is he who cometh in the name of the Lord." I replied, "Blessed is he that receiveth a little one in the name of a little one." He answered, "baracha," in the Hebrew tongue, substituting it for the celestial dialect, that I might know that he had been on earth of that nation. A matron came forth and he bade her make welcome. She took fine flour, a Hebrew measure full, and kneaded dough with her own beautiful hands, baking it afterward, and sprinkling the unleavened cake with a sweet powder, diffusing a delicious odour through the place. As the smoke went up from the bread, the apartment became illumined with a rosy light, and the two, speaking in one voice, said, "Eat the bread of God; may it do you good."

452. After this introduction, I said to them, "What is new in this Heaven?" To which the answer was returned, "This is new; we are appointed to descend to ancient Israel, scattered throughout the nations upon the earth; that the sons may return to Jehovah, and the daughters to His law. This is the beginning of that day whereof we read, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it.' Therefore, such as are celestial angels from the tribes of Israel, overshadow the remnants that survive, till Messiah shall appear." I responded, "How do you expect Messiah to appear?" "Lo," said the husband, "the Man!" At this I fell prostrate. God appeared in His Divine-human form, and a cloud of amber surrounded Him; then these words were given me to say to the wives of the daughters of Judah, "Declare the days of your languishment. Behold, if ye will, I will end them; the beautiful pomegranate shall be between thy knees; and the princes be fed from thy bosom. I will open the womb with holiness seven-fold. I will make you a glory to the nations. Wherever ye dwell I will dwell with you. I am JAH." I rose afterward and found the angel and his wife bathed in the tears of a new joy too great for words. May He who gave the

message add confirmation to those of Israel, to whom this utterance may come !

453. I was afterward in an ancient Syrian Heaven, which overshadows Damascus, and is also celestial ; and there I remained for many days with the inhabitants of the country, eating and drinking, as is their custom, and receiving gifts. I grew to be delighted more than I can tell with their sweet air. Here I met a man who was so changed since he left the natural world that I know not how to narrate of him. In the midst of tropical scenery stands a palace of cedar wood. Roses and myrtles perfume the air, mingled with white oleanders ; the nightingales sing all night long. John Bunyan abides in this place, and seldom appears with such as have become angels of the English nation. He was of the fervid oriental genius, both of the heart and of the imagination ; the remembrances of his former state are curiously intermingled with the realities of his present joy. A dear, meek woman, his wife, startled me by gliding in an instant from the costume of an English woman of the seventeenth century, into the flowing graceful robes of the consort of an oriental prince. She became, in her enhanced beauty, these flowing garments right well.

454. Among the companions of Bunyan are orientals of this ancient Heaven, whom I would term artists in metaphor ; and I here saw a Christian version of many of the marvellous romantic legends which survive in the "Arabian Nights Entertainments." Bunyan made me a present of a turquoise ring, and said, "The quality of this precious jewel is this : it is a crystallized drop from the sea of the celestial solar light, whence descends the vivifying property of the natural sun. You receive here a talisman, which, when you perceive it upon your finger, with the celestial sight, will enable you to summon the twelve representative spirits of our Heaven, who preside over tales of enchantment and of transformation, for the delectation of the children of the new age ; but use it carefully as the Holy Ghost inspires you." His wife added, "Go to Bedford jail ; think of where he was ;" alluding to her husband, "and where he is now, and let the thought instil comfort into your own bosom." This talismanic gift, since my return, I have not yet seen, but am conscious of its possession.

455. The harmonic woman upon the unfallen orbs must be the type and pattern of the woman of the new age who breathes with open respiration. They all with inner eyes perceive the glorious Divine Person, and know that He is the Lord and that all their life is a gift from Him. But they know as well that evil spirits, once inhabitants of an orb, have seduced the womanhood of our planet into unfaithfulness to the Bridegroom. There are upon the orb Jupiter, religious structures of vast extent, wherein those who are privileged to enter may behold, not alone the scenery of our natural earth, but also the terrible desolations which afflict its inhabitants. This is effected by a species of nerve-vision, of which statements must appear elsewhere. The earth appears to them symbolically clothed in black garments and weeping. Frequently they contemplate the spectacle of wrongs inflicted on woman through slavery, polygamy, want, oppression, legislation, and the various brutalities of the male sex, and always with the clear perception that it results from the alienation of the universal feminine principle of our earth from the Divine Life. Nothing but opened respiration, whereby the Divine breath descends to renew the body, illumine the mind, and inspire the whole being with chastity, is able to establish the new era for the womanhood of our race. The stupidity of the husbands on earth, the wise women of Jupiter declare to be caused by the suppression of heart-life upon the part of the wives. Womanhood controls the manhood of every unfallen planet with gentle sway. Living with the one divine end before them, the impregnation of every thought and feeling from the Holy Spirit of the Lord, the husbands become bodies, in which their affections continually take form; since, as was said before, it is the woman's office spiritually to impregnate the man. Until the law of spiritual impregnations is known and practised, man will scarcely be able to rise. Upon this depends the evolution of the victorious intellect which sways the sceptre of the mundane sphere.

456. The good Mussulman, to whom the tidings of the new age of humanity is brought, will instantly bring to a close the polygamic relations permitted by the faith of Islam. On the approach of internal respiration, his first care will be to restore

the female inmates of his dwelling to absolute liberty; guarding them, however, against the evils to which they might be liable from the fanaticism of devotees and the general inversions of society. Polygamic marriage is no marriage. The women with whom he thus stands related being enfranchised, his next care will be wisely and cautiously to introduce into their midst some woman of the new age, in whom internal respiration has begun. The presence of the Divine Spirit copiously descending in the living breath of charity, will bring to light the buried heavens of womanly affection, and the dead Islamism give place to vital Christianity. That a new breathing state has come into the world, that the Divine Spirit actually breathes through the lungs of human beings who please Him, and that this brings to the womanhood of the planet purity, holiness, freedom, and the perfect conjugal tie, after a period will go forth upon the wings of morning. To woman's mission to woman, the living church will be indebted for its ultimate success.

457. How far woman should teach her own sex is an open question in the world. In the Heavens ladies interpret the truths of the Word which pertain exclusively to their own sex. There is in every Heaven a feminine sense and a masculine sense, side by side, and evolved through the identical symbols of the Holy Volume. Of the feminine sense, I am permitted here to say that it relates to mysteries of woman's nature. Oh the love-depths of that heart in which Jesus dwells! It is this feminine sense which woman interprets to woman, and it is the masculine sense which man interprets to man. There are priests, who, by consciousness, embrace the two spheres, and are sacerdotal both to male and female. The priesthood is masculine, but with this remarkable peculiarity, that it includes a type of hierophants, who serve as local organs for the inner sense of the Divine Word, appearing as woman to woman, and as man to man. Appearing as woman to woman, because the Divine conjugal sphere absorbs them into itself, inseminates into them the feminine forms of the ideas to be unfolded, and presents them, through an embodiment in the masculine sphere, in their perfect purity and symmetry of outline. Such men are called "life-fathers" in the Heavens, and are seen

alternately in both the womanly and manly provinces. They are, moreover, the heart-interpreters, through public teachings of the Word, of man to woman, and of woman to man.

458. The internal senses of Holy Writ are to be eventually opened upon our planet in their parallel currents through the identical symbols, that from the same Word may flow a perfect revelation of God in man to man, and of God in woman to woman, and also of God in man to woman, and of God in woman to man. It is the heart-yearning of woman after the feminine expression of truth from Deity that descends into the universal movement for the elevation of the sex. I have seen in Heaven the celestial-feminine sense, but never except in woman's custody. A man angel cannot read it; not from arbitrary law, but because the Lord turns his eyes from the page; only his wife can peruse it, that she may open through its truths her own inmost to God. It burns with such an intense effulgence when gazed upon, that no man's eyes can bear the sight. The wives of the angels keep it in little caskets in their conjugal bowers, and read it when alone, that they may know how to vivify their husbands and silently introduce new forms of nobler knowledges into the depths of consciousness.

459. The Word in Heaven, it should be borne in mind, as here, is a book, written from Heaven to Heaven in pictorial symbols, which contain sense within sense. The symbols are veiled and modified from Heaven to Heaven, that each angel may see it as adapted to his own degree. The feminine sense is read from left to right and from love to wisdom; and the masculine sense from right to left as from wisdom to love. There is within these senses, which are separate, a double conjugal sense, which none can read but through the absolute lapsing of the one life into all the forms of the other life; so that eyes read through eyes, minds through minds, and hearts through hearts. On the masculine side there are branch senses treating of arts, powers, governments, and learnings of various degrees, in which angels are trained from one degree of angelhood to another with perpetual increase. There are corresponding branches of sense on the feminine side, pertaining to the vivifications of the angelic husbands,

and to all the peculiar trainings of the wives. Of the many things in these branch feminine senses, no more is permitted me to speak. The Word is, in fact, the wisdom-tree of Heaven, with a fragrant branch laden with fruit in every wife's bower, and with a corresponding branch of leafy knowledge over every husband's door.

460. The true priest, with open respiration, both to the mind and heart of the masculine and the feminine spirit, proves the bisexual quality of his inspiration by an equal comprehension of woman and of man. To receive such knowledges as pertain to feminine human nature in its new state, those who are chosen become initiates into the province of woman in the Heavens. They see with woman's eyes, and meditate with woman's mind, and are woman-hearted to love as woman loves. Then they return to Earth, and woman feels the priest not alone as a brother, but as a sister-brother; not alone as a father, but as a mother-father; recognising a two-heartedness in him, in which, for the first time, her most deep spirit may be divined. God, who keeps, at every feast which He honours by His presence, the best wine to be given from Him when other supplies have been exhausted, reserves the rare vintage both of the Word for woman and the Word through woman, to that great coming era, wherein it shall be discovered that the masculine intellect, divorced from the feminine spirit, is barrenness and impotency, nor is this time far off.

461. The Word for woman is the very heart in each degree of the Sacred Volume; and the Word for man the body of that heart. When open-breathing wives begin to manifest their sweet presence, the open-breathing husband will discover the celestial-feminine sense descending in the spirits of knowledges into his heart, embodying themselves and becoming in his consciousness the truths of the corresponding masculine degree. I would have every youth whose affections are drawn towards a pure virgin, realize that, in the first principles of her regenerate will, she contains ensouled the womanly body of the Word of God. It is that Word within her which becomes impregnated, in the feminine body of its ideas, when the Holy Spirit breathes. There is within the youth a corresponding body, composed of organic vessels for ideas. When the two

are made one in the state of open respiration, the insouled ideas of God's Word go forth to clothe themselves with the organic vestures which await them in the husband's form. Herein is made known the mystery of the new union in Jesus Christ. The feminine Word dwells in all the woman, the masculine Word in all the man, and the feminine Word enters into the masculine Word, dwelling within it, and accepting it in triune conjunction as a mind for its spirit and as a body for its soul.

462. We are now at the threshold of still more sacred mysteries. Through the body of the female Word, God reveals Himself to the woman in the plenary fulness of His own Personality; the Joy-bringer, the Life-imparter; and she kneels and worships at His feet. The conjunction between God and woman is through Woman's Word. No man can attain knowledge of that Word, for the reason, that, so long as masculine modes of thought endure, or masculine modes of affection and perception, he embodies it in his own state, and makes of it a masculine revelation. The woman can feel it, because she embodies it, but cannot clothe it because it is wholly composed of the spirits of ideas; it needs therefore the hierophant, who becomes masculine-feminine, supplying from his masculine mind the bodies for the spirits of the ideas disrobed of their ultimate appearance, and left as feminine bodies for woman's eyes. The spirits of the ideas have then womanly forms, and are Woman's Word clothed upon with all heavenly ultimates.

463. I would have every unregenerate woman remember, that until, in the denial of self, she yields implicit obedience to the Master of Life, the feminine body of the Word does not become in her interiors an adjoined vivifying essence. To the influence flowing through it she is indebted for every sacred emotion that vibrates to the senses, while it plays upon the soul. Should she confirm herself in love of self, when the trial time is over, when she is pronounced to be confirmed therein, the Word, in its sweet feminine body, is so far abstracted that it can no more become the hand of the hand, the bosom of the bosom, the lips of the lips, the eye of the eye, the heart of the heart. She is pronounced "Wordless,"

and so becomes at last an associate of the Wordless demon, and a dweller in the Wordless Hell.

464. Unsexed women are among the most guilty of the perverters of the Word, because they pervert in themselves, not merely the intellectual body, but the spirit of its ideas. Woman sinks, when she becomes an evil spirit, into a deeper Hell than man sinks into; not into the intellectual body, but into the vital essence of which the Hells consist. Woman, when lost, is more fiendlike than man, her burnings more intense, her sorceries more subtle, her frenzies more terrible; she absorbs the very heart of the virus of the demons of the lost orb, giving place in her affections to Lucifer instead of God. The brain life in which man exults, and which is fed, if he is an evil spirit, through the fierce body of the passions in the deepest places of the abyss, by a terrible inversion of properties, begets on woman, when it approaches her, an intense desire to be as man. The movement for the change in woman's condition, which at the present day agitates the more advanced Christian nations, so far as it is evil, springs from the effort upon the part of the intellectual body of the Hells to demonise the sex by instilling this desire, namely, to be as man.

465. The ratio of velocity with which woman sinks is seven to one as compared with the average of men. But, on the other hand, their ascent into godliness and the new life, when internal respiration is begun, may be seven-fold more rapid. The quality of the feminine Word is to hasten the development of changes in the will, whether directly received by the woman, or proximately and through her, by the man. The Word now spoken of is that which exists in the interiors of woman in an organic form. As the Word descends more fully to dwell within the sex, the whole being becomes more sweetly and fully feminine, the voice melodious, exquisite, unspeakably soft, with a thrilling vibration in it which is inimitable. It is the Word, the Woman's Word, which makes the airy bodies of the sounds a vehicle of expression, and surcharges the atmosphere with the inmost life in which the Heavens dwell.

466. The married woman who chooses lovers, platonic or otherwise, absorbing into herself a masculine sphere as varied

as is possible, is living in the delight of the essence of adultery. Sirens of this character go, before their bodies, in spirit to perdition. The first germinations of this love are almost imperceptible; it begets a simulated softness; the core of the affection is for some demon lover who bodies himself, as far as possible, in many men, yielding her the delight of his presence through fresh masculine spheres, as one after another yields up his finest vitalising quality. The passion for spiritual adultery is very rife among women of the present day; society in both hemispheres being pervaded by it to an alarming extent. Women, who are the devourers of the asexual spheres of the opposite sex, are vampires; they derive their power of fascination, and the hold which they obtain over male captives, by their own occult connection with the siren womanhood of pandemonium. The demon woman of the Hells endeavours to absorb, through the seductive coquette and covert wanton, the very finest spiritual essence from the men whose souls she covets.

467. This, then, is the origin of those infatuations which for the time obscure from view the Divine Sun that illuminates the celestial firmament. The yearning to possess itself of innocence, in the opposite sex, more deeply still is in its origin infernal, and partakes of the desire for child-murder. The demon covets, whether male or female, a quality which is stored in the first affections; this becomes, when absorbed through the corrupt on Earth thus made use of, a youth-renewing medicament. Through it the hags and sorcerers, advancing to the latter stages of infernal decay, clothe themselves with a fictitious vernal bloom. Of this character also is the desire of evil old men and women for those in the tender beauty and freshness of their prime. The old, worn body of the natural soul clings to Earth, and seeks to gather back its essence which is lost, by appropriating, feloniously, the life-fluids that are surcharged with the fragrance and the dew of the human morning. To build up the old dying body of the nerve-spirit by this process, and to prolong physical life, is ghoulish.

468. It is through the Woman's Word that Antichrist, with his myrmidons, is put to flight. The object which especially

our Lord has in causing the present celestial unfolding to be given, as it relates to woman, is to form a natural plane in the understanding, by means of which the Word within her can descend into her universal affections, and embody itself therein. The shape in which the spirits of the ideas, which compose the Woman's Word, are grouped within the personality, is uniform in every case; a seven-fold woman-image, holding in the right hand seven stars, and with a sharp two-edged sword proceeding out of her mouth, surrounded with a fire-halo above the features, clothed with a soft resplendence of gold and silver and azure, wearing about the waist a golden, silver, azure girdle, and with feet like fine brass, set with jewels. It is the peculiarity of this Woman's Word, that the knowledges which pertain to the feminine essence of atomic spirits, fay-souls and races, world-souls, the harmonic families of the unfallen universes and of the Ultimate, Spiritual, and Celestial Heavens live within it. Access is only to be obtained to this seven-fold series of verities through the opening of woman's heart wherein it is concealed.

469. To evolve this Woman's Word into unspoken ultimates, obedience is required to the seven following specific laws. First, to speak not, except as moved upon by the Holy Ghost through open respiration. Second, to write not, either in the freedom of epistolary correspondence or in the more studied forms of composition, until the Lord descends in such modes of access as He chooses through the internal voice, then made audible in the spiritual ear. Third, reading, whether of serious or popular literature, indulged in without stint, and with no reference to the Divine law, must cease. The Lord's will is, that, after internal respiration has begun, and the Divine breaths guide the conduct, not a paragraph should ever be perused except in the light of the approving eyes of the Infinite Bridegroom, who, by internal modes, makes known His will. Costume is the fourth thing in place. In Heaven, the wives of the angels are clad according to the divine idea, which directs through the Woman's Word the apparel which shall express and represent divine attributes and seraphic perfections. Upon a Babel tower of taste and skill unregenerate woman endeavours to climb so high that she can grasp from

the Upper Land the raiment which invests the glory-clad inhabitants. The new woman comes down from these cloudy elevations; her desire is to be clad as the Divine Lover shall direct; and He has styles for woman's wear no less than beautiful vestures for fields and flowers. The sphere of adornment thus passes from the control of the lost womanhood of the pit; regenerate fashion is found kneeling at Messiah's feet. The open breathing woman will clothe herself only as fitness and propriety are made known to her by the Holy Ghost.

470. The fifth law applies to food. There are many reasons why the food of the race should chiefly be prepared by woman, some of which follow. She is the love dispenser, and all food is an ultimate embodiment of affection. The quality of food, when prepared by the hands of open breathing woman, undergoes a celestial transformation. The hands diffuse the entire quality of the body. The man's hands impart stimulating principles to the brain; the woman's, on the contrary, soothing and quieting cerebral qualities, imparting in the same order visceral life. The woman who prepares food in divine order, does it with her countenance turned internally to the love-face of the Divine Sun. Bounteous and tender mother, by the feminine genius, the inmost essences of health are copiously in-poured in that most blessed use, and she nourishes, through her culinary office, the guests for whom the hospitable board is prepared with a divine food, stored up in its natural and visible manifestation. Woman's hand is so finely receptive, that, when ministering in this heavenly order, the impure substances which have flowed into the products given her to prepare, undergo an instant detection, which is not the case with man. Whether as daughter, wife, sister, or mother, or as the affianced, man in his heart desires, especially as the new order is embodied within him, to receive food only as woman gives.

471. A sixth law applies to festive pleasures, which in the new order will, without exception, fall within the province of the open-breathing woman's exquisite perception of order and of taste. As the initiament to this, the Lord requires at woman's hand, through the breathing of the Holy Ghost, a withdrawal from those festive scenes which contain elements of impurity and disorder, however veiled or countenanced by the

custom of the times. The seventh and closing rule of this series is one which to many will seem at first indelicate, but which, nevertheless, is found in the sweetness and dignity of purity itself. Over the whole realm of knowledge concerning sex-relations and the development of natural life a dense miasm is spread, rank with every foul decay, from lost hearts in the nether world, and from the abandoned in this. The sexual doctrine of the Lord, clothed with its ultimates in nature, should be instilled from the mother's lips into every child given her of Him. Sons and daughters should go into the school or the society of their mates grounded in the truth of purity, so that when the loathsome abominations that make up the staple talk, even of children, in many districts, on these topics, are propounded to them, they can encounter them with the wisdom and sobriety of young apostles, versed in the laws of their divine and heavenly origin, and trampling under foot the serpents of the world's corruption.

472. To leave a child in ignorance concerning these things, is an almost inexcusable sin. The general feeling of children who begin to taste the fruits of this tree of specious and satanic knowledge, is that their origin is of so gross a sort that the parents are ashamed to instruct them in it. With how much reason many thus imagine, let others judge. Such woeful hells of passionate madness boil in the cauldron of society, that the eyes should be opened, as soon as the young intellect demands the solution of the birth-question, to God's realities and the earth's inversions. Were He, who was once incarnate as a child, to speak in words, audible in secret to every mother's heart, the message would be, "Communicate, yourself, all life-secrets to the child I have given you." By observance of the seven laws which are in their generals specified here, Woman's Word will by degrees descend and clothe itself with all the fulness of her breathing system. All these things are specified within the arcana of the passage, "and the last more than the first."

CHAP. II. 20.—"NOTWITHSTANDING I HAVE A FEW THINGS AGAINST THEE, BECAUSE THOU SUFFEREST THAT WOMAN JEZEBEL, WHICH CALLETH HERSELF A PROPHETESS, TO TEACH

AND TO SEDUCE MY SERVANTS TO COMMIT FORNICATION, AND TO EAT THINGS SACRIFICED UNTO IDOLS."

473. "Notwithstanding, I have a few things against thee," signifies, that the woman who receives the first gifts of open respiration is in danger of falling into complicity with the customs of the age, especially into seven states of repugnancy to the strict letter of the seven laws which precede. "That woman Jezebel," signifies, first, the infernal womanhood in the Hell of the lost orb; second, the various societies of demoniac womanhood in the Hells of our earth; and, third, all evil women who are becoming infernal in the three lower Earths of Spirits in connection with our orb, and preparing themselves to be cast into the Hells. "Which calleth herself a prophetess," signifies, the infatuations and falsities which infest the universal mind of the fallen womanhood, and which each possesses in the inmost will, with the delusion that her wisdom is divine. "To teach," signifies, the sophistries concerning life, dress, marriage, the family, society, and the world, which have their origin in the corrupt mind of the infernal womanhood. "To seduce my servants," signifies, that woman in the new order, before her states are fixed in open respiration, suffers herself to be persuaded to comply with false customs, unconsciously endeavouring to propitiate the false divinity.

474. "To commit fornication," signifies, that the woman of the new age, also before her states are fixed in open respiration, through fear and love of society, allows herself to absorb into the nerve-spirit, through many minds, the masculine virus which emanates from the Infernals, the seeds of which sow poison in the understanding, and beget a mistrust of the Lord and an unwillingness to be led in all things by His divine voice. It is called "fornication," because the new woman is the "Bride, the Lamb's wife," and her thoughts should be impregnated by His divine breath; but by giving way to the insidious operations of those involved in the world's inversive movement, the demons endeavour to inflow into the nerve-essence, and to produce mental proliferations there of which the results are thoughts against the truth. "To eat things sacrificed to idols," signifies, that the woman of the new age, before she is fixed in states of open respiration, may be also

seduced into a partial desire to feed the evil affections in herself, which have been subdued, with the foul food on which demons thrive; namely, honours, titles, selfishly appropriated riches, books that pander to a false mental state, indolence, an overbearing disposition to those inferior in the social scale, heart-burnings against those more opulent and prosperous, scandal, backbiting, and recrimination.

CHAP. II. 21.—“AND I GAVE HER SPACE TO REPENT OF HER FORNICATION; AND SHE REPENTED NOT.”

475. The general signification of this verse is, that opportunities were offered to those women of the lost orb who became demons, to all of our planet who have been cast into Hell, and to all in the lower Earth of Spirits who have prepared themselves for the Hells, to escape so great a condemnation. It teaches, in the most absolute sense, that none are lost but those who will to be lost, in giving themselves up to the love of self and its consequent evils. It signifies also, that none of those thus cast down did repent of their deeds, in the abjuration of self-love.

CHAP. II. 22.—“BEHOLD, I WILL CAST HER INTO A BED, AND THEM THAT COMMIT ADULTERY WITH HER INTO GREAT TRIBULATION, EXCEPT THEY REPENT OF THEIR DEEDS.”

476. “Behold, I will cast her into a bed,” signifies, the punishments which await the women of the Hells of our own planet, especially those who plot and compass, by any device, the destruction of terrestrial women who are preparing to become of the new age. The punishment of the bed is the most terrific that can be inflicted in the abyss. As in the true nuptial relation are delights which flow from the direct presence of the Lord, when married associates are in open respiration, and pervaded by the Holy Ghost, so through them comes the just punishment of the sirens and sorceresses who seek to invert the new order in the bosoms of men. The result of this holy nuptial union is a twofold flame of the Divine breath, which takes to itself, from their living spiritual bodies, degree after degree of elemental substance, and descending through them becomes a woven fiery mantle, which

is also a whirlwind enveloping, by intertwining folds, those evil ones, and so holding them irresistibly within its embrace. The demon woman, who is thus cast into the bed, for the time endures in her own body every agony which she has in her heart to inflict upon the good.

477. "Them that commit adultery with her," signifies, men who are verging towards open respiration, but who commit offences which open them to sirens from below. "Into great tribulation," signifies, that they are cast finally, unless they abjure their errors, into the enveloping ligatures and burial folds formed by the Divine breath, and which serve as beds of punishment for the sorceresses. They are there forced to absorb into each other those infernal madnesses which finally kill the soul. They pass through states of mental attraction, into others, in which they oppose each other from the inmost will, and are compelled thus to inflict in their incorporate madness, agony for agony, which, otherwise, they would seek to concentrate in the hearts, minds, and bodies of the good on Earth, who are tending to the new age. "Except they repent of their deeds," signifies, a brief period, during which men who have fallen into evil, in the most incipient states preceding respiration, may be still disconnected from the demons, both male and female, to whom they have conjoined themselves; but this repentance must be most deep.

CHAP. II. 23.—"AND I WILL KILL HER CHILDREN [SONS] WITH DEATH; AND ALL THE CHURCHES SHALL KNOW THAT I AM HE WHICH SEARCHETH THE REINS AND HEARTS: AND I WILL GIVE UNTO EVERY ONE OF YOU ACCORDING TO YOUR WORKS."

478. "And I will kill," signifies, the destruction which awaits, in the new age, the men who submit themselves to the inflowings of the infernal womanhood. "Her children" [sons], those who thus submit themselves, "with death," signifies, irredeemable destruction in the second death. "All the churches," signifies, men of all types of the new humanity. "Shall know," signifies, their perception of the Divine Providence in judgments. "That I am He which searcheth the reins and hearts," signifies, that their perception is that judgment is from internals to externals, and according to the absolute state

of the affections of man. The next clause of the verse, "And I will give unto every one of you according to your works," is vast in significance, containing arcana concerning seven celestial-natural states to be enjoyed on Earth after the old life-tree has fallen, as follows:—

479. The Woman's Word alluded to elsewhere, exists within the female child as a divine feminine appearance of infancy, and when the Lord causes the infant to be born with open respirations, it is discovered that every breath of the beauteous babe is the result of the direct effusion of our Lord's personal tenderness for it. She is called "the Word-child," because it is discovered that the Divine Father has caused the universal series of the spirits of the truths which are the Word, organ by organ and faculty by faculty, to be inseminated into her whole being. As language is unfolded in the first sweet tones, she begins to converse concerning internal and heavenly innocence, borrowing from the natural world images by means of which to express and body forth germs of ideas present to the internal consciousness. To the young child who sees through Heaven's inner eyes, Heaven is opened continually, and her respirations are at first with the innermost of the angels in her own heavenly society, because in these the state of innocence is most supreme. In its first form the Word, which is thus contained within her is called the "Gospel of Innocence."

480. Advancing through orderly stages, should no disturbances intervene, the daughter of the Word becomes conscious that she is ministered unto through the living Word, which is composed of spirits of ideas within her own body, and that our Lord by it and through it is her constant benefactor. The process of conversion, as it is recognised throughout Christendom, by devout hearts, never takes place with her, because there is nothing to unlearn in the mind or to undo in the will, as to internals, and obedience to the Divine Voice is to her native and natural; as in the case of children inheriting into the old movement and its closed respirations, the desire to obey the self is native and natural. Herein commences a new era in religious instruction; for to this young daughter of the Word, all that pertains to childhood, as at present constituted, is unnatural. Her child's faith clothes itself in words like these,

which catechetically may be thus disposed in questions and replies.

Q. Tell me, thou blessed child, what is thy name?—*A.* I am the daughter of the Word, and named after His name, which is Truth, Love, Charity.

Q. How knowest thou that thou art thus called?—*A.* My Father calls me thus, speaking within me.

Q. In what manner doth He thus designate thee?—*A.* It is as the song of a bird in my heart, as a voice of a man in the mind, but in the body it is peace and joy.

Q. Who is He that doth talk within thee?—*A.* The loving Father of all, who is over all, and in all, and through all; the blessed God who was made manifest on Earth as man.

Q. What doth He teach thee, little child?—*A.* To breathe as He breathes in me, and with this to run with my feet upon His errands.

Q. Dost thou see within thyself, as out of thyself?—*A.* That I do most clearly; and first, I see Him who is my life; and second, I see multitudes of little children like myself, but more glorious and beautiful; and third, I see the wonderful land in which they dwell and which is called Heaven.

481. It is in this manner that the Word unfolds in simple truths, by open perceptions in the joy-breathings of the new child, who sees the spirits of the ideas arrayed in her own subjective being, in which they are grouped together as paradisiacal infants in the midst of paradises. This she calls Heaven, but the One who moves in the midst of it, the Lord. The spirits of the truths open, moreover, as subjective mirrors, holding in themselves the marvels of the celestial landscapes which they resemble, and the angels who dwell therein. The whole Word is thus subjectively disclosed, as far as is necessary to her degree.

482. By means of Woman's Word the female children of the new age will be governed and brought into association in the most exquisite manner with their kind; guidance being from the Lord through open respiration, and the Divine mandate descending with the breath from the spiritual to the natural degree of consciousness. Because there are three degrees in the Word, the child will behold through these, as times serve, the

trine of the angelic mothers from the Heavens. The celestial mother replete with the sweet charm of the Heaven where the spirits of the affections enjoy eternal beatitudes ; the spiritual mother from the Heavens where the spirits of the ideas reside in stately palaces of understanding ; and the ultimate-heavenly mother from that embodied Heaven of sweetness, fulness, and delight, where the forms of the pure virtues exist. Thus conscious of the stately lines of the internal parentage, the natural mother will serve as the earthly expression of the angel motherhood ; the natural Earth, in its new harmony, the basis and extension of these Heavens, and her own natural body the guarded shrine of a spiritual body containing within itself the living organisms of the spirits of ideas. A divine human evangel, most fully to be revered, most deeply to be loved, as indeed the one in whose being the Infinite Trinity of power and wisdom and goodness personally exists, the sweet child of the new age receives the Lord, and learns the language in which He speaks, and so comprehends the Divine things of life, with an ever-growing expansion of the heart.

483. The child of the degree we are now considering, namely, the one respiring from the Celestial Heaven in conjunction with world-souls of orbs in which the celestial genius is supreme, will be, as to subjective consciousness, during states of natural repose, adjoined to harmonic infants of such unfallen worlds. That orb with which she most accords by virtue of the pre-existent harmony of which her life is the expression, will be her spiritual star, shining through the heart with soft diffusive splendours (see heart-sight elsewhere); in conjunction with its delicious air she will respire, and represent in our earth the charmed beauty of feminine children who make its paradises their terrestrial home. The children of Venus, Mars, Saturn, and other planets, where moral evil has no place, will be conspicuously represented on our earth in this manner. As the area of the new life widens, it will be finally perceived, that every infant daughter of the Word born upon our planet is the representative of the feminine spirit of some familiar star.

484. The child of the new age will live in the perception of atomic spirits, fay souls, inhabitants of the unfallen worlds, the world-souls, and the angels of three Heavens. To her clear

vision nature will be discovered as one universal animate existence, subsisting by dependence upon the Lord. In her second state the Woman's Word will be lovingly present in the whole form, and she will exist and respire by means of the Divine influence through it. In its second degree of manifestation in the child, the woman's Word is called "The gospel of childhood, or of Eden;" the last word signifying the childhood of the race. The Word will serve as an internal ministrant most exquisitely pervading every organ, while from the archetypal spirits of truth within it, in which her own womanhood is prefigured, the child will unfold into that special type of love and beauty which she is to illustrate on Earth.

485. As maidenhood advances and the soul-flower parts its calyx to unfold its deep corolla, a third state will intervene. The Word which has heretofore been within her person will open, dispensing its qualities in a fivefold luminous radiation; the first from the life heaven, the second from the love heaven, the third from the truth heaven, the fourth from the essence heaven, the fifth from the harmony heaven, or outer expanse of the celestial society with which she is especially at one. Clothed thus in spotless woven innocence from the Lord, she hears, in her deep subjective life, His voice more fully and nearly within, while, in all the ardent blushing affections of virginal being, she consecrates herself in unreserved and absolute obedience to His eternal will. The Woman's Word within her is called, in this third state, "The gospel of virginity," or "The vernal gospel," because her state is one of Spring.

486. Marriages in the new age, where there are female children perfected to the prime of womanhood, in whom Woman's Word is thus unfolded, will cease, so far as in any manner typical of the subversive state. But the two who are one, through the operation of the Divine Spirit, will thus conduct the sweet courtship which terminates in the nuptials of everlasting life. The two who are to be united will breathe in a consent of breaths, the divine respiration being coalescent within them. The youth will, from the moment when the fair virgin is presented to his gaze, breathe only in concert with her breath. There will not be two respirations but one. Through consent of respiration they will be ever present with

each other in spirit, however physically remote in space. When the period for the celebration of nuptials arrives, instead of solemnising an external union by priestly consent and approbation, under the guidance of the Holy Ghost, and with believers present for a testimony, they will attest and avow themselves two in one. From this time they will be recognised as conjugal partners ; making the act a fact of state and society by its registration, according to such custom and statute as may exist. From this time the Woman's Word, which exists in the spirits of ideas within her in the virgin state, will impregnate the Man's Word which exists within him, in a universal series of forms or bodies for the spirits of the ideas. Behold then the holiness of nuptials ! The husband and the wife are led together, that the two forms in which the Word exists, masculine and feminine, may interknit their essence. After marriage is established the Woman's Word is called "Fruitfulness."

487. We approach now the mysteries of life-generation. As the male and female Word co-act, insphered separately within the husband and the wife, the descent of the spirits of the ideas into the bodies of the ideas is marked by rites of nuptial union, till, in due time, the soul, the mind, and the body of the bridegroom, as a matrix of truth, are impregnated through the bride. From this time there are births in the man according to his social use. Truths of art, of science, of government, of worship, display themselves within the outward provinces of the understanding. He is inspired to execute the works given him to do ; the truths being begotten in him through Word-conjunction, and in like manner evolved and made known. The wife also becomes pregnant from time to time with the children whom the Lord gives to her as a holy seed ; they are conceived without sin and shapen without iniquity, being begotten in and through the conspiracy of the Word masculine and the Word feminine, while the divine breaths go forth holding within themselves the soul-germ, conducting it to its place within the ovum, depositing the latter in the womb, and then elaborating fold by fold the tissues of its natural frame. Least some should mistake the force of the statement here conveyed, forming from it an argument against the Infinite Incar-

nation of our Lord, the reader is referred to A. of C., 2, I. Chap. I. for an epitome of the doctrine of the descent of the Divine Man into the human form.

488. It is during this period that the man becomes born into successive states of internal life, love, truth, essence, and harmony, to be ultimated through his body in the noble employments of the outward world. As is the woman's gospel, so is, in its place, the man's gospel into which it flows; and as are the two in their conjunction, so are the births in the natnal system of the man. The decline of life in the terrestrial world does not take place, though existence is lengthened out to one, two, or three generations, while there remains, in the ultimate degree of the mind, any unborn procreation from God's Word, unless physical existence terminates through martyrdoms or some transgression. When the two in one have received the Word in its lyrical expression, the melodies of many worlds are begotten through it. Those to whom the Word is given in its tragic or dramatic manifestation, evolve from suns and systems the vast ideas of the corresponding muse; and work follows work in the masculine, as babe succeeds babe in the feminine life, till all is wrought out that the Lord has for His children to accomplish in the terrestrial sphere and their life-circle is full.

489. The Word ceases to beget, through the interaction of the conjugal pair, long before manifestations of mental fertility and fecundity are at an end. The period for the evolution of a work of truth or art, Word begotten, may vary from the hour to threescore years and ten; the simplest works being most rapidly organized, the most composite slowest in the process. The works of old men will be gigantic when a hundred years have made their majestic imprint on the venerable face.

490. The close of mental proliferations in the man is marked by a period of languor, during which the mind, the imagination, the fancy, in fine the whole cycle of the truth-bearing powers, fall into a reposeful state. It is a crisis corresponding to that which terminates the period of maternity with the woman. New inseminations from the Word, after this period, do not occur; exceptions however, for especial divine ends, modify this rule. It is accompanied with a profound sensation

as of a finished and accepted cycle of employ. Cool wafting winds, which are auras of the Heavens, play about the greater brain. The mental ova in the ovaries of the brain which have not already received impregnation, become deprived of the germinative gift, and the mental ovary itself, losing its function, is gathered together. The abdomen of the body experiences a sympathetic action, and accommodating itself to the new condition, develops fibre and muscle. The sole use of the human tree is henceforth perfectly to mature the fruit-germs already set. Often the germs of intellectual creations are concealed for periods varying from three to thirty years, growing unsuspected in the mental system all this time. The consciousness of the close of the era, during which new mental impregnations may occur, should not of necessity denote that the terrestrial career is nearly ended; it may be in its nobler cycle hardly begun.

491. The art-breathing of Deity, beauteously manifest in the exquisite foliage and flowerage of the varied year, is more conspicuously displayed in the events that crown the seasons of this chaste conjugal life. One breathing spirit animates, one goodness presides, one wisdom forms and fashions all; and the end, like its Author, is very good. After the period of mental proliferation has ceased with the husband, and its terrestrial symbol with the wife, the richest enjoyments of existence are begun. Henceforth all that remains is to ripen in their wealthy places, and to diffuse a varied plenty through the cycles of their year. The Woman's Word now ceases to dispense such impregnating qualities throughout the bodies of the ideas which constitute the Word in man; but the Divine Spirit flows through it gloriously to mature the embryos which have already received their quickening. Yet the life, which before has been the promise and the prophecy, is now ripe with harvest. This period is the true work-day of a great career. The men on Jupiter seldom emerge from their private walks to occupy illustrious places, whether as poets, hierophants, or governors, until the era of proliferation terminates, and with them there is a sunset which precedes the seven-fold day. The Gospel which now emanates from the Woman's Word within her breast, is called "Ripeness," and the spirits of the truths,

when they are interpreted into language, are found to relate to the divino harmonies, which conspicuously unfold in the new duties of the pair.

492. The procession of the days moves on. A sixth period dawns for a nobler unfolding of the Woman's Word. It is an era marked by colossal fulness in the affections. The germ of a new quickening have descended into the Word, and a nobler pregnancy begins, where the surcharged affections receive from the Divino Spirit the germs, not of knowledge, but of solid things. Not alone is woman, through the Word, the mother of nations, but of natures. She feels within her breast the throes and pulsings of a celestial mineral life. The quick essences which weave the structures of gold and silver, of every valued metal and every precious gem, are operant within the consciousness, and she exclaims that she is alive with the spirits of a world's great basis! The thoughts that rise in the morning like odours, or with brilliant winged forms, and that flit throughout the day from bower to bower in the chambers of the understanding, repose at eventide, to be transformed, through sleep, to first principles of metallic and mineralised existence. Now also unearthly melody is heard at night; the underworkers below the deep mineral bases of the orb, the flame dwellers and the stone dwellers, the fays of carbon and of iron, of the ruby and the diamond, epitomise their mystic dance; and the song, a fluent, gliding stream of love, flows in red fire to frame, within such bases of the natural body as are in their degree, a new celestial mineral formation. It is the dust of thought that scintillates in living jewels. Star is heard chanting to star; the wonder-process by which orbs are evolved in space amidst the measured moving strokes of throbbing world-souls, is repeated in the brain. At length, from within the waters of the mind, rolls up to sight an inner orb, resonant with an embodied harmony. This proceeds through seven beauteous eras to perfection, and moves forth from within the mind, and is caught up into the aroal spaces of the world, where it unrolls and becomes a floating islet of sun crystals and of star crystals, knit together by the chemie law, a basis for subsequent aroal vegetation.

493. Upon the orb Jupiter may be discovered, first, its

terrestrial soil, mantled with glorious vegetation in hues in which the emerald predominates; but far above, suspended in the pure ether, floating gardens of substance more exquisite, with their own peculiar minerals and earths and waters, their own paradisiacal fruits and flowers, of which the predominant colour is a softly shaded gold. The substance of which they are composed is evolved through Woman's Word; first from one primate woman of the orb, and then through sisterhoods of generations. So will it be after the new woman begins to fulfil in our earth a perfect cycle. Illustrations of the operant power of the Divine in ultimates might be multiplied from the illustrations of miracle in Holy Writ. The husband conjoined to the wife is, during this period, developing, in forms of language, or works of art, or material and social employments and industries, the creations from the Word, previously generated within his mind.

494. Still, as the Divine Spirit, through Woman's Word, continues His wonderful operations in her breast, she becomes pregnant again, through the spirits of the ideas of which it is wrought, with a soft, sweet, floral babe, whose body is composed of unborn essences of every holy plant and sacred flower. The fays of garden and field and grove sing continuously within her. She sympathises with the universal flora. She is impregnate with the essence of an orb of flowers. The spirits of the pine and fir, the palm and bread-fruit, the myrtle and the oleander, and every graceful thing that loves the ground, or hides within a germ of springing bloom, in her low, delicious meltings of accordant breaths, together seem throbbing into life. Now, too, the play and action of the universal world-souls softly interpenetrate the frame, and the orb of crystals is succeeded by the orb of floral life, ascending through the composite structure of the twofold brain, and distributing aromal germs, to fashion, as they rise above the surface of their airy paradise, the sub-stanced emblems of her own delightful state. I saw upon the planet Jupiter a celestial-natural woman of that type which we consider here as of the Thyatiran Church, and was permitted to behold the termination of the second process which I here narrate. The floral creation gathered itself up, having been previously distributed through her whole frame, and rose

through the open spiracles of which the brain is fashioned, until, unfolded above her, it floated eastward as toward the sun.

495. The woman is rich and great with a substantial opulence of varied sensation, replete with charm, exhaling constant satisfactions. The husband gazes on her with a fondness, which is renewed, enhanced, and more blissfully perfected day by day. The eyes more tender and deep, the breath more spicy, the warblings of the voice more sacred and profound; the rose-flush upon the cheek, dispensing, through its rich carnations, a crimson goldenness as of celestial skies; the lips inspired with an ecstasy akin to that of angels; the body glowing and ardent, the health more consummate, above all the breathings of a seven-fold continued Divine operation, betoken the Genius, through the spirits of the ideas of which the Woman's Word is constituted, and the third internal kingdom wrought of the essences of the forms of sensitive life. The songs of birds are heard within the brain; a winged hymning sphere ascends therefrom; at length it becomes a germ of the bird world, and contains within itself the germ of a typical, aromal-animal creation. So the work is finished, and a triune aromal world or nature born through woman in her sixth great stage.

496. The Word within her during this period is called "Increase," and the spirits of the ideas, when translated into language, are found to contain truths of a corresponding quality. This orderly increase of growths through the wife is necessary to prepare her for the next great state which now begins to dawn. Her use as the mother of men and the mother of nature being perfected, she receives into herself from the Lord and through the Woman's Word, ovarian receptacles, deposited within unimpregnated ova preserved for that purpose from the period of birth within the ovarium. At the same time soul-germs of a new type of exquisite human children descend from the Lord through the Heavens, and are clothed upon with appropriate nerve-bodies in the holy respiring system of her nuptial counterpart. In due time they conspire, when, through the generative law, the wife becomes pregnant with an aromal child, beautiful beyond imagination, the charm, the wonder, the delight of all who gaze upon it. Aromal love-milk now distends the breasts on which the infant feeds, and when infancy

is finished, it is caught up and becomes the Adam of the airy paradise, who in due time finds his Eve. These I have seen, when intromitted through the opening of perception into the wonders of the planet Jupiter. They are in size an harmonic octave less than the terrestrial race in whose chaste perfection they originate, and the bodies of some are like the golden starred, azure heaven, and others of a golden redness like the dawn. It is the solace of this pregnancy that it announces glories unspeakable beyond the world. The well-beloved gift is our Lord's approval of the whole life, the seal of attestation preceding the final welcome to eternal joys. A final name, by which the gospel unfolding from Woman's Word is called, is "Rest." Of the felicities which the nuptial pair enjoy, there is no earthly language of purity so exquisite as to shape the statements that might otherwise be made. They are as the incense of incense, the beauty of beauty, and the peace of peace.

497. "And I will give to every one of you according to his works," signifies, furthermore, seven beauteous changes, through which the celestial-natural woman of this type undergoes translation, to be with the Lord in the Heavens. In the first, the Woman's Word envelopes her through its fivefold sphere spoken of before, and flashes such scintillant splendour that momentarily there occurs a transfiguration. This precedes the change. There are heard voices in the natural atmosphere as of thunder, mild and melodious, and earth-echoes as of vibrations within the bosom of the soil; deep calleth unto deep. It is committed to the fays of stone and fire, who heretofore from time to time have wrought within the metallic and earthy bases of the body, to begin chanting within its human extenses the fire-song which precedes the consummation of terrestrial things. The low, sweet melody seems to weave itself in flying circles, in the midst of all that golden splendour wherein the woman stands; and the flame commences to consume the outmost particles, which by a slow music exhale away in the midst of the song of the Word which the woman sings.

498. Now the fays, who have inhabited the human extenses, and wrought into the varied degrees of the bodily structure, having previously ceased their generations, behold their seven

respective fay earths breaking up and undulating beneath the feet. The mild, miraculous flame at the same moment inwraps every object within itself. The fay Heaven is opened, and the fay races who have ascended beckon to their glowing progeny. From the crown of the head to the soles of the feet, they rise. At this moment the glorified woman feels the spirits of the primates and the ultimates infolding within themselves the zones by which they have been manifested in time and space. The world-soul opens; instantly the sidereal harmony which has heretofore interknit the system in its motions with the music of the space, is felt as if by a self-conscious volition withdrawing from the frame. The soul of the woman now darts with instantaneous motion where, reverent and worshipping, the husband beholds the sublimation of the essence of his wife, and through her enraptured hand he receives the fire-crown and glory-mantle of deathless translation to Heaven. The wife comes first to the husband, by the love-breathing of the Holy Ghost, to rest as the bride within his bosom, serving as the beauteous agent for the inspiration of the forms of the ideas with which the Word is extant within his own nature. Anon the Woman's Word puts forth its seven-fold flame which the Man's Word within him receives, and as the two Words interflow, the fays of stone and fire perform their work, and are themselves involved into the ultimate Word-sphere, in which they rise followed by the fay earths within the man, while the atomic spirits, with one consent involve themselves. All is prepared; the earth holds them no more. The dissolving extended spheres of the nerve essence emit their unspiritual elements, which melt to rose and purple, and dissolve away upon the stainless ether. This is the first stage.

499. Behold the bridegroom and the bride! The Heavens open to receive them. The human extenses of the will, the understanding and the preceeding spiritual form, orbéd in unspeakable majesty, become the composite habitations of the fay race, who have put on immortality during the periods of their terrestrial duration, and at its close. The two in one, lords of a few things of a fay earth below, are rulers over the many things of a fay heaven above. Surrounded by this aerial, hymning multitude, they rise toward their rest. This is their

second stage. Over the wide-extended landscape shines in fivefold lustre the sun of the Divine Presence. Hitherward proceeds the bridegroom, still led up by the bride, enclasped within the twofold Word; and the winged spirits of the ideas are involved within the bodies of the ideas: "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." Such was a translation which I witnessed in the spirit upon the planet Jupiter, where reside a majestic people who correspond to the Thyatiran Church.

500. They are borne upward in the Word; and now in the third stage its appearance becomes more majestic and terrible. "Out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

501. Their fourth state followed. The woman still proceeding drew by fine absorptions the yielding spirit of the man toward herself, and the soft auras of her presence diffused yielding raptures throughout his frame; the Spirit of the Word encompassed them proceeding to the Most High. "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."

502. I now also beheld their fifth state, and the man said to his beloved, "The rapture is insupportable, nor can I endure;" and she soothed him with the kisses of her mouth, and a deep sleep fell upon him, and the body of his essence opened, and the spirit of her essence entered it, and the Word encompassed them. The spirits of the atomic particles were about them for a firmament of amber light, forming a canopy. The body of the natural soul which they had inhabited on the planet was beneath them as if it also were a canopy, and the two made one sphere, in which they floated on; but within it were earths, airs, and waters, in which all their deeds were represented, every good work as a living form; and over the zenith of the firmament was a seven-fold rainbow.

503. Afterward I looked, and there were marriage festivities in Heaven, at which the bride and bridegroom, clothed in sparkling jewelled robes, appeared, surrounded by a celestial company. Many were present who had ministered to them during the period of their terrestrial existence; and when all respired together from the Lord, the Word which was within them combined with the Word with each other, "and the living creatures ran and returned as the appearance of a flash of lightning," and they were encompassed by spheres of vaulted firmaments full of innumerable eyes, in which were set, encircled by zodiacal lights, the spirits of the ideas which were the Word of woman, encompassed by the bodies of the ideas which were the Word of man. Then I saw them in a paradise, as to its most extreme substance, resembling the terrestrial world of which they had been natives. The wife gave me a single leaf; I laid it on my forehead, and for three nights, in tranced attitudes of thought, conceived in the internal understanding the truths of that wisdom which this leaf from the tree of knowledge in their Word contained. The Word was now sometimes objectively within them, in which condition they slept as to the outward degree of consciousness; but sometimes the Word was without them, though still pervading, and then through it our Lord, as through an ultimate body, disclosed His infinite presence, and was their Friend.

CHAP. II. 24.—“BUT UNTO YOU I SAY, AND UNTO THE REST IN THYATIRA, AS MANY AS HAVE NOT THIS DOCTRINE, AND WHICH HAVE NOT KNOWN THE DEPTHS OF SATAN, AS THEY SPEAK; I WILL PUT UPON YOU NONE OTHER BURDEN.”

504. “Unto you I say,” signifies, the Divine Voice, audible through the inmosts, addressing those to whom the Lord has committed the priesthood. This verse contains arcana pertaining to the world’s evangelization. “And unto the rest in Thyatira,” signifies, that all who are of this genius co-operate, not in the discharge of the duties of the priesthood, but in those which pertain to the embodiment of the truths made known. “As many as have not this doctrine,” signifies, that the communications are addressed in independency of the inversive movements which emanate from the Hells. “And who have not known the depths of Satan,” signifies, that in the desires of the will they have not been permanently conjoined with anything which partakes of the nature of the ingressive movement from the demons of the lost orb. “As they speak,” signifies, three degrees of resistance by means of which the faithful maintain positive power against this inversive movement. “I will put upon you none other burden,” signifies, the ease with which the man of the new kingdom, after his entrance into the possession of the new natural soul and spirit, and in first principles, the new natural body, maintains allegiance to divine order.

505. The arcana concerning the priesthood in this church, to which will be entrusted no small share of the world’s evangelization, are in part as follows. Those who become priests will be adjoined through series and degrees to the working body, in which the truths of the new creation are taught by means of a practical exemplification. It is the mission of this church to establish harmony through conjugal purity. Missions will be established in due time, and in the order of providence, wherein the great mistake of the primitive church will not be repeated. Those to whom the work of missions is intrusted will be, so far as possible, individuals selected from among the trained, disciplined, tested, and experienced members of the fraternity. They will start on the assumption that

the Word has no permanent foothold until it is embodied in works. They will be, therefore, not alone the teachers of harmonic truth, but the distributive media of harmonic life and the organizers of harmonic civilization for those who receive the truth and the life.

506. The character of the preaching of this priesthood may be inferred from what has before been written. That preaching which is silent, after a certain point has been attained, will be by far the most effectual. Words will be held much in reserve, but be ultimated in works. But when words are given they will be almost overwhelming. In fact the great danger against which they will have to guard will be to restrain the impatience, to moderate the zeal, to temper the enthusiasm of those drawn and charmed by the magnificence and certainty and complete fulness of the Word thus unveiled, but who do not realize sufficiently the depths of those corruptions into which they have inherited, and the ordeals through which they must pass in order to their deliverance.

507. The history of religious delusion, were it accurately written, in generals and with a self-evident truth, would affect mankind like another deluge, and wash away the past. It seems impossible for men in large bodies either to arrive at any absolute and fundamental principles in religion, or even to retain for any continued period those partial verities, those glimpses of reality afforded to a better age. The best that can be said of any religious system of the past is this, that some one essential truth in some way burst forth, and wrought by some process irresistible conviction; or that some illustrious personage embodied in life a something of the Divine essence, and communicated virtue to his disciples. It is from this standpoint that we are to judge religions. Christianity differed from the rest in this, that its Founder embodied the Infinite in ultimates. But the gospels, when considered and judged by the same critical methods which are applied to all other revelations or histories, involve the candid reader in no small perplexity. The teachings of Christ are ambiguous; they are to the natural man enigmatical. A large portion of them are silently rejected by every doctrinal school. On one side of the gospel is a face acceptable to the Rationalist, the Unitarian,

the Humanitarian, but profoundly repulsive to those of so-called evangelical, or ritualistic belief; but, on the other side, a face fiery and terrible, which the liberal reject, but which the orthodox, so-called, accept as the very fulness of revelation. Suffer the student to eliminate one portion, and the residue appears to be a gospel according to Channing or Parker. Eliminate another portion, and what remains might well serve as the nucleus of the Apostles', the Nicene, and the Athanasian creed. The astounding fact remains, which theologians studiously put out of sight, namely, that the church of the first century held a dogmatic faith which is maintained by none of the existing sects of Christendom, a faith that is utterly dead. It is by putting an arbitrary gloss upon Scripture that the natural man, enlightened according to the wisdom of our time, holds it at all. These are painful reflections, but true nevertheless.

508. Our Lord said, "He that doeth the will of my Heavenly Father shall know of the doctrine, whether it be of God." He also declared, "Blessed are the pure in heart, for they shall see God." Collectively or unitedly these two affirmations suggest a truth which can only be understood through that unison. There is a something or somewhat, here called "purity," through which men have access to the Divine Presence. There is another something called "doing the will of God," which serves those who practise it as an infallible guide to religious truth, a test of revelation. Nevertheless, when we come to criticise these statements, we meet with facts like these. The pure Buddhist, whatever be his purity, is not led out of Buddhism. The pure Mahometan remains a child of Islam. The pure Calvinist remains fixed in the doctrine of unconditional election and reprobation. The pure Rationalist is equally immovable in his conviction that the ideas of God cherished by the Calvinist are blasphemies and impieties. Evidently, if our Lord's statement is correct, the idea which He conveyed by the term purity is higher than the idea either of the Christian or the Pagan world. So again with doing the will of God. Men with the same high affections and aspirations embody, to a great extent, the requirements of the moral and ceremonial law. The devout Israelite does this, and remains fixed in the conviction that Messiah has not come.

The Romanist does it, but remains fixed in the conviction that his sect embodies the fulness of pure truth and religion. It is sad and terrible to reflect that all the sects, even those that most outrage humanity, include among their disciples men and women whose purity and whose works are unimpeachable, yet who believe, notwithstanding, in all kinds of hallucinations. What does this mean? Are we in consequence to make shipwreck of our faith? In spite of myriads of such examples, we hold, as a fact of consciousness, that there is a purity through which God should be seen, and that there are works through which every doctrine may be tested, that men may know beyond doubt the verities that are of God.

509. We are to bear in mind that Christ spoke as never man spake. The meaning that men put into words varies according to the depth and fulness of experience. Words are symbols which express a value dependent upon the ideas in the thought of each who utters them. They reveal no more of that thought than the listener is able to appropriate. When a man says "purity," the word means as much as he means. When an angel says "purity," the word means what the angel means. When the Divine Man says "purity," then the word means what the Divine Man means. So with the phrase "he that doeth the will." We are not to gauge this by the idea of works cherished by the ecclesiastical Jew. We are not to gauge it by any standard entertained by fallen human nature. There shone an idea of what the will of God is, in the mind of Christ, that determines the significance of the phrase, "he that doeth the will." He knew in His humanity that purity and obedience organize the intellect as an orb to reflect the lustres of the Infinite. The definition of religious truth accepted in the schools is this, that it must be supernaturally revealed, but that, when revealed, it can be understood by the natural intellect of man. The true definition is, that it is a truth which never can be understood except by those who practically embody it in the life. Hence the preaching of the Thyatiran Church will be, not like the preaching of the pulpit, but like that other preaching by the Sea of Galilee,—the preaching of truths that never can be understood except as they are embodied in the life.

510. Youth, early manhood, the splendid prime, are the seasons of human eloquence. The luminaries of the pulpit, as a rule, are neither aged men nor practical men. The power of oratory declines with advancing age. The Churches ask for young and brilliant men. This is because the pulpit is not a supernatural, but a natural institution. It is not sound health, but brilliant disease. If a man heartily is in love with truth, he does not require, in order to retain it in memory and practice, that one day in seven should be given up to hearing about it. If men heartily love things, they so fully embody them after a season that the truth concerning them ceases to be objective; it becomes subjective, it is themselves, it is their life. The teaching which they continue to require is of truths that they have not yet embodied. When they have embodied them, they cease to require instruction in them. The Christian pulpit as a rule is at daggers drawn with itself upon every question that is beyond a mere pagan morality; it does not lead men farther in regeneration than does the system of Confucius. It exists upon the alms and sufferance of a debased public sentiment. This the truly heroic and just men in the pulpits of all sects know to be a fact. The Christian Churches are like files of blind men walking in the dark, and stumbling over the dead bodies of the advance guard, killed, not by the enemy, but through murderous dissensions among themselves.

511. It is with a knowledge of all these facts that the Thyatiran Church renews the task of preaching the Gospel that Christ taught, and renews it at that very point where the original believers faltered; renews it with the possession of the signs which Christ predicted; and only counts those as truly rescued from religious delusion, in whom those signs appear that are promised to all who shall believe. It is a preaching as of John the Baptist. Our ears are saluted with the cry, "Repent ye, for the kingdom of Heaven is at hand." But John came baptizing with water, while those to whom this ministry is committed shall baptize with the Holy Ghost and with fire. This ministry does not depend for success upon the eloquence of the statement; the bare enunciation of the truth in the Spirit is all sufficient. It is so entirely unartificial, so Divinely natural, that its doctrines are as the dew, percolating

and penetrating everywhere. This ministry has no more formal piety than the wild roses in a hedge-row, or the larks who sing as sweetly on the Sabbath as if it were a week day. It comes eating and drinking. It is so grandly true as to afford to dispense with all professional dignities. How grand is that man who in simple humility can take his place as one of a series of cordwainers or tailors, reaching them through adopting their peculiar handicraft, making himself one with them by a common burden and a common skill, and so revealing Christ the God, till that chamber of industry gathers into itself, as into the disc of a burning glass, the diffused rays of Divinity that flow through Heaven! It is not Chrysostom, the mouth of gold, that preaches here. The mechanic will thus go, high, awful, sacerdotal; and so will he communicate to those of his own peculiar trade. Thus too, mariners will reach mariners, and nobles will reach nobles. Thus every man will hear the Gospel preached in his own tongue, that is, through his own peculiarities of mind and ways of life. It is the blessed peculiarity of this people that they are all-penetrative and all-diffusive. They are as the dew that falls, and as the sun that shines. They do not go like the theorists of medicine, who carry a verbal theory of health; but they go with health, and so with power. In this universe all shams in the long run expose themselves: this ministry will not perform the miserable task of the controversialist; it will carry, not contradictions, but affirmations; its voice will be "yea, yea, and nay, nay, for whatsoever is more than these cometh of evil." Instrumentally, it will redeem men by adopting them. It is filled and burdened, and carries with it that spirit and power of adoption, whereby men cry, "Abba, Father." The arms of the Divine Maternity and Paternity put forth through it will gather the desolate and outcast, but yearning and contrite myriads, into purity and solidarity; and so the pure shall see God, and so those who do the will of the Father shall know the doctrine, whether it be of God.

512. Christ came to save that which was lost. The universal salvation that He brings is made up of all particular salvations. This is the test which determines the value of all systems which claim to represent Christianity. The test of the Divinity of a

religion for a nation is, that it shall bring all things needful for overcoming the evil of a nation. It must be able to solve the intricacies of its politics, and to place its affairs upon a solid footing, both at home and abroad. So when a religion is brought to a trade, the test is that it brings salvation for the trade; as for instance, it must be able to go to London tailors and Sheffield cutlers, and open modes of operation by which each industry may lay off its vile raiment, its sordors and filths, and come out of its huts and kennels, and put on beautiful garments, and enter with singings and rejoicings into the industrial palaces of God. It must come with the special remedy for the special want, the special cleansing for the special defilement, the special opportunity for the special necessity. An archbishop, so to speak, of industry; in other words, an hierarchal man going forth from Church Thyatira as she becomes an organized power, should be able to organize all obedient men, all just men of a given employment in any place, till each worker is found as a distinct leaflet in the corolla of one flower, or as a separate note in one Divine symphony.

513. So, but with even a more intense and absolute force, this ministry must be able to rescue the womanhood in each craft; nay more, to organize crafts for womanhood; to search out for her through the industrial slums, to rescue her from the industrial prison houses, to stand between her and her enemy as an angel of defence, between her and her God as a celestial form of life and inspiration. So, once more, the test of the divinity of a gospel to the individual man is, that it comes with a specific application to his own case; comes to each individual woman as Jesus came of old. Much here, as in a former instance, wherein "works" are specified, is omitted because it is almost impossible, in the present narrowness of thought, and with the present limits of language, to utter those oracles of mercy with which the heart of Heaven overflows. This ministry rescues the gospel both from its historical perversions and its literal technicalities. It sets men to building, not cathedrals, but godly, industrial harmonies. It recognises the truth, that God does not live in sacred edifices like St. Paul's or St. Peter's, technically set apart to what are called, but profanely called, "religious services."

The French socialist writes in his book, "Property is robbery," but God writes in His record, "Ecclesiasticism, when debased, is robbery; ecclesiasticism is sacrilege." It is a curse and a shame for England, that it devotes stately temples to be inhabited during the week by rats, but perpetuates a system that huddles together childhood and womanhood, and manhood and old age, vice and virtue, purity and prostitution, honesty and robbery, as the prisoners were crowded in the black hole of Calcutta, or almost as the victims are flung into promiscuous heaps in the holds of slavers. This too is the crime of all so-called Christian nations. The Church that cannot solve every social problem is no Church; at best it is but a memory or a prophecy; for the test of a Church is that it brings salvation.

514. Another peculiarity of this ministry is, that it reverses the common maxims and practices in regard to charity. Those most liberal in alms-giving are often the perpetuators and generators of shame, want and misery; for instance, without changing the spiritual state of a horde of Irish peasants, a benevolent person supplies the pittance that is wanting to keep them in their yearly meal and potatoes. The result is that, instead of being forced by necessity, which is often the only effectual teacher, to change their indolent and barbarous customs, they live as their fathers did, and multiply a barbarian race, the slaves of the most oppressive priesthood under the sun. There is a charity, so-called, that is sometimes murder. The general rule is that alms emasculate the receiver. Society cannot be saved till the means squandered in alms-giving are devoted to the organization of industry. The alms given to poor seamstresses swell the profit of the middle men, who keep slop-shops. So long as the wants of any industrial class can be partially supplied by charity, wages are kept down in the same ratio. The motto of the Brethren of the New Life is, "Charity is organization." Alms-giving perpetuates poverty, but organization abolishes poverty.

515. The Thyatiran Church is the church of social re-organization. It must organize industry upon the ground of purity, or be blotted from existence. Its ministry, therefore, moving forth from the bosom of a solidarity, carries with it a re-organizing force. It cannot convert a middle-man and

leave him a middle-man. It cannot convert the non-productive and leave them non-productive; it turns everything to use. It finds men gathered in social hordes; it leads them forth to be the dwellers in industrial paradises. It cures the barbarism of society by first removing the barbarism of the heart. Christendom puts the new wine in old bottles; surrounds good men with evil conditions; places virtuous women who are queens on pillars where they stand alone in terrible isolation, and murders annual myriads of the queen's sisters at the foot of the pillar. Men blame the Jewish hierarchy for crucifying Christ. They said, "He is a good man, yet we must destroy Him if we would preserve the state." But France is a Christian nation, and in its great industrial centres, ninety nine per cent. of the children are sacrificed to the exigencies of the labour market, and this is justified on the plea of the same necessity. So in Great Britain and America; the hands of the State are gory, and its robes bedabbled and its feet stained with the blood of the innocent.

516. So with what is called the "social evil." In many respects the condition of woman is higher and better among the Mahometan than among the Christian nations. Christendom says that prostitution is the foulest crime for woman in this world, and entails the most inevitable damnation for the world to come. But, while saying this, it brings up myriads of females in such mental and moral states that their power of resistance to evil is almost destroyed, and then so closes up the avenues to remunerative toil, and so subjects them to the sharp competitions and periodical famines of the labour market, that they are literally forced into the brothel to escape starvation. Christendom is the disgrace and scandal of the world. We are a people of hard hearts and reprobate minds. Men occupy the centres both of aristocratic and democratic rule, who combine the cruelties of the pirate and the lusts of the adulterer. Men occupy the centres of ecclesiastical rule, who indirectly fatten upon the spoils of piracy and upon the wages of adultery. We are so accustomed to compromise between good and evil that we have lost sight of their distinctions. The compass of the heart turns no more toward Christ, the loadstone. We have made this Christendom, not a house of

prayer, but a den of thieves. Now comes the ministry of deliverance; a church which brings spiritual salvation from spiritual evils, moral salvation from moral evils, physical salvation from physical evils, industrial salvation from industrial evils, passional salvation from passional evils, and social salvation from social evils, and thus universal salvation from universal evil.

CHAP. II. 25.—“BUT THAT WHICH YE HAVE *ALREADY* HOLD FAST TILL I COME.”

517. In the significance of this passage many things are contained of the last importance to be known. First, it contains a full exposition of the glorious second coming of our Lord. When He ascended up on high, the human being glorified in the Divine, He appeared in a sublime series of manifestations from Heaven to Heaven; but He will descend in like manner as He ascended, visible again as the Word made flesh, from the inmosts to the outmosts of the Heavens, retracing His triumphal pathway; no more to suffer, and in His human person no more to die. When man attains open respiration and becomes in all things new, the eyes of the spirit being opened, the glorified human person of the Lord in which the Divine is visible, is from time to time apparent. To eye, to ear, to the sense of touch, to the whole sensitive body, and to every faculty of the adoring, the worshipping, and the loving heart, Jesus is revealed, the God of universes, the All-Father.

518. There are time and sense manifestations of our Divine Redeemer, since He has assumed and been glorified in the human person, upon the harmonic planets. Instantly, in concrete ultimated substance, the Lord stands apparent to their worshipping gaze, breathes out a blessing, and is invisible again. So also the earth will yet behold Him, standing for the time in a luminous body, as instantaneously visible as a kindled lamp, but becoming invisible with the same instantaneity. He in-folded, when He ascended, the primates and the ultimates of the body into Himself, and re-appears by unfolding the spirits of the primates and ultimates which embody themselves in atmospheric particles. Altogether more glorious in majesty than can be conceived, Jesus will re-appear on earth, sometimes

where but one is, at others to a conjugal pair, and then where two or three are gathered together, and then where hundreds are respiring in the new breath, until all flesh shall see Him together. Nor will these manifestations be uniform as to the degree of glory, but vary. To the man of the Ephesian Church, spiritually, He will be glorious in the resplendence of the Celestial Heaven. To the man of the Smyrnian Church, the awful intellectual beauty of the Spiritual Heaven will irradiate His person. To the man of the Church of Pergamos, He will come in the rich displays of a joy-diffusing health and vigour, in which He is visible in the Ultimate Heaven; walking in each church according to its degree.

519. There are wounds throughout the internal spaces of the natural organism, which can only be healed through the direct action of the human person of the Lord. In His second coming, He descends to each especial object of His ministrations, spiritually to his spirit, and bodily to his natural person; for instance, if there are wounds in the internal spaces of the heart, it is through the organs of His own Divine-human heart that the healing processes are carried on. Evil passions that have their home within man's natural organism, by their presence and inevitable action, exercise a destructive power. First, they corrupt the nervous fluid; second, they engender noxious forms through all the expanses; third, they pierce and wound, organ by organ, the house of the body, the vital shell, destroy its defences, and open avenues by means of which infernal poisons may flow in. As man becomes regenerate and devotes himself to the service of the Lord, the spirit of righteousness, henceforth enthroned within the spiritual will, coerces the natural will, coerces the natural mind, coerces the natural body, and endeavours to hold in strict subjection the natural appetites and passions in which evils have their dwelling-place. In the openings of respiration, the old warfare, which was one of coercion, is merged in a more terrible warfare, which is one of destruction.

520. It has been shown heretofore that ancestral and acquired evils generate myriads of living lusts within the bodily frame. These are the tenants of the natural man's personal world. With the advance of respiration, they are restricted

within narrower boundaries. As the divine fire proceeds from one continuous degree to another, many organic lusts are suffocated, and so expire. Those which escape hide themselves more deeply within the centres of the nervous essence. As gradually the nervous essence itself is permeated by a new nervous element, the lusts that have retreated into it are pierced and slain, till finally the expanses of the body, to a great degree, are depopulated of the natural and carnal appetites. The old natural soul, however, which is evil and irreclaimable, exists within the body as an unconquered fortress in the midst of a city that has been conquered, depopulated of its former inhabitants, and subjected to a better sway. Still, though coerced and hemmed in on every side, the remaining lusts of the body live within the life, and are marshalled within the organs of the corrupt natural soul, but otherwise the body is reduced to a negative and passive order; it is a land held under military rule.

521. In this condition the inner form of the person resembles a pallid corpse; the pathetic language of the Preacher, who describes old age, applies to it with a most peculiar significance. "Those who look out of the windows are darkened; desire fails; the mourners go about the streets; the years draw nigh wherein they say, I have no pleasure in them." As the Lord destroyed the first-born of Egypt, so, passing through this land, He has smitten the sentient lusts; they have inhaled the fiery flame and perished. He has truly come as a refiner's fire. Here are human continents where every passional voice has ceased, and where the cities of the sensations are tenantless of their ancient dwellers; it is like buried Nineveh, or Tadmor in the Wilderness.

522. The processes which ensue can hardly be understood, but by personal experience. While the old natural soul continues to exist, the forms and elements of the new creation, which are introduced into the frame, are the results of a special process, not of re-creation, but of preparation for re-creation. The condition is anomalous. The sin growths which have been destroyed were unfolded by a process of natural development. The results of spontaneity, they were germinated and matured in obedience to the organic law through the pivotal action of

the natural soul. The whole process, though in an evil sense, was as normal as are the developments and proliferations in the natural world. The evil lusts were the natural and normal products of the natural man. It is different with that which succeeds. The new nervous fluids and essences are radiated throughout the person and made available for the purposes of life, they are constantly renewed, and led from one degree of potency to another, and extended throughout the spaces of the frame, by the pivotal action of another natural soul, that which exists in the human person of the Lord. Of Him, by Him, and through Him is this stupendous re-creation carried on. The new nervous element is formed in the Lord's descent, and by and through the action of the natural soul which He assumed in the incarnation. This element exists first in a single degree, but is then gradually divided into seven continuous degrees, in each of which glows a separate warmth of the Divine heart, shines a separate light of the Divine mind, and operates a separate power of the Divine activity, all in their union being one. During the course of these changes there are continual modifications in the respirations. Openings are made, by means of which the dead forms that were evil lusts are cast out upon the natural air; those in the province corresponding to the understanding being expelled through the left nostril, and those of the province corresponding to the will by the right. This process continues, through obedience to the Divine commandments, until the old nervous element and all the corrupt motives within it are expelled; till in fine, so far as thus relates, "the former things have passed away, and all things become new."

523. When the new nerve essence begins to be unfolded, first it is a vacancy, changing from day to day. It becomes at length a fit receptacle for the habitation of new motives in each degree, and these are in the human form, male and female. The proliferations that take place through them are by means of conjoined pairs, and begotten through obedience upon the part of the man. The new nerve-essence, as it is formed, serves as a boundary, whose fiery outer wall, though it may be attacked by evil spirits and demons, cannot, except through disobedience, be overthrown; and the embattled motives of good surround the new man, fighting for him to resist

and put down the invading evils which seek to enter in and take possession of him. The man, in his turn, must maintain the new nerve-essence, because it is founded on the breaths, and subsists through instant influx from the Lord. It is called by a name in the celestial dialect which signifies pleasantness, and also in the spiritual by an epithet indicating peace. A proverb is extant, coming from remote antiquity, that "all its ways are ways of pleasantness, and all its paths are peace."

524. The motives in the province of the nerve-essence, which represents the mind in its new state, are all to think the Lord's truth; and the varieties of the motives there are according to the varieties of truths in the Word. The motives in the province which corresponds to the heart, desire unceasingly that the Lord's will may be done and no other. They are distributed in groups which correspond to the distribution of the Divine volitions through the recipient affections. The motives of good and truth coalesce, and are as one in this grand attribute. The motives in the new body of the nerve-essence are all to do the Lord's will, and they are arrayed in societies according to the varieties of deeds through which that will is to be wrought out. The bodies of the motives in their separate and combined conditions are vehicles for the descent of special inspirations, having no life in themselves, or which, properly speaking, may be called their own. Instantaneous obedience as a condition is thus kept up, the nerve-essence in its body and through its motives serving as a new temple, in which the will and the understanding, themselves at one, respiring, conspiring, and expiring as the breath of God is operant in them, grow wise and loving in obedience to them.

525. The experience of St. Paul struck the key-note which determined the experience of subsequent Christian ages. Evidently at the first he was under the impression that the work of the Spirit in him was destined to bring about both spiritual and corporeal redemption. He was, at first, in a state of wonderful mental exhilaration and elevation; by a transfer of sensations he felt the regenerative life of Christ working within him, while the body seemed to sympathise and

to throw open all its doors, as triumphal archways for the entrance of the King of Glory. It was for him afterward to realise that in the state of closed respiration there is no bodily redemption, but, at the highest, bodily subjugation and passional extinction. It is affecting to trace out through the epistles the perilous line of his experience. He tells us how sin revived in him, and he died; in other words how the carnal and natural man, stunned with the flash and the visitation of the Spirit until it lay as dead, woke from that seeming trance and powerfully warred against the work of regeneration in the will. He groaned under the bondage of corruption. He clearly saw that under the spiritual administration inaugurated through the Apostles the corporeal nature of man might be held in check, but could not be regenerated. To his perception the whole world was in like condition. He lived continually in hopes of a second coming of the Lord, which should accomplish that which was left unfinished in His first advent.

526. This doctrine has long lost its life, and exists but as bony remains. The popular theory with those divines who most embody and represent the fine culture and philanthropy of the present day is radically different. Men once recognised that physical death was an anomaly, the result of the apostasy of the race, and symbolically they made the tomb a place of desolation; now the sepulchre is a parterre of flowers. We look upon physical death, in the main, as a normal and necessary fact, whose symbols are the bud that parts the calyx to become a flower, or the insect that sheds the chrysalis and puts on the butterfly. It is the age of the apotheosis of Natural Religion,—not the Divine-natural but the sentimental-natural. The preaching of the great popular divines most in sympathy with the spirit of the age is of the same character. If the doctrine of the corruption of the natural heart is retained as a formula, the fearful reality of which it is the exponent is buried out of sight. The current idea is that, though possibly the spiritual nature of man may require redemption, the natural and passional body is already in harmony with God's gracious and glorious creation in the visible universe. Men who believe that the spiritual affections are corrupt, and cannot, with-

out entire transformation, enter into the kingdom of God, virtually hold the body, unless diseased, to be a piece of pure, healthful, and uncorrupt creation.

527. A large class have swung in the extreme reaction to an error directly opposite to that of the Manichees. These sectarists held that the spirit was incorrupt and incorruptible, and the body only capable of sin. How obvious it is that a great heresy is now springing up, which virtually teaches that, though the spirit is liable to corruption, man's natural essence and organism, his primal, natural instincts and appetites, in their actual state and exercise, are beautiful, and sweet, and holy. But it is evident that there was a natural fall from natural holiness, as well as a spiritual fall from spiritual holiness. Apostasy and degeneracy adhere not alone to man's invisible and psychical essence. Men act on the theory that the body is naturally incorrupt, and that its instincts only require guidance and direction; they are far from believing that the body is naturally corrupt, and that its passions and its motives require extinction.

528. Through this great error Theology is vitiated, and the stream of the Divine teachings turned aside from men. Who can make a mother believe that the body of her babe is otherwise than pure? Who can make a lover believe that the person of his mistress is other than sacred, and redolent of the aromas of Divinity? The nineteenth century renaissance clings to the Christian doctrine that man is fallen and needs a Saviour spiritually, while it virtually admits that man has not fallen corporeally and naturally. But in giving up the ultimate ground of Christianity, it prepares the way for the extirpation of Christianity. If sin, organically reproduced from the beginning of the ages, has not been able to corrupt the instincts and the appetites through which it has held corporeal sway, what is it but a myth, a chimera? If our children inherit incorrupt natural organisms, then sin itself is but a weakness and a circumstance. "Nature," says Emerson, "is incorrupt, but man has fallen." Out of the mouth of the apostle of Naturalism, the Spirit speaks to overwhelm his fallacy. We are approaching the era of the deification of the natural soul, its instincts and its appetites. It has escaped

already from the theological ban, and arrays, in behalf of its progeny, the finest eloquence of the Churches. The outposts of the Christian faith are thus given to the enemy; yet here it is difficult to convince men intellectually that the natural motives and affections are apostate; they must be converted vitally and know it experimentally.

529. It is on this ground that Satan is fighting and at present winning the battle of the world. Men do not feel that they are depraved bodily, and therefore deny that they are depraved bodily. The natural mind and heart are obdurate; because the spiritual nature of man, even though it has begun to be regenerate, is in a measure driven out of the corporeal frame. The moral life is excluded from the natural sensations, but they have an infernal life within them, and this thing can be proved irresistibly. When spiritual communications are opened, invisibles communicate, whom every Christian man is forced to admit are devils, because their teaching and the consequences of their operation are infernal. The force that moves ponderous substances, that creates flaming lights, that uplifts human bodies, is a dynamic power,—that is a spiritual operation. Now thousands of Christian poets, artists, theologians, devotees, have assisted in these *séances*, and their bodily sensations have been sympathetic with this element. What does that prove? It proves that the lives, the essences, the elements, the sensations of their corporeal natures, are akin to the virus and madness and devilishness of infernal will-force and so of hell fire.

530. How infernally corrupt then must be the natural sensations of man, if he can take elements into his body, surcharged with the essences of the lust and hate of the demons of the pit, and be soothed and stimulated or exhilarated thereby! Man is involved in a gross, sensuous apostasy, which is the result of a gross spiritual apostasy. Paul was right: "The flesh lusteth against the spirit." Bodily we transmit from generation to generation the virus of that old serpent, who coiled himself amidst Eden's flowers; and the reason why men have no sensational discrimination between divine influences and diabolical influences, is because the senses themselves are intoxicated by this virus, and steeped in its pollutions. When

St. Paul wrote, "I see another law in my members warring against the law of my mind," the old nerve essence, with its inbred motives, was resisting the Spirit of holiness and obedience that wrought upon the will. The motives inbred in the old nerve essence never die so long as the life of the body endures, unless the natural lungs begin to be perforated by the fire of the Spirit of God. On this point the Lord, in His second coming, centres the ultimates of force, as, in His first coming, He centred the beginnings of force upon the inmost principle of the spiritual will.

531. "That which ye have already, hold fast till I come," signifies, the maintenance of the good affections in the contrite and submissive will, in their warfare against the old inherited and inbred motives in the body of the former nervous essence. The kingdom of order established throughout the extenses of the frame, when the new nervous essence is unfolded, and when the new motives have their place, is seen, when the eye is opened into this plane of sight, as a paradise of fairy nations. These are the new motives, and they are infinitesimal forms in the image of the Divine Wisdom and the Divine Love. These are grouped in series and degrees, according to their respective qualities, building their homes on the basis of new and elemental earths, respiring in the airs of new atmospheres, and beholding the glory of God through the spaces of new firmaments. "Holding fast" implies, then, a command, a power, and an obligation: a command of God to maintain this new order in the frame; a power from God to resist all ingressions of evil that menace its perpetuity; and an obligation to God, the beneficent Re-creator, the Indweller in these personal paradises, by all effort, by all prayer, by all purification and determination, to maintain this new created ground against the enemy. It is as if the will of man were insphered within one crystal drop, from which the destructive animalculæ were expelled, and their places supplied by myriads of tiny indwellers, each one an angel in essence, and concealing the potencies of Heaven in the least minutenesses of space. It is as if that drop, disconnected and revolving within itself, were sent forth into the ocean made up of multitudinous hydra dwellers, yet with power to initiate the beginnings of a trans-

formed ocean, which should be, at last, as that sea of glass and fire before the throne of God, whereon stand the gathered angelhoods crying, "Holy, holy, holy!" It is as if the will, having power from God, is required to keep that crystalline drop, within which it dwells, free from the invasions of the universal ocean, and positive and dominant over all its powers. "Till I come," signifies, a stage beyond, during which the Lord proceeds to the removal of the old natural soul.

CHAP. II. 26.--"AND HE THAT OVERCOMETH, AND KEEPETH MY WORKS UNTO THE END, TO HIM WILL I GIVE POWER OVER THE NATIONS."

532. "And he that overcometh," signifies, the new natural soul, in which the Lord Jesus Christ is present in the natural degree, as He is present with the regenerate man in the inmost of the will in its spiritual degree. It also signifies, in like manner, His presence thence in the new natural mind, and in the new natural body. For full expositions concerning the new natural soul, see index. The open breathing man, the doer of God's will, being thus organically rebuilt, the extenses of his frame, through all of their degrees, are made the habitations of living motives of purity and obedience, in each of which singly, and in all of which collectively, the Lord abides. "And keepeth my works," signifies, the obedience of the new man to the Lord in the collective motives of his being. "Unto the end," signifies, completeness in that obedience. "To him will I give power over the nations," signifies, that through the organic body of the new man, complete in the new motives and the new obedience, the Divine forces go forth and combat against whatsoever is opposed to this new order throughout the world. One especial significance is, that a power is exerted from the Lord through this channel, against the old or evil natural soul, whether in its collective form in the body of humanity, or its general forms in the bodies of nationalities, or in its individual form in the bodies of individuals. "Over the nations," signifies, again, that power is exerted, first, over every type and class of men, and second, over every class and type of the old motives in men.

CHAP. II. 27.—“AND HE SHALL RULE THEM WITH A ROD OF IRON;
AS THE VESSELS OF A POTTER SHALL THEY BE BROKEN TO
SHIVERS: EVEN AS I RECEIVED OF MY FATHER.”

533. “And He shall rule them,” signifies, the descent of Divine influxes through the new natural soul into the body of the new natural mind and nervous essence, and into all the motives. This influx penetrates the resistant and evil natural souls and organisms of mankind, and wars against the depraved and corrupt motives, self-engendered, which resist the new harmony. Men are punished who, in an evil selfhood, resist the new breath, its motives, truths, and works. This punishment is administered through the new natural soul, as before said. The flames of the Lord which go out through it penetrate the old bodies of nerve essence pertaining to those who oppose, and bind and fetter the organic forms of the depraved motives which dwell within them. The wrath against the kingdom of God which they possess, though it may influence the will to madness, and overspread the understanding with the cloudy and mephitic darkness of pandemonium, is prevented in the execution of its fell purposes against the Divine order and those who labour for its blessed increase; the body of the nerve essence being fettered, and its motives in their aggregate forms being broken. “As the vessels of a potter shall they be broken to shivers,” signifies, that the receptive organs of the motives in the old and depraved nerve bodies and essences of men, by means of which the potential influx from the Hells reinforces the hateful human will and understanding, and invigorates them to war against the new kingdom of our Lord, are ruptured and pierced, that the infernal influx through them may be no more potential. “Even as I received of my Father,” signifies, that it was through the universal natural soul and nerve essence which our Lord possessed in His humanity, and which contained within themselves the universal series of all motives of good, of truth, and of obedience, that the old corrupt natural soul and nerve essence of mankind, with their diabolical and infernal motives, first being invaded, began to be subdued during the period of His incarnation.

CHAP. II. 28.—“AND I WILL GIVE HIM THE MORNING STAR.”

534. Upon the orb Venus, the Lord is especially inworlded in a manifested form through the natural souls of all its peoples as one people, and all its men as one man. To the man who inherits into the new natural soul, and passes upward through a succession of Divine compliances, the inworlding of the Lord through Venus is continued, while the vibrations in and through the natural soul respond to the harmonic order instituted upon that lovely planet. He becomes an epitome, in the families of His motives, of the industrial civilization which there is gloriously manifest. It signifies, beyond this, descents of the Divine Spirit of our Lord through the universal series of solar, aronal, and terrestrial orbs, where He is inworlded through the world-souls more amply still. Thus in its final sense it signifies also, a complete union of the body of the natural soul of the new man with the natural soul of the body of the harmonic universe, wherein Jesus Christ, the one true and living God, is all and in all.

CHAP. II. 29.—“HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.”

535. In the month of July, 1860, being then at Bolton Abbey, Yorkshire, England, my senses were saluted in the morning by voices in the Celestial Heaven, chanting in unison with a vast majestic movement of harmony. A single white cloud gathered itself above the secluded retreat which I then occupied, as if it were the home of thunder, and loud responsive thunderings proceeded from it, filling the natural air. This signified open revelation from the celestial sense of the Word, through the opening of respiration, which here appears. The world-soul of the planet was in sympathy with the Celestial Heaven, and the divine song which then descended, inflowing into her ear, bade her gather together, as she wrought through the body of the planet, the atmospheric elements, by means of which the terrestrial thunderings proceeded. I was given this illustration that it might be introduced preceding the expositions which follow here.

536. As are the degrees in the Word, so are the degrees in the auditory sense of man. When the new breath descends

through the continuous degrees of the lungs, provision is made for the opening of as many representative degrees in the natural auditory sense. As are the qualities of objects, governed by their states, so are the respirations which proceed through them. All things breathe, and all good things breathe in harmony. The Hells breathe against the Heavens. The hatred born in the centres of the rebellious will, proceeds to organize itself in breaths, which in turn determine the affections of the body and the thoughts of the mind. Hearing follows respiration, and is determined by it. The demons who infest the auditory organ are conquered by a divine breath going forth through the ear, more of which under the head of "Auric Respiration." The deadness of the human ear, like the partial paralysis of the eye-ball, is the result of sin and the death which has passed upon the membrane through sin. The Lord through the new natural soul puts forth a new auditory sense. When this become established, so finely and so exquisitely is it wrought, that breathings become audible as a test of the qualities of spirits and a revelation of human states. The soft love-breathings of the celestial angel, the universal love-respiration of the Celestial Heaven themselves inflow, and the new harmony which thus unites itself with respiration, buoys the spirit into that celestial atmosphere where the sorrows of earth are forgotten, and "the wicked cease from troubling, and the weary are at rest."

537. But more deep, more sonorous, the raptures of intelligence, in which respire the Spiritual Heaven as a grand organic unity, where another state of respiration exists, are audible. The song is in the Word. It unites itself with the mental vibrations, and is the key-note to lasting knowledges. More nearly allied to the sensitive fulnesses of the bodily frame are the joy-notes of the ultimate angel, as he breathes in bliss of fine sensation. The airs and breathings of the great Ultimate Heaven, as a corporate form of purest pleasure, steal deliciously over the soothed nerve, and laden as with spices of paradise, diffuse themselves in transports which are both heard and felt. This is continued from each Heaven into the natural soul and nerve essence, whence it becomes a great harmony, to which responds the body of the new man.

538. "What the Spirit saith," signifies, all that grand series of transports and loves and knowledges which the Lord imparts through the new ear. "Let him hear," signifies, that the man of the Thyatiran Church enjoys great copiousness and fulness of hearing through the new auditory sense. "Saith," signifies, vocal utterance. It may be said here that the Lord will speak to the new man through each new opened degree. "Unto the churches," signifies, a revelation from the Word, age after age, unfolding through the new man, of the type addressed as of the church in Thyatira. To those who have internally perused and morally embraced the series of statements which this chapter contains, the Lord gives me this message, involved in and deduced from its manifold arcana.

539. It is not to make men wise unto speculation, but unto salvation, that the rich and wonderful treasures herein set forth are given. The truth that is not made a means of embodying the Divine life, of which it is the form, in correspondent human ends, however cherished in the intellect and adopted as an article of belief, produces induration in the cerebral system of the mind of the spirit, petrification of the fibres of the heart, congelation in its blood, till coldness takes the place of heat, and the body becomes, as to its internal, aged, deformed, and withered. The man at last resembles a human boulder, and the inmost shape of its intellectual organ the reptile closed within a mass of clay, hardened into rock through the process of ages. Let those close this book, who are not willing, in whole-souled, whole-bodied consecration, to do the Lord's will, as far as consciously and reasonably evident. To the class who receive in the intellect alone it will be death unto death; but life unto life to those who, being hearers, are also doers of the Word of God.

CHAPTER III.

Sardis a fifth church or people in the New Harmony.—Inversions of this human type throughout Christendom.—Sardis a republican commonwealth.—Seven degrees of the republican series, and seven pivotries.—Works in this series and through these pivotries.—Attempts of men in the selfhood to organize harmonies.—Dangers after open respiration.—False respiration.—Examinations and examining angels.—Temptations and repentances.—Inversions of the type Sardis: ancient Greeks; Parisians; Jesuits.—Modes through which the New Harmony is initiated.—Sixteenth illustration.—The understanding in Sardis.—Seventeenth illustration.—Philadelphia a sixth church or people.—Its heavenly-natural perfections.—Arcana of sensation.—Ultimate conditions of harmonic earths initiated by this type.—Pivotal men restoring paradisiacal order.—The structures of a paradise.—Arcana of the new terrestrial paradise.—The new respiration opened through the mineral, vegetable, and animal kingdoms.—Communion with the world-soul.—Strengths of this type.—The world-soul an agent of blessings and judgments.—Abasements of the ungodly through these judgments.—Seven great trials to befall mankind.—Seven trials for the good.—Pillar-men.—The New Jerusalem and its significances.—Social science.—Modes of the descent of the New Harmony.—The solidarity of man.—The law of the series.—Eighteenth illustration.—Punitive system in the New Harmony.—Laodicea a seventh church or people.—The great respiration.—Miraculous works.—New forms of the Word.—A new creation to appear in Polynesia.—The wounded world-soul.—The natural man adapted to disorders, the new man to harmonies.—Judgments for the Romish, Greek, African, Calvinistic, Anglican, Evangelical, Protestant, and Wesleyan Churches.—Nineteenth, twentieth, twenty-first, and twenty-second illustrations.—Twofold pulmonary respiration and vision; knowledges thus made known.—Divine commerce from earth to earth.—Outpourings, visitations, and repentances.—Seven degrees of new perception, hearing, and communion.—Pillar-men; journeyings, ascensions, thrones, pivotal centres.—Human translations.—God in the harmonies of light and melodies of day.—New races unfolding through the seven churches.—The new Divine joy and communion therein.

CHAP. III. 1.—“AND UNTO THE ANGEL OF THE CHURCH IN SARDIS WRITE; THESE THINGS SAITH HE THAT HATH THE SEVEN SPIRITS OF GOD, AND THE SEVEN STARS; I KNOW THY WORKS, THAT THOU HAST A NAME THAT THOU LIVEST, AND ART DEAD.”

540. The “church in Sardis,” signifies, that type of men of the new age whose respiration is through the Spiritual Heaven, continued into the natural lungs, and in conjunction with the world-souls of terrestrial orbs under the influence of that Heaven. These may be called intellectual-natural. Throughout Christendom, at the present time, the vast majority of its ruling intellects reveal the inversion of this type; they are the worst men in the whole world, because possessed of the highest advantages, which they most fearfully abuse; their judgment is at hand. “Angel” signifies, in this verse, seven pivotal servants, or, in the world’s phrase, rulers, constituting a permanent representative series, centering the new harmony with this exalted genius of men. The Republican form of government is most consonant with its attributes. The substitution of Republican States for other forms of order will everywhere mark its evolution, and indicate its sway. That ideal form, which is in part wrought out in the North American Republic, is from the Sardis of the Heavenly World. The law of the series, as there exemplified, whose successive terms are the district, town, county, state, and commonwealth, needs but two additions to make it perfect, the greater and universal commonwealths of nations, including the Republican fraternities of all the globe.

541. The Church in Sardis, a republican commonwealth, whose states are as the stars in the firmament, may be traced throughout the sidereal expanses where the orbs revolve under the influence of the Spiritual Heaven. The seven pivotal servants of the Church in Sardis, as it, through this form, is manifest, will be first, the chief of the district, second, of the town, third of the county, fourth of the state, fifth of the lesser republic, sixth the greater republic, and seventh of the world republic. Terrestrial divisions mark out in space the corresponding divisions in the spiritual states of men. The district is the republic in a minute form; it consists in the ideal of

not more than fifty families occupying contiguous homesteads, or the unitary palace, and grouped in order around an open respiring man of the genius which we now consider. The pivotal chief of the district knows the wants and sorrows, and is the federal head of the community. His special function is to decide all the questions which naturally arise between neighbours, to see that heart-burnings do not exist, that discords do not creep in, that nothing opposed to internal respiration and the laws of the new harmony invades the territory. It is called a star of the least magnitude when thus organized, and the least of the seven stars in the Lord's right hand.

542. The selection of the pivotal chief of the republic in this least form is through the suffrages of every open breathing conjugal man. The suffrage is neither of the male separate from the female, or *vice versa*, but of the two in one. It is by consent of all, because where open respiration thus exists, the one divine breath communicates the same electoral inspiration to all who respire from the Holy Ghost. The man thus chosen respire in sympathy with all whom he represents. The Lord inspires him through the Word to preserve order in righteousness. Society falls into its natural classification as open breathing is extended, as follows: First, the series of infancy, which includes all of that tender age who require the immediate care of the mother and the nurse. Second, the series of novices; this includes both sexes of the children of the district, extending to the close of the period preceding puberty. It is, however, subdivided. The third series is the virginal, consisting of youths and maidens who continue in it till marriage. The fourth series is parental, including husbands and wives, till the close of the child-bearing period. The fifth series includes conjugal pairs, who have advanced beyond this era, merging into the sixth, and finally succeeded by the seventh, where those are found to whom the Lord gives the capacity of parentage for the aroinal child.

543. The ease with which communications will take place from one portion of the globe to another in the new age, will serve, among others, this important end. The youth, prior to marriage, will journey forth as led by the Spirit, until he finds that community wherein the respiration is most in unison with

his own. Into it he will be incorporated by the union of the breaths, and there become permanently established with his wife. The same facilities for travel will serve as a means for closing the old marriage era and instituting the new. Led by internal respiration, the youth will find the dear maiden through whom God shall consummate both his terrestrial and eternal bliss. Upon the basis of the family of the district rests the superstructure of the order of the world. Each little republic will emulate, from motives of divine charity, the loftiest of its neighbours. The tillage of the garden, of the farm, together with such industrial pursuits as are practised in conjunction therewith, will afford the needful modicum of labour and of physical recreation in labour. For all, individualism, in its heavenly sense, as among angels, will be studiously maintained, and an exceeding thrift and even opulence exhibit their presence. The Lord will direct the sowing, the tillage, and the gathering of every field by the Holy Ghost, and not a vine will grow, or a fruit tree be set forth except where, and when, and as He willeth. Thus also will the division of lands, the arrangement of avenues and pathways and bridges be directed. The temple of worship will be constructed according to the Divine plan, and all worship be conducted from within and from above.

544. The rural priest of genius similar to those in whose midst he ministers, will exercise his function by divine inspiration, administering the Gospel in the perfect union of truth and charity. In fine, the Heavens will rest on Earth on that basis of order, and the two co-act and inter-act perpetually. Where mechanical employments are engaged in, the Lord will direct to the most minute details; nor will so much as a water bucket be constructed but through the breathing life of the Divine Spirit, which gives motion to the hands. In this manner Society will bloom forth with a celestial fragrance and beauty, and the earth become the nursery of the skies. To provide for all its members a liberal education, artistic, industrial, and scientific, each least republic will conspire, and progress in the truths of science, art, or industry will be from love. "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy understanding." In the new order, sinless, exact, un-

swerving obedience to the Divine breath will be the first great lesson, and the care and conduct of respiration the universal study. The artificial will be succeeded by the divine-natural, and all earthly things be regarded as means for the accomplishment of divine ends in life. The key note of life's harmony will be found through open communion with the Lord, and prayer serve as the means of enlargement in the organic measures of love, wisdom, and power. Herein is realized Arcadia, and fulfilled Palestine.

545. None will be able to live in a social district of this character except by influx from the Lord through open breathing. Such of the old type as cannot be opened into it will recede, not expelled by human agencies, but led away by Providence. A peaceable reconstruction of the earth by these means will ensue. Where a community comes thus into social order in its new form, God is present with them so abundantly that they sing for joy, even in their sleep. The morning dawns on blessings, and the day closes with delights. Instead of the thorn of scandal, blooms the rose of sympathy, and it is for an everlasting sign which shall not be cut off. Dead to the world's inversions, the converse of the grave elders is concerning the new harmony on Earth and in the Heavens, and thence exhaustless as the universe. Monotony is avoided by the indwelling operation of that Divine Spirit, which delights in graceful variety, and, while all are free, each spirit is unfolded to embody on Earth the special quality prefigured in its heavenly ideal. Life is spent as consciously in the presence of God as it was by the first parents before their fall. The arms of a common friendship encircle the miniature State. All parents are one in the sympathies of common parentage; all children are one in the sympathies of common infancy. Wherever a pulse beats, or bosom thrills, or hand labours, it is from the Lord.

546. Where seven of these affiliated districts exist in the new order typified by Sardis, they constitute the township, though a better word at that time will be given. In the centre of the town is a sacerdotal edifice, devoted to education in spiritual mysteries. The seven pivotal chiefs of smaller districts are themselves ministered to and strengthened in gifts

for their office by the social elder, whose larger circle of administrations embraces all who live within the township's boundaries. He represents them in congresses of the State, holding his position through concert of electoral inspirations as before. In concert with him appears the pivotal teacher of the township, and the priest who ministers in the corresponding degree of the hierarchate. The mansions in which they reside are correspondentially arranged as centres of the advanced holiness of which they are the types. The dense congregation of the human race in cities ceases when the new order obtains sway. Every conjugal pair resides in a dwelling surrounded by the pure air, singly or in series. The noisome alley, the crowded tenement house are supplanted by the cottage with its garden and its field, or by the industrial palace. To breathe noxious odours, unless a mission demands it, is no part of the duty exacted of the new olfactory sense; and filth is looked upon as an earthly symbol of the sordors of the pit, and the miasmatic exhalation of corrupt hearts decaying through self-love. The sacerdotal edifices denoting the centre of the township are occupied respectively by the masters of arts, of sciences, and of the various industries.

547. Third in the series, the county, in the new order, gloriously illustrates the sovereignty of God in man. Here, smiling in the midst of blooming gardens, where the genius of the new age delights to display a sumptuous though chastened taste, appears the distributive mart for every article of need which the industries of society require. The distributor of goods serves in that function, as before, by electoral inspiration. He typifies the genius of Commerce. It is his special employment to know the requirements of the families in every district. He appoints in each town and district centre, the man whom God selects to act as a distributive agent. The cost of every article of merchandise is regulated by the Divine Voice, nor can it be otherwise. None purchase but as they are moved by the Spirit. Where God governs there is no waste. The chief of trade in a county receives directly, or through subordinates in the towns and districts, the products which its dwellers annually yield for the supply of

other districts than their own. He conducts an immense trade through Divine direction, not endeavouring to enrich himself, but receiving such compensation as shall best afford him means to accomplish the providential ends. The hungry class of small traders, who elbow each other in all towns, and subsist precariously, is thus suppressed. Except in the Divine order, middle-men are no more. It is virtually the Lord who distributes and who interchanges productions, and the chief factor is simply the Lord's agent working out His will.

548. A third series of pivotal rulers and instructors, also in the hierarchate, here holds its seat. Here also the art palace is maintained, of which perhaps the crystal palace at Sydenham may serve, so far as its harmonic features are concerned, as a type. Here the great painter, the sculptor, and musician, the chief expounders of the principles of art and industry, maintain their place.

549. The State consists of such counties as are territorially situated within boundaries most convenient for purposes of mutual assistance. A fourth order of pivotal servants, chosen as before, occupies the seat of its chief magistracy. To the State belongs the duty of opening and maintaining all great public works which connect and inter-unite its communities. This is its principal function. It establishes and maintains the postal system, connecting it with one of universal expresses, and another for the transmission of all bulky packages. The function of the superintendence of all modes and means of transit, in fine, all that in the subversive order pertains to competitive and desultory enterprise in these departments of public use, falls entirely to the pivotal state chief, and his subordinates. The State is self-supporting, and maintained from revenues arising from the duties which it thus performs.

550. Fifth, the Lesser Republic comprises an association of States, who combine to maintain uniformity in weights and measures, currencies, postal exchanges, and the like, and to facilitate intercourse upon a grander scale. The chief of the Lesser Republic is especially entrusted with high and grave employments connected with the reclamation of vast unproductive districts of earth; the sending forth of colonists, the arrangement of colonies, and at a later period still, the compila-

tion and redistribution of the new harmonic literature of other lands. Through his series he makes his people familiar with whatever of benefit to the race is transpiring by act, or revealed from the Word. The printing press and its collateral inventions are his implements. He sits in the centre of the literature of humanity. His means of communication with the Republic which unites around him, are books, periodicals, and the weekly and diurnal press. The crafts of printers, engravers, etchers, and lithographers principally compose the more immediate agents of his sway. The literature of the world undergoes a change both in its mode of production, publication, and dissemination. The author writes in the series of the divine breaths, where, when, and as moved by the Spirit of the Lord. His works are sent as the Spirit commands to the literary chief of the Republic, who in the Lord commits them to the printer and to the publisher, each of these being the servant of the State. The editions, great or small, are regulated by the Divine commandment, and from a centre distributed, either through the universal post, or to depots where commerce presides. Thus, at a cost of but trivial moment, whatever works are produced through the Lord's servants, go forth from the Republican centres of administration, reaching every cottage throughout the lands. There are no dissensions, because the same divine breath is omnipresent in all.

551. The Greater Republic embraces each its continent or archipelago, including all lesser republics thereupon. It will, when it becomes established, maintain the lesser forms of civilization dependent from it, by centering the universal system, through a solar ministry, around a pivotal arch-republican head, of whom this may be stated: He will be the centralization of the genius of his continent: He will typify in one intellect its manifold genius, and respire in harmony with the pivotal heads of each lesser republic, wielding power with a vast sway against the remaining inversions not yet extirpated from the globe: He will be the *pater-familias* of all, mediating between them and supreme Heaven; centering also the radiative system of administration, composed of hierarchal men, who pass, impregnated with higher arts and sciences and industries, from land to land, initiating mankind

into the perpetually ascending series of divine gifts. Principally the arch-republic will serve this end.

552. Seventh in the series will stand the Confederation of the Republics of the System of the World. It will be charged with the introduction of the divine and universal language, into which, after a period, by the operation of the Divine Spirit, all partial dialects will flow and disappear. Its capital will also be the crown of the hierarchate, and that holy place where divine communications of the most exalted character will, through the Word, be given, to lead on the advancing steps of universal unity, till all regenerate men shall breathe as one man. This greatest of the Republics will thus exert its sway. Its chief will be the highest angel of the church in Sardis; the amplest burden-bearer and servant of all. Thus, in aerial perspective, we behold the outlines of the prospective Republic of Mankind, arcana concerning which are contained within these words, "He that hath the seven Spirits of God, and the seven stars."

553. The principle of competitive industry in the American Republic is organized into working forces as follows. First, every child is taught that the highest political positions are open to him, and are attainable through the trade of politics. Personal ambition is thus stimulated from the earliest years. Politics is made a trade; offices being principally monopolized by persons of the legal profession, the bar becomes a training-school for the debates of public assemblies and of the Senatorial and Representative Chambers. The common maxim is, that in politics there can be nothing wrong. The Jesuitical doctrine that "the end justifies the means" is silently omnipresent. Except in certain great crises, when public sentiment for the moment becomes uncontrollable, the people have no real voice in the election of State and National functionaries. A secret and an irresponsible power rules. Political intriguers, by secret combinations, nominate the candidates, and the electors at the polls have no choice but between two sets of rival demagogues. Here is a system which demoralizes everything with which it comes in contact. The corruptions of the American Republic are to be traced to this source. Presidents are made by political tricksters and sharpers.

Society is corrupted at the fountains of its life. Not alone are there parties against parties, but parties within parties. Those who engage in the strife for high office are obliged, as a rule, to connive at practices as bad as those of highwaymen. It is the merit of the Anti-Slavery party that it has not been involved in these infamies; nevertheless, had it been sufficiently powerful to have controlled the disposal of offices, it would have sunken, probably, as low.

554. However intelligent, virtuous, and well-meaning may be the electors, they are virtually powerless; governments being made up through the intrigues of the demagogues. The legislature of the most powerful state in the Union always has a large minority, and frequently a majority, both in its Higher and Lower House of Representatives, whose votes are purchased with money. The highest body, the Senate of the United States, has repeatedly been bribed by enormous sums, both by agents of foreign governments and by combinations of capitalists. Thus the British government procured the passage of the "Reciprocity Treaty" with Canada, and thus agents of the Stock Exchange saddled upon the nation the debt of the former Republic of Texas. It is only by seeming accident, that is, by the secret interposition of Providence, that the Presidential chair can be filled by a virtuous, honest man.

555. Politics being thus made a trade, a trickery, a speculation, the public morals are officially debased. The title "Honourable" implies, as a rule, that he who bears it has made himself dishonourable. The sentiment of honour is almost extinguished. The name of "gentleman" has lost its primitive significance. In order that a government may be permanent, its dignitaries must be men of personal honour; otherwise, instead of being the conservators, they are the assassins of the State. Candidates are nominated in the caucuses through a system of organized corruption. Here is a Prætorian guard of attorneys and their adherents, who sell, every four years, the republican purple to the highest bidder. It has been said that every ecclesiastical corporation entrusts its financial affairs to the most depraved of its members, as of old Judas was the treasurer of the apostles; but it is more

true that, wherever the disposal of public patronage is to be obtained through political combinations, the shrewdest tricksters of the nation will combine for that end. Good men feel themselves obliged, for the sake of the accomplishment of humane ends in legislation, to ally themselves with the grandmasters of the art of corruption, the professors of the art of legislative bribery; and eloquent men, with a passion for high office, are willing to be their *protégés*. Names that will shine on the pages of history, as among the best and noblest of their time, revolve as double stars in this unnatural juxtaposition with others whose light was darkness and whose influence worse than any pestilence. Politics implies the close alliance of the virtuous with the vile.

556. For the stability of a nation the first thing necessary is a fixed and stable executive; but in America this is impossible. It is notorious that one cabinet in Europe, the Russian, accomplishes its master strokes of diplomacy by the secret bribery of the cabinet ministers and other great officials of foreign powers. When the President of the United States has won his brief eminence through unholy and secret intrigues, and when the officers of his Cabinet are selected from a class of hungry attorneys, accustomed all their days for a fee to argue any case, however infamous; when, in addition to this, as is too often hinted at, they betray their own clients for a bribe from the opposite party; and when, furthermore, they have added a long experience in political corruption to the arts of their own special profession, what security has the nation? What reasonable hope that its foreign affairs will be conducted with a due regard to its own rights and interests? When a large class of the senators and representatives of either dominant party are connected with the former as allies and accomplices; when, furthermore, they have the control of the political press, which reaches every household in the land, and have but to issue their edicts in order to cause an almost universal misleading of public opinion, is it not evident at a glance that here is a system which contains within itself the seeds of national and social ruin? It may be answered that one corrupt party neutralises the venom of the opposite. But when did ever two diseases make one health, or two dangers one safety, or

two depravities one morality? This is what Christian nations come to by submitting their affairs to the dictation of un-Christian men. The principle of selfish competition here has full sway. The faith that Democracy is the only government to which a nation can accede, maintaining at the same time its liberties and its self-respect, is so fixed and made a part of public sentiment that there is no human solution of the difficulty. If ordinary laws have their course, the final result must be the dissolution of the Republic, through weakness at its centre, and corruptions at its sources of power. But democracy is a transition phase through which man passes, and in its very weakness and changeableness are Divine opportunities.

557. If the politics of a nation are depraved, all other depravities follow by an inevitable course. If the competitive gambling spirit rules in the election of officers and the administration of affairs, it debauches everything, high and low; poisons everywhere, reaching rich and poor. It sows universal dissensions; it gives rise to universal iniquities. The judiciary is dependent on the executive in some instances. Where this is the case, the interests of party require that unscrupulous partisans shall be invested with the ermine. Thus the chief-justice of the United States, during most critical epochs, was Roger B. Taney, a man who, to the unscrupulousness and wickedness of Jeffreys, added the bigotry and plausibility of a Romanist devotee. The competitive system moulds the Judiciary in its own image and likeness. Again, when, as in other cases, the Judiciary is elective, its candidates are the nominees of the caucus, and that conclave being inevitably corrupt, it selects its creatures. Where public sentiment is debased, electing, as it does, the bench, it must be reflected and represented there. Hence we have the loathsome spectacle of courts, where the client, if he would win his case, must entrust it to the secret legal partner of the judge, who decides it. Hence we have the spectacle, still more loathsome, of judges, elected by combinations among the dissolute classes, for the protection of the interests of vice.

558. Where the influx of immigration is immense, public sentiment is debased to the level of the half pauperised

hordes that Europe vomits upon the shores of the Western Continent. The triumphs that Great Britain could not win by the armies of Howe, Burgoyne, and Cornwallis, the destruction of the integrity of American institutions, she is reaching now, through the offscouring of her emigrants, and chiefly through the Roman Catholic Celt. In districts and states where great parties are nearly equal in numbers, the priest holds the balance of power. Hence, though the Roman Church is a small minority, nineteen-twentieths of the public donations to religious institutions are made, in the state of New York, to those of this persuasion. In a Democracy it is not quality that governs, not rectitude, not intelligence; but quantity, brute force. It is the best system, if the quantities represent Divine qualities; but the worst system, when the reverse is the case. Now, prior to the late rebellion, politics in America were controlled by a combination of the dissolute and ignorant and foreign and priest-ridden classes at the North, organized into a unity by party managers, with the despotic, slave-trading, slave-breeding, and slave-working classes at the South; these holding at their beck also enormous bodies of ignorant, debased, and almost pauperised white citizens. This alliance being providentially broken for the time, through its own dissensions, a minority candidate, representing the moral convictions of the people, was enabled to rise, as by an oversight, to the Presidential chair; this, too, made it possible to overthrow the system of slavery and to institute the beginnings of justice.

559. But the elements are all rife for a new combination. "One woe is past, but another woe cometh quickly." The utmost that can be hoped is, that the Divine Providence will prevent the dissolution of the Republic, till in some part of it a regenerate and enlightened intelligence may numerically preponderate. It is also a providential fact that, owing to the results of the recent conflict, men of the New Life can, without complicity with evil, exercise the duties and the rights of citizenship. This is a great thing; it is possible now for a man to be a citizen of the United States, without renouncing his citizenship in Heaven; hence, too, it is possible to embody the principles of the latter, while complying with the requirements of the former. In fact, no man can fully fulfil what is

implied in allegiance to the American Constitution, without becoming the recipient of the Divine Spirit, and embodying it, through open respiration, in the affections of purity and the works of solidarity.

560. The merit of that Constitution is this, that it recognises the will of majorities as the supreme law. This would be a demerit were majorities to remain ignorant, depraved, and at the mercy of party leaders; but there are powers operant from the Heavens that are preparing the way for the opening of Christ's people in large bodies; and for the descent of the principles of the new creation into organic forces, which it is to be hoped, through human faithfulness, will give the balance of power to the men of the New Life, and eventually establish a Divine Republic, through this very principle, that the supreme law depends upon the will of majorities. Again, the reorganization of the district according to the principles herein set forth as those by which Church Sardis executes the Divine will, no less than the concurrent principles alluded to in what is written concerning Church Thyatira, must lead to political reorganization, thorough and effectual, so far as their sway extends; and all this in strict conformity with republican law.

561. But the American mind is such, that it believes in principles when they are fulfilled in their demonstrations. It will believe in the reorganized district or township or county when it sees them. It will believe in the New Life, when it beholds it lived out in shining and illustrious solidarities. It will believe in the political necessity of its principles, when it sees that they inevitably reconstruct all institutions, the administration of which pertains to the districts or communities where such tenets hold personal sway. There is an intense yearning after that ideal which was prefigured in the aspirations of the Puritan and in the expectations of the patriotic founders of the nation. There is a fixed belief that the Old World is dead; that salvation cannot come by the transfer or the revival of any of its institutions. There is a solemn, awful instinct, that God has reserved the Western Continent, and peopled it with the most strenuous enterprise of the Anglo-Saxon race, for some majestic and transcendent manifestation.

It was this that made myriads eager for Liberalism in Religion, and that led to the incipient struggles of Socialism. A better ideal glances perpetually before the eye. An accursed politics; the growth of slavery; the failure of social enterprises; the terrible revelations of Spiritism; the pagan spirit, the subtle sphere, the alluring appeals of Ritualism, have deadened down these aspirations, quenched these hopes, obscured this dawning, but only for a time.

562. There is an agony that may be felt in the more quickened elements of the common mind. The heart of America nurses a noble dissatisfaction; it is like the instinct of a plant, that, rooted in a desert, creeps slowly by its roots towards the distant water-spring. Great combinations, both natural and infernal-natural, have temporarily blinded the intelligence of the yearning and aspiring classes. They lavished life and treasure profusely in the religious movement of the Unitarians; but Unitarianism cannot grapple with the vital problems of humanity, and, as a popular movement, it is dead. They have been for the last ten years exploring the occult facts of Spiritism; but Spiritism, unfolding and embodying no divine ideals, in its turn is losing its fascination with all men of nobler quality. They have turned, in their disheartenment, to English Ritualism, to Romanism, and even to oriental Buddhism; but this is a reaction from weakness which is but temporary, and from the momentary eclipse of hopes which are as inextinguishable as the sun. The motto of Church Sardis is, "America for Christ, and Christ for America." It holds the key of that door through which He shall descend by the inauguration of Republican harmonies.

563. It is a common reproach, that the Americans, as a people, are devoted to mere money making. Unfavourable comparisons are drawn between the gentlemen of the Republic and the opulent in Europe, and especially in Great Britain; but these comparisons involve questions of great moment, only to be satisfactorily answered in the light of the New Life. What has the gentleman of Europe attained to with all his golden leisures? What is there to show for them beside palaces, decorated landscapes, galleries of art, sumptuousness in the decorations of religion, a certain nobility and grace of

manner, an addition to records of travel and adventure? Had these leisurely gentlemen, whose wealth is fourfold,—that of time, of station, and the culture and opulence of ages,—had these gentlemen, placed on these heights of vantage above the world, made any real discoveries, on the earthly ground or in the heavenly horizon, the mind of the Western continent would have been prompt to take advantage of them. But they have neither discerned a better ideal nor wrought out a better actual. A Judæan Prince, the flower of all gentlemanhood, unfolded certain principles. Alas, the gentlemen of Europe have lost sight of that cardinal idea of the nature of a gentleman that He both taught and embodied. Has the gentleman of Europe a higher idea of chastity than the peasant, than the philosophical pagan? Does he live for the race, or live upon the race?

564. The intellect of America tends to organization and enterprise; it is not content with the conservation of privileges. It was an American gentleman who invented the steamship, and another instituted the vast system of canal navigation; others are the founders of great universities. The munificence and magnificence of hereditary opulence are thus outdone and outshone by those who founded their own fortunes. The instinct of the gentleman of Europe is for the exquisite, the *recherché*; he is a man of good taste. The instinct of the gentleman of America is for the stupendous; he is a man of action. Contact with Europe weakens him; the old world is his snare. England is his Rome, and France his Capua. He is a half-quickened Israelite, whom these old tribes in his borders beguile into idolatry. There is a finer instinct of gentlemanhood and ladyhood among the children of the Puritans in the new world than among the descendants of cavaliers in the old world. The heart has not quite been stifled; the equal origin of humanity has not been quite forgotten. If there is, in a high sense, neither church nor state, still there are but few reproductions of that organized exclusion and obstruction which are the church and state of Europe. There are no queens or duchesses, but there are fewer female mendicants and prostitutes. There are no kings or dukes, but there are fewer flunkies and sycophants. The turf has not be-

come a great national institution that swallows up the fortunes of princely houses. There is an aristocracy of cornland and woodland, of shipping and petroleum, that often exhibits the vulgar attributes of the *nouveaux riche*; but there is no aristocracy of ducal houses descended from the concubines of kings.

565. From one point of view America may be poorer for what she has not borrowed from Europe; but from another she is richer by what she has not borrowed thence. The dead weights are removed or removable. She cannot stand in the class inertia of ages. The key to her future is not buried in ancestral graves; she holds it in her own hands. Europe subsists by the *statu quo* that is the result of universal compromise; but, unless America can hold her ground by the organization of principle, she must perish. There is in America an instinct which teaches that, after all, there is something excessively ungentlemanly and unladylike with large classes of Europeans who especially come under these appellations; a feeling that it is not gentlemanly to surround one's self with the luxurious privacies of a great estate, while the farm tenants are huddled together in hovels not fit for dogs. There is, in fine, though unorganized and most inadequately expressed, that sentiment which a recent writer has called, "the enthusiasm of humanity." Those highly placed cannot patronize the people, for they are of the people. The people stands for the class, and popular privileges for class privileges. Here is a vineyard of unripe grapes, but, as they ripen, and One comes predicted of old to tread the wine press, the new vintage cannot be put in the dried leathern skins of European or Asiatic institutions.

566. The abolition of the laws of entail and primogeniture has effected this good; even the most obtuse must see that no family can remain in an elevated position for a long time without a correspondent elevation of the people. The abolition of church establishments has done this good, that it has forced men to the conviction that organized Religion, and a learned and dignified class of religious teachers, can only be maintained permanently by means of an educated religiousness and integrity in the people. The abolition of hereditary rule has

wrought this good also, that it has made men see that wise and virtuous government must disappear, unless perpetually re-born from the mind and heart of a fraternal and noble people. In a word, the artificial is swept away, and America rests for perpetuity upon the permanence of the ideal in the actual. This is not perpetual boyhood, safe by reason of guardianships and restrictions; it is manhood, with its unlimited dangers, but also with its unlimited possibilities. The gentleman of Europe finds no class in America identical with his class at home; here is not a nation finished, but a nation just begun.

567. It is this Spirit from God, embodied in the life and works especially of this type of men called Sardis, though in connection with men of all the other types, that, for the first time in the world's history, makes good society a fact of morals and of spirituality, weds visible beauty to invisible goodness, and introduces into the common way of living all that is humanly valuable in that special existence that has heretofore been inclosed in palaces. It weds nobility of manner to nobility of reason and of heart. As God draws round the wholesome, faithful earth the starred mantle of the heavens, so, in this new life, He invests manly and womanly faithfulness with dignity and with magnificence. Here the duchess is not in her thought at an infinite remove from the washer-woman, for she, who in the morning is engaged in the beautiful works of the laundry, may be found in the evening with the manners of an empress, dispensing an imperial hospitality to her guests, who are themselves nobler than earthly nobles and kinglier than mortal kings. Here is Christ on His industrial throne, surrounded by the resplendent and adoring ranks of industrial hierarchies and nobilities and chivalries. Chatsworth is base and vulgar, surrounded by its eleven miles of park and with its imperial conservatories, for it ministers but to unregenerate and unholy family ambitions. That one man may have a Chatsworth, how many must be landless, till the mould is heaped over them! But here is Chatsworth, here is Versailles, yea, more than either, not as nourishing the pride, or concealing the loneliness and desolation of some solitary man. Here are royalties of surrounding that are the reflections of the royalties of person and of state.

568. It would be a great mercy to youths like the Prince of Wales and his courtly associates, if they could be taught some honest trade, and learn to earn their bread by the sweat of the brow; if they could be instructed in the value of time, the excellence of labour, the sweetness and the dignity of service; more especially if they could be placed under the control of noble industrial women, and made to feel, in their own experience, just how much life and strength a sewing girl puts forth to earn her scanty pittance. England commits a great wrong in her educational system, both to her princes and nobles, by shutting them out of the knowledge of the common lot. Perhaps the illustrious lady of the land would throw her gracious affections more fully into needful, industrial reforms for women; perhaps she would lay by less for her children by blood, and more for her children by office, the daughters of the people, if for one six months of her girlhood she had been practically instructed in the burdens of their inevitable life. How potent would be her example for reform, if she had enthroned herself in the midst of the womanhood of the isle! Surely her loneliness in widowhood would be less lonely, nay, full of all divine and all celestial companionships, if the thronging benedictions of this great sisterhood of misery, whom she found ready to perish, and whom she cradled in her very heart and ministered to with faithful hands, distilled themselves around her as the morning and the evening sacrifice.

569. Isolation from divine use is starvation. Isolated individuals are starved individuals; isolated classes starved classes. Those who isolate themselves from any human care, isolate themselves with its correspondent human curse. Those who identify themselves with a misery, identify themselves also with its recompense. The system of solidarity, led forth through the new creation, is a system of recompenses. Here for the first time there is fulness of bread for all bread-earners, but also fulness of life for all life-givers. In this respect it is entirely the opposite of the present American system, whose competitive industries develop every species of present and prospective starvation, through their second great specialty, selfish competitive toil.

570. Competition is to Society what lust is to the heart: it organises robberies. The competitive pursuits make men at once smooth and callous on the side that is manward, and specious and obdurate on the side that is Godward. Where competition runs its inevitable round, it makes personal religion almost impossible. Schiller sings that "the immortals never come alone." The virtues are social; the inspirations that visit the human heart are never solitary. Men are affected for weal or woe by the attitudes in which they stand towards their fellows. Men are made morose or genial, iron-hearted or golden-hearted, suspicious or confiding, in a large degree, by means of the relations in which they stand to others. Childhood and youth are imitative, and take upon themselves the peculiarities of the society whose habits and customs encompass them. The savage becomes a hunter of animals; he learns to waylay, to entrap, to outmatch animal cunning by his instinctive sagacity; he becomes wise in the ways of the brute creatures who are to serve as his prey. But the civilizee is the hunter of men; he is taught by the customs and habits of society that there are myriad modes by which, without endangering the soul or violating civil law or custom, to aggrandize himself at the expense of his fellow-man. Where society is organised selfishness, religion will be, for the most part, deified selfishness.

571. Both the virtues and the vices move in series; if the selfish principle is enthroned in trade, it will also be enthroned in marriage, in the family, everywhere. Competitive Society is a baser savageism. So long as men are hordes they will be ruled by robbers. Competitive Society places the balance of power in the hands of the unscrupulous. The attorney, the merchant, the money-lender become the rulers of the hamlet, and set the fashion, not alone in style, but in life. The clergyman, himself the member of a competitive body, and engaged in competitive efforts against rival sects, is controlled in his ministrations by the views of men who have grown sharp and hard in competitive pursuits. The exemplars of the village are its successful men. Each rising generation is trained by the example of the one before it. A slave-holding system imbues the young with the spirit of slave-holding, and a competitive

system imbues the young with the competitive spirit. It unsettles the pure and just economies of God ; it destroys, in the mental system, and also in the moral system, the planes for co-operation ; and, according to its success in this, the planes for regeneration. It is not confined to one sex ; it makes woman cold and hard and narrow, no less than man. He who represents Mammon to his fellow, cannot represent the Lord to his wife and in his family. Competition and scortation are well-nigh inseparable. No man can have golden bridals who does not insphere his life in golden rectitudes and charities. Mammon is one of the series with Moloch and Belial. Unselfishness can never work its will through the public sentiment, unless embodied in representative institutions.

572. Church Sardis, in conjunction with the other churches, rescues industry from its defilements and degradations. There is something downright and terrible in the genius of this people ; their modes of dealing with the evils that result from competition, like their modes of thought, are sharp and incisive. They do more than organize industry on the grounds of righteousness ; they diffuse a spirit of burning hatred against competitive unrighteousness. They put into contempt a grandeur and a divinity, till men learn to loathe the hireling attorney and the grasping middle-man, with a keener detestation than is now the meed of pirates. Here is the germ of a new public sentiment, against which in its development it would be impossible for the base to lift their heads. These righteous hatreds proceed through respiration. Society has always been a net, whose meshes have caught the small criminals without holding the great ones ; but New Society will be a net that will close the more firmly against criminals in the proportion of the magnitude of their crimes.

573. It will be demonstrated in this church that men are made sharp and keen, and exact and uncompromising, and prudent and practical, in the precise ratio of their disinterestedness. It will be as impossible for the men of the world to outwit or overreach them, as it is for men to outwit or overreach the laws of gravitation or electricity. The introduction of the spirit and power of Sardis into politics, jurisprudence, law, medicine, divinity, trade, will be more terrible

to the worldly, engaged in the same pursuits, than can well be stated; for the man of Sardis takes delight in developing a sphere that tears to pieces whatever is selfish and competitive. The man of this type will be terrible in presence to his opponents, for there will proceed through him a divine overbearing of ill. Each will move among men as a last judgment in first principles. They will grind and reduce opposition as millstones grind corn. Such is the sharp and penetrative quality of the breaths of the man of this type, that few will care to meet them more than once in opposition. It must also be mentioned here that these respirations have a singular quality; proceeding forth against the adverse and the wicked, they interpenetrate their bodies between all the joints of the bones; they afflict opposers with a cold trembling; they take out courage from the heart; they produce, if opposition is continued, paralysis, loss of memory, and a general impotence of the frame.

574. Among the special industrial tendencies which this respiration leads forth, are to be mentioned, spinning, weaving, and whatever relates to the spindle and loom; the manufacture of iron in all its branches; building of ships and locomotives. Men of the Thyatiran Church tend more to the finer works, to indoor and outdoor architecture, to the manufacture of such things as belong to domestic use and comfort; to whatever pertains to wood, to the planting and care of forests, to the working of them up into every conceivable form of useful elegance. The two churches, Thyatira and Sardis, are very closely connected; and it is almost impossible for the first to proceed beyond a few families, without the second beginning to unfold in close unity. As the thunder follows the lightning, the reverberating force of Sardis will be felt almost as soon as the electric flash of Thyatira.

575. The competitive principle takes a third and very odious form in the organization of the class of military leaders and instructors. Soldiers, as a class, are unscrupulous, godless men. The genius of Sardis is intensely military. Its emblem is the unsheathed sword. Here is power that inures to the salvation of the new order which God creates. So long as evil exists there must always be a national appeal to ultimate

force. The nation that can maintain the largest and most powerful army, without the impoverishing or lessening of resources, must inevitably hold its own against the world. Now Sardis is invincible, because here is the power which organizes purity into social and industrial solidarity, and again inspheres these in the complex network of political unity, and again secures this against invasion by organizing its affiliated groups into one universal soldiery. As in Thyatira it is found that respiration cannot be maintained without solidarity, so in Sardis it will be discovered that respiration cannot be maintained without skilful and consummate soldier-ship. It will be as impossible to live morally without martial exercises as it is to live without habitual devotion. No series in a district can maintain respiration, unless every adult in his vigour is a member of the battalion, and every youth a cadet. The very decorations of each place of religious worship will be the gleaming arms, the breech-loaders, the swords, and the bayonets.

576. These men will all move with a martial step, and carry the bearing of the soldier into every industry. This respiration will make them deep-chested as so many harmonic lions. Ten thousand such, gathered upon a field day, will all respire in unison, and perform martial evolutions as the Spirit of God enunciates through pivotal chiefs of arms. Here are cavalry mounted on open breathing horses; here infantry whose sight along the barrel of the rifle is like the sure glance of God; here artillerymen, whose guns are unlimbered at the command of the Infinite, and in whose deadly missiles proceed the powers of Jehovah. Here reigns the Christ who "comes in righteousness to make war," and who is revealed in His advent as the Messiah of hosts. Here is the military system that almost prevents the necessity of war, by organizing a people into invincibility. All this is prefigured in the genius of Sardis; her assemblies are encompassed by a cloud of fire. It is impossible too much to admire the benignity and wisdom of that providence of God, which orders that men shall be encompassed with the strength of lions, in the ratio in which they proceed into the innocency of lambs. As the Lamb of God was also the Lion of the tribe of Judah, so His new

people with purity shall put on power. Those who pass the ordeals of judgment shall be entrusted with the power of judgment, since this is the judgment era of the political world.

577. "I know thy works," signifies, the attempts of unbreathing men, from motives of an illuminated self-love, to establish on earth, permanent, but inversive types of the heavenly republic. "That thou hast a name," signifies, the existence of such self-based, self-formed Plutocracies for a time. "That thou livest and art dead," signifies, their reality in appearance; their unreality in spirit; being grounded not in obedience to the Lord, but on considerations of temporal policy. The transition ages of the world, wherein the face of mankind undergoes a change, and old institutions, being outworn, gradually decay and perish, are invariably marked by these peculiarities: First, by copious outpourings of the Divine Spirit; which are met, as they begin to penetrate the human will and understanding, by correspondential and resistant uprisings from the collective will-force and intellectual power of universal evil; every nearer approach of the Spirit of God-Christ by a nearer approach of Lucifer, enthroned amidst the embattled potencies of the demons of the orb that fell. Second, the general and particular life of the universal Heavens moving responsively in obedience to this inflowing of God, approximates nearer to mankind; but, in the same ratio, the Hells, which are respectively in the inversions of the celestial, spiritual, and ultimate heavenly life, being roused up to madness, resist with subtlety and great power. Third, the world-soul of our orb, being quickened through conspiracy with world-souls and universe-souls, more copiously distils her elements into the body of humanity; but the natural soul of humanity being evil, and being subtly wrought upon through the natural potencies discreted from the demons of the lost orb, endeavours to invert this universal influx, and to inaugurate through the revived strengths new epochs and dynasties of crime.

578. A fourth influx from God at such eras is through the Word as follows: through the forms of the universal Word throughout the Heavens and the harmonic orbs of the universe; through the forms of the most ancient, and ancient Words of

the Golden and Silver Ages, which, although they have disappeared as written documents, still exist in vast series of representative structures, preserved within the internal space and fine elements of our planetary sphere. ' The written Word also serves to the same end, and amidst the mass of those who ignorantly venerate the mere letter, some begin to be found who discern that there is a divine spirit both in the meanings and influences of the Holy Volume. As this takes place, the Anti-word, that is the universal series of the organic forms of falsity, and thence of evil, inscribed within the minds, first of the demons of the lost orb, second of the demons of our planetary Hells, third of the abandoned of the lower Earth of Spirits, and fourth of the depraved, oppressive, and idolatrous among mankind, both in generals and to all particulars, is marshaled as an intellectual and elemental host, meeting ideas with ideas, and principles with principles, and also potencies with potencies.

579. There have been two great crises in our world's history before the present. In the first, known as the deluge, the old open respiration passed away, and a large portion of mankind was destroyed. For particulars see Nos. 51, 52, also "Heavenly Mysteries," index. Men, at this time, sank down into corporeal nature, and were unable any more to think, feel, respire, or act according to the primitive modes. The second great crisis was at the Incarnation; but this was a crisis in first principles, which did not so obviously affect the natural organism of the race. The third crisis is now come; it involves, as it proceeds, the gradual return of man's open respiration, and with it the reinstatement of the good in the normal order of the universe. The Divine Man comes a second time to be glorified in those who believe, and to establish seven new resplendent nationalities or harmonic types of humanity. For this crisis all things stand prepared. Open respiration has begun both with a seed in Christendom and among the nations beyond its boundary. Our Lord is making Himself directly known and felt as the One Divine Man, the Father and Redeemer, directly in communion with the human creature. In Asia the Words of the ancient Golden and Silver Ages are opened and pour forth elements of Divine

vitality ; while in Europe the correspondential verbal unfoldings have begun, as here written. That embattled army of angels who were martyrs, heroes, and confessors of that great race whose inverted members followed Lucifer in the apostasy, is now present through open respiration, beginning to impour its martial qualities into those who are the firstborn of God's new people, resisting unto blood, striving against sin. At the same time, and in conjunction, the angels of our planet's Heaven, the men of the harmonic orbs, the world-souls and impersonal races, marshal their forces for the dread and final conflict, making themselves felt and known through the new respirations, the new motives, the new knowledges, and the new purities.

580. But while this takes place, depravity having the vantage ground in the organized forms of old disorders, in ignorance, in misconception, in falsity, and vice, all serving as forms for the action of the infernals, works with a universal conspiracy against the right. Christendom, though warned, has prepared itself through its lusts for the greatest of calamities. At this point a law requires to be set forth, which will demonstrate both the cause of these calamities and their certainty. It is written, "Seek ye first the kingdom of God and His righteousness." In the youth of men and the youth of nations, before thoughts are crystallized into systems, and desires organized into institutions, in a word, before the great embodying process begins, men must see to it that the affections are right which they would thus crystallise into ideas, and that the desires are good which they would embody in institutions. If the affections and desires are good, a good mental and social organism will result ; if they are evil, the consequences will be evil dogmas and evil institutions. If doctrines and institutions are good, they become vast organic forms, extensions, as it were, of the will and understanding into the continents of earth, whereby organs are fashioned, by means of which righteousness and salvation multiply their powers. If those desires and affections are evil, organisms are created, which when once fixed are vast complications of infernal mechanism, that enclose the greater part of the people, rule them, and ruin them.

581. Man, individual, entering on a career whose beginnings

are not determined by regeneration, involves himself in the complications of an evil life. Man, national, does the same thing; the nation working from principles opposed to regeneration, organizes institutions that impede regeneration. These institutions ramify and solidify; they become pest-houses, prison-houses, and, finally, death-houses. But this is not all. Men are born into these houses according to their classes, and are so stamped from infancy with the falsehood, curse, and doom, that the dogmas and institutions work for ruin with an accelerative power. They corrupt the popular good; they subvert the popular truth; they uncreate what is primarily just, and re-create it in the image of their own evil; they throw man out of equilibrium; they generate permanent classes of men whose interests, and, consequently, affections, are conservative both of dogmas and institutions, irrespective of righteousness. So long as depravity is not organized into system, its power is comparatively small; but after it is made system, it becomes a force: a world as it were, whose soils bring forth poisonous fruits that men must eat, poisonous waters that men must drink, poisonous airs that men must breathe. They floor the chambers of the world with death, and curtain them with contamination. Thus evil are they in their strength; but as they begin to perish they yield up their stored corruptions, and prepare mankind for lower and baser eras.

582. Now Christendom, prior to the age of change which began with the renaissance, was an organized pest-house. First, the church was slavery; second, the state was tyranny; third, marriage was scortation. These three, slavery, tyranny, scortation, were the ruling powers. The ecclesiastics had generated a sacerdotal system, which, wherever opposing religious parties did not prevent it from maturing its fruits, brought forth every species of lust and crime. Is this a sunken orb, and are these seeming men mere devils? The light of discovery illuminates the horizon. The Portuguese open the orient; the Spaniards open the occident. Behold the consequences! the lust of power, of riches, of proselytism, and of scortation, a fourfold river of crime, gush forth from Christendom. The Latin, the Anglo-Saxon races rival each other, though nominally Christians; not in preaching the Gospel

throughout this new world, with the signs that follow those who believe; not in carrying salvation to the earth's extremities. What do they carry? Poisons, which the body of the pagan was too pure to generate, but which have made Christendom writhe with anguish; poisons resulting from scortatory lust, instilled throughout these youthful, teachable, receptive people, cause them to rot down by myriads, like sheep when plague has entered the sheep-fold. It was from the bosom of Christendom that this plague went forth that decimates the so-called pagan world. Where are the nations of the West Indies and of South America? Extirpated by the Spaniard. Where are the races of North America? Extirpated by the Anglo-Saxon. Wherever there is on the earth a people which the so-called Christian nations have not defiled by lust, and polluted by the diseases of lust, and enslaved for dominion, and extirpated by slavery, and robbed for riches, they are now endeavouring to *exploit* it by a civilized system, which is the scientific combination and final consequence of them all. Let us for once, if only for once, as Christian nations by profession, hear the truth about ourselves. Where have been our churches? Those who did these things were the laity of all the churches, often aided on by the clergy of the churches, who directly or indirectly fattened on the spoil.

583. We have made base institutions, and in turn the institutions have made us and our children base. All things end by time. The lusts of scortation, of dominion, and of riches have become so powerful that the multitudes are no longer willing that the monopoly of these things shall be held by a few. This is the meaning of democracy on its evil side. A more copious life begins to descend from God, flowing into Christendom. That life flowing into such channels as we have provided for it in the mind, but controlled by our evil lusts, stimulates and excites the cupidities. The sunbeam is not evil, though it quickens the growth of all plants of poison, though it revives the asp and invigorates the anaconda. Power, gold, and lust, for these men crave, and know that they are now attainable in larger measures by the applications of thought to matter. So rolls on the age of invention. Selfishness once robbed by instinct, and destroyed nations in sheer wantonness.

Selfishness now robs by calculation and preserves nations as wealth-producing factors. The diplomacy of Christendom is falsehood, treachery, and every odious crime. The ruling love of Christendom is to monopolize all wealth and power; it has taken the influx of God, and retained that which could stimulate its inventive and scientific faculties; it has inverted that which it could invert to nourish its depravities, and all the rest it has trampled on as pearls are trodden by the swine.

584. The summer of 1867 is marked by two events. At Paris, the world's *fête* in honour of the triumphs and achievements of civilization. This is presided over by a wretch who a few years since was known but as a vile and dissolute adventurer. Now, the eldest son of the church, emperor, as he is styled, by the will of God and the people, he rules as the representative and embodiment of murder and adultery. Here is the industrial heart of Christendom; here are the results of all its civilization; and this the nearest approach which the world has yet seen to the morals and manners of the lost orb. Here the richest wealth of earth and life is lavished on the *demi monde*; it is the triumph of organized selfishness; it shows what the nations can accomplish through the prostitution of the intellect and the corruption of the heart. Many good men toil in the service of the system, but the system, being selfish, is necessarily base. The second event is celebrated in Rome. Surrounded by the desolate Campagna, where brigands and murderers are papal devotees, the sacred city lifts itself upon the seven hills, the metropolis of the Christian religion, as understood by the great pivotal sect, the mother of all sects. Here twenty-five thousand ecclesiastics, gathered from all the world, celebrate the eighteen hundredth anniversary of the martyrdom of a fisherman, the disciple of One whose whole life was a warfare in behalf of simple human justice and charity. These men in their unity claim to be His living successors, to embody His spirit, to be empowered with His forces, and to carry out His purpose.

585. Here are Mexican bishops from a land where the disciples are now engaged in pillaging and murdering each other. Here are Cuban and South American bishops and priests, who

at home are gamblers and public libertines, and whose disciples of the most respectable class subsist through wrongs inflicted on their slaves. Here are Americans, their brethren in office, who, as a body, represent the vilest elements of the western civilization, the ignorant classes, the drunken classes, and who have been accomplices in that great conspiracy which aimed at making human bondage eternal. Here are Spanish prelates, representing a land whose monarch is at once one of the most bigoted of religionists and notorious of harlots. Here is the church which boasts that it is infallible and cannot err, inflexible and cannot change, perpetual and cannot die. Here is the church which has just decreed that a Jewish peasant girl shall be worshipped as the Queen of Heaven. Here is a church which claims that it has power to forgive sins, to work miracles, to lift men into Heaven, and to cast them into Hell. Here we see enthroned the twin demons, slavery and superstition. Here, doubtless, are kind and amiable, as well as conscientious men; but deluded, conceited, and pledged to the service of an organization, which, if its claims are not all infinitely and absolutely true, is a stupendous blasphemy. Yet here those anomalous things, half farce, half profanation, which ritualists call divine services, are celebrated with such pomp and magnificence as is hardly known by man. These shall go forth refreshed by communion with each other, and compass land and sea not to make one, but millions of proselytes; to found, if possible, in the west a new Italy, or in the east a new Spain. By their fruits ye shall know them. The very goodness of these who are good serves as a snare; these are the decoys who lead the wild birds of the air into the net of the fowler.

586. Meanwhile a third representative event is taking place, of finishing significance. The first islands discovered, whose hospitable and kind-hearted inhabitants welcomed the European, were the Bahamas and the Antilles. The gentlest, the most loving and unsuspecting of all western races, in three generations they were literally annihilated; their exquisite paradises became the prey of the slave-trader, the buccaneer, and the pirate, and over all flaunted the cross. The circle of conquest is now complete. The Western Powers have extorted from the Government of the only nation whose doors had been

closed against them, the last concessions. The cup of bitterness first pressed to the lips of the West Indian, is poured with all its loathsome dregs into the bosom of Japan. Christendom may pause here; it has reached the *Ultima Thule*. There are no more opulent races to impoverish, no more unsuspecting races to deceive, no more gentle races to enslave, no more comparatively virtuous races to debauch, no more relatively innocent races to prostitute. Here is a people with a civilization older than Christianity, more virtuous without the Bible than Christians with the Bible, who have kept themselves from ruin by shutting out the foreigner, and so excluding the iron, remorseless will that sacrifices all dynasties to its ambition, and all chastities to its lust. The last insult is flung in the face of the Almighty! It remains to be seen, in the course of events, whether God's just judgments against Christendom will much longer be deferred.

587. Great Britain holds India in her right hand. Through her misgovernment there, half a million of her subjects, during twelve months, have been destroyed by famine in the single province of Orissa. Yet crimes like these are committed without national remorse, and almost without public attention. The so-called Christians of Christendom are so accustomed to murdering each other, that the slaughter of believers by believers in enormous myriads on battle fields, is a periodical necessity. To keep the great states from destroying one another, each must maintain standing armies of hundreds of thousands of men. But no armies are able to prevent the march of the more insidious and terrible destructions; commerce slays more by the diffusion of deadly drugs and drinks and implements; adventure slays more by the diffusion through the world of the depraved and the unprincipled; literature slays more by the dissemination of falsities and abominations, than war on all its ghastly battle fields. The Jews murdered a few prophets and worthy, religious men, but our Lord declared that the consequences of those murders should re-act in the destruction of their final generation; and that ruin came. Christendom, instead of murdering prophets has slaughtered races and nationalities; instead of crushing a few representatives of charity and religion, has almost driven the spirit of charity

from the globe. The plutocracy holds in its bosom the prelacy ; but it is written, "Though hand join in hand, the wicked shall not go unpunished."

588. To whatever future tend the nationalities, so far as the power of the so-called Christendom can determine them, with all the combined sciences, inventions, arts, and powers of the nineteenth century, they tend to immense plutocracies. Great Britain, within the shell of an aristocratic monarchy ; France, within the forms of its imperialism ; America, within the mechanism of its democracy ; all have germinated, all are maturing, and all, for a time, seem destined to unfold plutocratic empires.

CHAP. III. 2.—"BE WATCHFUL, AND STRENGTHEN THE THINGS WHICH REMAIN, THAT ARE READY TO DIE : FOR I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD."

589. Internal respiration proceeds through seven preliminary stages to its first crisis, and then through seven others to its second. The first crisis is when the old natural soul is destroyed and removed, and the new natural soul, as a germ, descends from the Lord into the centre of the frame. Henceforth there is in the frame a ground for the establishment of individual solidarity and harmony ; nevertheless, the new natural soul being thus an embryo, it can only grow, first, through the constant determination of the man, with whole-hearted energy and fixedness, to do God's will ; and, second, through his conspiracy, in doing that will, with those who, like himself, are struggling into the new creation. "Be watchful, and strengthen the things which remain," signifies, first, that unless the individual holds himself fixed in this twofold manner, both before and after this crisis, there are continual dangers, manifold dangers, enumerations of which follow. So long as the old natural soul remains, it yearns to be nourished with infernal-natural life, and puts forth continual efforts for re-invigoration ; it is sleepless, ever vigilant, and at every point aggressive. As the outer provinces in which it operates, namely, in the nerve essence, begin to be invaded through the divine respiration, it saves all that it can from the destructions which there take place. It makes itself compact of

power. As fast as its forces are driven from the circumferences of the frame, it endeavours to throw up new fortifications about its more vital seats ; it is not subject to the law of God, neither indeed can it be. It constantly works and wars against every pure affection in the will, every pure thought in the understanding, and every pure determination which thence endeavours to descend into the frame. The men of the ancient Golden Age declined from charity, and their state was finally destroyed from this fact, that the natural soul which each inherited was a base for evil in the natural degree, and they were invaded through it, not yielding such a perfect obedience to the Lord as He demanded and required. Inheriting natural souls still more depraved, and therefore still more capacious as a ground for evil, the men of the Silver Age, as a whole, transmitted to their posterity still more extended bases for inversion therein. The men of the Copper Age, who were their descendants, continued the same course of deterioration till natural good almost ceased from the face of the whole earth.

590. Respiration may open in two ways, from internals to externals, and from externals to internals. It may also open in a third and fourth way, through the surfaces of externals, and through the surfaces of internals, proceeding at once from the outmost to the inmost, and from the inmost to the outmost, and meeting in the midst of the superficies of the central and continuous degree. And again, it may begin from a point in the central degree, and ramify by spirals toward externals, and toward internals. Respiration necessarily began from externals to internals, when it first made its appearance in the world. The process by which respiration is continued after its beginning, perpetually varies until the varieties become innumerable; for instance, if respiration has begun with a pivotal-radiative man, before he comes to the first crisis, the breaths may disengage themselves from his organism, clothe themselves with a quickened element in his new nerve essence, and be condensed into the smallest of forms. When thus condensed, by a divine process they may be led, either in the natural lungs, or in the natural brain of such persons as the Lord shall will.

591. The breaths are then, through a divine process, unfolded into aerial spaces within the spaces of the lungs and

brain. They sympathise as organic forms with each respiratory vibration in the system whence they have been brought. Fays, who are themselves forms of the affections of respiration, are enabled to enter into these, and through them to maintain an action, and with comparative safety to begin their warfare upon the evil motives and affections, the progeny of the base natural soul. The natural soul operates as the most potent barrier to regeneration, since, by means of it, a field is opened for the cultivation of natural intercourse with evil spirits. These detached volumes and organs of breaths, formed through open respiration, are led into frames where a divine warfare is to be begun against the old natural soul and its depravities. Being indued with instinctive life in its own degree, when these living clouds of respiration first begin to operate in the high and secret places of the lungs and brain, the natural soul, as a tyrant whose usurped dominions are invaded, or as a condemned malefactor, with all the potencies of the depraved passions and perverse inclinations, endeavours to arrest the breath. This initiates a new warfare.

592. These breaths can be carried into the bodies of individuals, irrespective of regeneration, as follows: If a non-respiring person is connected with those who respire by ties of blood, there is a nerve rapport; they are in one family sphere, and, if negative and open, the organic respiration-forms may be led into them. Children may receive these folded breaths as preparatives for respiration, whose parents respire openly, and are becoming forms for the new creation. Second, it follows the line of the marital relation. If the husband is one of a series grouped around a pivotal centre, and is himself fixed in conjugal purity, and by his pervasive sphere neutralises the scortations that invade his marital associate, the breath cloud may enter her with efficacious influences. Thus also the wife may instrumentally bring such visitations to her companion. Third, it follows in the line of sympathy: If one who respire and one who does not respire maintain an intense friendship for each other, not in the selfhood, the respiring person yearning for the baptism of the non-respiring with the Holy Ghost and with fire, the same consequences may ensue. Fourth, it may be an answer to inspired and special

prayer. Fifth, it may be to open some specific individual, in whose organism is to be fought a specific battle, which shall result in the the bringing down of specific divine influences, and in the overcoming of specific infernal powers, neutralising of poisons and averting of plagues. Sixth, it may be sent as a preparation for judgment, and seventh, as a judgment.

593. When respiration is continued from one blood relative to another, it may pass from one in a higher state of regeneration to one lower, from equal to equal, from one lower to one higher, or from one in whom regeneration has commenced to one in whom it has not begun. This law also applies to persons connected through other ties. The volume of detached breath may be taken from one higher to one lower with the greatest ease, provided there is earnest desire to receive purity and the chastenings of purity, humility and the experiences of humility, service and the trials necessary for the training in service; this follows in the orderly law of series. It is not so easy between equals and equals in regeneration, because there is not as great an impulsive, or as reduced a resistant force. It is very difficult when it passes from inferiors to superiors in regeneration. This is possible under certain conditions; as when a person, through family, or social, or sympathetic nearness to some individual in the great potencies of respiration, has, by reason of that nearness, taken in the quickening element, been, as it were, bathed and flooded with it, and greatly enriched organically. Such, in the course of events, may meet the man or woman far superior to themselves, but never brought into personal and direct relations with those who openly respire in the Lord. The divine breaths within them may then begin to go forth into such waiting and receptive frames; quickenings may thus be communicated unconsciously. When persons in low states of regeneration thus serve the divine ends, the rapport established from frame to frame would cause their destruction, were there not another process by which they are thrown into instant relations with pivotal-radiative centres and sub-centres, who meet the infernal opposition that arises. An individual who has not lived up to the light of the new life, and whose respiration is receding, may, in this manner, and for such ends, have volume after

volume of the divine breaths taken away ; and this is an occult fulfilment of the declaration in the Word, "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." Finally, respiration may proceed from persons in whom regeneration has not begun, in the same manner. The talent committed to one, and buried in the earth, may be taken from him and given where it will bring to the Lord His own with usance.

594. When a husband has given himself, body, soul, and spirit, to God, he may be led into respiration, and breathe with such copiousness, the breaths moving in the circuit of his affections throughout the frame, that the scortatory elements, being destroyed, will be followed by conjugal elements, vitalities of purity. It then becomes his duty as a new Adam, to lead his Eve, if possible, into the new Eden, that she may bathe in the fourfold rivers, and partake of the fruits of the tree of life. The heart of the conjugal husband overflows from this time with an infinite tenderness, and he yearns towards her incessantly. If she resists, he seeks to find some means by which everything can be removed from her organism which keeps her from perfect freedom and rationality. If she is obstinate and perverse, he may, in God, go on from stage to stage, till every quality of obstinacy and perversity is removed from her natural organism, and nothing left but what she makes her own by the determination of the spiritual will. If she is in a sense passive and negative, he is enabled to swathe her in the spheres of his own personality ; above all, he is enabled to dissipate the scortatory virus, unless she continues to generate it in first principles. If she eats and drinks damnation for him, by transforming food into nervous fluid, and surcharging this with the virus of scortation, he eats and drinks salvation for her by changing food into nervous fluid, surcharged with Divine love, peace, clemency, mercy, purity. His breaths go forth as spoken of before ; they are first taken into the brain and lungs, and although her respiration may not change, they perpetually diffuse a purifying influence. After a time, she may begin to respire by sympathy with his respiration, in unison with the pivotal force.

595. The apostle declares that it is a great mystery, but that the love which the Lord bears towards His church is like the love which the husband bears towards the wife. This is unqualifiedly true. The regenerate man is the crown and head of the woman, and bears these proud titles, not as the kings of the earth, who rule from the love of rule, but as the kings of the Heavens, who rule from the desire and ability to serve and bless. What cannot the good husband do for the wife through this imperial quality? He can do everything instrumentally, but one thing; he can be made use of to lead the respirations into her body, to restore the pure quality to the nervous fluid, to regenerate the nerve essence, to extirpate the forms of natural motives which are evil, and, if he attains to the new natural soul, through the conjoint intercession of soul and spirit, there may even be a new natural soul let down into her frame; he all the while standing in his strength from God, and in the form and image of the Bridegroom, that he may afford an illustration, by this very uttermost, of what the Lord's love is to His people. But this is not all. He may continue to hold and bear for his wife until that point is reached wherein the Spirit of God no longer will wait upon her dallying, but forces her, as a responsible moral creature, to decide whether she will accept the fulness of the affections and duties of the new life. If she chooses these, the husband is still made use of, and after a time her woman's heart, feeling all that has been done for it by the Lord through him for it, loves that dear and faithful man with an ever-renewed tenderness; she becomes great and glorious in conjunction with him in the new creation. It is otherwise if she dallies beyond a certain point.

596. The world has yet to learn the infinite loving-kindness of our Lord in the mystery of redemption, but some illustrations of it are afforded here. Whatever organically is done for the husband in the new creation, if he will only be all the Lord's in all things and to all ends, the same work is extended through him to her organism, because the Lord treats the two as one. They are not declared in the Word one spirit, but they are declared one flesh; and being thus one flesh, they may be one in all that pertains to the fleshly or natural degree of rehabilitation. Knit up into one nervous essence, they

maintain a unity of nervous life. Hence the fays engaged in organizing the spaces of one frame, continue the same process into the expanses of the other. These expanses can never be broken up, and the forms of the new creation destroyed, but through gross and wilful unfaithfulness.

597. After a certain point is reached, if the woman is not found faithful and willing to advance, the new natural soul instilled into the wife makes its complaint to the natural soul of the husband. It says, "O friend, hitherto I have been maintained in my place in the centre of this organism through loving conspirations, by which you have ministered to me; but I cannot grow as you grow. Your infancy begins to be youth, my infancy remains infancy." The two natural souls then counsel together, and they are seen internally, as in the human image, looking to the Lord. Then warnings begin, but if they are not heeded, the following results ensue, as distinct stages between the beginning of the destructions and withdrawals of the forms of the new creation, from the one who is sinking out of her place in the Lord's new harmony, and the ultimate catastrophe. These, however, are diversified with innumerable variations, which depend upon special conditions with the individuals, and special agencies that are operant without and within. Whenever the person thus affected begins to experience any other dominant desire than to belong wholly, both in spirit and body, to the new kingdom of our Lord, and when indifference begins to be manifested to the outworkings of the new harmony in the world, with a germinant state of coldness or indifference to its interests, when there is a looking about for a more easy path in life, a wish to avoid its burdens and sorrows, to be exempted from its combats, and to be exonerated from a strict obedience to its laws, the general body with which she is connected begins to be affected.

598. When one such woman is a member of a working series, pains begin to be experienced throughout the bodies of the sisterhood. Inasmuch as the Lord's life is conjugal life, and she has rejected that life, and inasmuch as the virus of the Hells is all scortatory virus, and she absorbs that virus, plagues begin to appear from her, infesting both the bodies of the vir-

gins and the wives. These plagues take the form at first of inexplicable sadnesses of heart, perturbations of the animal spirits, and bodily coldnesses. They diffuse a mental and moral evil. Another marvellous thing must here be stated; all of the new natural souls throughout the sisterhood unite together as one, and insphere the new natural soul of the woman who is thus falling out of place, holding and shielding it in their embrace. Then begin condensations, solidifications; the natural souls coalesce, and all as one make war against those determinations through which the woman who has lost her place makes war against the new creation. Gradually a veil interposes, and this lost sister is visible no more. Then the fays, who are working to transform the spaces of the body into a physical Eden, as a first symptom begin to experience pains, numbnesses, and coldnesses.

599. After a season, the solid soil in the organic spaces opens, fissures are seen, bituminous liquids exude, water springs cease to flow. A dense malarial cloud begins to be formed in the atmosphere, the new vegetation droops, the flock and herds of fairies and also the winged creatures are seen sinking into apparently inanimate conditions. The resplendent crystalescent or arboreal dwellings of the fays appear as if blackened by gunpowder or scorched with fire. A fuliginous vapour, which forms itself into a pitchy dew, begins to fall. Alternate winds of intense coldness and of a dead corroding heat succeed each other, now flowing in long, wave-like streams, then moving as whirlwinds. The incipient formations around the new natural soul begin to contract about it, and her respiration diminishes. At a divine voice the fays then begin to depart from that desolated land.

600. Where a short time before had been orchards, gardens, exquisite paradisaal landscapes and harmonic villages of the fays, nothing remains after their departure but lifeless ashes. When they have finally removed all their possessions, the new soils, waters, and atmospheres are seen weltering together in dissolution, while gradually the new natural soul, more and more contracted in its province, and encircled within a crystalline sphere, begins to be prepared, not for decease, but for separation from the degraded personality. There is a period during

which a new creation, wholly made up of seemings, though to a natural clairvoyant's glance it might seem real and glorious, unfolds its witcheries within the spaces wherein the fay work has been destroyed, and then for a time those who are thus sliding out of the new creation are glassy upon the surfaces of the mind, as if the intellect were vitrified, and torpid in the affections, as if the heart were no more a warm-blooded organ. They eat, drink, take exercise, discharge labours, pray or fast, read the Scriptures, converse as before, unable to comprehend their declining condition, because unwilling to see the grounds for it in themselves, that is, in their moral state.

601. A change now begins to take place in the blood, the nervous fluids, in the emanations from the person, and in the outbreathings from the lungs. The blood has been poisoned; the elements of the blood that circulates in the veins of the general body of mankind, and from which their circulations were being freed, gradually return. The heart begins once more to reunite itself with the family, the tribal and the universal heart of the race, from which it had been in part separated. The nervous fluid is tainted also, but with a more deadly substance; and in the same manner reconnects itself from particulars to generals with the nervous fluid in the universal body of the race. The effluvium from the body, in a short time, first through one little congeries of pores, and at last from head to feet, distils into the air a cold malaria, in which at times is felt a hot, musky, and saccharine element. When affairs have reached this pass, there is seldom any return. Now also the breaths from the lungs begin to become watery; the outbreathings of the mouth are henceforth destitute of vitality, they are rheumy and cold, alternating and becoming dry deadnesses.

602. The next series of phenomena are intestinal. The finer elements of food neither nourish the brain nor the body. The natural organism, as it relapses, can only appropriate those elements which correspond to the old natural, corporeal, sensual, and mental principles; this also holds good of the atmospheres and emanations which are absorbed into the frame; but these finer essences pass into a new magical creation; a new corporeal plane, a new mental plane, and this

in turn upholding another which is natural-affectional. These planes are called deaths and shadows. They cannot be accreted and built into the body, because the old natural soul has been removed; nevertheless, for a time they are extended, and only wait the last process of consolidation.

603. There is a perpetual magical excrementation. The demons who have been bound while the individual has been led into the beginnings of the new creation, and who have remained in a torpid, partially inactive state, feel the finer essence, by correspondence, through the lower Spiritual World, as food injected upward into their own bowels, and thence resolved into an infernal chyle and chyme, and so distributed into the organs of vitality. At the same time, the bandages by which they are held begin to become attenuated. They begin to breathe strongly, with every breath experiencing a vivification in the powers of the will, which are the powers of greatness. There now begin to be conspirations and reactions, through intermediate spirits who are in the lower Spiritual Earth, with the body which is thus sinking into their power. It is difficult to realize that persons having been thus uplifted can so fall. It is, nevertheless, possible; and this introduces us to a peculiarity in our branch of the human race, which is strikingly analogous, in this respect, to one type of the inhabitants of that orb wherein evil originated.

604. There are trees that grow, and yet that for a long time hardly seem to grow. A generation passes, during which the aloe is silently secreting and maturing its wondrous flower. So there are minds in which the kingdom of God grows solidly, banding atom to atom all the while, but compressing the very elements into their smallest appearance, and becoming substances and potencies; minds that tend, in this sense, perpetually from porousness to solidity, from movability to immovability; minds that build up the body into one structure of inflexible resolution; minds that at last, if we compare them to the vessel, do not resemble the gay and sumptuously decorated steam barge, built of wood, and everywhere at the mercy of the flame; but are rather like the turret ship, iron-armoured for defence, steel beaked, and mounted with most perfect enginery for offensive war.

605. But another type of mankind rapidly take into themselves the emanations, the vitalities of those who are becoming spiritual-natural or celestial-natural; they possess an enormous absorptive power, an equally capacious adaptive and representative power; they seem to grow, yet can hardly be said to grow. If circumstances are favourable, they for years may invigorate and replenish themselves by absorptions from the lives of those who are in the new creation, or from the general body of those lives. They may receive the truths of the divine order intellectually, but always with a certain underlying stratum of irreverence. Through this vital rapport with the general body of the new harmony, the winds of the divine breath may course from degree to degree through the externals of their frame; at last they may pass, for a time, physically into the embodied movement of the new creation, and exist wholly in its force and by virtue of its potencies.

606. They may yield up the will even, to work the will of the Lord in the new order to this point, that they will fulfil the letter of its requirements up to that place in which the preponderating influence in the organism sways them to the way of right. They may thus appear to be with angels; they may thus, when visible in these objective truths and deeds, appear as angels or angelic spirits. When our Lord's new harmony is a formed fact of society in the natural world, they may so project themselves bodily into the body of those harmonies as to pass through every preliminary stage, to the instant preceding the decease of the old natural soul. If at this point they can hold the will acquiescent, unrebelling, passive, and if they are entirely included in the bodily sphere of the general body of the new creation upon earth, the new natural soul descends and takes its place for a divine purpose within the organism.

607. They are liable, at the slightest touch, to pause from this suspended and quiescent state in the spiritual will. Outwardly and organically they may seem as fixed in the new harmony as porphyry or granite in the universal system of the globe; but inwardly they are like infants or children who are very sweet and obedient, because excluded from the inversive forces. They are held in a tentative condition; the evil spirits

are driven out of the house, and all the chambers are swept and garnished. A vast work has been done organically for them, just as, in a certain comparison, the Lord God does great things upon the unfallen orbs; great things structurally and bodily, while as yet there is a certain softness and pliability in the will, rather than solid and unflinching resolution. As it was with the men upon the planet where evil originated, a vast structural righteousness is formed about them, and the conditions are made most favourable for a resplendent evolution of the inmost nature, from seminal principles of good.

608. Our Lord is seen as the Good Shepherd, carrying some upon His bosom into the new creation and the bodily re-creation, while He is seen leading others, who follow Him often painfully, along the steep acclivities. He carries those who are most imbecile. He leads those who are least imbecile, though in a sense He carries all. Persons who of themselves, while enveloped in the meshes of the magical net which encompasses society, would never seek the new creation, and never begin to take into themselves its quickening elements, through the various relations of life, may be uplifted by means of those in whom the Lord is making His open manifestation. It is what on a lesser scale we see all around us; through the wisdom of the wise many are made intelligent; through the righteousness of the righteous many are made righteous; they are brought, through the acquiescence of the nature in good, by peculiar processes, into a fixedness in good; they are lifted from the quagmire and delivered from the prison house; they are of the lunar rather than of the solar type; they require an infinite forbearance at every crisis in their conditions; they are only able to advance if persons from a superior degree stand as sureties for them before the Lord, taking into their own bodies the pains and penalties that grow out of suretyship, and subjecting themselves to the danger of fearful catastrophes.

609. They are like one class of those of the orb Oriona, in another respect, namely, in their expectancy of a perpetual exhilaration from the inpouring life of the associated harmony. Nevertheless, it is possible, all things being provided, that they may become in season solid, positive, indomitable,

and invulnerable. After such have passed the transition and entered into that state that begins with the incoming of the new natural soul, a point is reached, where, first in small things, and afterward in larger things, peculiar burdens are laid upon them, and there is a time of trial. They are dealt with very graciously. Our Lord deals more graciously with the subjects of His care, in the ratio of their tendency to negativeness and imbecility. They are gradually roused out of their quiescent state.

610. These persons then must be divided into two classes ; a division not necessary in itself, yet made necessary by the unwillingness of some to put forth the energies which result in fruitfulness of use in the new creative powers. As they have been born structurally into the new harmony, so they must,—and from this there is no escape,—embody its life in a fulness of affection ; grow able to hold themselves in equilibrium, and be set off as plants that have sprung from a parent root, and now have sufficient rootage of their own to live and ripen and increase. Some, when they find that their new states of life open doorways into persistent labours, that can only be carried on through more observant and careful self-abnegations, and through taking all sorrows as joys, and all accessions of burdens as new causes for thanksgiving, may change the quiescent state of the will to one of gradual holding back or shrinking away or tacit resistance to the requirements of the law. When duties are assigned to those in the Divine Providence, which are given for the purpose of ripening them into fixed godliness, they will silently murmur, complain, and protest ; becoming oblivious to the felicities of their lot, its wholesome discipline, its thrice profitable burden-bearing will become irksome. If they continue to discharge duties, it will be because they seem inevitable and pressed upon them.

611. Those who are ripest in the Divine life will first begin to feel the premonitions, which announce that such are re-subjecting themselves to the slavery from which they have been emancipated and the death which had been vanquished in their behalf. Those in the Lord's new kingdom most conversant with their spiritual state, and acquainted with their vicissitudes, and especially those who have become responsible

in suretyship for their profitable use of the divine substances, wrought into their new bodily creations, will begin to experience such sorrow as we might imagine the Spirit of the Spring to suffer at the blighting of her flowers, or the Genius of the Summer to undergo in the cutting off of her unripened fruits; while the general body of the living members of the Lord's new creation will be oppressed, as is a mother whose unborn babe is dying and tending to a slow corruption within her.

912. From this period those in whom the divine life thus recedes are as ulcers, putrifying sores, bleeding wounds in the body of the new creation of the Lord with man. At last they are engaged organically, by the compulsion of the movement into which they have now entered, to fight against the new harmony, to the action of which they are in vital opposition, but from which bodily they are not, unfortunately, disengaged. Those who have most laboured for them are in the position of parents whose offspring are falling into parricidal insanity; of married partners whose associates rise by night to introduce venomous serpents into the bed, or burn the house with fire; or like the crew of a ship far from land, amidst the loneliness of the sea, when one of their number is boring through a planking below the water-line, and letting in the waves; they are like soldiers in a beleaguered fortress, one of whose band has silently thrown open an entrance to the enemy. The vocabulary might be exhausted in describing the calamities which such might cause, were it not for the merciful providence of God. On the lost orb individuals of this type, held in the receptivity but not in the adamantine incorporation of good through the old harmony of their planet, when that harmony was shattered by the birth of sin and by its organization into rebellion, gave themselves up by myriads to become the supporters of the apostasy; and such will become on our earth, it is greatly to be feared, and after the body has perished, magicians and sorcerers, enchanters and enchantresses.

613. If such have been delivered from any physical maladies, or from the consequence of them, through the ministrations of those who have become sureties, those who have thus

become responsible will be attacked bodily by those diseases in the very spirits of their potencies. If these sureties have been made use of to help to deliver them from any mental or moral insanities, the infernal powers that dwell in and work their magic through such insanities, according to their specialties, will have power terrifically to assail them both in spirit and in body, both directly and mediately, both separately and by societies. If they have been cut off by this blessed ministration from corrupting associations, a like tornado will burst upon the heads of these, their benefactors, through the sluice ways of evil in the natural world. Those who have been made use of to bind, and in other methods to restrain infernal spirits for their relief, (for binding evil spirits, see index,) must be prepared to behold all of those infernals organized into one compact body and stimulated to the very fierceness of hatred, and raging like so many demoniacal wolves, with power, by means of sorceries, to tear at the flesh of the flesh, to ravin for the possession of the finest essence of the frame.

614. Gradually a false appearance of the organized form of the new natural will, unfolding into vastness, ascends from the deep interiors; in the same manner with the preceding extensions, the false appearances, which simulated the bodies of the new natural mentality and corporeality. As when the larva matures itself to become a caterpillar, so this embodied form, feeding, crawling, and spreading its loathsome lengths throughout the intricacies of the nerves, lies at last like a dead stupid grub, nourished with a fatty humour, touching outwardly the very processes of the skin, becoming more gross perpetually, stupefying the brain, making the hearing dull, the vision opaque, like the sensations of those who have gorged themselves with excesses of food and drink. There is now a strong desire for longevity in the natural world, not so much for active enjoyment as for sloth. When this state is won two distinct paths diverge, two different results appear, one for those who retain a little germ of good, whose fall is of the nature of lethargy and stupidity; the other for those whose fall is occasioned by a desire to become devilish and infernal.

615. The first are stricken of God with slow wastings; for so long as that principle of good remains, in ever so small

a germ, the Lord seeks to arouse the spirit into regenerative effort. They are kept alive through the circulations of the general body of the Lord's new harmony on earth, the movement of which mediatorially sustains the new natural soul. Such are utter anomalies. Though this small germ remains, they evade the application of the divine truth when its processes become searching, as the fish darts under water when pursued by one of stronger and more ferocious type. They can be almost, but never quite, made to see, to feel, to act. At times, under these Divine searchings, all but the most experienced would be deceived by their apparently contrite, subdued, and seeking condition. They are insane, though not hopelessly so; not insane in the medical sense, as understood in the world, but held in a qualified rationality by that divine harmony that refuses to cast them out from itself while hope remains.

616. Under these visitations they are by turns morose and apparently genial, foolish and wise, dull and brilliant, timid and courageous, ascetical and worldly, now given to weeping and then hard as stone; but their general state is one of tacit resistance, tacit pride. They are then like those Israelites who journeyed for forty years in the wilderness, and are preparing for themselves a slow, sluggish existence for centuries, as wanderers, unless the divine agencies intervene. Their condition is peculiar; certain great truths have been so made a part of the internal understanding, so organized into memory, that while these burning verities do not lead them into the Heavens, they nevertheless fill them with horror lest they should be taken into Hell. The demons of the lost orb are their great dread; next the antediluvian demons of our own planet. Though they had once been Calvinists, they live in mortal fear of the demons who move in the infernal body of Calvinism; and though from childhood steeped in the tenets of Romanism, the sight of spirits who were male or female ecclesiastics causes them to shudder and scream. They begin to shrink into themselves.

617. There is a peculiar place allotted for them spiritually on the borders where Nature and the World of Spirits seem to meet. They now cease to appear, as a rule, spiritually, except in this vacuity, and here they begin to elaborate their future

dwelling-place. Theirs is eminently the province of negations ; hence the positive, by its presence, causes suffering. Whatever is the quality of their constructive genius, henceforth it works here in a small, trivial way ; everything is left undone, nothing finished ; there is no adjustment ; they can never draw a celestial vortical line, or an abysmal involution of a line ; everything breaks off as it is begun. The very appearances of the domestic articles in which they coldly delight, are not like the ware of the potter, elaborated on the wheel, but resemble little fragments of shards, painfully agglutinated together by means of that pitchy liquid, spoken of before as secreted within them. If objects that resemble food are on these dishes, they shrink from them unless they are made of neutralised elements ; their flesh must be, as it were, neutralised between the cat and the hare ; their fowl, between the buzzard and the goose ; it must not, as to its odour, emit an absolute taint, neither must it give forth the savoury fragrance of healthful juiciness. Their clothing must not be quite monastic, or quite worldly.

618. The elements which, discreted, would resolve themselves into the separated forms of fantasy and reason, seem with them always to be upon the point of separating, but do not separate, yet gyrate in a perpetual whirl. The eye has neither the celestial perspective nor the infernal perspective, therefore there is no horizon. They know not how to discriminate between the mole-hills and the mountains ; the back-ground and the fore-ground lie together. They have neither the celestial ear nor the infernal ear ; and, except when terrified, cease to hear at all. Some of them will put on the appearance of Indian devotees, but always with the protest that they are not devotees ; others have masks, imitation jewels, head dresses, and some forlorn resemblance of splendid garments, over which they busy themselves ; protesting always that it is not from vanity or worldliness, or from any love of finery or display. They cannot be pleased either with gifts from angels or devils. If they begin to grow warm from a celestial fire kindled near them, they are afraid of liquefaction, and hasten to bring about what they deem a proper frigidity ; this also with respect to infernal fire. They have no friends, though in a distant sense they recognise the Lord as a Great Protector, and angels as

servants of Him. The gleam of their faith may be compared to moonlight in its last possible attenuation. They are chiefly dangerous in the night while they remain in the body.

619. Such are of a frog-like nature; they live within those increments which they fossilize about themselves, as this creature subsists for ages in a cell of stone. Unless, as before said, Divine influences intervene, they prepare for themselves, after the dissolution of the body, an imprisoned life. That germ of good remains within them which prevents their sinking into Hell; it is like that grain of wheat buried in the bosom of a mummy, that is said to retain for ages the germinating principle, but which makes no growth, though over its sepulchre troop the fervid seasons of forty centuries. There is a process by which they are gently, softly, harmlessly cut off from the living vine of God's new harmony; and another process by which their new natural soul in the decease of the body is gently uplifted to a place in the archetypal world prepared and apart. There is still a third process by which they are kept as a sort of harmless, inoffensive spectre or phantom, in proximity to the boundary land of the new creation; and a fourth process by which they are taught how, yet without seeming to be taught, one step in a year, to advance. They are styled "untimely births" and "imbeciles." All of this must be written prospectively, as of things that are liable to be.

620. Wives who are being uplifted organically into the new creation, by means of the bridegroom tenderness of the Lord working through husbands principled in the new life, should take this text as addressed especially and with great force of meaning to themselves; to watch their states, to resist all coldnesses, to search out for the beginnings of pride and of indifference, and zealously to guard the life of every new and incipient affection of good. In a word, it behooves them to "be watchful, and strengthen the things which remain, that are ready to die."

621. The Woman's Word is let down in a tentative manner, through conjugal respiration, into the natural organism of women, when they are becoming celestial-natural. That is to say, there are minute forms throughout the organs of the

frame, perceived in their unity, if that sight is permitted, in the shadowy image of a woman, infinitely beautiful, floating as it were in her own pure atmosphere, as described before. Conjunction is then gradually effected between the forms that are from the Woman's Word and the organic structures of the person into whom it is let down. This is the crisis time with the woman. Shall she adopt the Woman's Word within her, for the inspirer of the volitions of the will, and thence the regulator of the motions of the frame? If yea, then she enters both into chastity and solidarity, she becomes one with God's open breathing people, and she cannot act but in their combined series, or labour but for the beautiful harmonies of the new creation.

622. Was she naturally cold, torpid, phlegmatic, physically indolent, disposed to reverie, fond not of serving others but of being served, prone to look upon labour as a burden and a curse? Was she naturally indifferent to the welfare of others, hard, exacting, critical? It is wonderful to behold the change! Her frame is so full of the new life, descending through the Woman's Word, that at times she feels to herself, from the abundance of influx, weighty as if advanced in pregnancy. An inexpressible tenderness dwells in her eyes, and, though dead and lustreless before, there are now periods when they are as liquid stars, beaming from the fulness, the purity, and intensity of unutterable love. She becomes warm physically, sensationally, conjugially. The fire of chastity glows within her bosom and is distributed thence. Her zeal is to serve. She carries conscience into the minutest things. She worships God as revealed in the new industry. Her place is determined for her by aptness. She develops a charming spontaneity; her old traits disappear; she becomes continually more loveable, more firm in use, yet more docile as a pupil of use. Is she unmarried, the Word unfolds in her through its vestal sense, making her a member of the series called the "Vestalate." Her thoughts are sweet as bridal flowers. The affections of a new innocency irradiate her face.

623. The Woman's Word opens in married females, not in its vestal, but its marital sense. Here begin arcana too sacred for public expression. The vestal sense is a Spring, but the

marital a Summer ; the vestal sense a tender dawn, the marital the refulgent sunrise, advancing thence by ordered states to the everlasting meridian, and shining there. The vestal sense brings with it respiration continued into the bosoms of the virgins in the Heavens, and of series of virgins throughout harmonic worlds, and suns of the unfallen universe. There is a breathing both by inhalation and by expiration of the sacred qualities of this pure virginity, till, though the woman were old and stricken with the infirmities of age, she becomes, from head to foot, as replete with youthful fragrancy and freshness as a maiden in her prime. Those in whom the marital sense is opened, respire through it into the bosoms of their sisters of the great wifhood of the Heavens, and the wifhood of the suns and the planets. They share in the first qualities of that ardour which generates the processions of the flowers.

624. But those who possess the marital sense opened within them, have also the vestal sense ; so that they are with virgins as virgins, or rather as wife-virgins, while they are with wives as wives. A husband in the Heavens is sometimes surprised in returning to his habitation, after the resplendent uses of the day, to behold his wife advancing to meet him as in a new maidenhood, and seven times more a maiden than she ever was before. From this new flowering of the soul unfolds for him a new wifhood in her, in which she is seven times more a wife than ever before. These changes of state, and thence of the appearances of the person, are effected through the alternations of the respirations by means of the changes and interplays between the vestal and marital senses in the Woman's Word, insphered within the individual person. So, as the new creation appears on earth, one conjugal series of states comes to an end with the wife, and they terminate not in coldness or deadness, but in a new spring-time of affection and sensation, through a new opening of the vestal sense, and thence they rise to a new summer-time of affection and sensation, through a new opening of the marital sense.

625. When a new wife is added to the series, there are new nuptials and nuptial festivities between every conjugal pair, constituting the series, whereof no more can be said, except this, that there is new holiness, that is, a superadding of holi-

ness to holiness, and thence of joy to joy. So when a new vestal is added to the vestalate, there is new joy both throughout the marital and vestal series, the joy is ineffable, unutterable. The Infinite Mother-Woman, the Divine Femininity, who is one with the Divine Masculinity, extends Her arms throughout the organic forms of Woman's Word, and as it were, ingathers each new wife-child or virgin-child into the Great Bosom that is the home of all chastities and all felicities.

626. But to this picture there is a terrible reverse. Proportionate to the height to which woman may rise in the new life, is the terribleness of her fall out of that life, and out of those budding, blossoming, and ripening harmonies. All states, good or evil, unfold from the minutest of seed-germs, first generated in the will. A wish, an organized desire embodied in a determination, a state of encouraged coldness which makes a winter in the will and fights against God's summer-breath therein, these conjointly, though at first infinitesimal, may go forth by due increase until they reconquer for winter and for death the whole orb of the personality. When persons of the feminine sex are found utterly deficient, after long trial, the Great Mother banishes them either from the vestalate or wifehood, according as their place has been, by quietly infolding and updrawing the forms of the Woman's Word that had been let down into the expanses of the frame. They then return to their original fantasies. If they were wildly imaginative, cold-blooded, fantastic, garrulous, secretive, bustling, absorptive, or whatever were their peculiarities, they return with modifications; or reappear, rather as the cold and waning lights of autumn, than as the lustres of the spring; not as rising, but as setting rays.

627. It is in mercy that the Woman's Word is withdrawn from them. After it is taken away they gradually pass, to spiritual sight, out of sunshine into shadow. Their equilibrium undergoes an entire change; instead of balancing between direct Heaven and direct Hell, and of fighting against a direct infernal life by means of a direct celestial life; even while natural existence continues, they put on the habitudes of those spirits, in the limbo or intermediate space, who are wanderers. The mind wanders in vague fantasy; the imagi-

nation teems with incongruous forms ; apathetic coldness is manifested in the general concurrence of all their states. The features alternate between a vacant mental, and a dull corporeal expression. Night comes at last. If their sin has been of that species which, while it cuts them off from the new harmony, does not kill the last germ of regeneration ; if it has been, in a word, partly a fatuous evil, for which there is forgiveness in a final time of restitution, before they die they may become passive, harmless, gentle, though imbecile. If their sin is of a mortal character, the result of grasping after demonhood, they drop as if a millstone were tied about their neck, and they were cast into the depths of the sea.

628. To vision, opened in the Word, those of the first quality may be seen islanded ; that is, with elements grouped about them which serve in some sense as a protection against worse magic. The elements which take the place of the new creation, throughout the expanses of their bodies, gradually waste, and are resolved into thin, white clouds about them. In these clouds they are seen for a time, whilst in the body ; by means of them they are veiled from the subtle demons ; through this means both celestial lights' and infernal darknesses are tempered to them. They compose, after such leave the body, veils in which they walk as wanderers, till their vastation is complete. To those in whom there is the first incipency of coldness, the first shrinking into self, and from the outgivings of divine use, all of the text applies as with the sound of a trumpet, as with the alarm at midnight : " Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy words perfect before God."

629. That true and faithful wife who has been led into the new creation, and established in its glorious harmonies, without the conspiracy of her married partner, may minister to him as follows :—Through the Woman's Word which is formed within her, provided there is a negativeness and passiveness on his part, a willingness to be guided by the Lord, through her, there is first led into his frame a series of revolving breaths. These do not at first bring about open respiration ; they may be in the frame unsuspected by him. Their first and direct

tendency is to extirpate scortatory desire; they inundate the lower brain, where the scortatory passions dwell, and thence diffuse themselves into the organs of the higher brain, where myriads of thoughts pertaining to these passions have their hold; they take their places in the centres, where food, through the gastric juice, the blood and the nervous elements, is transformed into the passional virus; they neutralize that virus, till gradually the man, if good, begins to hate and detest all passional impurities.

630. In these advances there are variations, dependent on individual peculiarities. Through the Woman's Word, in the organism of the wife, its virginal sense is first unfolded in the male organism. The gospel is preached in spirit, in the midst of his determinations and affections, in the midst of his appetites and passions. The gospel is diffused. The principles from the Word thus unfolded are spirit and life. The perfect wife in God through this process may see the depraved passional instincts of her husband reduced to perfect quiescence. Afterward, by the unfolding in him through her of her Word's marital sense, he may be led on to marital states, which are conjugal, the arcana concerning which belong purely to the Sisterhood of the New Life. She being one in the purity and solidarity of the sisterhood, and in the common possession of the Woman's Word, as her husband's breath begins to be opened through the pivotal-radiative chief of series, gives her being into the bosom of her companion.

631. Ten years of organic change and growth, of quickening and rehabilitation, of purifying and of transformation, under very high conditions may be condensed into one; so imperial womanhood leads up the man, to whom she is conjoined, to a crowning with the crown of life. The husband is to understand in such cases, that these organic transformations are effected in a large degree through the wife's nobility and purity. He is to watch himself with unsleeping vigilance. The forms of the new creation that are within him may recede or be destroyed should he give way to evil. To him also is the message "Be watchful, and strengthen the things which remain, that are ready to die." To him, if there be holding back from the fulness of purity and the perfection of use,

comes also the alarming declaration, "I have not found thy works perfect before God."

632. The infolded breaths which precede open respiration are also led forth from those in the new creation and its harmonies, in obedience to the law of sympathy, where friendships exist wholly in the Lord. Much here is of great importance; dangers must be known in order for their avoidance, and the line for new life action traced out with extreme precision. From friendships which exist upon the old grounds, the result of former relations and intimacies, there are times when the heart seems bursting with excess of love, and the desire for the redemption of such cherished intimates is almost resistless. Why should this yearning, constraining desire exist, and yet the manifestation of it be forbidden? The reason is plain; God the Redeemer, in the new life carries on the redemptive process, so far as bodily transformations, bodily purifications are concerned, in and through a special operation from Himself, secreting the substances that are made use of in redemption in the bodies of His willing people. Is one yearning for the bodily sanctification of another? That yearning proceeds from an affection, embodied and made known as a sensation. Elements are being matured within the person, destined eventually to go forth beyond it, gathered up into unity to be separated from the body, and to be carried whithersoever the Lord wills.

633. The only mistake arises from the fact that thought travels on the lines of old association. It is difficult at first to disentangle the remains of the old mentality from the beginnings of the new mentality. The images of friends are imprinted in the sensorium. As the tides of the new formed elements of life rise within the bosom, the images of the old friendships are revived, and the divine yearning is hardly to be restrained from flowing forth to such specific ends. But as the remains of the old mentality are removed, the yearning exists without giving rise to such impressions and desires. The life currents flow, not in the circuits of the old sympathies which resulted from friendship and former association; they flow in new circuits by a wonderful way. First, those in this order learn to hold the sympathies; otherwise the life wastes

and the divine elements in the frame are stolen, absorbed into bodies of unregenerate persons, and finally made use of through magic and sorcery to work ruin and produce death. The state has to be attained wherein, no matter how high the tides of the Divine life rise within one, no matter how much the organism is filled and even burdened with them, no matter what seasons and even years elapse during which their precious elements seem to exist for no purpose within the frame, there is a constant, fixed determination that all shall be retained, not one atom lost.

634. There is a tendency in young fruit-trees to overbear, and in the young of all creatures to waste themselves in seed. It is by holding this tendency under rigid control that powerful organisms are matured in the natural creation. Strength, longevity, and harmony are thus secured in our Lord's new creation. We must not too rapidly and luxuriously effloresce; we must learn, by restraining the sympathies, to extend the roots of the personality, and enlarge and energise the solid trunk of life. A fruit-tree dies by overbearing; but in the new creation the human tree perishes if the precious divine elements secreted within the frame are taken away from it, either before a fruit-bearing condition is attained, or afterward, more rapidly than the organism can mature these elements of virtue. The sick were healed through the person of our Lord, because virtue went out from Him. He breathed upon His disciples in order that they might receive the Holy Ghost. All His wondrous works were the result of the outgoing of Divine-human life.

635. This is the case again in His second advent through the bodies of His people. There is a zeal for service, born in the beginnings and increased in all the growths of the new creation. But this zeal of service requires education. The use cannot safely proceed till the love of it is united to the wisdom, and the two made one. Here another consideration finds place; God has no more elements in the world, directly available for the ends of the new creation, than those that are matured in the bodies of its members; every atom therefore of this new divine-human substance is of immense value. We know not for what ends He is maturing these elements in

each personality, but whatever these ends may be, all must be rigidly conserved in order that the resources of each organization may be at His command for any emergency; the corn and oil and wine undiminished. When He wills to lead forth the breaths filled with precious increments, that new organisms may be quickened and restored, the divine yearning is wedded to its divine purpose; a sympathy springs up that is wholly in Him. Then it is that He, by occult methods, gathers from one frame, or from many frames in the solidarity, such varieties of living virtue as shall be effectual for the restorative processes.

636. The infolded breaths move forth again, in answer to inspired and special prayer. Of this it must be said, that one of the first things taught in the new creation is how to pray, and what to pray for. We are taught to pray for conjugal purity till it is led forth through the frame; then to pray for solidarity until we are led into solidarity. Through the first we are delivered from scortation, and through the second from false relations, obstructions, and the general round of social depravities; through the two in their conjunction we are made living purities, vestal or marital, and thence initiated into those vestal and marital series whose members, male and female, are the embodiments of the purities. These are the first great things we pray for. Becoming the members of a solidarity, the true education is begun; it is only through education in solidarity that the divine wisdom can take possession of us, and re-construct the organs of the faculties. The prayers that we offer, when thus led into series, are inspired and special petitions; the prayer of the day is determined by the work of the day, the prayer of a series by the work of the series. Each is summed up in one formula, "Lord, what wilt Thou have me to do?"

637. Prayers offered, so long as persons are out of purity and solidarity, partake of the general disease and incoherence of the World's depraved life. Even the Lord's Prayer is uttered without specific meaning, with partial meaning, or with false meanings. Men, in their phrase, besiege the Throne of Grace, and weary God, if He could be wearied, with endless importunities for the triumph of their rival sects, for the supremacy

of their belligerent nationalities. The prayers fight against each other on their way to the Mercy Seat. Could the great majority of prayers be seen in their representative forms, it is greatly to be feared we should behold serpents instead of doves. Prayers are debased by the corruption of the religious sentiment. Genuine prayers among so-called Christians are the strong cries and supplications of the creature, groaning under the bondage of corruption. Prayers in the New Life are the thanksgiving of the creature, rising out of this bondage, and simple, honest requests to be made use of as the Lord wills, that this glorious work may be carried on for others; this is the living and abiding prayer.

638. But there are times when it begins to be known by those who thus are organized purities, that the pure God wills in special ways to lead forth this kingdom of purity in other regions and to other peoples, to the distant or to the near, to those of their own type, or to those of other types. Instantly there are inspired and special prayers that rise concurrently and spontaneously, and in the progress of those prayers the prepared substances are involved into the breaths, which become detached and go forth as on the wings of the morning, even, if necessary, to the uttermost parts of the sea.

639. Again, the infolded breaths are led forth to open some specific individual, in whose organism is to be fought some specific battle which is to result in overcoming certain specific powers and plagues. Here we touch the doctrine of election. There are men in the world, in all ages, who elect from childhood to do certain specific things, men called from the womb, yea, even from the initiament into the womb. Many of these doubtless fall. All fall who do not accept their destiny as a means for the deliverance of man, in that specific vein. "Many are called but few are chosen;" but those who choose are again chosen of God in return. In the age that is now dawning, specific individuals will be born organically, constitutionally, pivots and sub-pivots, chiefs of series, and in generals to fill all the working posts in the prospective solidarities. For instance, youths in the extreme of Asia, members of pagan races, may be chosen in this way; insphered and isolated, though in the midst of their fellows; breaths infolded into

lungs and brain. They may then be watched over with untiring vigilance day and night, by a great conspiracy of pivotal and respirative forces. When in the Divine Providence they are brought into open, face to face communication with the members of the great affiliated brotherhood, it is discovered that almost all of the work, prior to the opening of respiration, has been already done. They come as doves to their houses. Surely our "Lord's arm is not shortened that He cannot save."

"Surely, surely, ever onward,
 March regenerate mankind,
 Led by God Messiah throneward,
 To a Heaven in labour shrined.
 Perished now the old traditions
 Of the death shot and the sword:
 Answered now the world's petitions,
 In humanity restored."

640. But the mercies of our God move forth as a winged throne, out of the midst of which proceed the lightnings and the thunders of the judgments; and before this throne are the armies of the breaths, which enter into men and nations as a preparation for judgments. I saw a man in England, in the year 1860, in whom one of these preparatory breaths was infolded; he was powerful, subtle, worldly wise, and wielded at his will an enormous aggregate of influences. The breath was infolded into him; it penetrated as a fiery worm into the internal spaces of his lungs; it finally penetrated a space where the spiritual and natural meet. Instantly one fiery drop of condensed force from the Heavens percolated through this opening, and in forty-eight hours that man was a corpse. I saw another man given up to the vices of polite society, and moving in a maze and whirl of pursuits, with kings, courtiers, *diplomats*, and the literati. An involved breath was led forth into his lungs also, and though in the prime of life, after a season, such a quickening took place in consequence, that he felt the internal corruptions of the imperial centres of Christendom so acutely as to realize that society is death, and civilization a repository of the abominations of Hell. Illustrations might be multiplied here, but these must suffice.

641. These infolded breaths go forth and enter into men, penetrating deeply into their organisms, and at last making

openings into the spiritual degree ; then comes the judgment. A second infolded breath follows, which is inscribed throughout with the processes of judgment. If that infolded breath reaches the inmost place, it serves as a natural matrix, which is inseminated by means of a single vital drop let down through the opening into it ; when this thus enters, it is life unto life, or death unto death. If the man is found hateful, rebellious, determined to be fixed in evil, he speedily deceases. If he is repentant, contrite, broken-hearted because of sin, his old state gradually dies, and after that he may learn to respire, be baptized into the purities, and knit into the solidarities. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." "Our God is a consuming fire." These things are contained in the significations of the text, "Be watchful, and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God."

642. The call to open respiration is a call to battle. The man of the church in Sardis, from the beginning of his breaths, is in a peculiar sense a combatant. Church Sardis and Church Thyatira in conjunction, respire in direct antagonism to the breaths of Lucifer. There is a particular process of breath involution, by means of the extension of which these combined churches all are set in battle array. No just person can feel the quality of this respiration without being born again out of his old, into a new divine nationality. These churches, by their genius, inevitably gravitate in their movements toward the centres of power. This must be so, otherwise the inversions will prevail against them. Certain statements of a political character must be inserted here.

643. A second series of significances in the text, concerning "things that remain," pertain to the vastnesses rather than the smallnesses of existence. By "things that remain," is signified, the remains of the organic forms of the prime virtues of humanity, stored up in the bosom of those races which Christendom has not yet entirely defiled and destroyed. There is a small remains in Africa ; but unless men are speedily raised up in the new creation, the vices and disorders of western civilization threaten to finish the work of corruption. It

is a fearful consideration, that there are at present ignorant pagan tribes, in whose bodies are a few of the last organic remains of the most ancient Word; and that in the ratio of the inflowing of the magnetic stream from the bosom of the so-called Christian society, these remains are wasted away. Verily, O Anglo-Saxon Cain, the blood of thine African brother Abel crieth against thee from the ground! The approach of the European to the African means death.

644. But Africa is more remote from the combined churches under consideration than Asia, as will be seen. Wherever Confucianism exists, it has preserved the remains, say rather, the vestiges of the remains, of the Word of the ancient Silver Age, which was once with man. In the judgment it will be found that to certain great truths and principles of this ancient revelation, preserved through tradition, incorporated in philosophy, and established as rules of political and moral science among the Chinese and Japanese, the world has been indebted more largely than to all the boasted results of modern science and invention. It is not without reason that the Confucian moralist scorns the western nations. That scorn, however uncalled-for in many of its manifestations, however mixed-up with pride and self-conceit, has in it an element of Divine justice.

645. But while the remains of the ancient Word thus linger, those of the most ancient Word are found among a peculiar class of people, and throughout the east of Asia. There is much more latent Christianity there than there is active Christianity in America or Europe. There is even more latent Christianity in a large class of Mahometans, than active Christianity in any recognised Christian sect. It is the direful thing about the so-called Christian nations, that they extirpate the last remains of good and truth, the prime virtue of the race, the vestiges of the most ancient and ancient Words, the last concealed and latent effluences of the Golden and the Silver Ages, the only surviving aromas of the perished Eden; they do this without substituting anything beyond the speciosities of Mammon, their god.

646. This criticism will seem untrue. But there are two classes of men who can receive it; first, unprejudiced *diplo-*

mats, savants, and travellers, though men of the world, who have lived on intimate terms with Turks and Arabs, with Chinese scholars and gentlemen, with enlightened Parsees, with the people of Madagascar, and especially with the Daimios and Samari class of Japan. Here one learns to blush for the blind stupidity and intolerance of the sectarists. There are many reasons why the civilization of the West seems superior to that of the Orient. We have been educated in an entire misconception as to the influence of that ecclesiasticism, which styles itself, but is not, Christianity. If it had not been for the providential rise of Mahometanism, the corruptions of the great mother and universal Church were becoming so offensive, and spreading so rapidly, that the moral element in mankind was threatened with annihilation. The morals of the Saracens were far superior to those of the Crusaders. The government of the Saracens in Spain was, at one time, far better than that of any Christian state. The despised and scattered Israelites, male and female, as a rule were superior in personal character, to their so-called Christian oppressors.

647. In the first place, the Western nations were baser in their origin than those of the East. It was the custom in the primitive eras, for the nations who maintained the integrity and purity of the Golden and Silver Ages, to banish from their midst those of each tribe who were irreclaimable. The west of the planet was uninhabited, and the steady stream of this corrupt migration tended westward, pausing only upon the shores where the Atlantic beats against the Irish coast. The vast expanses bordering upon the Danube, the immense regions that are now Germany, France, and Great Britain, were inhabited by these races. These again were divided into a comparatively inoffensive, and a brutally savage type of man.

648. The typical Cain was stronger than the typical Abel. The evil natural soul labours most effectually in the beginnings of things, to construct vigorous, athletic, and subtle frames for those who accept corruption as a fact, and fashion life in obedience to its instincts. Hence the powers followed in the line of the inversions. When Christianity first began to be preached, it was a gospel of charity, of forgiveness, of reconciliation; but the dogmas rapidly quenched the Spirit, and it became, in

its inversions, peculiarly adapted to the barbaric genius of these western tribes. It was congenial, in its inversions, to their thought. The doctrine of a sacrificial atonement for sin, wherein one Deity imolates another, His equal, yet His Son, was a conception that never could have originated, except with minds whose thinking organs had been warped by the brutish and inhuman religious rites of idolatry. Christianity, as adopted in the West, was a religion hybridized between the words of Christ, and the misconceptions of polytheism.

649. Christianity took its firmest hold with the races in whose interiors the last remains of the more ancient Words had been swept away; men whose fathers were the expelled convicts of the East; men who had rioted in the forests as barbarians; men who laid the foundation of their civilization by bursting from their fastnesses and entering into the possession of the conquered territories of the decayed Roman empire. The ages of stone and of iron exist as latencies embosomed in the sects. Strip a so-called Christian of Christendom, and when his skin is removed there is found the painted, idol-worshipping barbarian; in other words, call out the interiors of men, and we do not evoke the genius of the Golden Age; what comes forth is a monster clad in skins, and armed with the bloody mace. The Word is yet misunderstood and unrevealed, because Christendom has never been Christianized; it has been a wilderness, with here and there an opening, a morass, with isolated islands in the midst of its quagmires.

650. Christianity produces one of two results: if taken merely into the intellect as a system, it developes the brain at the expense of the heart; if taken into the mere imaginative, æsthetic, artistic faculties, it developes verbal, pictorial, architectural beauty. If taken as a system of salvation, to be wrought out through allegiance to a sect, it calls forth, in connection with sectarian enterprise, political and administrative ability. In a word, it is stimulation, activity, the end of repose; this may be the activity of Heaven or the activity of Hell. But Christianity fell into the control of ecclesiastics, and they corrupted, still more, the forming nations of half-civilized savages, by certain specific falsehoods; first, that God was their God, their Saviour, but the infinite enemy of

the so-called pagan people ; and second, that this God had given to the Christian the pagan, as a lawful prey, and his lands and properties as a lawful possession. So it passed into a maxim of state policy, that if a Christian nation discovered an unexplored part of the world, priority of discovery conferred absolute dominion. The common idea which the self-styled Christians have entertained, of those whom they call pagans and idolators, has been that they were hastening *en masse* to eternal damnation. The pharisaism of the Jew was limited and local, but that of the Christian was universal. These ideas have penetrated everywhere. Types of character, qualities of mind, have been formed under their influence.

651. Christendom is omnivorous, all-grasping, all-conquering. The last descendants of the outcasts, driven to the West, are revenging their expulsion from the ancient Orient upon the children of the just, who banished them so far. There is something magnificent as well as terrible in this appropriation of the East ; the iron-clads go first like floating war eagles to smite the living victim ; the trade ships follow as clouds of carrion vultures, to feast upon the fragments of the corpse. The ruin of the Orient, so far as its ancient order is concerned, is a thing accomplished ; and all the pretences about civilization, Christianization, are so many decoy words used to drug the conscience, while the wasting is carried on. It was with this pretence that Spain extirpated the American races. With this pretext, in our own time, divines and statesmen, rulers of society, have defended the exploitation of Africa, slavery, and the slave trade. By this pretext the Russian justifies yearly appropriations of provinces, till now he stands with one hand over Peking, and the other over Constantinople. Our misfortune is that we can see crimes as they are, when committed by our fathers or by foreign nations, but cannot see them when perpetrated by ourselves. There is no public conscience. If a man steals the purse of his fellow, there is a prison ; but if a nation appropriates the possessions of a nation, there is glory and renown.

652. The nations who possess the remains of the Word in their interiors, are being destroyed by those in whose interiors the Word has no place. The situation is full of anomalies.

The peoples who have most of Christ subjectively, know least of Him objectively. The peoples most decidedly antagonistic to Christ, most organized against Christ, most engaged in the destruction of all that pertains to Christ, are the peoples who dogmatically profess Christ. The nations who go forth with the written Word in their hands, are those who destroy the last remains of the Word, whether extant in the private virtues of men or the public equity of nations. By consequence equilibrium is destroyed; there is no longer an adjustment of forces. What is required for the salvation of men is to restore this equilibrium; and this is what is signified in the text which speaks of strengthening the remains.

653. By this is to be understood, that through the new harmony of our God, means must be provided through which those nations who possess the remains of the Word in their interiors, shall receive the knowledge of the Word as it was with their fathers; this knowledge being explained to them rationally and demonstrated by open respiration. Thus also it means, that the things which are ready to perish, the things of Christ and of the prime virtue of the race, stored up in their interiors, shall be conserved from destruction and vivified. Thus again it means, that the same things preserved in fragments, as scattered truths of morality and public policy throughout the Orient, which are the ultimate remains of ancient wisdom and virtue, shall be saved from perishing in the same way. These are not old bottles, in the sense in which the traditions and customs of Christendom are, they are the shattered fragments of the cup that held the golden wine of the primitive creation; and the fragments must be gathered up that God may restore them to their unity. It also means that the tribes and nationalities themselves, that are ready to perish from the inroads of Christendom, must be preserved. Christendom must be resisted in every manner in its approaches to the East, and to the peoples that yet hold out against its influence. The methods of defence are treated of elsewhere.

654. Church Sardis, in connection with Thyatira, contains all of the specific qualities sufficient for the regeneration of the Orient. The exhortation to "strengthen the things that remain," is addressed especially to Sardis, because in her bosom

are the breaths of battle continued into ultimations, and giving military skill, vigour, and determination. When the first open breathing host, from among the Children of the East, in God's new creation, meets the brutal and licentious, though perfectly drilled, armed, and officered soldiery of the self-styled Christendom, it will be demonstrated that there is a Power which in its conquests will arrest the progress of the enemy who removes the ancient remains of righteousness. Here is found the open way of deliverance for Madagascar and Siam, for China, and for the Japanese Isles; the power that can re-organize India, after such a time as Great Britain is no longer able to coerce its peoples to her rule. Here, finally, is the power that by results must demonstrate to the nations of Christendom, that their religious hope is delusion, since they are neither the benefactors of humanity, nor the agents of the Divine Purpose. Here is the power that must turn back the streams of a corrupt civilization upon itself, till the scorpion stings itself to death.

655. The power by which Christendom stings to death the nations of the world, is dependent wholly on closed respiration. Its nations are organized in potencies wholly in and of the closed state of man. By closed respiration its *diplomats* deceive and intrigue, its mechanics construct, its adventurers carry on commerce, its artists produce works of luxury and display, veiling corruption with magnificence, its armies and navies are enlisted, and organized, and made humanly omnipotent against the eastern races. With closed respiration they are the positive power magnetically, and hence the subduing power. The Asiatic is clasped in the embrace of the European, as the child is enveloped in the folds of the boa constrictor. So abandoned internally are the ruling elements of the West, that the process by which a new diplomacy, with armies and navies for its service, can be ultimated, must be very slow. The Ithuriel spear of a Divine respiration penetrates the breast of Christendom, and upstarts the couchant devil. The demons in the collective life of Christendom can only be cast out through rending throes.

656. With open respiration the balance of power must be with the Orient in due time, because the nations of the East

are more easy to be dispossessed. Localities are to be found where seven-eighths of the inhabitants of towns and rural districts, would rapidly flow, through open respiration, both into the service of Christ and the fraternity of virtue, and embody the divine purity and be embodied in its solidarity. But it is hard to find a European hamlet where one in ten, or one in fifty, is organically suited for change into these better conditions. Again, Christendom, as has been shown, is extended in one continuous degree of self-service; that is, of demonolatry; and by the insatiable lusts of this demonolatry is extending its continuous degree to fill the world. So long as its diplomats do not intrigue against each other, they possess a collective power in the sphere; they are Christendom's lying lips. So long as commercial and other adventurers act in that degree of concert which selfish competition allows, they are Christendom's devouring jaws; so long as its armies act in harmony of purpose, they are Christendom's murderous hand. All this power is in the closed breath, and is dependent upon it.

657. If the *diplomat* comes into open respiration, to negotiate treaties in behalf of Christendom will cause him to drop dead. If adventurous commercial men become converted and openly respire,—though this is almost impossible,—all their sagacity and experience will henceforth be devoted to the arrestation of those robberies by which Europe and America defraud the East. The nests of plausible schemers at Hong Kong and Yokohama will cease to remit golden spoil to their confederates in New York and London. When the man at arms, in the service of these great freebooting races, is thus visited of God, he will no longer serve under the tricolour, the stars and stripes, or the bloody cross, except as those banners are unfurled above the hosts of the Divine Humanity.

658. All open respiring soldieries are one soldiery, as all open respiring peoples are one solidarity. Hence should even a weak and obscure people, in the combined breath of Sardis and Thyatira, accept the Lord for its God, and His will for its collective statutes, whoever is most skilled of God's servants in the practices and in the wiles of courts, whoever is most versed in the intricacies and subtleties of commerce, whoever is most proficient in the profession of arms, and in

the use of warlike implements, moved as one man through open respiration, and filled with the fiery embattled ardours of that respiration, its strengths, its wisdom, and its loves, will there be found, breathing in unison, and clasping in solidarity each new formed brotherhood, each infantile society. Thus the very elect of earth's real chivalry and nobility, the very flower of all its courtesy, and sweetness of its purity, and ripeness of its regeneration, will be concentrated in time of need. Then it shall be said concerning the aggressive and belligerent races of Christendom, "Why do the Heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." Then, too, it shall be said, "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision." The dynamic forces of Christianity will thus be arrayed through open respiration against the great national apostasies; not, however, as armies of invasion, but armies of defence.

659. It is written, "My Spirit shall not always strive with man." There comes a period when the individual, having confirmed himself in evil, and being utterly insensible to the Divine appeal, is striven with by Him no more. While this continues, men, though deep sunken in ungodliness, are encompassed with such surroundings, as, if they were visible, would overwhelm the mind with their terrible magnificence. There are emanations and radiations of the Holy Spirit that play about the frame with a wind, and encompass it with a mantle. There are moments when the frame is clasped from without with moving radiances of God, high and solemn visitations. Now what is true of the individual is true of Christendom as a unity. God has one way of visiting Islamism; another way with idolators. His mode of appearing in the midst of the Christian nations is wholly different from these. Through the sphere which is diffused out of the Written Word, there spreads a sea of Divine aromal light, a vitalising substance. Christendom is literally in the midst of continuous series of angelic societies, because, through the written Word, the life of Heaven is diffused. But this life, which has been so long the property

of Christian nations, is unappropriated by them. They receive it as a means for intellectual stimulation; it leads, as it is diffused through the spaces of the intellect, to vast material discoveries; it thus lifts them to a dominant eminence above all other peoples, enthrones them in the centres of the powers, and enables them to pursue their career of conquest and aggrandisement.

660. But the Spirit does not always strive with nations. After a season they are given over to destruction; as was the case with Palestine. Truth, received in the intellect alone, produces a secret insanity in the will, that manifests itself by an infernal pride, which in a nation, as it rises up and becomes insufferable and unbearable, is the sure precursor of its overthrow. "Pride goeth before destruction, and a haughty spirit before a fall." The will is in the form of its concurrent affections; so the will of a nation is in the form of its concurrent affections. As is the form of the national will, in conjunction with the national understanding, so will be the forms of its ruling powers. For motives, instincts, desires, appetites, and determinations in the organism of the individual, there are classes and congeries of men in whom these things are embodied and enforced upon a universal scale.

661. The individual, through the form of the corrupt will, generates perpetual miasms in the body; but the national will, when corrupt, saturates the invisible spaces of earth, air, and waters with deadly plagues. It is this terrible law, growing inevitably out of the fixed constitution of the universe, which gives to evil in its earlier national stages such terrific powers, but which nevertheless fixes the ruin of all such peoples as, being unrepentant, suffer themselves to act as agents of crime. The forms of the will, which at first are plastic, tend to rigidity, and when this becomes constitutional, whether with the man or the nation, fiendhood is the next result. But the collective will, in its national form, detaches elements, which, instead of moving as clouds in the electrical expanse, put on at last the specific images of the affections, of which they were the outbirths. Thus, at the present time, Christendom has detached from itself, and organized in the pure nature, an infernal creation in first principles.

662. Whatever is true of the processes whereby nations, through regeneration, become angelhoods, inversely describes the processes whereby nations through depravities become fiendhoods. Now, with the Jews, Christianity was a separating element, which abstracted from Jerusalem those accessible to Divine influences, and left the rest to their own devices. The Spirit of God, though infinite and though infinitely present everywhere, is latently present or actively so, with innumerable degrees of latency and activity. There is a more or less of the Divine activity with every man, with every nation, and this varies with every human state. For generations the Spirit of God in Christendom has been less latent than elsewhere throughout the world; there has been a striving with the public mind and heart; but though the religious sentiment has been intensified, it has also been corrupted. Gradually the balance is lost; the masses slide out of belief into indifference; men revive ceremonies and seek to call up the ghost of the dead past from its grave; they garnish thus the sepulchres of the prophets, from a dumb instinct, that, when the forms of the faith have perished, the Spirit will not long remain.

663. The prevalence of the true religious sentiment among closed nations is determined by the prevalence of charity, and by a general and concurrent honesty. When public confidence is lost between man and man, and a spirit of dishonesty prevails in trade, the religion of that people is in its last decay. Nevertheless, as there are remains of good, forms of living virtue, organically stored up in the bodies and spirits of men who are becoming fiend-like, so there are small classes of men and women, where a country or a family of nations like Christendom, is becoming past contrition, and therefore past hope. To preserve the "things that remain, that are ready to die," signifies again, a conservative power, in the last stages of the moral life of Christendom, put forth through open respiration by Church Sardis in conjunction with Thyatira, for the purpose of preserving these feeble remnants, these last vestiges of Christ, which survive in the midst of the decay.

664. To "strengthen the things which remain, that are ready to die," signifies again, that the church in Sardis, in conjunction with the others, preserves the last vestiges of what-

ever survives throughout Christendom of good co-operative works, whether of an industrial or a religious character. With the extension of the area of rational freedom and the quickening of man's intelligence by means of liberty, individuals and classes have struggled for the inauguration of certain fragments of divine principles into the affairs of life. The good and evil are strangely intermingled. There are merchants who, by a certain preliminary quickening, are morally at war with the competitive principles of trade. Like the Israelites in bondage to the Egyptians, they nourish in their hearts hatred of the system which uses them for its services. Capitalists, members of the plutocratic hierarchy, loathe the labour system which knits up all classes into composite slavery. Professional men despise the conditions under which clergymen minister to souls, and physicians to bodies, and barristers and judges plead in the courts, and sit in judgment on cases of life and property.

665. There are members of all aristocracies who hunger and thirst for social enfranchisement, and artisans of every species who yearn for a divine system of labour and of recompense. Here and there is a statesman or diplomatist who pants for the inauguration of governmental harmonies. There are inventors who long that their discoveries shall inure to the benefit of the overtaxed masses. Soldiers may be found, who would gladly be enrolled in the ranks of a chivalry of righteousness. So in the opposite sex, the heart of womanhood, so far as regenerate, is almost bursting with an influx which, under the fixed inversive institutions, it is unable to embody. There are germs of reforms, fragments of discoveries, of which no man knows their number, value and potency, everywhere latent, everywhere struggling, everywhere suppressed. There is an element of capital, that longs to pour itself at the Lord's feet; of invention that craves to consecrate to Him its discoveries; of philanthropy that would devote itself to the permanent establishment of His dominion. These are like the remaining virtues that feebly contest the ground in personalities that are rapidly becoming confirmed in evil. In due time, the new types of humanity, through the intellectual natural principle, find access to struggling men and women, and to the valuable

things of human use of which they are the exponents and the executives. So by degrees the Divine Providence, winnowing the Christian world by its breath, separates the wheat from the chaff. The wheat for the garner, the chaff for the quenchless fire.

666. Here the man of this type must move with guarded discretion. "Be watchful," signifies, again, that the man of the church in Sardis is especially liable to an arrest and suspension of the new respiration, as it first descends. "And strengthen the things which remain," signifies, that nerving himself up in the divine might, he must force the resistant breaths to recede which rise up to invade the natural lungs, and through which the Hells endeavour to produce suffocation, driving them down to their own place. He will be perfectly conscious, as the state goes on, of an attempt to induce respiration in him from Pandemonium. It will seem sensationally as if winds were striving to enter him through the lower abdomen, and seeking to inflate a vast unknown visceral system co-extensive with all the lower bowels; it will dart as fire from Hell into the organs of the generative system, wherein scortations will endeavour to assert their sway. The normal action of the liver, spleen, alimentary canal, and also of the greater and lesser stomach will be exposed to interruptions of a serious character.

667. It is in the organs that the battle will be fought, organ by organ. Within the aromal structure of the diaphragm a series of respiratory tubes exist, unknown to the external scientist, through which, as through ducts, aerial currents descend into the whole body and aerate the cells. If these ducts fall into the control of the demons through the breaths which they project from below, death ensues, or idiocy. Death when the respiration is opened to the Spiritual Heaven, idiocy when it is opened to the Celestial Heaven. These ducts are guarded through continual air currents playing in and about them from the Ultimate Heaven. They, are seven in number, and the softest sensational harmonies exquisitely permeate them, when regeneration is complete. There are crises during which deep inbred evils are stirred by the influent divine breath, and when they rage like hungry beasts to tear

to pieces the new man ; they cannot pass the guarded region of the ducts, unless the respiring person is guilty of disobedience. "And strengthen the things which remain," signifies, the acts of incessant obedience, by means of which these ducts are kept open for the Divine operation. They are said to "remain," because they exist in the aroinal organization of the body from the ancient Eden state. The disease called diaphragmatis, is often an attempt of demons to control them. There is in fact an electro-nervous diaphragm in which these exist. "That are ready to die," signifies, their perishable condition.

668. "For I have not found thy works perfect before God." The new age is established first among the suffering, the weak, the downtrodden members of the human family ; to this the exceptions are very few. It requires a discipline that racks the heart and that destroys the inherited evil confidence of man in himself, the experience that convicts the soul of sin in its inmost parts, that reveals the whole world to be guilty before God, the humbling knowledge that we have all gone astray, and that there is none that doeth good, no not one. It requires, further, the knowledge that existing religious institutions are unable to assist the spirit in its extreme state ; that unless the Lord helps, man must perish. The gay illusions of the senses, the tapestry-tissues that hide the assassins who infest society, must be seen through. Moreover, a state must exist within the will, of willingness to become Christ's servant in all things, to have Him for sole ruler, sole actuator. The feeling of the soul is, Give me Christ or I die. The hidden will pants for its life till He come.

669. The Lord examines a man at this period through examining angels, and he is stripped bare of disguises in the light of Heaven. The examining chamber is called "secrecy," because the inspection is conducted solely by the appointed ones, and no results are permitted to transpire when it is over. The seven ducts spoken of before are opened, and the work which prepares the novice for the new condition is directly begun. As soon as it is announced that the Lord directs that he shall be carried on, so far as obedient, into the new kingdom, the Angelic Society to which he is most, by genius, in a

state to be adjoined, becomes aware that his name is enrolled as a noviciate spirit from the earth, and a deep internal state is induced, during which, while all things in the body rest, and the remaining evils in the will and the false persuasions in the mind are kept quiescent, he is, as to his spirit, permitted to go up and find his welcome therein. "I have not found thy works perfect," signifies, that none to whom this welcome is extended are faultless; they are received as novices, only to become permanently joined through the perpetual advancement of respiration day by day; this advance of respiration being dependent upon obedience to the Holy Ghost. "Works perfect before God," signifies, the divine introspection which reveals to the examining angels the absolute condition of the interiors, both of the will and understanding, prior to the period when this intromission and adjunction to the Heavenly Society takes place.

CHAP. III. 3.—"REMEMBER THEREFORE HOW THOU HAST RECEIVED AND HEARD, AND HOLD FAST, AND REPENT. IF THEREFORE THOU SHALT NOT WATCH, I WILL COME ON THEE AS A THIEF, AND THOU SHALT NOT KNOW WHAT HOUR I WILL COME UPON THEE."

670. It is not to be supposed that respiration, in its mediatory states, betokens that the man's evils are put down or that his life-cross may be laid aside; far from it. It announces these distinguishing blessings: First, that he has been examined as before, and approved as a noviciate spirit for the new life. Second, that the Heavenly Society, of which he may finally become, in bliss and victory, a member, enrolls him for a candidate for its endless fellowship, and spiritually embosoms him in its sanctities. Third, it indicates, conditionally, forgiveness of all past offences, and preparations, if he is faithful, for their total eradication. Fourth, evidence is afforded by it that the loving Lord has vouchsafed in the most glorious open manner, to make preparations for triumphal advent into his being. Fifth, that it is an assured token that if he is faithful he shall have ability to persevere to the end. When these things are considered, light indeed becomes the burden, which for a space might otherwise appear grievous to be borne. Exceptions here

must be noted, referring to persons who are opened in preparation for judgment, and also for judgment.

671. The temptations are, first, to renounce the faith that has been received, that internal respiration may occur. This marks the approach of the most direful enemies; terrible by number, subtlety, persistence, and the most cruel hate. To be overcome by the man, whom persistently from birth he has followed, tempted, and flattered to make a fiend-slave, is the demon's most extreme fear; it involves, after a time, the arrest of the evil spirit, his binding, the destruction of his vain-glorious schemes, the entire suppression of the ability to destroy. When the danger is seen to be at the doors—for the lungs are the doors where through God's holy breath comes forth—the demon retires for a time into the deepest Hell to which he has access, and impregnates himself therein with the germs of actual living creatures that sting and kill. These he feeds within himself until they burst from their cockatrice shells, and with infernal forms crave to find a nerve essence in a human body where they can ultimate themselves, and mount up in madness to a new spirit and ruin it utterly. The infestations which then ensue are primary and secondary: primary, when the demon finds immediate access, and injects into the nerve essence some creature of this fatal brood; secondary, when there is no direct access, through the nerve organization of parties intermediate. The danger is to be guarded against by never visiting any place of business or amusement, by engaging in no pursuits, by cultivating no friendships without the inward guidance, earnestly sought in obedience to light already given.

672. "Repent" in this verse signifies, instantaneous turning to the Lord, whenever there is consciousness, however slight, that the affections have lapsed away. "Hold fast," signifies, that through prayer, by means of which a stream of divine influx penetrates the lungs, living *rapport* must be maintained with the Lord. "Remember therefore how thou hast received and heard," signifies, that the man when tempted must, through prayer, keep that upper degree in memory open, in which the truths from the Word concerning internal respiration and the new kingdom, are inscribed in divine light. The rest of the verse contains most fearful declarations relating to

swift destructions to overtake the man who trifles with the beginning of the new breath and the monitions of the Holy Spirit. When once the Lord has pronounced the trifler unmeet to enter into the golden-gated city of the perfect opened respiration and the sublime newness of the re-established man, he is first happy; a weight seems to be taken from him, as if an enemy who persecuted him were dead. The man begins to laugh within himself at the superstitious terrors to which he had weakly given way. The world looks as never before, pleasure never so sweet, wealth never so alluring, passion never so intoxicating, fame never so glorious: He drops dead, when the fantasies have reached their culmination, without a prayer, without a passing moment for repentance. The breath of Hell mounts up producing instantaneous suffocation. The gay smile is on the lip, and the cheek flushed in one moment with brilliant hues; a gasp, a groan, he falls! Some will read this and turn from it to the idle world; not theirs the taste to indulge in disturbing apprehensions; nevertheless for them the shadow waits. "If therefore thou shalt not watch," signifies, that the man who is not careful to maintain his state, through holy obedience, incurs the Divine displeasure. "I will come on thee as a thief," signifies, that the trifler will be overtaken in a state of imagined rest. "And thou shalt not know what hour I will come upon thee," signifies, that after being found unfaithful and adjudged, the Lord will execute that judgment, when he despises and secretly denies the Master, in the unguarded breath of aspiration after the things he covets.

CHAP. III. 4.—"THOU HAST A FEW NAMES EVEN IN SARDIS WHICH HAVE NOT DEFILED THEIR GARMENTS; AND THEY SHALL WALK WITH ME IN WHITE: FOR THEY ARE WORTHY."

673. Ancient Greece presents the most conspicuous illustration of a race in whom the genius typified by the Church in Sardis, though inverted to a great degree, displayed its attributes. Paris affords at the present time an exemplification of the gay, luxurious tendencies of the same mental species; while a corresponding type of mankind seeks to evolve a light and airy gaiety in America, upon the original basis of the Anglo-Saxon race. Of all varieties this is most godless, in its palmy hour,

most given to surface display, and prone to oscillate between demon worship and refined materialism. It will in its extreme rage against the new kingdom of our Redeemer, first ridicule in light, polished irony, then satirise, but finally murder. It does not in its heart believe in the just man. The hollow pulpit charlatanism that seeks to clothe a luxurious practice with the tinsel and glitter of ceremonial rites, denotes an adjoined ministry of infernal men in the same condition.

674. Jesuits are principally of this type. The successful men of the diplomatic world, who deal with human rights as the sharper with the packed handful of playing cards, however courtly or ostentations in sect service, chiefly belong to the same body. The brilliant, superficial poets, who write merely from externals to internals; the men of letters, who review for hire, and prostitute the conscience from day to day as public opinion dictates; the vast philosophical class, who reason with themselves that expediency is the chief virtue of mankind; the illusive scientists, whose great aim is to make it appear that matter is the father of man, and the mental system indebted to the mundane elements for its every inspiration; the nineteenth century men preëminently, who boast themselves the giants and the crowning race, and in their hearts deny that they have need to be regenerate, these, and their number is legion, who walk on the prostrate bodies of the lowly, are principally inheritors of the same organic quality. "Thou hast a few names, even in Sardis, which have not defiled their garments," signifies, the presence of a divine sphere, which surrounds and clothes the inmost degree of the understanding in which precious things of faith are preserved. "And they shall walk with me in white," signifies, a progress through open respiration into celestial surroundings of joy, truth, peace, and power. "For they are worthy," signifies, their inmost desire promptly and effectually to execute God's will.

CHAP. III. 5.—"HE THAT OVERCOMETH, THE SAME SHALL BE CLOTHED IN WHITE RAIMENT; AND I WILL NOT BLOT OUT HIS NAME OUT OF THE BOOK OF LIFE, BUT I WILL CONFESS HIS NAME BEFORE MY FATHER, AND BEFORE HIS ANGELS."

675. The intellectual-natural man, typified by the church in

Sardis, will establish social harmony through initiation into full open respiration as follows: Church Sardis moves to the initiation of harmony embodied in Church Thyatira, the intellectual-natural being thus pervaded by the celestial-natural. It is more easy for the two churches to begin as one, than for either to originate separately. In a sense, Thyatira is the father and mother of Sardis, but afterward its brother and sister. The reason why Thyatira precedes is because order is initiated through the celestial-natural sense of the Word, and open respiration begins with that type of man. It is impossible for a single series of industries or of harmonies in Thyatira to be unfolded without corresponding series in Sardis pressing toward them in unison. It is equally impossible for celestial-natural men to be led into our Lord's new harmony, without intellectual-natural men of similar qualities being extricated from the world's corruptions, and in the one great process brought forth to light and life. What therefore follows concerning the initiation of harmony applies to Sardis as in this conjunction.

676. When open respiration first begins, the whole earth being closed, there must be some one man by whom it may be organically led into the world. Open respiration may begin in an individual who through it may be illumined to a knowledge of the internals of the Word. The object for which the opening takes place may be the setting forth of certain divine knowledges. It may never pass the bounds of the one personality, and may die with him; or if it is the Lord's will that the goings forth of the Spirit shall be both verbal and vital, then one may be chosen who shall be introduced from stage to stage both into knowledges and potencies. In this case the respiration does not die with his decease, but goes on from conquering to conquer through the generations. It is obvious that the unfoldings from the Word in our own time have been both verbal and vital, because open respiration follows in the train of the advancing principles.

677. Our Lord, during His incarnation, was but a passing guest; He found no place wherein to lay His head; He was landless, and consequently homeless. In His second advent He first of all makes new soils, atmospheres, waters, and

breaths, in those whom He begins to establish in the new creation; this is the first stage. He then conducts the individual or family in whom He is manifested to some secluded locality, where in the privacy of domestic life there may be formed an internal aromal sphere, resting on demagnetized soil, and purifying the surrounding air; this is the second stage. He then brings the pivotal man of the family to the first great crisis, marked by that stupendous change, the death of the old and the initiament of the new natural soul. In order that this may be effected, a certain number have to be brought into the new respiration; otherwise death would ensue in the crisis, because it is only through a volume of concurrent breaths that the demagnetized natural organism can be held in a state of isolation from the universal inversive magnetic currents of the depraved race, through which the Hells endeavour to destroy.

678. If this crisis is safely passed, the first principles of solidarity begin to operate. The open respiring man, through his new natural soul, rapidly becomes involved in new aromal spheres. It is to him a change greater than death, and brings with it experiences that are incommunicable; the internal nerve essence becomes a fiery sea, a fulness of divine-natural life. The fays of earth's upper surfaces, the dwellers in the realms of fire and stone, organ by organ, in the universal concurrence of their fay breaths, hold up the new natural soul. In due time every diurnal change is marked by the outgoing of a specific infolded breath, elaborated and detached by the Lord through all this organic action. Individuals are brought thereby into preparedness for respiration, and thence into the openness of respiration. Then begins the initiament of social harmony, there being an open respiring family in its prepared and guarded place.

679. Then begin great educative processes. Before specific industries can be inaugurated, a specific Divine industrial descent occurs. The respiration is brought into continuousness with the respirations of angels who work according to the correspondences of such industries, in Heaven and in the archetypal world. Then begin combats against the infernals who specifically control the inversive forms of those industries.

The success of the ultimate results is wholly dependent upon these great divine laws, these descents, these battles. The symbols of the process are the symbols of regeneration. In the midst of such mystery the new order of the world is born. There are visitations, searchings, wastings, watchings, temptations, combats, strengthenings, upliftings innumerable, to recount which would fill volumes. There are descents and outgoings of divine respirations, manifold in quality and potency, against which rise up the infernal respirations from Hell; and so there is, as it were, a martyr preparation, a martyr struggle, and at last, through the indwelling of the Divine Martyr, a martyr victory. From this time a fourth state is begun.

680. Heretofore this work has been wrought in seclusion, and those passing through its ordeals have been weak through wastings and watchings, and manifold struggle; but now, heart begins to be adjoined to heart in a living way; a divine human life and light and power reveal themselves in the affections; the beams of this love are the radiances of the Spiritual Sun. A gradual condition of positiveness to the world is let down from Heaven. It is now possible to be in the world without being of the world, to grapple with the great social and industrial problems, to lead forth industries, and thus to initiate harmonies. Gradually one domain is brought into order. Conforming to public institutions, never causing needless offence, abstaining from proselytism, never obtruding opinions; but rather commending themselves as chaste, industrious, quiet, peaceful, law-abiding men, insphered in a Divine love, which clothes them as with a palpable atmosphere, and beams through them as a perpetual witness,—those who initiate this holy work will proceed, at first slowly and softly, but with a divine safety in all their ways. From the love and service of the one God proceeds one respiration, one chastity, one affection, one bearing of each other's burdens, one universal intercommunion of sympathies, one concurrence of intelligence, one fixedness in the form of unity, and one resistless power to work His holy will.

681. To those who know nothing of such things, this will seem as unreal as the most baseless of the poet's gorgeous

imaginations. To those who have participated, on the contrary, and seen the shekinah of this tabernacle, it will be felt that nothing has adequately been told. These things can never be understood through verbal delineation, however ample and exquisite. It is written "Taste and see that the Lord is good, blessed is the man that trusteth in Him." Here is a sorrow that is richer than the world's joy, and a burden that is easier than its rest. Here is not happiness, as the world knows happiness, but blessedness, as the heart uplifted into Christ knows blessedness. Here is miracle instituted into natural law, and natural law uplifted into miracle. In the endless ascension of their states and days, "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

682. At this point all the children of Thyatira and Sardis, born into this new life, would concurrently desire to add, that it is not by their own virtue, or wisdom, or might, that they have been able to enter into such things; they have simply been invited to the banqueting hall, and led up into the chambers of the Presence, that in turn they might testify of the Lord's mercy, and bear witness to the sureness and abundance of His love.

683. In these new centres of the world's order none can dwell except by a special call, a special love, a special conspiracy, and a concurrent respiration of all in each, and each in all, and so of all in Christ, and of Christ in all. As respiration becomes established, it is continually more and more secret. The angels walk among men, they move in cohorts and battalions; they converse, and chant loud and lofty melodies; the lustre of their garments is as the glory of the sun, and the sweetness which exhales from them as the most intense and fragrant of spices, yet men do not see the angels. The whole world, with all of its combined force of mentality, cannot bring to knowledge one truth from their Word, till the Lord permits it to be known. This is the peculiarity of men who enter into the new purity and solidarity, they breathe as none others, but the natural man cannot detect the difference of the breath when it becomes perfect. Theirs is angelic power, that is, veiling power; they move upon God's errands as the angels

move; the world is not able to detect the messengers; they have the power from the Lord of working in space as if out of space. The men of these Churches now labour in the world on three continents, yet none can say, "That is one," or, "That is one," except in special cases. Here is the fountain springing in the desert, that reveals its presence by ever-living virtue.

684. One of this order, writing, not of himself, but of the Brotherhood and Sisterhood in the New Life, is forced to say, that the fruits of the Spirit which they bear, are as the fruits of the trees in the garden of God. There is with each a sense of profound unworthiness and humiliation; each does esteem the other as better than himself; and each, so far as quickened, loves the other better than himself. Of the unsearchable riches of the love of Christ, thus shed abroad, language is unworthy to utter.

685. Here is the embryo of the new Christian world. Above it rests a pillar of light, nor will it move so long as the chief centre of life and inspiration for the planet is there maintained. None will join themselves thereto, nor can they, except through harmony of breaths. These grave and holy men, advancing from condition to condition, will burn with divine fire, and so copiously pulse forth the qualities of the Heavens, that, more than patriarchs, prophets, or apostles, it shall be said of them, that they possess that future of which patriarchs, prophets, and apostles caught but a distant fore-gleam. In their midst it will be demonstrated that Christ has come. "He that overcometh," signifies, open breathing men made use of in the evolution of New Society. "The same shall be clothed in white raiment," signifies, a final state on earth which they shall attain, conspicuously illustrating therein the sweetness, humility, patience, wisdom, and implicit obedience of the angels. "And I will not blot out his name out of the book of life," signifies, that such having been first enrolled as probationary novices in their respective heavenly societies, find their names permanently inscribed in the records, to be received as angels. "But I will confess his name before my Father," signifies, the Lord Christ dwelling within, in His divine humanity. "And before the angels," signifies, that they are visible finally as angels to angels, and the Lord God gloriously shines forth through them.

SIXTEENTH ILLUSTRATION.

Interview with demons,—deniers of open respiration.—Attacks from them. Their respiration suppressed by the Divine power.—A confession of one of their number.

686. I was attacked at this place, during my work of dictation, and beheld six demons falsely personating Kosciusko, William Penn, Martin Luther, Sidney, Wilberforce, and Washington. They cried aloud, "What folly is that! We respire from body to soul, as do all men; how then can a man respire from spirit to body?" Since permission was given me to reply from our Lord, I answered, "He that respire from soul to body is in the body of the Heavens, the Lord being in him." They shouted, as one, in reply, "God's elements are nature; the first form of respiration is that of the plant, the next the animal, the next the man, and the next the spirit. We breathe by sucking up such flavours as delight the nostrils, and feed through them on what is congenial." At this they began to mock me, and one cried, "Ha, ha! let him smell us; that will change his thoughts." I answered, "Our states are opposite. Could I absorb willingly the breaths in which you live, I should, indeed, as you say, think as you think. But I cannot think as you think, unless I cease to breathe as I now breathe. Were your inclinations suppressed for a while, since they cannot be changed, but only suppressed, a different breathing would come upon you, and you would confirm all that you now deny."

687. One of them had approached me, and was endeavouring to induce his own mental state. An angel appeared at my right at this moment, holding in his right hand a brilliant star. The demons denied that it was possible for one of them to breathe as I had said; instantly, however, the foremost one fell on his face, and became pallid and like a stone. They looked at him in wonder, for he breathed not in this condition. Slowly rising, he stood upon his feet, facing them; a sharp dart flashed through his open mouth and struck the others, driving them to a considerable distance, but still within ear-shot. I now said to the one on whom this condition was induced, "Who are you?" He responded, "A man-devil of the

second Hell." I continued, "Whence come you now?" Then followed the answer:—"From infesting the ghost in the World of Spirits, who was called 'Lord Macaulay.' So long as he keeps in appearances, I play the vampire, and smell out the exudations of his mind, greedily absorbing them as food. That respiration may be from internals to externals, I admit, because I now breathe by means of a fire which enters where my lungs join the understanding and the will."

688. The angel now said, "This is enough for the illustration." The breath was withdrawn, and the demon fell senseless, but afterward arose, made a painful effort, gasped, and spoke, crying, "Lord Macaulay is an angel. I will summon him, and he will testify that there is no such thing as respiration from the soul to the body, known where he is." I answered, "You have just stated to me that you were a man-devil, and had come from preying upon the spirit of whom you speak, as does a vampire, and nourishing yourself upon his mental exudations; asserting also that a flame of fire entered you, and caused respiration from internals to externals." His five associates then drew near and began abusing him as having gone mad; but he cried, "We all know we are devils; I cannot resist an angel of God. Did the bolt strike you, each would make such confessions as I did." They passed away.

CHAP. III. 6.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

689. The understanding of the new man of the Church in Sardis, is especially of a quality to comprehend the reconstruction of society in the new harmony. "He that hath an ear," signifies, the new man of this type. "Let him hear," signifies, an open declaration within him from our Lord, when He comes to reconstruct the social edifice. "What the Spirit saith," signifies, the unfoldings necessary for the initiation of the new social order and its evolution from its first and least to its composite and universal states. "Unto the churches," signifies, the demonstration of this harmony to all the regenerate races of open breathing man.

SEVENTEENTH ILLUSTRATION.

Experiences in the Heavens prefiguring the destruction of Christendom in its present evil natural form.—Things hereafter.—A sabbath of sorcerers in Hell.—The Archetypal American Commonwealth.—Illustrations from Archetypa.—Spiritual facts connected with the recent rebellion in America.—The infernal England, and events transpiring there, which affect the political and social condition of Great Britain.—New barriers against the Hells formed in the new creation.—Dissolution of the remains of ancient order.

690. I was in the Heavens, and heard a great voice from the east, crying "New bread." Then manna began to fall immediately, diffusing in its descent a pleasant odour. At the same time, by apposition, I was made aware of a terror in the opposite Hells, and heard a cry proceeding from a dark Society in the west, that they were being battered by hailstones and destroyed. The descending manna was gathered in the Heavens by conjugal associates, appearing in the distance as little children; and I heard them singing in a delightful unison while at their employment. I experienced a strong desire to partake of this food, and grew hungry and faint for it, when an angel approached and said, "Who is this that hungers?" Words were given me to respond, "A man of sorrows from the earth." Then the angel replied, "Be not sorrowful, for there is much reason for good cheer." At this I was invited to partake of the manna, which satisfied not alone the appetite of the sense for food, but the craving of the soul for righteousness.

691. When the repast was over, I was invited into a pleasant garden, where about a hundred members of the Society, of which the angel was one, were variously engaged, some in irrigating the soil, others in the pruning of vines, or the various disposition of plants and herbs principally of an edible character. Although it was bright day, and the Divine Sun was glowing in the east, myriads of stars shone in the unclouded azure, and a soft dew was falling. At the extremity of the garden appeared a pavilion, and over it inscribed in golden letters on a green wall, "Blessed are the meek, for they shall inherit the earth;" yet, while gazing upon the inscription, one sentence flashed from within another, variously irradiated with many-coloured lights. I entered this pavilion, and there found

a man in a scarlet mantle writing at a table. He looked inquiringly at my approach, paused, and gently said, "Brother, what would you have?" At this I replied, "I have been fed this morning with manna, and I now ask work. None can be in Heaven without work; give me all I can do, and let me be instructed that I may do it well." A silver bell rang at this moment, a door opened, and one emerged from an inner chamber in whom I recognized the Prince of the Society, who without circumlocution or preface, said, "I perceive his quality; he is adapted; give him a hammer, and let him take his place among the stone masons; equip him also with a drill."

692. Being thus prepared, I was conducted to the north of the region occupied by the society, and there found many men employed; some in turfing over newly prepared soil, and others busy in shovelling away the *debris* of blasted rock. A little farther on lay a mass of copper, shaped like a lizard, and beyond it huge tumuli of heaped stone. As I gazed upon this copper monster, I observed life in it, and filled with indignation that such a thing should be seen near Heaven, asked permission to strike it. "Beware," was the reply, "how can a man strike at his own natural soul and live? Look closer and you will see more." At this I began to examine, and perceived that the reptile was made up of more than two millions of minute organisms, each of which had been projected from or through the natural soul of some inhabitant of earth, and that they were so connected as to interact;—each being weak in itself, yet became a power through the coalescent unity of all. I grew indignant again upon observing it, and again demanded permission to strike; but the chief of the working group gravely answered as before, "Beware of what you do. Who can strike his own natural soul and live?" At this I cried, "If my natural soul eliminates from itself any creature to become a part of this idol, I would rather by far enter into life without a natural soul. I begin to think now that the natural soul of man is at best a misbegotten beast, and of its father the devil."

693. I now heard the blasters again at their work in the rocks; the soil shook with explosion after explosion, but still I could not desist from observing the copper monster, which

began to spout fire from its nostrils, scorching, sulphurous, and mephitic. Again I demanded permission to strike, and this time received the answer, "He that hateth his own soul for Christ's sake and the gospel's shall do well. Let your hand be strong, and your eye keen: then breathe deeply, and to the work." At this appeared about a hundred labourers, a group of which I made one, and the strength of a hundred men seemed in my right arm. Each having for his instrument a sledge, all raised them at the same moment, and in the same instant they fell. At the same time I heard the cry, "The anakim, the anakim!" while a spouting breath of vapour, forced through the nostrils of the beast, wrapt us as in white steam.

694. Then hieroglyphic symbols or images began to appear upon its scaly back, raised as if in burnished carbuncle, though one might perceive that the gems were fictitious; among the symbolic images were music, painting, rhetoric, philosophy, and the like. At every blow the monster became more resplendent, throwing off flakes of a green slimy light, horribly putrescent, and the stench of decay was almost too dreadful to bear. The atmosphere then burst into flame of a sickly yellow, while still, as if each were a Thor or an Odin, the hundred plied the sledge, all breathing in unison. At length it began to bleed, and the blood rose until the workmen stood up to their waists in the red, steaming, noisome fluid; but still with incessant action they continued to ply it with heavy blows. I was informed that a period corresponding to one month of natural time had passed, during that which seemed to me but as an hour of the morning. At length one mightier blow than the rest smote him upon his head, and broke its massive arch; when, with a roar that seemed as if it might shake mountains, its odious life was at an end.

695. Afterward the lifeless body was cast into a furnace until it became a liquid, and lo, each minute organism of which it had been constructed began to change, until it became, as it were, a miniature man, and finally rose, a million-fold in power, utterly purged, as if it were a copper Titan. An impersonal creature, it awaited a Divine fiat to perform mighty deeds.

696. The labour in which I had participated wearied me, and during the whole period of the intromission, the physical body was anguished with hardly a respite from pain. I knew that I had been representatively present, for the purpose of illustration, at the work of the destruction of Christendom. It appears at the extremity of the Heavens, because it claims that it is in such direct juxtaposition thereto that its accepted members, with the twinkling of an eye, pass from the death-bed to partake in the felicities of the spirits of just men made perfect. It appears in the image of a reptile, because in its collective form it is not divine but bestial, performing no functions in a true order, but voracious, treacherous, deceptive, and impure. It appears as if made of copper, because it simulates a natural good; that is, it claims to have been regenerated into a divine excellence, adapted to conditions that obtain in nature. As this image was overthrown, Christendom, in its organized form, is destined to perish.

697. It is in the natural soul of man that the evils of the planet have their ultimate stronghold. Through the inverted natural soul, the whole aspect of Divine order is treacherously distorted, till that which is designed to be man's noblest blessing is made his direst curse. It is impossible to effect a divine transformation in the social aspect of Christian peoples, except by the dissolution of the natural soul of man, and by a divine process of reconstruction. If the dispositions of the will can be changed, if the affections of the heart can die yet live again, if the processes of the intellect can undergo a transformation, if the hands of the soul that clasp the hands of Hell, and the breaths of the soul that go out toward the lungs of Hell, under the restorative influence of the Lord, in utter change of tendency, can raise themselves to the lungs and hands of Heaven, it is purely rational to believe, since all divine processes tend to ultimates, that the theatre of these august wonders can be transferred to the vital outposts of man's natural organization. It is very obvious that if the natural soul of man is thus transformed, the action of the human race, in nature, so far as regenerate, must undergo a corresponding transformation. Peoples, families, religions, governments, industries, knowledges of every type, joys of every species, all

things in fine, from the least to the greatest, pass through the fire-birth and become divine.

698. I was afterwards conversing with the Angel, and he said, quoting from the language of Paul, "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." At this there was the loud sound of a trumpet, piercing and even shattering the air. I looked down toward the natural earth, and there beheld what must be hereafter. I saw a family circle, united and harmonious in natural things, and worshipping God with great decency and formality, as is the custom with the best of Protestants. Suddenly all this was changed; the internals of each character, heretofore secret, now began to be revealed. The father became an atheist, publicly owning himself a devotee of nature; the mother, in great anguish of spirit, clung for a season to surface opinions, imbibed from her youth, but eventually renounced them and accepted the doctrines of Ann Lee. The fates of the children were various, the eldest son drank in the poison of Mormonism in a modified form; for at this time began to be developed a dangerous, veiled abomination; partaking of the nature of that heresy, he became the master of a harem in a nominal Christian land. About three-eighths of all church members are polygamists at heart. I speak now of males, not of females. In all the family there was found but one who possessed real spiritual sanity; after many trials, this declared itself through all of the surfaces of the mind; he became an open respiring Christian of the New Age.

699. A second time the trumpet sounded, and again, looking forth, I saw that which appeared to be a board of bankers, all decorous, conventional men, principally of the Church of England, by external profession. One thing led to another, until one proposed, and all the rest acceded to the proposition, that each should, under the bond of secrecy, reveal his doubts upon religious topics. The formation of this compact precipitated internal states to external, and each confessed that he had no faith in anything but forecast, calculation, and selfish sagacity. They confirmed one another by adducing many instances,

wherein men of the basest life had amassed, and were enjoying fortunes and distinctions. One, a little bolder than the rest, announced it as his belief that all men whatever, who had outgrown the state of romantic illusion, cherished at heart the same sentiments. I saw here an illustration of the growth of great events from invisible beginnings; one remarked that he felt freed and benefited by unbosoming himself, to which all the rest assented. It was resolved thereupon that an informal Society should be established, confined to opulent and eminent men of the street, for like unbosomings and refreshment in scepticism. Scepticism, like religion, is gregarious in its habits. Men confirm themselves, both in truth and falsity, by confidential opening of their states.

700. A third trumpet sounded, and closely observing, I perceived a vast affiliated Union, co-extensive with the influential classes in society, and styled in substance a club for the encouragement of freedom in religion. One requisite of membership was that each should be connected with some eminent sect, and appear as a conformist before the public. An esoteric doctrine was taught among them, that all religions were alike; but that the world being governed, and society maintained through appearances, it was socially incumbent on man to live as a Pharisee; and whatever his indulgences were, to cherish them behind a veil. It was singular to observe the unanimity with which almost all, of a certain class, fell in with such views as these. An odious Epicureanism rather than a saintly Heroism governs at the heart of modern life. It is not true, however, that men's interior conditions come nakedly into externals, because it is a fixed part of those internal conditions to think that, however men believe or act, both belief and actions require shrouding in fold after fold of semblance. Hence, as the new states of worldly men declare themselves, society will possess at once an esoteric and exoteric constitution, and the shameful orgies of ancient heathenism revive in the bosom of the world; while outwardly the ceremonials of worship are conducted with due pomp, and Sabbaths made days of high solemnity.

701. I was afterwards in perception, by direction, at a Sabbath of sorcerers, in *Infernus*. One resembling a pontiff

greeted another, who might have been a king, with "Hail, Cesar! Now shall our powers return, and a new infernal age." To this the potentate replied, "Hail, Christ!" But when he styled him thus, in so blasphemous a perversion, he fell headlong, and another rose from a lower pit, crying, "Make no allusions to the destroyer. Here let us style ourselves anti-christ, for we are so; otherwise mischief will befall." The two demons, who represented pontifical and imperial rule, courteously advancing, joined hands; when, in the interblending of their spheres, the organized falsities of their minds were also united, and, proceeding through them, rose as in a brazen column, which towered apparently to the zenith. Many on either side now arranged themselves, according to the order of an infernal series, and the ascending column became more vast with every accession of numbers.

702. At length it penetrated the natural world through the interiors of kingly and priestly minds open toward that Hell, and fed them with injected fantasies. This process was watched with great interest by the deeper infernals, and among them by antediluvian sorcerers. One among them, in some unknown dialect which I interpreted by an attentive listening to the quality of the sound of falsities in the evil, whispered to a colleague, "We have found it: our submerged city rises above the engulfing floods by which it was overwhelmed anciently, and now we shall obtain great power, and reign." One then struck at me with a rod, made to imitate a serpent, because it was suddenly made known to them that a listener was present; but his rod shivered like a stem of glass, while a Voice cried above, "As this rod is shivered, so shall all sorceries be destroyed."

703. The Archetypal American Commonwealth is placed in the centre of the new Heaven, because it is the will of Almighty God that the pivotal power of the earth shall descend through it, and that it shall become, through human obedience, the central power on earth, representing Divine harmony above. I saw the banner of this Republic, which represents the starry heaven, illumined with a cross of fire displayed in the sun, and emblazoned with the words, "Christ conquers all."

704. It is represented as encompassed by a triple wall. First, from without, are seen battlements of brass, polished to glittering clearness. Above these rise crystallized silver ramparts, through which the light is soft, fleecy, and impearled. The innermost circle of walls is invisible, except as seen through the silver; they are of gold, or its correspondence, through which flushes a soft crimson as of the perfect dawn. I was conducted thither in company with an angel, representing the Mourning Church (see A. of C. 1, I. 562), who had himself occupied an imperial office. We were stopped at the gate of brass with the inquiry, "Whom do you serve?" and I answered, "The living God, the Lord;" upon which acknowledgment we were led to the silver gate, where the warder propounded the inquiry, "What is the use which calls you here?" to which I answered, "The King's service." When I had thus said, he replied "The King of kings, and the Lord of lords;" and I responded, "Who is alive and was dead, and now liveth and reigneth forevermore; slain as to His Human, now infinitely glorified by the involution of the Human in the Divine." The gate then opened, and there appeared within it a vortex of burning fire; and I smiled, beholding it, for it was the fire of respiration in the celestial-ultimate degree. Thereupon the warder, pointing to us, said, "The King's servants are those who are able to walk in the King's paths." I answered him, "Even so, for I possess a new natural soul, which my Lord has given me, to which this heat is most congenial; it is the path of respiration for open breathing men." All this while the angel with me said nothing, being of a superior degree.

705. As with the swiftness of thought, we passed up this vortical avenue, and in a short time beheld an inner gateway, where stood a man clothed in flamy purple. We paused before him, being restrained by the resistance of his breath. He began in words corresponding to these, but containing arcana within them of infinite beauty. "The Lord is in this place, and this is as the house of God and the gate of Heaven." I replied in words given me, "Blessed are they who have come up through great tribulation, and washed their robes, and made them white in the blood of the Lamb; and blessed are they

who keep His commandments, that they may enter in through the gates into the city." When I had thus spoken, he replied, "Upon what ground do you enter?" In words also given, I said, "On the new ground;" at this he made response, "What new ground?" I said, "The only possible ground, as all other ground must be swallowed up," martyr love, the faith of martyr love, and the hope, service, and life thereof. "First," came the voice, "I must test you;" and I replied, "Willingly and joyfully." He then put his hand upon my breast and drew it out white, then put his hand upon my head, and drew it back with the same whiteness. When he had done so, two birds appeared at his right upon a myrtle-tree, one of them a harmonic eagle, and the other a harmonic dove; and on the left appeared, upon a corresponding tree, two other birds of a similar kind. My heart was glad and my mind rejoiced within me. "You have come just in time," sweetly and solemnly this keeper said; "had you tarried by the way, this door would have been closed. Enter."

706. When I had entered, my former garments were taken away, or rather dropped in atoms, and I was clothed in raiment wholly new, such as is worn in that society, and conducted for a short time into an apartment built as in the wall, over whose door was the inscription, "The strength of the hills is about thee, and the everlasting arms thy defence." I observed in the east door of the arch a cypher, "G. W.," and on turning beheld a man in the full beauty of youth, attired in the Roman manner with a toga, and wearing upon his left breast an emblem of office, two silver crooks crosswise, the unslumbering eye above, and the figures of sheep below; the whole set in jewels, and in the midst the legend, "Feed my sheep." When I had entered the room he approached me with these words, "You were sent for because the day of the Lord is at hand, and it is appointed that you be initiated into the work which devolves upon you in the earth; but first rest. I observed that the apartment, as his words proceeded, grew dimmer, or perhaps my vision, which had been taxed to its full capacity, was being closed; I began to breathe more lightly, and sank to sleep.

707. This affords an illustration of the infinite care with which the new formations of the Divine order, of which church

Sardis in conjunction with Church Thyatira, is exponent, are defended and prevented from profanation; but this also suggests a corresponding defence and protection, as the Heavenly order begins to embody itself on earth in new unfoldings of the Republican principle.

708. Since the close of 1860, the changes in the Spiritual World nearest our earth have been very great. The tumultuous throngs of spirits who gather there evince the wildest anxiety. As when birds of prey gather, scenting from afar the bodies of the slain, so legions of infernals, attracted by the prospect of carnage, and delighted with the expectation of nourishing themselves upon decay, rushed from their Asiatic and European seats, precipitating themselves upon the western continent. I saw George B. McClellan in the Spiritual World, riding between two demon chiefs, one calling himself Kleber, and the other Soult, though these names were pretences. I asked the reason why he was seen thus accompanied, and was told that he was fearfully infested, and that their mission to him was to form an external fatuous plane about his mind, so that he might waste away the armies of the Republic entrusted to his charge. I was taken in spirit to a battle-field near Richmond, Virginia, and beheld about a million of spiritual vampires and wanderers, in the middle expanse of ether. They encompassed the city of Richmond as with a triple wall, their mission being to deplete the armies of the Republic of animal life, and to nourish thereby the despotic forces.

709. I beheld the spirit of a man, known in the body as a bishop of the Episcopal Church, by name Meade; he was mounted on a pale, spectral horse, riding through the ranks of the vampires, and seen by them as St. Iago in the legend moving before the Spanish chivalry, a false prophet of the demon god; with him were many ecclesiastics. I saw the traitor, Jefferson Davis, on his knees in a private cabinet, confessing his sins in a fantasy, while at the same time the spiritual demon who governs him, whispered in his ear encouragements to the belief, that, come what might, his calling and election were being made sure. He is one of those whose conscience

has been drugged through intercourse with demons, and whose lungs reek with crime. In the visions of the night I beheld a mighty man from Pandemonium, instilling into the breast of one of his presiding military chiefs, a subtle wisdom, a defiant courage, a policy at once daring and circumspect. The same demon has alternately visited this chief and the general of the Republic, spoken of before, so connecting them by magnetic bands, forged as of infernal steel, that the positive sphere of the one saturates the oppressed mind of the other, impeding the operation of the mental faculties.

710. I heard in the night, an angel whispering in the ear of the President of the United States, "You must emancipate, you must emancipate;" but at the same time the evil genius of this kind man, wove subtle spells to hold him in a state of irresolution. I beheld the spirits of the lost inhabitants of the Slave States, almost *en masse*, moving in advance of the rebel hordes; great numbers of them being present in every battle. The wickedness of the armies of the Republic was the cause of their frequent overthrow, especially their profligacy, intemperance, and profanity. The South was characterized by comparative unity of council and inflexible decision of purpose but the North, spiritually, was a divided house. Ties of self-interest alone unite the present States of the Republic. The nation must ultimately perish, in convulsions thrice fearful, unless the present judgment is followed by the renovation of its moral heart. There is a Divine limit beyond which disasters cannot penetrate, and this not because of the merits of the people, but in view of ulterior ends in the councils of Divine Providence. I saw, in spirit, the present usurper of the French Empire, a thrice devoted son of Satan, plotting with his familiars how best to rend asunder the sacred robe of Freedom, and to cast lots for its vesture. Woe to humanity, when rulers of the spirit of Iscariot hold seats in cabinets, and dictate to nations from the throne!

711. After these things had been shown me, I was taken far into the interiors of the celestial Heaven, and charged to have no connection with the political world of America, it being said to me that if I did so I should perish in its disasters. Liberty's final hope will be, eventually, the open respiring church,

and those who labour for its establishment are building for Freedom her last fortress on Earth. The spirit of liberty is abandoning the political social edifice, both in Europe and America. Events must proceed henceforth with great rapidity.

712. Prosperity without righteousness brings a snare both to nations and to men, weakening the powers of moral resistance, and preparing the way for inevitable destruction. It is impossible for state-craft of any sort to save a cursed land. Republican Commonwealths can only obtain permanence as the right of suffrage is exercised prayerfully in sacred trust. The price of Liberty has well been said to be eternal vigilance. Men cruel as Jeffreys, and corrupt as Titus Oates, at the present day, through the influence of party organization, gain the suffrage of masses, and obtain and keep representative and executive power. The liberty of the people hangs upon the frailest thread, and there is no hope but in God. Yet let not the subject of a Monarchy exult over a Democracy that tends to ruin. The American Republic was first composed of separate states, each a little nation. It is possible for each or any of these, wholly given up to the Divine guidance, by the moral renovation of its people, to hold its own till better times. The smallest commonwealth becomes a unit through the moral cohesion of every element. If a wave of open respiration passes over and takes possession of one county in any state, the salvation of that state is no longer problematical; for God has sworn to protect His servants, and has entered into covenant with them as with ancient Israel. He will gather His elect from the four winds, and they shall inherit a kingdom that cannot be moved.

713. The infernal England is governed by a king. The present monarch is called "the Destroyer," and resembles in his heart George IV., in his intelligence Henry VIII., and in his potency William the Conqueror. The spiritual rule is represented by a synod of prelates, corresponding in number to the present Episcopal sees, and they style themselves according to their respective designations. These are connected with the infernal Roman and Greek Church and with the Lutheran

Episcopacy, as to their infernal elements. The rule of noble families, which exists in Britain, is represented by a correspondent rule below, so that every ducal or lordly family has its representative family. Those evil spirits of the British nation who have imbibed democratic ideas are excluded, and occupy a zone encompassing the former circle. Theirs is emphatically a government of terror; they exult in the titles of the Radical, the Revolutionist. In their genius they resemble the American Panteists. Theirs is an increasing power; they believe in democracy pure and simple, and at the present time are organising their Society as a state without a church. Their zone is rapidly expanding and pressing upon the circle which it includes. The intestine war which rages in the earthly England is a struggle between the circle and the zone.

714. Within the last eighteen months [1867] a man has appeared in the zone who resembles an infernal opposite and simulation of our Lord; he styles himself "The father of the people, the friend of man." Suave, dignified, genial, balanced, moving with an immense rapidity, attracting spirits to himself as floating particles are drawn to a vortex, he has begun to organize those turbulent democratic masses. His is the power of the arch-magician, the power of supreme corruption that assimilates substance to itself. For the first time the ancient organism of the infernal England is imperilled; his is the regnancy of attraction. Such demons rise from the deep Hells of old antiquity in the decay of empires, and when great political changes are impending among men. He empowers those who amalgamate with his sphere, till, subtilised and intensified in thought and feeling, they become a moving wheel of swift revolving human adamant, whirling amidst the zone, and warring by means of an impoisoned mental effluence against the powers of the circle and all the organisms that cohere therein. From this wheel proceeds a light which simulates the splendour of divine intelligence; which shines into the dark spaces of the brain, producing there intoxication, exhilaration, and a rapid action of the mental faculties, and instilling a courage and an energy, which, were they not infernal, might well be called sublime.

715. The power of the circle depends upon its immobility;

it is the petrification of the past. But Satan's kingdom now is there divided against itself, and the elements are exposed to the danger of liquefaction from that burning heat. Already those who inhabit the expanses of the circle which are contiguous to the zone, are infected with fears and forebodings, with tremblings and palsyings, and with death-like torpors. Men appear there in the streets crying, "Equal rights! universal equality! death to the aristocracies!"

716. There are also other signs of change. Within about six months of natural time, a connection has been established between the spirits moving in the wheel of the zone, and the infernal democratic power of the United States; since which event infernal armies have entered from America into England. One hears now, throughout the inner spaces of the isle, such martial music as sounded at the capitulation of Burgoyne and the surrender of Cornwallis. The cross of St. George is quartered with the stars and stripes. There is an infernal fraternization in the common principle of hatred to the institutions that represent the past. There is now a presence of America in the very air. The third circle will represent the interfusing American zone.

717. All of the nationalities which have sprung from England, as the mother isle, are essentially one. There is one great Anglo-Saxon people, interknit in the myriad complications of a composite familism, whom no affinities can perfectly unite, and whom no antipathies can entirely separate, until a disconnection is established in the invisible world. The Anglican type of state religion carries with it the seminal principles of an aristocratic monarchy; it is England's invisible hand upon the throat of America; but Puritanism contains the seminal principles of Democratic institutions, and is America's hand upon the throat of England. Church principles involve aristocracy and royalty, while Puritanism is but another name for radicalism and revolution. So the bad man who has been a churchman, gravitates to his place in the body which is dominated by an infernal hierarchy; while the equally corrupt dissenter gravitates to his own place with his own kind below. How wonderful are these things!

718. The planes formed in the mind on earth determine for

cycles the conditions of eternity ; while, through these formed planes, the wicked spirit is always able to inflow into minds on earth, in whom similar planes are in process of formation. The man who wishes to escape infestation should never choose a haunted house for his abiding place, and those who seek the new life should fly with an equal swiftness from the haunted church, the haunted politics, the haunted family, and the haunted land. In a word, they should seek to emerge from a sphere made up of magic, into a realm whose forms are fashioned wholly from the divine archetypes ; otherwise, they will find it impossible to become the recipients of the divine terrestrial harmony ; and, if their spirits are finally saved, it will be as by the ordeal of fire.

719. Thus far of the England below ; a gloomy realm that hath no dayspring upon its darkness. The fiend is by nature intrusive, and must find vent for his restlessness by ceaseless aggressions upon mankind. Where the avenues to Heaven are choked by the sins of men, the roadways into Hell are opened wide. Whatever bars out the angel lets in the fiend. Here, in the lustful hearts of men, are fields grown ripe for harvest ; here, where things exist, not by reason of divinity but by antiquity, the powers of darkness come forth in near approach to the light of upper day ; here, where an appeal is no longer possible to the intrinsic righteousness of things, but only to hoary custom and immemorial precedent, the powers that work in the darkness of unrighteousness lay claim to all their ancient possessions.

720. The oldest human relics in England date back to the age of flint and bone. It was settled originally by the enemies of the Noachic Church, men who possessed the last remnants of powers resulting from the ancient open respiration ; men, huge in stature, demoniacal in aspect, who journeyed westward until they found the remotest clime. This they called "Hell," from the remains of the correspondential language, which placed the infernal region remotest from the east ; this they also called the "Land of Meat," swarming as it did with carnivorous and ruminating animals. Here they lived lives of riot and of rapine, and laid the foundations of that singular, insulated, secretive, and aggressive nationality whose peculiar-

ities yet remain. Their crimes were great, and rose up to Heaven.

721. What thousands of years have passed since then ! The earth is far older and far wickeder than modern generations know. Those who first possess a soil have an advantage over all of their successors ; for the qualities of their life, whether good or evil, flow into the innermost space of nature ; planes are formed in nature itself by their presence and their action ; the outgoings of their crimes or of their virtues are stored up therein. One murder makes a house a place of hauntings and of fears ; but a race with whom murder is a passion, an instinct, and a law, prepares the land which it wrests from primitive nature, for the hauntings and terrors of all subsequent time. The soil of England has never been dispossessed of this aboriginal quality, for it requires a race empowered with the principles of an opposite virtue to institute a cleansing, and to work an exorcism.

722. What long generations of the subsequent age of bronze, and of an age of iron, whose histories have perished ! The rude aborigines whom the Romans found, were the wasted and commingled relics of the races, growing feebler with time and with the decline of primitive force, breathing an air of moral malaria, and nourishing the instincts of the brute and the passions of the fiend. Here, where early cannibalism celebrated its orgies, a latter cannibalism immolated men upon idolatrous altars, and ate their flesh as a religious rite. Mexico is still accursed by the Aztec teocallis, but the soil of England groans with buried blood ; the world-soul of the planet has been deeply wounded here. The Roman came, and added idolatry to idolatry ; then the Danish pirate swept over the isle with troop after troop of blood-thirsty furies. Last of all followed the conquering Norman, "sparing no man in his anger, and no woman in his lust." Truly it is a doomsday book in which these annals are written. Race after race of robbers has succeeded in the possession of the old haunted house. Compared with the long antiquity, the years since Norman William are but sunset hours. Yet what years of blood !

723. Crusaders went out, a cruel and licentious horde ; prelates and nobles remained at home to wrangle over the sad

remains of liberty, like wolves contending for the fragments of a slain lamb. That Norman chivalry, what was it but a long oppression? Age after age the guiltiness of the people has been absorbed as a poison, till the elements reek and the earth is tainted thereby. Over well-nigh extinct Feudalism, all-victorious Mammonism, in this last age, erects its throne. It is a social hell. Every man who sins through the body infuses, through bodily sin, bodily poison into the body of nature. What then must the body of this terrestrial England be? It is this all-pervading, elemental taint that benumbs the moral rational faculties, and that makes even the just connivers at the iniquities of the unjust, till Christians take pleasure in the triumphs of aggressive war, and benches of bishops uphold slavery and the slave trade; that makes this nation esteem itself the best and purest on the globe; that causes it to sit in lordly places, the Pharisee of peoples. It is rich and increased in goods; it enlarges its storehouses; it is the fool that hath said in his heart, "There is no God." But the crimes that are buried in its soil are coming forth to take possession of its body; the judgment of this nation is at hand.

724. This is the land of common sense; the hard, shrewd, practical, bargaining, money-getting, power-holding country, that has undertaken to be the merchant, the manufacturer, and middle-man for all the globe; the land of the heavy purse and of the strong arm. Well has it thriven upon its traffic in human flesh. Men dimly discern, in this hour, the sins of their fathers. We see now what accursed wretches were the Crusaders who met Mussulman cruelty with a worse cruelty and wickeder lust. We see what thrice besotted tools of Despotism were the old Tory priesthood, who grovelled for preferment at the feet of kings' mistresses, and held that every crowned oppressor was the Lord's anointed, who grew fat from the spoils of rapine and butchery, till the oppressed were maddened into scepticism, and no God was believed in, but that false god who helps the strong against the weak. There is a judgment in this world. The enlightened conscience now rehears and sets aside the decisions of the past. Righteousness, that always was a sentiment, is fast becoming a science. The thunders of the four gospels are loosening their voices. Lips

crushed into dumbness for generations and trodden into dust, are faintly heard ; and lo, all around us, it is the cry of our brother's blood that goeth up from the ground. The invisible Hades has broken loose, and like a subterranean torrent, men hear the hollow voices of the under-world. Men stand upon an earth that is crumbling, amidst institutions that are perishing, and beneath a firmament that is being cleft asunder by the swift down-rushing of the final breath of fire.

725. Sodom and Gomorrah would have repented before that preaching of Divine Love which proved ineffectual in Capernaum and Jerusalem ; in other words, the nations grow harder as they grow older, and as the world grows old about them. The truth that would reclaim an African and transfigure a Japanese, provokes, in stiffened antiquated lands like this, the sneer of derision and the cold smile of incredulity. In fine, we have marched in the progress of civilization, and by the outgrowth of nationality from nationality, to the spiritual west, as the men of the age of bone to the edge of the material west of the known world. We have graded and terraced the precipitous mountain-sides, and planted our gardens, and built our palaces thereon, but they overhang the pit. For this land in the future, there is but one of two things possible ; utter abnegation of self, utter abjuration of vices, utter casting out of devils, utter acceptance of divine life in all things ; or the last days and the last experiences of an old man grown grey in evil, paralysis, and imbecility, and idiocy, and death, and judgment, and hell.

726. What one would fain hope for this dear England, where so much wealth of generous aspiration exists amidst the overgrowth of evil, is that better part which shall not be taken away from her ; the lowly place at the feet of the Master, a use in His service, and a home in His heart.

727. I beheld in Archetypa an illustration of three things : I saw, first, the process by which every form of the Lord's incoming harmony is to be inaugurated among men ; I saw, second, the processes whereby all transitions from the present social into the divine social system may be effected, with no more confusion or disturbance than characterizes the death of

winter and the birth of spring. I saw, in the third place, the stored up elements, forces, and powers which are laid up and prepared to infill the organisms of men through whom this new order shall be established in the world.

728. Hand work, heart work, and brain work, are, in the divine order, inseparable. In the foundation of new society on earth, new states cannot be grafted into old conditions; all things must become new. Between the old and new societies a great gulf is fixed, and the man of the old system shall finally be seen on the one side, like Dives, wrapped in the lurid, burning mantle of his embosomed lusts; while on the other side, the man of the new order shall be visible, infolded in the paternal harmonies of the primeval and the archetypal world, as risen Lazarus clasped in Abraham's bosom; while Abraham himself is visible, folded in the arms of the resplendencies and the beatitudes of God.

729. The historical past, as Biblically understood, is divided into three eras, called respectively the Abrahamic, the Mosaic, and the Christian. Abraham was not in himself a miraculous man, but was the subject of a miraculous guidance from without, and from above. Moses, the next in succession, unlike Abraham, was a miraculous man, clasped in the encircling powers of the divine attributes, and quickened both in the spirit, the mind, and the body of his will, so that he endured and laboured, as seeing the Invisible; yet the era which Moses inaugurated, and the nation which he established, were both non-miraculous, in this general and universal sense.

730. In the Christian dispensation we behold its Divine-human Founder bodily as high above Moses, as he in turn was above Abraham; and the nation or people whom the Lord prepared were not selected by the adoption or the consecration of the family, the tribal, or the national instinct, but were taken from all types of mankind indiscriminately, wherever was found a nature willing to accept this Divine Leadership, and to overcome the baseness of self-love by the divinity of self-sacrifice. Yet while Christ founded by this incarnation of Himself a divine kingdom in first principles, it never was extended into ultimates. Unity, fraternity, co-operation, liberty, solidarity, and harmony were all mirrored on its firmament,

and shone above it as the stars; they made the night-time beautiful; but still the eighteen centuries have been as one long hour and power of darkness. The spirit of Christ has been a quickening, an illuminating, a disturbing, and a revolutionary element in society; but never a reorganizing element. It has never embodied itself; there is no purely Christian town or city, much less a state or empire. The spirit of humanity is visited and profoundly moved by indwelling Christian principles and powers, but the body of humanity is unconverted, unregenerated, and subject to despotic and anarchical rule.

731. We wait, then, for the fourth kingdom, wherein the spirits of men shall be filled with the Divine Spirit of Christ, and the bodies of men with the Divine Body of Christ, so that the ensoulment and the embodiment of Christianity shall be complete. This is the order with which creation has travailed from the beginning, but whether the incoming of that order shall be catastrophic or harmonious, depends upon the active obedience and conspiracy of enlightened men.

732. The misuse of the Old Testament, the perversion of the New Testament, at the present day, combinedly operate to prevent the religious classes from exercising a unitary influence and an uplifting power in the world. The idolatry that is generated by a blind devotion to the unillumined letter of Scripture, is as ruinous in its final results as any other form of idolatry among savage nations. The Bible is a help, so long as men make use of it as a means for overcoming self-love, and for taking in the Spirit of truth, freedom, holiness, and self-surrender; but a positive evil when made use of, as it is now most commonly used, for the purpose of quenching the purest and noblest of all our aspirations. It is just as easy to build up a Paganism through the Bible, as it is to build up a Paganism through nature. Scripture, rightly used, becomes like that chariot and those horses of fire that bore up the prophet to his translation; but Scripture, misused, is like a millstone tied around the neck, and sinking both the intellectual and moral nature in the depths of the sea.

733. Unless a man can divine, spiritually, some, at least, of those archetypal truths, from the descent of which into the

world the Bible was written, he virtually is left without a revelation. Practically, at the present time, there is in Christendom but the smallest remains of revelation. The Hebrew race have the Old Testament, but throughout the whole of that emblazoned record, from Genesis to Malachi, they cannot find the least clue by which to be led from the dark labyrinth of tradition, to the open sunlight of the incarnate Christ. So the sects and nations of Christendom have the New Testament, but from the song of the Nativity to the thunderings and the trumpets of the Apocalypse, so imbedded are they in the frost-work and rock-work, in the corruption and the petrification of dogmas, rituals and systematic inversions of theologies, that the whole is to them an inexplicable symbol, a shining mesh of glittering and startling but incomprehensible affirmations. It is as difficult for them, by its aid, to find Christ in the present, as it was for the Jews, by their older record, to find Christ in the past. Both of the revelations mislead their blinded and traditional worshippers.

734. One central and archetypal principle, seized by the intellect, and incorporated into the life as a working power, is of more practical value than all the records of a sealed and hidden revelation. One uplook into the face of the Living Christ, one radiant morning hour when His Divine Presence illuminates the personality, is of more value to the individual soul than all that Moses saw on Sinai, or James and John upon the mount of the transfiguration. Revelation is worthless until it is interpreted through experience; till then it is like music to the deaf, or sunlight to the blind; till then, the self-complacent and sophisticated carnal heart makes a fetishism or a blind fatuity of its pregnant oracles. The probability is that Christendom will be deprived of revelation, and that both the Old and New Testaments will, until seen with new eyes, loved with a new heart, and understood with a new mind, for a time be displaced from their position of supreme authority.

735. Nations possessed of superficial enlightenment will not long believe in the truth of records, whose seeming discrepancies they have not the insight to reconcile. It is conceded now by theologians that the statement in Genesis is not a literal record of creation; to this they have been forced

by the stern necessities resulting from scientific discovery. The angel of Geology has put forth his finger of stone, and written, "Weighed in the balance, and found wanting," upon the ancient, massive palace wall. But while the records of geology have seriously impaired the power and *prestige* of the sects, they have, in a measure, recovered themselves by taking refuge in the hypothesis, that the record of creation is true as a magnificent symbolism, a piece of Divine picture-writing, wherein ages were typified as days.

736. But still, Christendom is committed to the literal accuracy of biblical history and human chronology. It cannot stretch the line of the generations beyond the orthodox six thousand years; it is committed to the theory that makes Adam, and all of his descendants to Abraham, historical personages. To admit a mere symbolism, or picture-writing, here, would annihilate, in the popular judgment, every priesthood and every dogmatic church; in fine, it would sink Scripture as a revelation utterly out of sight; would overthrow the house by taking from under it the foundations. But now the most reverent and cautious of scientific thinkers and explorers claim that they have demonstrated an antiquity of at least twenty-five thousand years for the human race. Again the rocks have spoken, the earth has revealed her secrets and the remains of the immemorial dead. Where shall theology turn now? Who were these fathers of humanity, compared to whose grand antiquity, Adam, of the creed, was a modern of the later time? If the Church denies the facts, Science rises to overwhelm her with incontestable evidences; if she admits the facts, then she must bid a final farewell to her long line of antediluvians; she must say, "This roll of names, from Adam to beyond Noah, is a series of inspired symbols; the record is a truth of allegory, but not a truth of history."

737. But then comes the last objection; How do you prove that this is a divine allegory, a celestial correspondence? If this is a divine picture-writing, you cannot ask the world to believe it without a rational demonstration. "Then from the passive hands of the dogmatic priestly classes falls that Word of which they have claimed to be the infallible or accurate expounders; then Scripture finally becomes valueless, except to

those who receive and embody it in the inspirations of a new life and the harmonics of a new age."

738. I saw in the night a star of the fifth magnitude, which gradually increased the proportions of its disc and the intensity of its radiance, until it became, to my vision, a sun, shining in the eastern Heaven. The rays were pure life, the heat from them pure love, and the light which they dispensed pure intelligence. While gazing, two men approached from a cavern at my left; the first an Egyptian, and the second a Greek,—both of them magicians. They stumbled as if blinded, and moved forward groping their way. Said the first, "Heretofore I have travelled this path with clear light in which to see, but now it is night." The second answered him, "The gods are angry, and have eclipsed the sun."

739. The Egyptian began to evolve from the internals of his mind, by magic, a light of the quality of that which exists in the Hell of which he is a member, and it made to my sight a cloud in which he was enveloped; smoke at the same time issued from his nostrils. The Greek at the same instant, and by the same process, enveloped himself in a similar cloud, and they both began their upward passage, dimly discerning the path which it was their purpose to pursue. At length they came to an iron gateway, and the first said, "This is new;" to which the other replied, shaking with a sudden palsy of fear, "We are shut off." They both fell to examining it, and essayed various magical processes for its removal; but at length, finding their arts ineffectual, they began to sink, until finally the earth covered them up.

740. "This," said an angel who stood within the gateway, "is a new barrier between the new formation which our Lord is establishing in the internals of the substance of the bodies of His people, and the magic of the abyss; behold, and note well." I took my stand within the guarded boundary, and saw a space of hill and valley encompassed by it; but while gazing, my hands were attracted to the slender bars, and I took hold of them; when, to my astonishment, they dissolved as water, affording no impediment to the passage, or as air

that eludes the grasp and is invisible. The angel then said, "What is a barrier to the Lord's enemies, is an open way to His servants."

741. I then began to muse upon the obstructions which prevent, at least in seeming, the enunciation of truth, and the publishment of the laws of the Lord's New Harmony among men; and while thus meditating, I saw a wall that had once stood, and which was now overthrown. A venerable ancient sat near it, costumed in Tyrian purple, with a crown of myrtle upon his brow. He arose as if beholding a stranger, and after exceedingly kind salutations had passed between us, he directed my attention to these ruins, pointing out the traces of battlements, the remains of lofty pillars, and the vestiges of covered ways, leading me from place to place; but all of these once stately and ponderous works were so friable, so honey-combed by age, that it seemed as if they were ready to crumble into dust. "And so," he said, "they are dust, and unto dust they return;" and said it sighingly and with a far-away voice, with a plaintive music in it, as if the spirit of the wind of night were wandering and whispering among the ruins. I fell upon my knees, and cried, "O God, if it be possible, establish Thine order among men, amidst the ruins of that primal order which evil hath overthrown;" and, as I prayed, the agony that filled my heart found utterance.

742. When I had ceased, the light was resting sacredly, cheerfully, upon each sad vestige of the ruins, and they were dissolving, losing outline, and becoming indistinguishable. At length I rose to my feet, and still in deep meditation, began pacing to and fro, but with wearied feet, and with the body bowed by infirmity, in my heart no gladness and no song. I then saw lightnings playing through the bars of the slender boundary, and heard a Voice moving as in the swiftness of that lightning along those bars, and in the Voice words unutterable in the tongue of man, words pathetic and yet awful, encouraging but overwhelming, addressing themselves to the very spirit, and winning their way to the depths of the spirit. The last and feeblest of the adumbrations of these words were like these, "The world and all things therein, whether they be governments, or societies, or languages, or

peoples, or marriages, or reasonings, or festivities, or sects, or customs and ceremonies, or medicines, or inventions, lo, they are wasting before My breath, and they shall perish and be obliterated. I keep My promise from everlasting to everlasting. I bequeath My testimonies, and I have fulfilled My words; and those testimonies shall not perish, and all those words shall be fulfilled."

CHAP. III. 7.—“AND TO THE ANGEL OF THE CHURCH IN PHILADELPHIA WRITE; THESE THINGS SAITH HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH.”

743. It is impossible, verbally, except in a remote sense, to convey to the mind any adequate description of those harmonic men of the unfallen universe, who inherit into the perfections of that human type, described here as the Church in Philadelphia. Respiring in conjunction with the Ultimate Heaven, in union also with the world-souls of the planets and the suns into which it especially flows, they serve as illustrations, in the most practical and concrete sense, of the divine felicities which that Heaven contains within its bosom. The sensational life of the harmonic man of this class preponderates over the intellectual, and sentiments are interpreted through physical sensations. The truths that illuminate the understanding are suffused in lovely lustres of every exquisite variety, as if the light were diffused upon them through canopies of interwoven tropical flowers. They illustrate most fully the well-nigh obliterated truth, that every bodily organ is itself the seat of a subordinate mind, endued with faculties of a corresponding sort. This is seen in the light of science in the Spiritual Heaven, but in the Ultimate Heaven receives a vivid, speaking demonstration.

744. The terrestrial harmonic man of this class derives his wisdom principally from the unwritten symbols of the Word, as they are extant in natural objects; endued with a fine objectivism, he makes the earth his university, and his teachers the representative objects of a visible creation. He detects the

innumerable flavours that await the tongue, the endless sweet odours for the nostrils, the soft gradations of the thousand colours within their primates, the harmonies within their harmonies, that fill the world as if it were the living breast of an inspired musician. He makes his study the body, and esteems lightly other truths which refer to it but remotely; not that he is a body worshipper, but, reverencing it in its completeness as a temple for the Divine Mind, whose structures should not be impaired.

745. There is in every organ an articulate human voice, audible to the soul's ear, by which its pains or raptures are expressed. To interpret these voices, the harmonic man of the genius we now note, possesses the sympathy that draws out their deepest utterance. Sensations are living things that reside within the nervous essence. A primary number of sensations are born in the infantile structure; to the eye of the angel of the Third Heaven they are visible entities. There are no pains in the body of the unfallen man, the sensations being all pleasures. The diseased though still living sensations, which God made to be pleasure-bodies, since the derangement caused by sin, become pain-bodies. An exquisite palpitating creature, somewhat resembling a white butterfly, was presented to me by an angel of the Ultimate Heaven. He said, "This is a pleasure of sensation, sporting in the ether of the nervous essence in the region which corresponds to the left lower jaw." He thence caused it to enter into my own nervous essence, and I began to experience delight. A creature sprang up and seized it with sharp mandibles, containing cutting teeth, and then it began to writhe, while neuralgic thrills afflicted me. The angel then drew out the two and disengaged the one from the other; the first regained its beauty and flew away, the second changed, as the angel held it, from green to livid blue and was destroyed. He then threw out the creature, which a demon caught, closed his hand over it as if he had found a prize, and revived it, carefully placing it in his own breast afterward.

746. The joys of angels give birth to lovely, sportive, aeriform creatures, which flutter down, and, undergoing a change, enter the nerve essence of harmonic men on unfallen earths, where

they multiply. The delights of sensation are thus perpetually maintained with increase where there is open breathing. These ultimate angels also give forth bodies of pleasure of many varieties, according to human states. Since, however, the man of the church in Philadelphia is to respire in conjunction with this Heaven and with the world-souls of the orbs under its influence, he becomes, in a pre-eminent sense, the depository of its embodied pleasures. We may know them by their symbols in nature, the innocent birds, the gay butterflies, the honey bee. They are moreover in forms which correspond to objects in the animal kingdom, but earth affords but comparatively few symbols. The pleasures denote the loves. As are the organic pleasure-bodies in the nervous essence, so are the truths in the understanding and the affections in the heart. Relations of sympathy are maintained between man and nature by means of these pleasure-bodies in his nerve essence. He is thus at one with the living objects of the woods and fields. Nothing is slain upon harmonic earths, no more germs of life being permitted to unfold than are necessary to maintain the due proportions of the living forms, which are organs for the outgoings of the Infinite Harmony. They dissolve rather than de cease at the termination of their terrestrial cycle.

747. It is reserved for the man of the Church in Thyatira to initiate on earth the ultimate conditions of the harmonic orbs. He will eat no flesh and partake of nothing which must previously be slain for sustenance, subsisting entirely upon the products of the vegetable kingdom and the milk of the domestic animals, which is the most concentrated form for heavenly influx, and where harmony exists, the most congenial food to the affections of man. "The angel of the Church in Philadelphia," signifies, a pivotal man to arise, who shall first become, with his wife, established in the higher states of open respiration, and who shall restore paradisiacal order upon the planet for those of his type who shall follow. He will go forth to a mild, temperate region of the globe, fixing therein the seat of the type of civilization which he prefigures. The angels of the Ultimate Heaven will be permitted to surround him till he grows ripe in the affluence of Heavenly sensation. He will be the first to plant a garden, called Eden, the first to

institute the serial arrangement among plants, shrubs, vines, flowers, and orchard and forest trees, which shall at once symbolise the Heavenly mysteries, and afford continued forms for the distribution of the superior influx into nature. After this time paradises will become frequent for the delight of open breathing men. The idea of a paradise is this: An area wherein the disposition of the natural world shall be according to the order of the series of the affections of the soul. The pomologist, by affection, is commonly of this class of men, as also are those who combine the passion for the pursuits of the orchard and garden with a delight in rearing and tending sheep and kine.

748. "Write," signifies, the arcana of the new terrestrial paradise. "These things," signifies, particulars concerning those arcana. "Saith," signifies, the inward declaration of these truths to men of this type and also a knowledge from good, and by internal perception, of their truth when unfolded through others. "He that is holy," signifies, a peculiar manifestation from the Lord in the Ultimate Heaven where He communicates joys of sensation by open presence. "He that is true," signifies, an open manifestation of the Lord by which He prepares a ground in the rational natures of the angels there, causing truths to upspring in it in visual correspondences. "He that hath the key of David," signifies, His power to open the world-soul of the planet and unlock its harmonies for open breathing men. "He that openeth and no man shutteth," signifies, the descent of a new vegetable kingdom; and a clothing of the whole world with composite beauties from it, which, in that day, the Hells shall not be able to prevent. "And shutteth and no man openeth," signifies, that paradises established in the earth in the new age will be closed for the security of their dwellers against the natural forms of demoniacal infestation. Paradises may also be established in a preliminary order, when Church Thyatira unfolds in conjunction with Sardis.

CHAP. III, 8.—"I KNOW THY WORKS: BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT: FOR THOU

HAST A LITTLE STRENGTH, AND HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.”

749. The new cultivator of the earth, of this type, through open respiration will become aware of seven facts which follow. First, that plant-life is rooted within the sensations of the world-soul, and that the great bounteous mother pulses affections through her trees, shrubs, and flowers. Second, that particular affections in the world-soul for man, are distributed through particular varieties of the forest, orchard, and garden. Third, that there are seasons during which she comparatively withholds from species and genera of the great series, a vital quality essential to the resistance power by means of which they are able to maintain their structures unimpaired against vegetable contagion. Fourth, that a little influx is distributed, in amount just sufficient to keep vegetable families from extinction. Fifth, that the world-soul is able, through changes in the typical arrangements of the atoms, to unfold new families from existing families. Sixth, that no terrestrial art or science can introduce influx from the world-soul into plants when she withholds. Seventh, that the same fruit-bearing trees, during different years, contain within their products qualities of affection derived from her, impregnated with an essence, now from aërial, now from terrestrial, now from solar luminaries. Men of the three types will serve in the deliverance of the animal creation from its bondage. There is in the animal organism but one continuous degree. The world-soul would respire openly through the universal animal kingdom were the human race restored to harmony. Great changes, modifications of types, animal wastings, visitations, quickenings, and ascensions into higher vigour and beauty of form, purer qualities of emanation and attribute, will mark the periods of the new respiration in the animal kingdom.

750. After internal respiration has been established, and advanced through many trials borne, duties performed, and temptations baffled, the Lord permits the voice of the world-soul to be heard in the man of this type. Her voice has something of a quiet grandeur which suggests the broad, cloudless horizon at evening twilight, and it seems to open thought horizons within the mind of singular aspect. The angels of

the Ultimate Heaven are then with man, conspiring with her breaths, and interpenetrating her sensitive inflow of song. The world-soul can best be heard under these conditions just before and just after the rise and set of sun. It trembles through the being with a rich undertone, as if all earth and air were pervaded by a nerve-essence in which it moved by vibrations; but its voice speaking in articulate tones is heard within the breast.

751. "I know thy works," signifies, how much the man of this type must suffer, bear, achieve, and resist in obedience to the Holy Ghost, before he can enter into communion with the world-soul. "I have set before thee an open door," signifies, that when the period of preparation is worthily fulfilled, the world-soul is opened and respire toward him and in him, in due rythmical response to the divine respirations, which supply the lungs of the body through the lungs of the soul; by this response of respiration the union is maintained, and the truths perceived in and through the Word. "And no man can shut it," signifies, that when the world-soul commences thus to respire in man, she has power given her, so long as there is a divine respiration through the lungs, to vibrate to it by her breaths. It also signifies, that this mode of communication is inviolable and fixed against the assaults of the demon world. The rest of the truths in the verse pertain to the world-soul.

752. "Thou hast a little strength," signifies, that she continually revives from year to year through the rich results wrought in her by our Lord when He was incarnate. "And hast kept My Word," signifies, that the affections which she has contained within herself, epitomise and represent the Infinite Divine affections which are the essence of the Word. "And hast not denied My name," signifies, that though impersonal, and so incapable of choice between moral good or evil, she sensitively is conscious of the two, and absorbs the influence in which the Divine Name is present.

CHAP. III. 9.—"BEHOLD, I WILL MAKE THEM OF THE SYNA-
GOGUE OF SATAN, WHICH SAY THEY ARE JEWS, AND ARE

NOT, BUT DO LIE ; BEHOLD, I WILL MAKE THEM TO COME AND WORSHIP BEFORE THY FEET, AND TO KNOW THAT I HAVE LOVED THEE."

753. When the unfallen man upon harmonic orbs begins to worship in his paradise, the world-soul delightedly responds in unison of breath, and the sparry arches and fire recesses of the orb grow vocal. It is this which is the cause, in combination with other springs of harmony, of the multiform floral, orchard, and forest groves, the unexampled fruitfulness that enriches the year. If she brings forth, through her organised forms, so bountifully for self-loving men and nations with us, it is because she sympathises with the dealings of that Providence that perpetually seeks to win man by mercies to his abandoned allegiance. She, sympathising with the world-souls of the unfallen creation, is preparing at the present moment to execute a changed office with man. When the apple will not ripen, when the corn will not fill,—these words will be read again. When the murrain affects the cattle, and there is no remedy ; when the pastures mourn the scant growth, that exhibits but a faint and sickly hue ; when the grasses refuse to reproduce their seed,—again these words will be perused. When the blossoms drop before the germs set ; when, without frost, the effects of frost are evident ; and, without fire, the blight that attends fire,—again will this page pass before the sight.

754. She specially inflows,—since all universal influx is composed of particulars,—into every member of the vegetable kingdom. She brings forth now in obedience to the providential ordering alike for good and evil. Not so in the future ; she will distribute then to him who, with open respiration, is all devoted to his Master's voice, three hundred, six hundred, and a thousand-fold. To him who needs most as a steward of Divine bounties, most will be given. The hand of avarice will sow full grain, but reap chaff. "Synagogue of Satan," signifies, inhabitants of earth who reap and sow, entirely disregarding of Providence, in its distributive laws, and who use the earth as their own, denying its sole proprietary, our Lord. "Which say they are Jews," signifies, the multitudes who nominally profess a Christian faith, but in their hearts idolise

the self. "And are not," signifies, the unreality of the professions made by such. "But do lie," signifies, their states of internal falsity and evil. "I will make them to come and worship before thy feet," signifies, the abasement put on such in the new day, when it begins to be apparent that the harvests are for the pure and bountiful who do the Lord's will, and the famines for the impure and covetous, who have despised and rejected it. "And to know that I have loved thee," signifies, their discovery, from facts palpable to the senses, that the world-soul is a form into which the Lord pours His bounty, that she, through the surface of the earth, may distribute it at His command.

CHAP. III. 10.—"BECAUSE THOU HAST KEPT THE WORD OF MY PATIENCE, I ALSO WILL KEEP THEE FROM THE HOUR OF TEMPTATION, WHICH SHALL COME UPON ALL THE WORLD, TO TRY THEM THAT DWELL UPON THE EARTH."

755. Within this verse are contained truths which pertain to seven great trials to befall mankind. First, magnetization from evil spirits; this has already begun. Second, enormous agonies in the nervous system which they produce; these are in their infancy. Third, poisonous swellings and ulcerations visiting the entire form, though sometimes malignant cancers will prevail in portions of the frame. Fourth, leprosy, incurable by natural means. Fifth, fever burnings at night, and partially suspended natural respiration. Sixth, bronchial and trachial ulcers and impaired vision. Seventh, giddiness, which results in epilepsy; all of these to be produced through demoniacal action. These are now advancing with giant strides, as occult influences from nation to nation, but of them more at a subsequent place. The civilized man is on his deathbed, and the Lord will cause such subjective evils as are nourished in the will to reproduce themselves in diseases upon the bodily system. The agony of the good has been protracted since sin entered into the world; but the next cycle will see the reflux tide which casts the plagues upon the bodies of the evil.

756. The descent of the divine breath through open respiration causes a state of diminished vigour, marked by many

peculiarities, which occupies seven years, a period which may be much increased, though seldom much lessened. There are twenty years afterward, likewise extended or abridged, of such consummate strength that the performances of one man may astonish millions. Of the trials that precede it, statements have been before made. "Because thou hast kept the word of my patience," signifies, that the endurance quality in man, having been brought out through the seven years, he will enter into twenty years called "omnipotence," being all powerful to accomplish every end for which he is set apart. He represents the Divine Conqueror. There are periods between these states. "I also will keep thee from the hour of temptation," signifies, the new cycle of power, during which he goes forth from conquering to conquer. It also signifies, his exemption from the bodily scourges that smite mankind. "Which shall come upon all the world," signifies, the universality of these bodily scourges as they increase. "To try them that dwell upon the earth," signifies, the special end which the Lord has in these scourges.

757. These are, first, to deploy the sins of the spirit into the organs of the body; second, to exhibit the loathsomeness of evil by its physical ultimations; third, to convict the natural scientific man of powerlessness to arrest, ward off, or remove God's judgments; fourth, to demonstrate the utter incapacity of the decayed religions and their priesthoods; fifth, to bring on, by desolations, a state of human humiliation, after which the preaching of the Word through open respiration will prevail; sixth, to dissipate the common error that sin cannot be reproduced in the natural system, by showing man that his deeds in the body must come to judgment; and seventh, to point on the faithful to a period wherein Satan's kingdom in the human body, in nature, in society, no less than in the worlds of emotions and ideas, shall be overthrown and swept away.

758. "To try them," also signifies, seven trials which shall call out men's latent qualities, removing the artificial incrustation which obscures the hidden mind and heart. The first trial will be through subjective visions; the fiery sword cleaving the firmament, dreadful and terrible, around whose swift passage the atmospheres burst in flame; the trumpet, sound-

ing from the east to the west, while the fire-floods seem to roll beneath it, giving up the lost who move palely over the billows like affrighted men; the world-soul, a mighty woman, throned upon the orb, holding the burning keys of the sepulchres, and waiting to cast them at His feet who comes to judgment; the locusts with crowns upon their heads, rising through the bowels of the earth and stinging and killing the bodies of mankind. These and myriad others will revolutionize the world of sleep, and men will tremble at the bed and fear the coming of nightfall as if one were the sepulchre, and the other that night wherein no man can wake. It is not far!

759. The second trial is the anguish of the sensational organs which lie about the heart. It will seem as if a being were there, apart from the consciousness, yet with a sensitive life peculiar to itself, and ever and anon communicating mysterious, thrilling pains. This will never leave men till they are wholly delivered from evil, or buried in it. I am not permitted to speak of what this is; but when it is most utterly still, we have most reason to tremble at our states, and when we most are awakened by its unwelcome presence, to self-examination, repentance, and zeal for right things, we have most reason to believe that our salvation will not tarry. The third trial is the night siren to the man, and her conjoined male spirit to the woman. The night siren never haunts by day, nor during wakefulness, but the dead hours and states of repose are scented by her as the wolf scents the dead. She brings on by contact with the man, through sleep, one of two things, intense desires for adulterous delights, or most fearful agonized combats, during which he seems contending against their embodied representatives. Less powerful as a rule against the opposite sex, a corresponding trial nevertheless occurs.

760. A fourth trial is the iron hand. This comes forth from utter darkness; it first is felt lightly, touching the hair, or softly tapping on the forehead, or delicately imprinting the cheek or chin; it is then discovered with a nice adjustment thrilling with manipulation some organ of the greater or lesser brain. It is produced as follows: men who have sinned most through the hand, as murderers, ruiners, and the like,

are sought out after they have been cast into Hell; the hand having been the chief agent of wickedness holds in it as a result a bony hardness of the passions which have become scoria. These, fused in the volcanic, seething vortex of the being of a mighty child of crime, are ultimately injected into some murderous spirit, yet wandering in the invisible realms of nature, with a magnetic body, which brings him near to man. By degrees he is conscious that a vast inspiration possesses him, and his hand becomes to the finer natural sight like black iron emitting sparks, which are now fierce from the fever, and then cold, frost-like and death-like, from the chill of the infernal world. It is this iron hand that is the chief agent in the greater part of the physical manifestations from spirits at this day. Soothed and delighted by it, the child of time and sense imagines the manifestation to be from some kind angel, nor is it discovered to be otherwise, except by the Spirit of God awakening suspicion and rousing the heart to rigorous self-examination and a holy life. There is no limit to which odious familiarities, through this object, may be carried, unless barriers in the moral nature interpose. Its caresses are to be feared and shunned, for it inevitably ruins the soul that does not rise in the appeal to God for victory over it. It becomes a necessity of life to those who yield criminally to it. After a while, God sometimes overrules it for good, in this, that sooner or later a decision is forced, and a rapid combat, either of the sinful heart to put away the Spirit of God, or the yearning, struggling, changing heart, to have God's Holy Spirit enter it and overcome the destroyer.

761. A fifth trial is the death tick. This is produced by the insinuation of a species of creeping worm into the finer parts of the nervous fluid. Wherever it can find in the organization a place where the nerve essence exudes, it absorbs into itself the animal spirits. Sometimes it is coiled round and round the body in the nerve fluid where it dwells. Torpidity of the liver is sometimes caused by the presence of these objects in the nerve fluid. There is a ticking in the nerves, loud sometimes to the sense as that of a watch, which bespeaks their animated movement. The vibrations produced announce that evil spirits electrically surcharge their bodies,

producing small concussions. It is the peculiarity of this creature, when excited by this mode, pleasurable to stretch itself at length, and open its whole coil to the demon. A sixth trial will be hand-magic. The human hand will be taken possession of, even when the other members of the body are inaccessible. It will be made use of by the fiend as if it were his own, and through it, while the unconscious subject of the attack is carelessly unaware, the effects of the most powerful enchantments will be produced upon any organ with which the fingers are suffered to lie in contact. This will not be confined in its deleterious effects to the one person whose member is thus subjected, but all exposed to its touch will be liable to injury.

762. The seventh trial will be the lamia, and this the most fearful of all; for particulars concerning it see A. of C. 1, I. 656, 663. It is by means of the lamia that the demons of the lost orb will inundate the souls of men with extreme anguish. Near the heart of every human being, in the nerve essence, is a wound organically opened from birth, and inherited through every ancestor from the first parents of the race. All thus bear in themselves an open demonstration of the fall. A long serpentine stream of influx is projected from the Hells of the lost orb, into and through the Hells of our planet, and it rises into nature through wandering demons who retain magnetic bodies, clothing itself thus with coil after coil of subtle poison. It projects a small exquisitely shaped human face, below which are iridescent wings of emerald, changing to vermilion and violet. It puts forth from between infantile lips the keen poison-tongue, and strikes it, if possible, into the spirit through the open wound in the nervous essence. These constitute the seven trials which await the whole earth; but there are innumerable heights, lengths, breadths, and depths, concerning which, from the inadequacy of language, it is impossible to write.

763. "I also will keep thee from the hour of temptation," signifies, that the open breathing man of this type will rapidly pass the ordeal of these varied trials, and become, through conflict, an adamantine man to whom the infernals find no ingress.

CHAP. III. 11.—“BEHOLD, I COME QUICKLY: HOLD THAT FAST WHICH THOU HAST, THAT NO MAN TAKE THY CROWN.”

764. “Behold, I come quickly,” signifies, that a crisis verges on, during which from land to land the tokens of open respiration will appear. “Hold that fast which thou hast,” signifies, that the new man in whom these tokens are manifest must isolate himself from complicity with the false inersive movement of society in its various relations, that he may retain open respiration, in its incipient degree, until it becomes established. “That no man take thy crown;” for significance of “crown,” see Nos. 260, 261.

CHAP. III. 12.—“HIM THAT OVERCOMETH WILL I MAKE A PILLAR IN THE TEMPLE OF MY GOD, AND HE SHALL GO NO MORE OUT: AND I WILL WRITE UPON HIM THE NAME OF MY GOD, AND THE NAME OF THE CITY OF MY GOD, WHICH IS NEW JERUSALEM, WHICH COMETH DOWN OUT OF HEAVEN FROM MY GOD: AND I WILL WRITE UPON HIM MY NEW NAME.”

765. “Him that overcometh,” signifies, the new man of this type in whom the old nerve essence and natural soul have passed away, and been followed by the new. “I will make him a pillar,” signifies, that into him shall descend one of the many vortices of breath, through the Heavens from the Lord, which determine the movements of men, and establish the foundations of the new society. These vortices of breath come forth from the Lord as columns of light, and whirlwinds in-folding flames; they descend from Heaven to Heaven, and stand at last in mid-air over against the man who is, if faithful, to become incorporated into their moving harmony. When they stand still in a community encompassing a pivotal man, so long as he is faithful to his mission, the new kingdom of our Redeemer advances, souls are quickened, minds illumined, hearts fed with living bread; when they recede, sorrow falls as of cloudiness after bright sunshine. These pillars are the moving tabernacles of Jehovah’s presence with man.

766. “I will make him a pillar,” signifies, by imputation, that the man with whom the Lord thus takes His abode, becomes strong to execute, against all defiance and contumely

his Maker's will. "In the temple of my God," signifies, that every pillar-man becomes one through whom, by degrees, the new celestial-natural firmament is created, which finally is to overspan the globe. From pillar-man to pillar-man the light, like a gigantic column rising in flaming splendour above the utmost clouds, begins to incline, till gradually meeting the arc of the pillar which is over another, it forms a perfect bow in the clouds; and when at last myriads of pillar-men are in their place, the bow of the new covenant, springing from one to the other, forms a terrestrial firmament, and the sky of humanity is spanned from land to land as with involved arches, prismatic with a seven-fold resplendence of supernatural light. The men are seen standing in the midst of the majestic light-columns as if irradiant with robes of fire, solid and brilliant as the diamond. They upbear that moving sky-harmony through which the Lord reduces the kingdoms of the elements to peace.

767. "And he shall go no more out," signifies, that no man thus called, except through unfaithfulness, loses his pillar, or passes from his pivotal position, but dwells in it where it dwells, or journeys in it where it journeys, till he is rapped away in it in the final hour when he leaves the earth. "And I will write upon him," signifies, that everywhere in and throughout the new man who becomes a pillar-man, the angels read the names of the divine knowledges, which, as embodied ideas in the human form, are a shape within his shape from head to feet. "The name of my God," signifies, the most vast mystery yet made known. When the pillar-man is established in his office, the lambent embodied ideas of the truth of Jehovah stand within him, and are a typical form for the display of the infinite attributes. They are not the man, but he is invested in them; they never subserve the ends of his personality, but reign supreme above that personality; and God binds through them the demons, and casts them into a quiescent state, from time to time, when they rise to resist the progress of that fiery pillar in which he dwells. More is contained within this which it is not now permitted to utter.

768. "And the name of the city of my God, which is New Jerusalem." This signifies, the new harmony for in-

dividual and collective man, whose knowledges through open respiration are manifest in the understanding, and set forth in the new life. "Which cometh down out of heaven," signifies, the harmonic civilization, celestial, spiritual, and ultimate, extant in the societies of angels who all respire in the Holy Ghost, and are grouped in series and degrees, in nearness to or distance from, or relative position toward each other, as the divine breath is operant within them. The proposition of a recent sociologist, "the series distributes the harmonies," is strictly true, but practically useless, as it is impossible for unregenerate men to form the series. The Lord alone is competent to this work; no science, no scale of passions, no arbitrary force, no appeal to interests, can harmonize the relations of man. For it there are required, first, the absolute surrendery of the individual to the Holy Spirit; second, the descent of our God by His Spirit through the degrees of the organism, until He breathes, and so begets volition through the entire person; when this is accomplished, men are classed in series, and so brought into a position for the evolution of harmony by the operant breath of Deity.

769. "Down out of heaven," signifies, the mode of the descent of the new harmony. Man inbreathes from the Lord at every breath in his new condition, and goes forth whithersoever the Spirit will, taking up that employ to which his Master assigns him, labouring in it with assiduity as directed, while, by means of the breath, the direction that is communicated to the mind works itself out in executive movements through the frame. The illustration might be that of a shoemaker, who, receiving in the divine breath the special direction for the day's labour, would find the breath begetting, through the nervous and muscular system, the exact series of motions necessary for the perfect work. Social science now stands for the first time upon authentic feet of fact; it rests on two propositions which are verities for body and mind. First, the inspiration or breath directs the action; second, the breath which directs the action begets in the frame the series of movements necessary for its accomplishment; on these two hang all the law and the prophets. The office of man is simply joyous, willing conspiracy with his God.

770. "From my God," signifies, that the new harmony even in its minutest points, must be directed by the breath of Deity. There is left no crevice for the intrusion of self. Man accepts, in open breathing freedom, God's will for his will. The result is that discord is impossible, the Infinite Intelligence evolving every unit of the race into its own orbit, and affording to each ample room and verge for the due perfection of every faculty; the unfolding of the germinal soul into a glorious flower of virtue and intelligence. "I will write upon him my new name," signifies here, the whole series of directions necessary for the life-employment, which are inscribed by the Divine breath within the new man.

CHAP. III. 13.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

771. The solidarity of man in the new harmony is the topic involved in this. The breaths distribute the employments. The perfection of the individual requires relations, first to the soil; second, to the natural kingdom; third, to culture; fourth, to the filial series; fifth, to the conjugal series; sixth, to the parental series; and seventh, to the series of series above. The crushing system of modern society subjugates the human unit to the ferocious demands of any class of petty tyrants, and is oblivious to the requisitions of the living soul. Men are grouped in series already, though in an inversive order, and involving lust, hatred, malice, guile, robbery, and war. Rulers constitute one series, but an inversive one. Francis Joseph, Napoleon, Alexander II., Victor Emmanuel, the Sultan of Turkey, are neighbours, all engaged in seeking to outwit and circumvent each other. The Pope of Rome, the Patriarch of Constantinople, the Archbishop of Canterbury, the Sheikh el Islam, and the Grand Lama of the Buddhists, are neighbours of another series, all intent, if zealous for their respective systems, in degrading and humiliating the chief religionists of other types.

772. The great iron masters of Birmingham or cotton spinners of Manchester, the silk manufacturers of Lyons, and, in fine, the subversive chiefs of industry everywhere, constitute another series, unity and unanimity, for the most part

involved in fierce competition ; the exigencies of the market now compelling bankruptcies, now adulterations, and now sudden pauses or changes, destroying masses of invested capital, and driving the operative class to beggary, exile, or crime. Artisans in their vast varieties form a composite series involving many. They are hordes of savages, so far as a Divine order is involved, following the supplies of labour from place to place, as the ancient Celt or American Indian hunted the deer or buffalo ; now gorging the body with coarse excess in periods of plenty, and again stalking gaunt and haggard in times of want. Middle-men, or traffickers in products needed for the daily consumption of communities, form another series, also manifold, and chiefly predatory, as evinced from the fact that adulterations of all fabrics and all foods, so far as possible, are practised. Each acts from self-derived motives, carrying on a social war, to succeed in which he must affect to undersell his neighbour ; an odious hypocrisy being generated, as a rule, by the avowed compulsions of trade. So illustrations might be multiplied, showing that men must move in series, but that as at present constituted, the series involves inevitable disorders, corruption, waste, and crime. As a rule the buyer expects to encounter smooth deceit, and the seller to accomplish his end by equivocations and absolute falsehoods.

773. But in the present social arrangement the chiefs of series prey upon subordinates. The chiefs of the State, as emperors and kings, luxuriate in immense profusion, but the subjects of the series range at but one degree above mendicity. The chiefs of the ecclesiastical series, as witness prelates of the various faiths in and out of Christendom, are sumptuous livers, while their humbler brothers, the dervish, the friar, the village parson, are often hangers-on upon the skirts of gentility, or dependent upon avowed or secret alms. The chiefs of industrial series, if successful, emulate hereditary nobles in expense and display ; while, periodically, the lowest class, or artisans, swarm the streets or subsist upon the most meagre pittance. Rapacity characterizes the chiefs of series, and smothered hate the inferior members. Again, certain crimes may conspicuously display themselves and be matters of universal tolerancé. The chief of the state may be a libertine,

but must respect the ceremonials of his position. The chiefs of religion may not be incontinent; they must respect studiously the dogma and ritual of which they are the titular representatives; but avarice, extortion, simulation, and an unscrupulous ambition, combined with the most odious tyranny, may characterize them with impunity.

774. A certain series is also obvious with the female sex. Women of rank form one, conspicuous as holding sway in etiquette, and contributing in no slight degree to the splendour of courts and the adornments of drawing rooms; but it is a series without sisterhood, and its heart a nest of buzzing hornets. Women of opulence form another series, but the bond being the possession of wealth, its loss results in social oblivion; the fêted guest of to-day, who occupies the state apartments, may to-morrow seek employment as a needle-woman, and support existence on a smaller modicum than her petted spaniel once required. Female artists and women of letters form another series, embodying perhaps the noblest women conspicuously before the world; but the series is war, as witness the coteries of reviews, where spite and detraction pursue the noblest efforts of those in disfavour, and pretentious, egotistical works, written by associates, are palmed upon the public with an absence of truth made more conspicuous by a glitter of eulogy. Witness also the unhallowed passions which rankle in the hearts of many who represent the stars in the firmament of the opera, the concert room, and the theatre. What havoc of character behind the scenes! Another series still enrolls the female artisan, commonly of better antecedents than her position indicates, pining in a faded gentility, and struggling beneath the feet of the social crocodile which once, perchance, she rode, with little commiseration for those who then suffered as she does now.

775. Another series introduces us to the class of house servants, with few exceptions utterly unconscious of the great internal life of womanhood; sometimes rising far above their social class, but commonly eye-servers, intent by ready obsequiousness and servility to realize the most of profit with the least of toil. The series of female chiefs of industry is, as a rule, more false, more treacherous, more despotic than the correspond-

ing class with man, but also open to the same criticisms, as intent to crush rivals, and perhaps more unjust in its dealings with operatives. Last in the catalogue we encounter the flaunting profligacy of the series of the women of the town. The chiefs of this series, who often riot in affluence, are the most godless of monsters, and it is almost impossible to find an instance where one experiences a throe of genuine contrition, or escapes demonhood at last. Their subjects, perpetually vanishing, as often renewed, are of three classes. First, animal creatures coarsened and vulgarised in spirit, corresponding to the brutal type with man; of these nothing need be said. Second, weak sentimentalists, subject at intervals to hysterical tears, but mainly unwilling to exchange the false glitter and excitement of their position, in its better fortunes, for the painful toil and self-restraint of the woman artisan. Third, a wise, prudent, semi-intellectual, accomplished and utterly heartless class, to whom the chief motives of their debasing career are ease, style, and the mixed desires which induce another type of unregenerate woman to make a marriage of convenience. Few ever reform even superficially, except from mercenary motives; few desire to reform, except at brief intervals. Fourth, a class of enslaved victims is also to be found.

EIGHTEENTH ILLUSTRATION.

Relentless persecutions of open respiring persons by women in closed conditions.—Effects of the breath on women of rank and wealth.—The bravest battles fought by women of art and letters in the new order.

776. "Write," said a celestial woman with whom I was respiring, and in thought was present, "these things for our sex. The men of the earth, whose respiration is not opened, will not persecute the open breathing man as relentlessly as the woman, who hates that open respiration should be given, will persecute the open breathing members of her own sex. We will give you the reasons: Woman, when she becomes ignoble, becomes a spirit of ignobility; and where the man often hates but partially and coldly, her passions burn with utter flame. The woman of rank, who obtains internal respiration, will seek favourable opportunities of stating the truths

of the new kingdom to the sisterhood of the series; but to those who confirm themselves in pride, the revelation will be terrible. They will instantly consult courtly prelates, who will arm them with sophistries against it, and represent the daughter of the new age as a heretic. Few will stop to reason. The divine breath will be opposed as irreligious and hostile to creed. Daughters of noble families will be secretly imprisoned, when open breathing is given, lest they should bring discredit on relatives. Where it appears in royal families, the women, unless Divine Providence interposes, on the charge of lunacy will be excluded from the world. The woman of opulence will be deprived of her fortune as insane, where liberty is not explicitly guarded, and women will testify that their sister is monomaniacal. The woman of art and literature will fight the bravest of battles, because gifted with the faculty for the various presentation of sublime gifts. Her pictures, statues, sacred and social melodies, works of dramatic and lyrical poetry, and touching quickening prose, will identify her with a school destined to introduce the divine literature; but her trials notwithstanding this will be very great, and her sisters chiefly will oppose her on the ground that she communicates through words and works a mysterious delirium."

777. The inauguration of the true law of the series, as is self-evident, will restore all things to a terrestrial order, in which the order of Heaven shall appear. As the present social system is the result of the operation of the selfhood in man, modified by the divine influx, which superinduces a certain external boundary, beyond which those who commit evils are coerced and punished, and in which those who do well are protectively encircled by a species of guardianship, instituted by the Lord to meet the anomalous state of man; so, in the new order, men will deploy into harmonies, socially illustrative of divine truth and righteousness, of which we may state here a few particulars. All open breathing men, through the respiration, have the guarantee of entire integrity in each other. They may fall, it is true; but this involves a finally closed state as the consequence, since they breathe

not in the Lord but against the Lord. Instead of letters of credence or confidence, the fact of open respiration becomes a divine guarantee that the man does the Lord's service, enjoys the Lord's favour, and has devoted himself in implicit obedience to execute His will. Heretofore all social schemes have failed when they have come to be tested, first, by the incompetency, and second, the irresponsibility of human instruments. The honest have been like men struggling in darkness with secret foes. From the irrepressible conflicts of the present individualism, upright natures have endeavoured to disenthral themselves by social schemes for the realization of the co-operative principle, but only to find that the attempt at humane union involved a mental friction and developed new species of repulsions. This is further evinced from the fact that when, from convenience and economy of living, two families divide one tenement, they soon find, as a rule, that the wear and tear of mind far outbalances the material inducements. A city of brotherly love is an impossibility, so long as in the selfhood men are men.

778. The introduction of open respiration for the first time makes social harmony a possibility for mankind, by providing an adequate punitive system. The temptations to the abuse of power are so great, that it is hardly expected that those entrusted with authority shall execute it with an absolute rectitude. It is absolutely impossible to devise any human system which will arrest an influential transgressor. The great fish break the nets; the beneficed prelate corrupts religion by chicanery and despotism; the man of vast hereditary possessions and hereditary dignities fearlessly debauches the morals of the State. The law is made practically for the rich, and the poor are kept by this knowledge in states of dumb protest against otherwise intolerable oppressions. No power strikes the popular despot, while victorious armies and a shrewd state-craft maintain his throne. The millionaire may periodically produce commercial crises which arrest industry and ruin those embarked in trade; but he is safe within a prudent observance of legal form. The crimes without law may with cost and risk be curtailed and punished, but the crimes within law are unassailable. With open respiration, this

era terminates. The man entrusted with power among men, through the beginnings of the new state, is absolutely in the grasp of a law which no artifice can evade. It is no longer a question for judges who may be mistaken, or for juries who may be influenced and misled by skilful debaters. The Holy Ghost judges, condemns, and executes; from its bar there are no appeals. Thus in the new order the chief of a state, the pivotal head of any series, enjoys by his position no immunity. "The axe is laid at the root of the trees. Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

779. In the new order, again, it is absolutely impossible for a corrupt majority to overrule a just minority. The good man finds his open respiration to increase through faithfulness, and power increases in the same ratio. If smitten and persecuted in one field of labour, he still persists, while the column of Jehovah in which he stands is stationary. If men hear, well for themselves; if they do not hear, still well for him who breathes forth the Master's message; he is not their slave, but when the long-suffering of the Lord has been proven, and the dreadful pillar of fire, infolding itself, moves away, the pillar-bearer moves in it.

"He sits serene upon the floods,
Their fury to restrain,
And, as the everlasting God,
For evermore shall reign."

780. "He that hath an ear," signifies, arcana concerning social harmony to be unfolded by the man of the church in Philadelphia. "Let him hear," signifies, discrimination and perception, by means of which to evolve the new heavens of co-operative industry among men. "What the Spirit saith," signifies, the forms of the harmony in its practical application. "Unto the churches," signifies, social harmonies in their varied application to all varieties of open breathing men.

CHAP. III. 14.—"AND UNTO THE ANGEL OF THE CHURCH OF THE LAODICEANS WRITE; THESE THINGS SAITH THE AMEN, THE FAITHFUL AND TRUE WITNESS, THE BEGINNING OF THE CREATION OF GOD."

781. We approach now the conception of the noblest of the

created types of men. The man of the Laodicean church is the epitome of the varied perfections which are displayed through all of the preceding churches. "By the angel of the church of the Laodiceans," is signified, the Great Respiration, after all previous states spoken of have been established. The man of this type becomes aware of a slow decease within the cortical glands and the cineritious substance of the greater brain. He lies in a slow trance for many months, and awakes to feel himself openly respiring, in a melody of action indescribable, from the centre of the solar plexus as from a pivot; while at every impulse of the divine respiratory wave this wonderful thing occurs, that a fay soul, residing as a fay man with his mate in some human extense of the body, arises in its re-fluent action toward the Lord, caught up to be a fay angel in Heaven. Day and night this process is continually carried on, with an open glory impossible to describe. The calamities of the flesh are ended. The great respiration, in its inauguration, is marked by this phenomenon: The soul is said to be translated, because it sits in a new nerve spirit descreted from the body, and encompassed by golden families of motives, who fulfil the volitions of the Divine Spirit with choral obedience. The breathing frame is at one with the respirations of the angels; the great Saturnian year dawns at last; the goal of humanity is won. The great respiration is called "the angel," because the nerve essence is now organized as a sevenfold correspondence and representative of the highest of the angelic functions, the function of obedience.

782. Besides this signification of the word "angel," there is another. It denotes every man of the type under consideration, who thus receives in the establishment of the great respiration the wondrously organised nerve body, and its constituents mentioned before. It applies with fulness, because of the entire concurrence of the body in its loves and instincts with the will of God. It signifies again, the workers in stone, wood, metal, porcelain, glass, jewels, and the materials of calligraphy, for reasons hereafter to be seen. Metals, minerals and the like, are presided over by fay men; for illustration of which see Nos. 249 and 251. These vary in their genius according to the divine affections typified by the objects of

their ministry. In the establishment of the great respiration, the moving harmony of an especial fay series enters into and becomes connected with the nerve essence of man. In this fine connection, with nature the body puts on throughout a simultaneous action consonant with the specialties of its employ. The worker in stone is a living, moving form, in whom tend to a central consciousness in his reason the universal properties of the mineral kingdom. His thoughts play in harmony with the concentric circles of the stone world; the live crystals in his blood throb and palpitate to the music of the stars; he lives in loving unison with the denizens of the mineral empire, the loves that express themselves in its prime formations. The world-soul, which pours into every terrestrial plant a quickening influx from a special love in her great heart, impulses into this human tree the loves that shape the mineral. He detects the art by which the new mineral kingdom may be updrawn through the old stony basis. He works in the live stone of new foundations. "Greater works," said our Lord, "than these shall ye do," referring to an objective superiority over nature, through which the children of His second coming should display His presence. What fluent floods of the new mineral world await the fire-birth which is to lead them forth, it is impossible to delineate, till Christ comes in the man of stone, to demonstrate the riches which He has concealed for the architectural adornment of His tabernacle in the latter day.

783. The world-soul forms fruits through her orchard trees; but through her living tree, the man, she forms the home, the temple, the sanctuary of art, and lastly the palace of translation. Here these must be spoken of: First, the home. In cold electric jets, which with equal facility ascend through the ooze of rivers, the alluvial soil of deltas, the desert sands, the rock foundations, as the Holy Ghost moves through the stone world, the new marbles demonstrate their presence. As the cylindrical white shafts arise, they are modified and varied by means of motions of the Holy Spirit distributed through the moving hands. There is no hard contact with the forming mineral; but the motion determines the shape which the structure shall assume. The stone worker takes his place, inspired

by the Holy Ghost ; the world-soul jets forth the electro mineral essence ; not a particle is lost, but, working as the Spirit works in him, she lends herself passively to supply the growing substance. First, the smooth spaces indicate that which shall serve as a boundary and basis of the mansion, and, standing in the midst, the master-worker arranges from the movements of the breath the electro crystalline atoms, which imperaled, or striated, or rainbow-tinted, or azure as the heavens, form the pavement of the edifice. This, being pronounced accepted by the Lord, closes the day. Obedient to the same process, first the outer walls are similarly fashioned, the crystallization becoming solid and naturally visible. When the Lord speaks, porticoes, doorways, bases, shafts, and capitals of columns, in fine, whatever is essential to the form of structure thus arises, till the body of the edifice is declared complete.

784. The workers in wood observe the law spoken of in No. 91, when they have attained to this degree ; but it must here be mentioned that a certain influx from the Heavens, which the woodman absorbs and communicates through the motions spoken of before, independent of the concert of the natural tree, forms and produces the same material in exquisite varieties. The body of the substance is furnished by a fluent influx ascending from the world-soul, but its spirit through the Celestial Heaven. The fluent wood is thus poured forth by means of the evolution of its constituents in their particles, and, following the motions of the Spirit, is arranged to beautify and perfect the dwelling, as is required in the primitive design. Let none doubt this who believe that manna fell, that the dead body of Lazarus was reconstituted, or that the condemned fig-tree withered away. The ground is covered when it is admitted by the Christian that substance follows the fiat of the Lord, appears or disappears, or takes that form of manifestation which His Holy Spirit wills.

785. The metallic bases of the substance all typify resultant harmonics from the Lord, which stand established in Heaven in their nobler styles ; but the world-soul holds the vehicles for their transmission and embodiment. In the new mineral-man takes place the wedding of the celestial and terrene forces ; his body is the bed-chamber where the married spirits coalesce.

As the breaths vary which the Holy Spirit gives, he now inspires the celestial essence of iron or of aluminum; again of silver or platina; again of tin, or copper, or gold; he is a worker in the simple or complex metals which represent in him their harmony. As Christ the Lord evolved through Himself, into and through His natural form, the earthly bases of the bread which supplied the three thousand and the five thousand, so through the new metallic man, in whom Christ lives, substances are evolved according to his degree. Through the body, in that moving action, are formed bells of a miraculous chime, which vibrate according to the harmonies of the Celestial, Spiritual or Ultimate Heaven. The necessary utensils for the preparation of food have "Holiness to the Lord" inscribed upon them, being fashioned through the evolution of substance, and modelled in the motion of the breaths. When it is considered to what a variety of uses the metals are applied, it is seen at a glance to what enormous work the metal-man is given.

786. Upon the finest porcelain, embellished with exquisite pictorial and floral designs, holy angels partake of their joy-inspiring food. This porcelain is of the essence of substance; but the new man, who respire in the porcelain atmosphere, inhales and communicates that essence, which, through his conjunction with the obedient world-soul, is rounded from his hand, and tinted with splendid harmonies of colour and outline, daguerreotyped livingly within it from the sunbeam of Deity which flashes in the pictures of his intelligence. Art attains its divine coronation here; and the divine thought, which tints the landscapes of the imaginations, and clothes itself in the flowers of the field, is reproduced again in beautiful newness for the service of the new man. But from the porcelain table service the transition is rapid to the porcelain temple, where pictures that Correggio never drew are frescoed on such cathedral walls as William of Paris never imagined; where the statue follows the sculptor's hands, and flows in fluent music to stand a substance of verity, and living light gathers in the eyeball, and every line of feature is carved to the express image of the thought, and every hue of vein or lip or varied flesh denotes symbolically the idea and the love.

Thus sculpture becomes, in the Word, and in conjunction with painting and the edifice, God's dramatised revelation, man's most exquisite, sublime delight.

787. Glass is the correspondency of skies. The arched roofs of the houses of the angels in the second Heaven are lit with brilliant resplendencies through crystalline substance. When the glass-man comes, the representative elements which compose its combinations are in him, and go forth through him to be wrought, according to the previous law, to simple or composite structures, from the cup or the drinking goblet, to the gigantic conservatory, within which all the types of the floral world may live and bloom together. So stand fixed the crystal windows of home and temple; so rise the shafts and combine the arches of the ultimate embodiment of the spiritual sanctuary. So stand, in great congregations, in high solemnities, the multitudes of the open breathing men; their floor a sea of glass mingled with fire, through which inflows the choral song of the great world-soul in crystalline vibrations.

788. It has entered into the hearts of but few to consider the spiritual significance of the gem. Believed by all nations from immemorial antiquity to possess dynamic virtues, it rarely serves in our day a higher purpose than that of a trinket, or a gift from friend to friend. A vain display is ministered to by the sumptuous devices of the jeweller. Precious stones have lost principally their virtue; few can believe what solar fire once emanated through the diamond; what lustre resided in many jewels, from the fixed stars. The gem is nature's casket, where she keeps, in little, her precious ornaments. The new man, in whom the gem-world lives, will see the child's romance a realized verity; and good and precious thoughts, all scintillant with divine ideas, follow the fluent moving fingers as dropping from rubied lips. The cameo and the intaglio will then appear in their perfection. The Divine Artist will thus, through his human channels, symbolise the most precious of virtues in the most glorious of substances. A crown will thus become literally the thing it represents, and the diadems of monarchs in the divine order a jewelled display of the human harmonies in which they rule.

789. God writes His thoughts on the fair petals of every

flower; the rose blushes and the lily whitens to serve as the tables to a divine caligraphy, but will work to fairer things for man. In the Celestial Heaven the angels write on a great variety of textures, in which three things are conspicuous; softness of tint, delicacy of structure, and delicious odour. The angel writes on substance with a stylus, which as it touches the page calls out a tint to express the affection of the thought; hence the colours blaze along the pages there, now rising to a meridian of lustre, then shading through sunrises to sunsets, and pale white glimmerings of moon and stars. So, in the new creation, married to matter, will the fair pages of the Heavens unfold for open-breathing men. The touch of such pure substance will awaken in the heart yearnings to be clothed upon with equal purities. All books will be in due time impressed on this. Substances for caligraphic use vary in the Heavens according to the specialty for which they are designed. That which is to serve as the medium for the Word is most holy; so will it be below. The white thought light, the golden love light, and the red joy light of three Heavens will so interweave their married beams, while the world-soul supplies a threefold element for their absorption and incorporation, that, following the motions of the inspiring breath, the Word-substance shall delight our natural vision, and in it the Word; but this belongs to a new series.

790. "Write," signifies, seven new modes by which the truths of the Divine Word will be communicated. First, the substance previously spoken of, as formed to receive the text of the Word on its surface, imprinted by a mode similar to the printing press, with this addition, that a symbolical letter will be introduced, and the Word printed in all languages, accompanied with its parallel in the new harmonic tongue, which will eventually be the sole language of the nations, but which cannot be spoken now, as man is unable to enunciate celestial sounds. The Word will appear, in the second place, interleaved with magnificent illustrations, pictured upon the page originally, through the process mentioned before. Each church will have the Word embodied in illustrative designs peculiar to its own genius, in which human life, in the three Heavens and the harmonic earths of the unfallen universe, will be pour-

trayed with absolute fidelity. Third, the copies of the Holy Word made use of in the temples. This most Holy Word will be inscribed on a substance resembling the blue heaven; the truths being written entirely in the representative language used by angels, and in the resplendencies of colour by which the affections of truths are indicated. The unfoldings, which are from the Word, will appear with the text, comprising the most majestic element in literature; but these will be written upon a substance of such quality that none but those to whom the truths appertain can peruse the pages.

791. Fourth, the Woman's Word for woman alone, as it is embodied through illustrative men of the priestly type. No copy of this Word will ever be permitted to be opened by man, except the illustrators of it alone, and those only in their office, and when, by induction, respiring in the universal series. Fifth, it is inscribed in aerial folds, tissues of fine light, instantaneously embodied to that degree of sight called, elsewhere, "nerve vision." The Word will be written in a sixth manner, as follows. The new human type of air dwellers will receive it inscribed in minute hieroglyphics in the lensic organ, which appears in the palm of the hand. It will also be seen, from time to time, in symbolical inscriptions of a hieroglyphical character in the forehead. The seventh, and final manner, will be through symbolical and representative human forms, marshalled in the sky spaces. Sometimes, from the rising to the going down of the sun, the whole firmament will resemble a grand historical picture, setting forth the new creation; while at other times things past will appear in glorious effigies, where men now behold the tinted sunset clouds; and the sublime destinies of the future will also, in living tableaux, come forth in the triumphal pathway of the rising sun.

792. "These things saith the Amen." By "amen," in this verse, is signified, the One who confirms or establishes. "These things," refers to a new creation to appear in Polynesia, concerning which the Lord permits the words which follow to be said. All terrestrial localities are preserved for special ends. Every rocky island, however minute in dimensions, will be glorified in the triumph of the new harmony, through open respiring men and women. That Asiatic type

of which the South-sea Islanders are inheritors, freed from their inversions, will re-appear; tall, beautifully proportioned, golden coloured men, in stature approximating to the average height of Europeans; and women, whose goldenness is of a paler light, whose eyes of the most liquid azure, and with hair curling in floating spirals. These will be among the new-born of the Church in Smyrna.

793. The open breathing men who thus appear will find the islands of the South Seas demoniacal houses of the direst sort, and swarming with ferocious cannibal spirits, clothed with magnetic flesh, and insidiously attacking the constitutions of all who approach the soil. The cannibal, by his inversion, develops, more than the civilizee, a capacity in the nerve-essence for clinging to the spirit when it leaves the flesh, causing it to serve as a phantom body. Those islands wherein cannibalism has been practised for ages as a religious rite, resemble to the spiritual eye Golgothas of slaughter, where demons re-enact in fantasy the terrible orgies which delighted them during the natural life. They take an insane pleasure in surrounding wandering spirits of the European family, and in fantasy butcher and eat them, ravenously appropriating to themselves the nerve essence, which to their eye resembles black gore. I saw a distinguished naval officer, an American, made famous by his cruelties to many of the natives of Polynesia, stripped by them of his nerve spirit, which afterward he was compelled to re-appropriate after it had passed through loathsome changes in their bodies. He is periodically killed and eaten in this way, as to his phantom form, and his crimes are such that a magnetic *rapport* has been formed that he cannot break, which enslaves him in their midst. I saw the spirit of another, an Englishman, also a naval officer of distinction, and who serves them in the same capacity. These demons appear in the distance as ogres; they are at the present time in a state of great commotion; the demons from an ancient Hell, caters of human flesh, while in the body, having risen in the midst of them, armed with strange instruments, and practising Baal worship. There are many slavers here clothed with magnetic bodies, whom the ancient Canaanites that have risen affiliate with. The trader in men com-

monly becomes for a time a wandering demon, and is enslaved, and his magnetic body is often murdered and devoured by other wandering demons of the special race whose offspring he has bought and sold.

794. Polynesia is also visited by a most ancient white race who once inhabited Greece and the islands of the Mediterranean, but far anterior to Hellenic times, most ferocious and also devourers of men; they affect great suavity, being in conjunction with the most ancient lost spirits of the silver age. They have arisen also since modern spiritual manifestations began. Wherever the ferocious rites of cannibalism have been performed, and the blood of men gone down into the ground, a wound is inflicted in the nerve spirit of the earth, which at this place exhibits traces of it for many ages. George Fox, much in *rapport* with the world-soul, though unconscious of it, performed at times automatic actions through a dumb sympathy within himself; once in particular, walking with bare feet through the town of Taunton, England, crying, "Woe to the bloody city!" Christians had been martyred there in old days of Pagan persecution, and the blood, crying from the ground, through the wound in the nerve spirit of the earth, was the prompting cause of the deed. Red flames are seen streaming from the bosom of the soil where martyrs have offered up their lives, when the sight is opened. Green flames mark spots designated by parricides. A bloody hand of fire is sometimes seen where the good have perished. But the scenes of cannibal festivities in Pagan nations are marked by a livid, death-white glare, exceedingly foul to look upon. To purge a land requires the healing of the wound in the nerve spirit of the earth. This is treated of in the significances of the clause which follows.

795. By "faithful and true witness," is denoted, the universal soul which our Lord assumed that He might descend into nature. [See A. of C. 2, 1, chap. I.] The wounds in the nerve spirit of the earth can hardly be counted, since, wherever human blood has been shed, or men have slaughtered their fellows, from the creation, a death-mark is visible in its substance. The nerve spirit lies within the crust of the earth as the human nerve essence is distributed through the body.

The frequent cause of the insanity of animals, and their epileptic disorders, is the ascent, into the pastures in which they feed, of some air-stream of electric breath which vents through the wound; this deranges, by sympathy, the animal economy. Children who are born near these places frequently are idiotic or malformed. The human mind is also, when in proximity with them, more liable during sleep to obsessions from evil spirits. It is not in the power of any angel, when once the nervous essence of the earth has thus been pierced, to restore organic harmony. The lambent and vivid appearances which ascend through these wounds, are called sometimes "the blood," and sometimes "the fire of testimony;" they are a perpetual testimonial of the madneses produced by sin. Our Lord is called, in the universal spirit which He assumed, that He might descend into nature, "The faithful and true witness," because He testifies in the earth to its deliverance, entering by means of the assumed nerve essence into the nerve essence of the orb, and preparing means for its establishment in a new harmony wherein all of the disturbances shall pass away.

796. "The beginning of the creation of God," signifies, in this verse, the new harmony, created by the assumption of the human by our Lord, and His glorification; and it also signifies, our Lord in that new harmony wherein worlds and systems, yet unborn, revolve in their majestic circles, and world-souls and universe-souls await their inauguration in time and space, and transcendent types of man await the ages of their terrestrial evolution.

CHAP. III. 15.—"I KNOW THY WORKS, THAT THOU ART NEITHER COLD NOR HOT: I WOULD THOU WERT COLD OR HOT."

797. In the significations of this verse are involved the following principles: First, that man cannot, in his natural-rational mind, either divine or advance by reasonings into the first grounds of any knowledge. Second, that those in whom the natural rational genius prevails, are disposed to adopt the theory that poets, prophets, and inspired sages, whether Christian or Heathen, Jews or Gentiles, are natural-rational men like themselves, who attribute falsely those things to a

divine afflatus which are the result of a subjective sensual perception. Entertaining in their hearts these views, however concealed, they logically misinterpret Christianity as a theological system, and deduce from it the theory that optimism is the best belief, and that a wise acquiescence in the present social and religious systems, coupled with a vast latitude in private thought, is on the whole the most conducive to health, prosperity, and harmony.

798. Third, the principle is involved, that the natural rational man is the best qualified for the enjoyment of the luxuries of the present civilization; regarding men as in the main well-meaning creatures, tolerably certain of a prosperous future life, who must not, however, be sympathised with too intensely, as this will mar the happiness of which, through the reason and the senses, man is capable. This state begets at once an easy indifference as to the presence and insidious operations of sin, and a vague and undetermined belief that it melts like a moonlight mist when its end is accomplished, and ceases to disturb the serene tranquility of creation. The unobtrusive voluptuary, the self-indulgent, self-complaisant man of letters, prosperous in every land in which the sectarian chains are loosened, hold in a quiet manner to this view, which, in their estimation, intensifies the sweet, and qualifies the bitter in the cup of life. To believe good-naturedly in the good, in a half sense, and yet so to conduct affairs as to derive assistance from, and to secure advantages through the evil, is the test of this character in its perfection. It applies to vast classes of men, as they drift downward bodily to perdition, the flattering unction, that the state of ideal virtue, for which others strive, is unattainable, and that its pursuit argues a morbid or frenzied moral state. It soothes the qualms of conscience, by arguing that average character, neither so pure as to incense the depraved, nor so obviously debased as to shock the æsthetic religious sense, is conducive to the amplest usefulness, no less than to prosperity and honour. It is condemned in these words, "I know thy works, that thou art neither cold nor hot."

799. "Cold," signifies, an obvious, declarative denial of the good in good, the truth in truth, the virtue in virtue. "Hot," signifies, a bold and steadfast maintenance of the two great

connected principles, absolute obedience to the Divine Spirit, absolute self-surrendery for Divine ends in life. "I would thou wert cold or hot," signifies, the desire of the Lord that all those committed to this natural rationalism, who are, as to their inmosts, devoting themselves greedily to diabolism, should drop the mask of appearances, and cease to beguile mankind by a sophistry which clothes itself for evil ends with the noblest phrases in literature and the loftiest sentiments in religion. Obversely, it signifies, the Divine desire that such as cherish inmostly yearnings for the regenerate life, should cease the self-derived effort of endeavouring to reconcile in one philosophy the truth of Christ, and the heresy of Anti-christ, and to secure in political action the suffrages of the virtuous and the vicious. "Neither cold nor hot," is descriptive of the mass of professed religionists, and pictures the bodily estate of Christendom.

CHAP. III. 16.—"SO THEN, BECAUSE THOU ART LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE THEE OUT OF MY MOUTH."

800. Opposite to the natural-rational, as at present manifested in man, is the celestial-natural, which our Lord set forth in His Humanity. It developes a cheerful wisdom, and a fruitful contentedness with the day, whether in the palace or the prison; an equal fearlessness for the morrow, whether it is to dawn upon the scaffold or the coronation. It is put in opposition to the natural-rational, as men now possess it, because it brings forth in reality the good fruit which the man of carnal heart thinks to possess through the other. Of all states it is the most estimable, for the reason that it holds the sound mind of a good Heaven in the sound body of a good earth; the health of two spheres made perfect in union. The pietist looks away from the earth; the corporealist confines his view to the earth; the man who possesses the celestial-rational quality perceives the possibility of embodying Heaven in Earth, and so of filling Earth with Heaven. The states of those who are weakly and sinfully natural-rational, are described in the words, "lukewarm, and neither cold nor hot." Their coming desolations are set forth in the phrase, "I will

spue thee out of my mouth." Here follow statements concerning these desolations, under the head of seven judgments.

801. The Church of Rome, in which are to be found bodies of *noblesse*, and myriads of peasantry, practically committed to a natural-rational theory in the conduct of life, will be visited with seven plagues. A sensation of red-hot pincers, tearing at the vitals, will be first. This is an organic sensation in the natural body, resulting from the cleavage which begins between the artificial mind, trained in social subterfuges, and the concealed inner mind. The operation of the Divine Spirit makes the inmost mind determined that it will enact itself in matter, and throw out its fiery passions to the surface. It therefore, in violent throes, endeavours to wrest itself from the suffocating embrace of its natural adjunct, which at once masks its features and prevents the evolution of that within them. The man who at heart is becoming a devil, will experience burning desires to unmask his devilhood, and declare himself the fiend which he seeks to be. This desire will mount to the minds of both ecclesiastics and laity, prompting them to declare secret opinions now masked under a professed conformity.

802. The second judgment will be a disposition to spue from the mouth the emblems of the Holy Sacrament. Priests will find themselves involuntarily cursing at the elevation of the Host, and a madness will seize the organs of the body, corresponding to an internal horror which affects the mind. God will not have His passion profaned in any sect much longer.

803. Inability to maintain the vows of celibacy will be the third judgment, visited especially upon ecclesiastics. If good internally, desire for orderly marriage will violently wrestle with, and cast down its opposite in the mind. If evil, libidinous desires will despotically rule the frame. This is effected by means of the approximation of the celestial influx in the one case, which is conjugal, or the infernal influx in the other case, which is adulterous. A great movement for the abolition of enforced celibacy will result, and a fierce counter movement, involving collisions.

804. It was said by our Lord, during His incarnation, that if His disciples held their peace, the very stones would cry out ;

nor did this involve merely a figure. The flamy spirits of mineral and metal, which stand embodied in vast cathedral temples, or embodied in shrines, altars, reliquaries, and the vessels of the Host, absorbing into themselves that breath through the world-soul by which God spues forth the falsities of ceremonial profession, will seize the shrinking mammon-server and self-worshipper who profanes the holy place. Held in bondage by dynamic arms of power, which work out invisibly through mineral and metal, he will find relief only, as absorbing their spirit, he lays bare the hidden heart-things, and gives voice to what is pent within himself. The frightful scenes occurring in temples will exceed belief.

805. A fifth judgment will consist in the toppling down and overthrowing of crosses and the images of angels and saints, in places profaned by the monkish idolatry; the good stone will refuse any longer to yield itself to impostures. The spirits of the stone, taking possession of the ultimate particles, and swept in their motion by the Divine breath, will break the magnificence of ages, that they whose belief is a ruin may congregate in ruins. Before the invisible ark of God's holy city, New Jerusalem, which cometh down from Heaven, the effigies in every house of seeming faith must be destroyed. The Voice saith, "Woe, woe, woe, when the whirlwind rises and the new harmony sweeps forth to winnow the threshing-floor of nations!"

806. A sixth judgment will be a plague of dumbness and paralysis. The ecclesiastic will go forth to celebrate the mass, but the lips will refuse to pronounce the words he fain would utter, the hands refuse to extend themselves to give the blessing and the absolution. Seventh, ecclesiastics who deny that this visitation is of the Lord, and blaspheme the Holy Spirit, will be afflicted with the fire-evil. Such evil passions as they have nourished in the mind will be allowed to represent themselves in the body, and the physical system will be infested with a sensation as of ants, adders, and scorpions of flame.

807. The judgment of the Greek Church will be different. Having never fallen into the last excesses of Rome, it remains in a better state spiritually, its sins being more of a gross corporeal, than of a Jesuitical character. Nevertheless, it must

be made feelingly to experience that its internal state is unacceptable to God. These judgments will be, first, the cold fear. The sun will be unable to warm the bodies of those affected by it, and the extreme chills of the ague will bid defiance to stimulants, disappearing, however, as mysteriously as they come on. This will affect prelates, priests, and laity. The body is made to feel the cold deadness extant within its religious profession.

808. Because the Lord is the Divine Sun, the source of heat, which is love, to the universal heart of creation, and because no man thinks of loving the Lord as the Supreme and Only Good, the impartial benefactor, who receives the Greek confession, the sun, the natural symbol of the shining presence of Messiah, will absorb heat from, instead of communicating to, their bodies. They will complain that the sun has grown cold, and that its rays stiffen them as if they were congealing to an icy marble. This is because their faith in its spirit repudiates the union of the Divine Good and Truth, and separates, practically, the professions of Christianity from a patient, godly, self-denying life. The world-soul rises by her sphere, and pours a cold into them, in the movement of which the solar rays are withdrawn and cease to vivify; this being a result of the conspiracy between the solar world-soul and that of our own orb.

809. The dancing madness will be let forth. The gyrating vortices which emanate through the Hells are opposed to the Holy Spirit, and when that recedes and withdraws its protection, men dance by a frenzy. At such times they are encompassed by whirling bodies of fantastic wandering demons, invested with the nerve essence, who seize the movement as it rises through the Hells, and are seized by it in turn. It will take hold upon young and old, male and female, clergymen and laity, with periodical accessions and diminutions, till they know the Lord, or are divorced from the scemings of a dead ecclesiastical condition.

810. A fourth judgment to visit the Greek Church will be a partial inability of the digestive system either to retain or assimilate food. The orifices at the mouth of the stomach will remain closed till fierce hunger visits the frame. This also is

the reflex of a spiritual state in the natural constitution; the spiritual stomach refusing to feed upon the doctrine of love, and to nourish the celestial principle thereby, its natural counterpart so closes itself against the ultimate organ by means of which the body is maintained. This will visit men with greater or less intensity according to the degree in which they have internally refused to feed upon the bread of life.

811. A fifth judgment will be nerve madness. An ague in the brain will first develop itself, confined alone to that portion of the body. Then the spine, with the great ganglions will grow cold, and every minute extension of the nervous system tingle as at the first touches of the frost. The ice of death will seem forming about the heart as a palpable covering. The reaction will be nervous contortions, in which, seeming to be possessed of independent lives, the hands will violently beat the body, and various members of the system strive to torture each other. Because the Greek Church is composed, as to its spirit, of individuals in unfaith and antagonism toward each other, so that member is arrayed against member, in perjury, chicanery, robbery, extortion, and oppression, its general state will be transmitted and re-enacted thus in the nervous systems of its people.

812. Sixth; another judgment will be the madness of the visual organs. Because the Greek Church in question refuses to see truth, when the truth is in the opening of respiration and the descent of the Holy Spirit, the falsehoods which reside within the spiritual eyes, will correspondentially be present in the natural eyes. Gold will seem dross, and dross gold; substance vacuity, and vacuity substance; the dark luminous, and the bright opaque; dust as precious stones, and gems as impure matter; doves as serpents, and serpents as doves. This will continue with alternations, varieties, gradual increases, and occasional cessations. It is a natural disclosure of hidden spiritual states.

813. A seventh judgment will consist in cravings for unnatural food, and shudderings at that which is healthful and of Divine provision. Honey will offend the taste, but a fetid drug be coveted. The bodies of hawks, owls, foxes, and wolves, and especially the putrid flesh of human corpses, to

the insane appetite will seem delicacies, and summer fruits occasion shudderings, loathings, and repulsions. This is because in spirit they prey upon each other, and greedily consume the details of obscene acts. Having nourished in the spirit the appetite for garbage, it comes forth till the body takes upon itself the passions, and hankers after strange flesh.

814. The Abyssinian Church, and the general remains of the the first Christian age in Africa, will be judged as follows. Having sunken to nearly the last extreme of ignorance and degradation, while still it persists in esteeming itself worthy to be called "the Bride the Lamb's wife;" and having lost the truths of the Word in the confusion of its miserable conditions, seven calamities will be apparent among its members, which, however, are love-chastenings of the Almighty hand. Impeded respiration will be first, accompanied with a sensation as if suffocation were at hand. This will be because they have suffocated or strangled the truths of life; substituting for them inane compliance with the ritual. The second, reserved for the priests, will be inability to articulate in their wretched ceremonials, especially when they seek to pronounce our Lord's name. This is because to pronounce that name, internally, requires the Holy Spirit, breathing in the celestial degree of the lungs; but their lungs, in the higher degree, are only open to such auras as flow through subterranean passages in the Earth of Spirits. A third judgment will visit such of them as buy and sell human beings; they will see themselves sinking to squalid bondage, degraded to the most unhappy of employments, and cruelly tyrannised over by demons who arise to avenge their kindred. These visions, in a sort of waking panorama, will follow them by day, and they will hardly be able to discriminate between the phantasmagoria by which they are thus surrounded, and the objects of sense. This will be accompanied, in extreme cases, by an excruciating agony, as if they were being torn from companions and children, stripped of possessions, driven over fierce deserts, and maltreated with blows.

" 'Tis even-handed justice
Returns the ingredients of our poisoned chalice
To our own lips."

815. Inasmuch as in this church sexual disorders prevail,

and clergy and laity are sunken in them, the nerve essence will be visited by intolerable burnings, sometimes flashing to the face, till it becomes as if it were a ball of molten copper, and swelling in contortions about the loins as if serpents of huge bulk had there made their den, while the feet become of a dead coldness as if in the last stage before decay. It is with extreme clemency that this judgment is meted out, for the evils which it especially indicates are the cause of the generation of fiery worms in the spiritual body which thus torture it; and the visage becomes at the same time inflamed to a fierce burning, while the feet emit a cold putrescence. The judgment is caused by the transfer of existent spiritual conditions, by correspondence, from the will and spiritual body to the nerve essence which connects it with the corporeal natural form.

816. Inasmuch as the oath is not regarded in this church, and prevarications are almost universal habits, the fifth judgment will be that of the fiery and swollen tongue. It will commence with a slight itching in the centre, and continue till the man calls out for mercy in his anguish; while often a distension of the organ will take place, so that it protrudes from the mouth; the sight of cold water will occasion an aggravation of the pain. In the Hells the sins committed by means of the tongue are forced to appear in certain states as a disease and madness of the organ, and water inflames and aggravates; because being the symbol of truth, its presence provokes to anger and anguish the spirit of falsehood in the will. Prevarications are thus punished in the second life, where all liars have their portion in the fiery lake, and go down finally to the second death. Tyranny over wives being practised also in this church, the sixth judgment will visit male offenders who are thus guilty. As conjugal oppression is the result of cold from the infernals in the mind, its results will be impotency, loss of memory, and sensations as if adders were drawing blood from the breasts. The man thus guilty will find no relief, except by repentance and the substitution of unforced kindness for cruelty.

817. The seventh judgment will be that of the Den. Every man who commits evil has in himself infernal passions, in the

shapes which appear on earth as ferocious beasts and reptiles. These are of the milder sort, the more infernal having no terrestrial analogies. The man who is cast into this judgment finds himself, sleeping or waking, followed by a monster whose image changes according to the evil love that is uppermost. It is accompanied by the haunting consciousness that somewhere behind him is a den where many such have their hiding place. Sometimes he is appalled with the sensation as if he were being hunted by a pack of wolves; and then the rank odour which announces the tiger, wafted to the nostrils, causes him to tremble with alarm lest some crouching monster should spring forth suddenly and bear him away.

818. A final judgment is that of the larvæ. The eyes are partially opened, and demons now become visible who retain their magnetic bodies, and who prey with equal indifference upon the exhalations of the living and the dead. They are compelled to appear as they were, each in the semblance by which he was visible while in the flesh. The man thus visited beholds them, now proffering insidious caresses from which he shrinks, because they are foul with every species of decay. Then he sees them, menacing with uplifted weapons, threatening to crush him beneath rocks, or tear him with their teeth. Thus come, providentially and sensationally, the hidden things of the heart, and, pantomimed within the body and re-acted to its perceptions, the coming events that await those fixed in obduracy, cast their shadows before.

819. The Calvinistic and its adjunct Churches will thus be judged; it must be premised of this that, unlike Rome and the Greek Church, it took its rise in an era pregnant with noble inspirations, and that, unlike the African Church, its sway has been exercised where nations have flourished under influences most favourable to the benignant growths of charity. This judgment applies only to such of its professed teachers and followers as have used the doctrines of election and predestination to steel the hearts of men against mercy, tolerance, and truth. The doctrine that men are saved or damned by irresistible fate deserves unmeasured reprobation; because through it the weak, tempted, tortured disciple is assailed by demons, who infest him with the thought that such as he, so

miserable and oppressed, must be objects of Divine disfavour. The man of an insensitive conscience, on the other extreme, is inflated by demons through self-love, to believe himself an especial vessel of mercy. Its effects are seen in the impotency of one, and the obduracy of the other. Every tenet that impeaches the infinite benignity of the Supreme Spirit, corrupts the fountains whence flow all the springs of principle to action; it is but one step from believing in a hateful God, to becoming an unjust man. The fatal doctrine of the Divine vindictiveness and cruelty begets a spirit alien to forbearance and mercy. Sects which have followed the Calvinistic scheme have been prone to consider their enemies as God's enemies, setting up their own stern creed as the code which regulates the chancery of Heaven. The fixed fatalist will receive this judgment: A demon will rise who personates the recording angel, showing him his name inscribed among the damned; he will, in visions, remonstrate ineffectually, demanding opportunities to prove, by virtuous motives and conduct, that the Divine clemency may change his destiny without detriment to the gospel scheme. He will see, in successive trances of this sort, that the solid earth on which he stands is every day circumscribed more and more by the fiery flood, until at last, in an agony, he counts the inches that remain. The fate which so complacently he has assigned to others, will be brought home in expectancy with all its horrors to himself.

820. Those who persecute with keen zest such as differ from them in opinions, and delight to embitter their days by public and private invectives, will find a judgment more severe. I was shown a newspaper editor, noted for defaming and aspersing his polemical opponents, who, in his private mind, entertained no doubt that such ought to be damned without mercy; and those of like condition may see in this picture a warning sent in mercy. Being partially made sensible of the presence of evil genii, one held in his hand a cup filled with that poison that distils through the veins of the demons who on earth were nominally Christian men, and who cruelly hated their doctrinal opponents. Every time he writes and speaks words in which this hate-spirit predominates, one drop falls from the finger of the demon, which he dips in the cup, and

slowly penetrates through the brain, until it rests upon the heart, where it is felt as a fire-worm, creeping and eating to its core. The venom which is in the heart of such, in a crude state, is of the same quality as that which the demon brings.

821. Men who complaisantly indulge the idea, that because elected they are God's favourites, and that their sins are not imputed to them, while others of nobler life are doomed to perdition, because, not being of the elect, their sins are imputed to them, receive this judgment-correction, when they have committed a sin or a series of sins. The evils grow and dwell within the mind until they become ulcers there; a painful sensation then begins in the body, as if over against the heart ulcerations and enlargements are taking place. Where the sin has been avarice and disregard of the wants of others, whom it was practicable and righteous to relieve, the bowels are contracted, as if by invisible iron fingers, holding and winding them till the frame is bent and doubled. The habit of clutching and holding takes form before the eye inclosed hands that will not open. Thus, in a great variety of forms, it is demonstrated to them that the righteous God is no respecter of persons, but that sins are imputed to every man and visited upon him till he abhors and overcomes them.

822. Those who believe that infants and Pagans are lost, the one not having exercised choice, and the other never having heard Christ preached in charity and truth, receive this judgment: the celestial principle within the will and the understanding, which they have outraged in themselves, and which is infantile in form, seems like a babe in their own breasts that has been damned, and is now in the torments of Hell, because not predestined to salvation, while the inmost spiritual principle in the mind and will, a partially embodied, ignorant Pagan, seems also wringing its hands and groaning through their vitals, moaning that it is "Lost, lost, lost, never having had an opportunity of being saved." This last will visit vast bodies of divines, who preach and argue that the ignorant heathen are doomed to perdition. The outrage which they commit against the celestial and spiritual principle of good and truth within themselves, let down sensationally, will produce within the body these terrible experiences. In fine, each

who cherishes the falsity that his innocent and ignorant brother is cast into Hell torment, will reap a judgment upon it by means of a similar principle within himself.

823. Those who fly into a fury of passion when the faith-dogma is assailed, will receive as follows: the wrath which they thus display in the understanding will slowly ooze into the great centre of the ganglions as corrosive fire; they will feel sensationally what is the moral quality of the faith-dogma in its essence, and will know themselves in cherishing it to beget a condition in the soul which precipitates a moving liquid fire-stream into the sensations of the bodily frame. This judgment will follow with great rapidity.

824. Those who go forth as religious teachers, and commit an offence against the principles of the Gospel, by zealously and from a fixed faith attempting to convert Pagan nations to the belief that fates are ever fixed before birth, or that only a partial means of salvation is provided for mankind, or that there is malignity in God, or that opinion is identical with faith that justifies, or that those who in the light of even the most obscure tradition seek to practice truth and mercy from motives of love and obedience to the Great First Cause are cast into hell-fire; these, because they are begetting hatred to the Gospel by mis-interpreting its principles, or nourishing a ferocious dogma upon the blood of slain charity in the spirit of the Word, or obscuring with bewildering clouds the strait and narrow way, will thus encounter their own judgment: First, the nerve-essence will be laid open, and then converted into a torture-chamber, sensationally present through the whole frame. When this is effected, the falsity they have taught will seem to enter that chamber, as if it were a ravisher with inflamed visage. The celestial principle in the will will be observed and felt as if she were a tender virgin betrothed to Heaven, whom this monster persecutes. This will be accompanied with such anguish as cannot be told, sensationally affecting every fibre of the frame, this being its explanation: The principle of religion, which is love and clemency in the will, where cruel and ferocious dogmas of this type grow to facts within the understanding, is literally persecuted thus, till either clemency and mercy leave the will entirely, or the mon-

ster is cast down. The body is made sensationally to reveal the spiritual tragedy which takes place within. The hardened doctrinalists, who instil these things into infant minds, and enforce them upon youths in training for the ministry, will be subject to the same.

825. The new age requires for its service men to whom there shall be no doubt concerning obedience to the felt dictates of the Lord. The waverer will fail hence. It is requisite that, step by step, every octave in the organ of the mind should be attuned in the obedience which the Lord exacts. "Get thee out of thy kindred and thy country," was the command to Abraham. The apostles bravely died to Judaism with its exactions; they forsook all to follow the Master. The test of obedience which the rigidly educated religionist will find exacted of him, will be the public renunciation of every sectarian and party name. He will find it impossible, if faithful to convictions, to stand connected with any sect, however broad its platform or liberal its professions. The new creation is *sui generis*.

826. The Anglican Church, with its affiliated bodies, next claims attention. When it was seen by the angels to be derelict, they abandoned it to its fate; and now the following judgments are prepared to be poured into its bosom: Being not in its priesthood a true series, either as to appointment, relations, or services, the sensation of internal disorder will appear. To the bishop, when he goes forth to ordain, the Voice speaking in the breast will cry, "Forbear." Should he persist in the attempt to confer the priestly power, his utterance will be suspended. Upon priests already ordained, and also on deacons, such portions of the service ordered to be read as form no part of a true declaration of the gospel will affect them, when uttered, with a sense of strangulation. If after warnings they persist in their use, paralysis will follow. To such of any degree as are not in true virtue, and who prostitute the priestly function through moral unfitness, inability to administer the Holy Sacrament will be the first manifestation of the visitation that is to ensue. A strange horror will affect them as they attempt to pronounce the formulas over the bread and wine. The lungs will seem to enlarge, and then to rise; and

then a dumb, unearthly tongue seem striving then to cry within the breast, "Unclean, unclean!" Sudden death will follow the refusals to obey such monitions.

827. A third judgment will befall those who exercise the appointing power to livings and preferments, should this be still permitted by law. When benefices fall vacant, and they are about to dispose of them by gift, the knees will smite together, and shock after shock as from the Voltaic pile convulse the nervous system. A silent horror will at the same time invade the mind. This will be an early premonition, but God will visit such as, being openly warned, attempt to continue the practice, with immediate death. It will be felt by the public conscience of the land that God is pouring out a condemnation upon all who justify the mode of presentation which now exists. The judgment upon such as either buy or sell advowsons for livings, whether directly or as agents for others, will be a third horror,—a darkness before the vision conjoined with anguish in the heart. Such as use their voices to negotiate sales will be afflicted with a disease in the larynx; this first, and afterward, if abuses continue, with instant death.

828. The next judgment will be a pouring-out upon the Book of Common Prayer, in this wise: The agony of souls in torment will seize upon those who hold the compilation in as sacred a reverence as they do the Word. A conviction will be as a dawning light thrown into the mind, that it is a past and not a present help or aid in devotion. The hands of the godly will be moved, with great unanimity, when the Word is touched, to clasp it to the breast; but quietly to place the other volume with objects that have been treasured, but whose work is done. To those who reverently obey the Spirit, the new Book of Common Prayer, containing the celestial sense of the Word, in its adaptation to devotional exercises, will be given; and this the hands will be moved to receive and to place with and under the Word; after which they will find in it Divine blessings.

829. The ungodly in the Anglican Church, who, being warned, defy the Holy Ghost and resist its influence, will be infested with all the judgments poured out upon the Greek, Latin, or African churches, according to their peculiar internal

state, and with a vast variety of accessions. This is because each will find his latent bosom sin represented by a corresponding grief or anguish or tumult in the bodily frame.

830. The Evangelical Protestant Church, so-called, throughout Christendom, so far as distinct from the fixed Calvinism stated of before, now has place. Of its judgments the following must serve as an epitome. The heresy which some entertain of Tritheism, or a belief that there are absolutely three Deities, will assume the form of a three-headed, barking monster, subjectively present in the nervous body. Again it will appear as three serpents, so interwolved that to sensuous perception they will seem but one; and again, as three old men grown together by joints and bands of stone. Thus the image of this deformity of doctrine and perversion of truth will be sensationally present in the physical structure; a load which the man must carry with incredible toil, till the mind repulses it in the acceptance of the Lord Jesus Christ in His divine humanity as the Almighty.

831. Those who believe, that, after death, those indiscriminately who are in a salvable condition, without any process of continued regeneration, are angels, will see themselves in spirit dying and waking to a continued existence, with every evil, which had not been wrought out from the affections of the life, a living organic creature within the body or the breast of the spiritual form; each sin being seen in its own peculiar deformity, and felt as an incubus. Belief in the immediate Heaven that, in their fantasies, awaits believers, will thus recede, and the true conception of the World of Spirits gradually follow.

832. Those fixed in the heresy alluded to elsewhere, which denies the sanctity and eternity of conjugal love, even in the first bloom of natural nuptials, will find that when affectionately they would embrace their consorts, as by a universal motion the forms will move apart and remain inclined from each other. This is by strict correspondence, because, when these who have been religious pass into the World of Spirits, and still cherish this fantasy, it removes them, husband from wife, with impassable barriers placed between.

833. Those who make use of the doctrines of justification

by faith, and of imputed righteousness, to vindicate the heresy that men can be saved without a justifying principle in the will, of strict obedience to the Divine Love, an assimilated righteousness from Christ in the bosom, will thus find judgment manifested. The Lord will open their eyes to perceive wandering demons, and the understanding to comprehend that those who appear were once even as they are, strenuous asserters of these things; and while the demons with one voice, proceeding from within, pronounce the most fearful impieties, and thus lay bare the depth of the hell within the heart, through another external voice they will be heard declaring themselves to be saints and angels, having been welcomed into Heaven through acceptance of these identical opinions concerning imputed righteousness and justification by faith alone. Then the states of the demons, by correspondence, will pass over into those who receive the visitation, producing this most fearful result: the heart, not confirmed in the denial of the Divine Spirit, will seek to repulse and put far from it the demoniacal presence; this because the states are opposed. Contrariwise, the mind will eagerly rush into the embrace of the demoniacal mind, because they have agreed as one in consonance of idea. So the will will feel the mind locked in the embrace of a demon, while the body, between the lungs and the heart, will seem cleft and breaking asunder. This, with especial severity, will be a judgment for divines, and others who with a zeal of doctrine propagate the views in question.

834. Those who maintain that there is no internal sense in the Divine Word, and who seek to limit belief to the letter, will be, as a judgment, for a time reduced to feel that all their own life is upon the surface of the body; while brain, heart, lungs, and viscera are hollow. The sensation of being coloured air-bubbles in the human form will afflict them, and they will, so far as sensation carries them, behold all men in the like case. Everything will seem to have lost its substance and to be a shell or surface only. When they have turned to the Lord, He will remove the judgment, and a sensation of human life within the nerves, and of living joy therein, will grow upon them, as they readily admit that within the pictured surface of Holy Writ exists a divine body of eternal verities.

835. Those who practise fraud, hypocrisy, or oppression in life, maintaining at the same time a reverence for the dogma and a ceremonial of faith, will be made monuments before the world, until they repent and forsake their evils in this manner: the head will be turned backward, so that, whichever way they walk, they seem as to the countenance to proceed in the opposite direction; this is symbolical of their state, gazing towards Heaven, but moving towards Hell.

836. Internal respiration will be hated by pseudo-religionists, who profess evangelical tenets, because it makes man-service and self-service incompatible with avowed piety. It is the misfortune of these doctrines, that whilst multitudes who cherish them sincerely love the Lord in truth and virtue, other multitudes use them as a decorous and easy cloak which covers a multitude of sins. A ceaseless torrent of cant pours from the lips of covetous, sycophantic, vain, and artful men, especially found in the trading classes. Far as the east is from the west the godly profession and the ungodly practice are put asunder. The most fearful profanities are committed where the pious conversation, larded with Biblical phrases and interspersed with prayers and ejaculations, meanders over the surface of life, while the poison-plants of deception are rank and numberless. The sword of the Spirit, sharp and piercing, will be the judgment which follows. Those who seek to turn the faces of co-religionists against the open respiration, which is effected by the Holy Ghost, will be punished by the breath streaming forth, first to touch, with the gentlest pressure, that highest point at which the natural lungs rise to meet the spiritual. It will then be felt by them as if a sharp instrument were probing to the depths of the organic nature; within the nerves, at first a soft, tremulous undulation will be felt, as the evening summer air, yet affecting with presentiments of judgment, and stirring up the soul to make its last decision. Woe to those who then resist the Spirit. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

837. The religious body known as Wesleyan Methodists demands a statement of its own. It represents that dawn-light of the new Christian age, which began to appear in the

Upper Earth of Spirits connected with our globe a little over a century ago. It is the vehicle for copious influx descending from the New Heaven, but extremely modified through spiritual societies in the invisible world, which, however, are now in rapid states of dissolution. It represents, more nearly than any other body in the world, the system which was introduced through the apostles, and, were closed respiration to continue, would become universal. It cannot however, because, eminently adapted as it is to a rude and fettered Christian experience, it fails to meet and embrace that moving, reconstructive harmony through which God's New Heavens descend to institute newness in the earth. Its judgment will be mild, consisting first of stress laid in the Spirit on its most devout teachers to separate themselves from its local and general conferences, standing entirely apart, amenable for their public course to the Master only, and led by Him irrespective of the system of the allotment of ministers from vicinity to vicinity. Much power will follow these, though at first accompanied with a share of extravagance and indiscrimination; but the best life of the evangelical movement will copiously diffuse itself through them. The Spirit, that wrought for itself many forms in primitive Methodism, must leave, both in Great Britain and America, the huge organizations which inherit its prestige.

838. The class-meeting will be visited by a judgment. Men will stand up and declare insincerely the workings of the Spirit in them, in stereotyped and formal phrase, and then great horror will overcome them, and paralysis. The extravagance of statement which now veils a meagre experience will meet with a terrific rebuke, and a winnowing and sifting process thus begin. The true prayer is deep and tender; it seeks for itself subdued utterance, and produces devout and holy quiet. The prayer meeting may become, when abused, a religious tap-room, where men upon their knees drink delirium from infesting evil spirits. The loud, shrieking, boisterous prayer, which ends for a time the holy stillness of the soul, and produces sympathetically a frenzy, borders on the wild extravagance which characterizes the madmen of the invisible state. When insincerity in life is accompanied with a habit of public praying, in the midst of rhapsodical petitions for the

descent of the Holy Spirit, an answer will come that shall strike with sudden fear upon all who behold it. The man will rise unable to articulate. His secret evils will then flow out, and a disposition to curse vent itself in oaths and imprecations. Those who have thus profaned the rite of worship, and indulged among their companions in lewd witticisms and anecdotes, will speak from the heart instead of from the artificial mind. "There is nothing concealed that shall not be made known."

839. The habit of scandal, which, with all the more fervid and enthusiastic of religious bodies becomes a periodical delirium, favoured by the espionage which the workings of any creed-system require, and which is a complete inversion of the charity that thinketh no evil, will find its terrible rebuke. When those who mingle the dissections of the character of the absent with prayer and praise are in the height of their impure love, the voice will change, and a barking madness be developed. Some voices for the moment will be those of the wolf that feeds on human flesh, and others those of the jackal or the hyena. This is because the passions in question take upon themselves these forms within the spirit, and, when let forth in the body, re-enact themselves in a painful symbolism. Those who have taken delight in retailing scandals will be followed by the odour of corrupting flesh, and the common voice when singing will change, in spite of themselves, to a nasal whine which indicates hypocrisy. Those who assume a peculiar garb, gait, and address, which savours of a seeming godliness, while inwardly they covet praise and pleasure in the love of self, will strip themselves in sudden frenzies of their garments of hypocrisy, till the style of costume, speech, and appearance is in keeping with what is within.

840. Judgments will follow those who attempt to up-build the sect by a Jesuitical policy, suppressing the freedom of speech which conflicts with authorized dogma, and bringing into disfavour the enlightened and the good, who aim to promote the ends of advanced truth and holiness. Journalists will find the hand refuse to write and the voice to dictate. The weapons formed against God shall not prosper. Preachers who deny the Holy Ghost, and attempt to cultivate the elo-

quence of the natural rhetorician, inventing prayers for effect, and practising from the inspirations of the stage-player, will grow torpid by an inward death, which, with benumbing coldness stifles the memory, overclouds the imagination, and makes bare of charm the laboured epithet and studied posture. The practised pulpit reader will see the letters of the manuscript fading before the eye. The memorist will forget in the midst of delivery all that was to have been uttered. It will be a necessity to utter what the hidden man of the heart is labouring with, or to stand silent. The artificial pulpit orator will thus come to naught, and those who suppress truth find that truth is omnipotent for their suppression.

841. The revivalist of an impure sort, who produces, through magnetic and magical fascinations in public, but especially through an oratory whose tones are laden with infernal fire, a passing excitement which is mistaken for a Divine visitation, will find iron hands grasping him by the arm and leading him out from his distinguished place. The Lord's Divine strength will body itself forth through the Heavens, and, though unseen, with such might that iron columns shall bend before it like stalks of grass, or melt as if but snowflakes. "Mouth," signifies, that holy proceeding of the Lord which encompasses and holds within itself the charitable of every creed. To "spue out," signifies, that when the Divine judgments are thus poured forth, all such as confirm themselves in coldness against the love-breath of our Lord, whose manifestation is the gentleness and the perfect integrity of charity, will no more be encircled by the Spirit's enclosing mouth, but be cast out beyond it, and their place found not any more.

CHAP. III. 17.—"BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING; AND KNOWEST NOT THAT THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED."

NINETEENTH ILLUSTRATION.

Events transpiring in the World of Spirits among Romish ecclesiastics.—
Their follies and insanities.

842. I saw in the third earth of the Upper World of Spirits,

connected with our orb, a vast series of landscapes appropriated to the habitations of men from Christendom, who retain for a time the peculiar mental states and mixed qualities of good and evil which characterized them while in the flesh; and first I entered a society of Romanists. It was a large city, in many respects resembling Naples. The filth of excrements lay in pools before the windows, and a noisome odour arose, except when the upper airs dispelled it. The habitations were crowded into labyrinthine alleys, but here and there stood in open spaces huge massive edifices, some in appearance recently erected, but in the main very old. A monk was holding forth, under a canopy at the head of an alley, upon the efficacy of relics. A travelling comedian at the corner opposite was exhibiting Punchinello. Overhead were buzzards and vultures, and lean, mangy curs howled among the populace. It was a squalid scene of filth, ignorance, and superstition.

843. An angel beckoned to me from an opened window; I knew him to be angelic through internal perception, otherwise from the plain respectability of his attire he might have been mistaken for a notary. The house I entered, though clean and neat, differed architecturally without in no respect from others. Upon a little silver plate, set near a knob, the name "Justice" was written. I was saluted on entering by my friends Zalutha and Zalathuma (see Children of Hymen). These are angels in an ultimate society of the Celestial Heaven which is called the "Orb of the Incarnation." The house was full of the odour of balsamic plants, and the floors were of plain, white marble. I was conducted into an inner apartment, but this, unlike the more exterior rooms, was enriched with beautiful objects from the Celestial Heaven. After we had interchanged greetings, I observed that the apartment opened toward the sea, and that an undulant paradise was above it, toward the morning sun, and a winding spiral ascent by means of which one could ascend and be in it.

844. While beholding and delightfully conversing, a cry was heard from without, and Zalutha took keys in his hand and walked forth, while in the spirit I was led to accompany him. A violent, angry dissension had arisen between the co-

median and the monk; the one maintaining that all miracles wrought by Romish priests were simply the result of natural magic or chemistry, and the other calling him a heretic. As they saw Zalutha, though still gesticulating violently, both desisted, and moving to the spot while the crowd divided somewhat hurriedly, my friend cried, "This is no place for the exhibition of polemics, go into the places provided, if you wish to discuss those matters." At this they both exclaimed, "We will discuss;" and followed by hundreds also excited and gesticulating, they turned up a better and cleaner street into a square where stood a light airy structure: I noticed that though a dull, dingy atmosphere enveloped the habitations, this glittered as if illuminated by the young dawn. Zalutha opened the doors and stood beneath the arched portals; soon the monk drew near, and through internal perception I beheld him to possess a small germ of regenerative life, veiled over by the superstitions of his kind. The harlequin was the better man of the two, as was denoted by his fairer skin, but still a sceptic as to his natural mind, with incredulity singularly blended with the remains of a traditional veneration for the see of Rome. The monk wore haircloth, but the harlequin his comedy dress, bizarre and fantastic to an extreme. The hundreds who followed had been Romish peasants whilst in the flesh, and little better than pagans, though in heart disposed to regeneration, and therefore in a salvable state, being mercifully judged, because upon earth they had enjoyed but the opportunities of a servile condition.

845. Within the building were ushers with white wands, and none were allowed to enter till they had prepared themselves by ablutions, of which some of them stood in extreme need. The ushers were also angels of the same Heaven, but present in this lower Spiritual Earth to assist in the processes by means of which human spirits are divested of the infatuations that cleave to them for the time. A tribune to the right was allotted to the priest, and one opposite to the harlequin, and, according to their prepossessions for or against, the hearers were arranged to the right or left in the midst of the semicircle. Zalutha then spoke and said, "I am here by the direction of the King to preserve order; none will be allowed

to interrupt the discussion as it goes on, but omens will appear which may guide you in forming a correct decision."

846. The friar then commenced, and said, "I maintain four propositions. First, that when the Lord Christ departed from the world He committed all power in Heaven and Earth to St. Peter in trust, who bequeathed it in due succession to the present pope, our holy father, in whom it now stands vested." At this a clamour began, and heads were seen rising through the stone pavement, between the rostrum of the friar and the seats in the quadrangle. Three demons appeared, one with the face like that of a fox, another of a wolf, and the third of a human vulture; otherwise they were in the human form, and clad in pontifical vestments. The friar cried, "Lo, what are these?" Then the first cried, "I am Sixtus V.;" another that he was Innocent; another, one of the Clements. They shouted as one, "We are confirmators, and having been popes, declare that, while on earth, we ruled as God's vicegerents with Divine power. Since then we have been promoted higher still, and the Father, Son, and Holy Ghost having abdicated, we sit on their thrones judging the nations; but chant in our praise *Gloria Patri*, and lo, you with whom we are pleased, shall be canonized!"

847. The friar looked astounded at this extension of the doctrine, but replied, after consideration, "I deny the proposition you advance." Whereat the first speaker cried, "My Son will answer you, after which the Holy Ghost will sanction it; but I shall damn you unless you believe their testimony." At this Zalutha put forth his hand and touched the speaker, "The king permits dissensions but no threatenings; otherwise it becomes my duty to remove you to a place of confinement." The quiet dignity with which Zalutha spoke convinced the people that these were old imbeciles, puffed up with their delusion, and in their seats they began whispering to one another. But the friar made bold to exclaim, "His holiness, the present pope, is the legatee of the Divine authority; the pope who dies parts with it to his successor." The first then cried, "I did not part with my authority;" the second, "Nor did I;" and the third, "Mine is intact still." They shouted, "We all are popes and Lord Gods; heretics are in Hell whom we

condemned, and saints in Heaven whom we exalted." At this one of them rang a small hand-bell, and a sly, cunning demon, of a most obsequious air, arose as they had, crying, "What will your Lord-godship have?" He answered, "Bring the keys." Then drew near, also arising, one who had been a captain in the papal guard, saying, "I have brought them; these are the keys of Heaven and Hell, but the others I left which open purgatory." A scarlet beast now made its appearance, rising through the floor, with seven horns; and the pope, who had sent for the keys, seeing it, cried, "Exalt me!" at which, lifted by the captain and the secretary, he was placed upon the huge animal. This was the one who personated God the Son. The harlequin very gravely stripped off his coloured coat and fantastic head-dress, throwing them before the self-inflated old man, crying, "There is no resisting such an argument, you are indeed the *Magnum Jovis*." The demon took the irony of the pantomimist for worship, and pronounced these words, "Well done good and faithful servant, enter into the joys of thy Lord;" promoting him at the same time to be seventh councillor, and saying that if he did well he should depose the Holy Ghost, and proceed into him, that he might occupy the third throne.

848. The friar looked, wondered, and exclaimed, "It never occurred to me before to question the doctrine that our holy father is the Divine legate upon earth, but new light breaks upon me." The man on the beast heard, and forgetting the admonition given, shouted the words of the greater excommunication. Zalutha at this touched him with a rod, and he tumbled from the animal and was cast into the abyss, speedily followed by the others.

849. The clause, "I am rich," signifies, such fantasies entertained by Romanists, both in the natural world and the Earth of Spirits, which they enter after leaving the body. There are other and deeper significations.

TWENTIETH ILLUSTRATION.

Events transpiring in the Heaven of Scotland.—Also incidents occurring in the Spiritual World to spirits of the Scottish nation.

850. There are in the Scotch nation many both of the types called Thyatira and Sardis; and Scotland is preserved, through the faithfulness of its people, from many of the prospective calamities with which England is liable to be overtaken. This people have been ridiculed as hypocritical, owing to the close alliance in their minds between thrift and religion; but economy and inspiration should dwell together in one house, as husband and wife, and celebrate perpetual nuptials. A certain fire and tenacity, which, when misled and intoxicated with the inflowing of evil, develops a spirit of savage persecution, in its orderly manifestation leads those under its influence through the long eras of tribulation, and up the steep acclivities of regeneration, into that great land above the mountains; to drop the figure, leads them to the discrete degree above the natural world. As the spirit of the old Covenanters, freed from its narrowness and bitterness, reappears, it will be demonstrated that even in Europe are the remains of a people capable of being led through respiration into purity, and thence into solidarity. The individualised national existence of North Britain seems to have terminated; the political, commercial, and social fusing of the nations being complete. But there never was a greater error. The peculiar, compromising spirit of England, of which its hybridised national church is a fair exponent, has never quite penetrated to the inmost fibre of Scottish character.

851. I saw in the Scottish Heaven an open respiring man, a member of the Brotherhood of the New Life, who had been initiated through many sufferings into the beginnings of the new creation. The air was filled with martial music, and soon after the clans began to gather. These clans I discovered to be little societies, all arranged in series. An ancient crown and sceptre were brought forth, and a peculiar stone of a talismanic nature, with a throne upon it; and when this open respiring man appeared, forty chieftains advanced, and said in one voice, "Let us crown this man representatively." The worthy man

drew back, and said, "Not so, not so; I am a novice;" but the answer was, "It is an election. The first Scot in whom the divine life is ultimated through the beginnings of open respiration on earth, by an ancient ordinance must be the beginning of the royal series here." Still he drew back, and another utterance was made to this effect, that he should hold the place tentatively till another of his nation of a quality more akin to royalty should enter on Earth into the divine harmonies.

852. He drew back, even then, till an angel appeared who said, addressing him, "My son, by means of this consecration you will be enabled on earth to be much more thrifty and devoted in your humble service of our God;" whereat he fell upon his face, and in a few minutes rose and said, "I want no crown and no sceptre; for I am one of those who did not struggle alone into this condition; strong arms were about me, and I was lifted to the place." But the angel said again, "If you resist, we will take a little boy in whom respiration has begun;" and in spirit a Scottish lad appeared and was recognised, and the man placed his hands upon the head of the child, and the angel placed his hands upon the head of the man; and in that series they were enveloped in a resplendence. First, a crown appeared upon the head of the angel, and then as it were, a crystallization from it formed an open diadem on the head of the man, and a halo, in which were the first formations of a crown, upon the head of the boy.

853. When this had transpired, Scotch persons, in whom were the beginnings of respiration, or at least in preparative respiration, were brought into the circle, and robes were put upon them, and the germ of a peculiar quality of fiery ardour was distilled into their bosoms, to be unfolded after many days. Soon after this, there were earthquakes in the expanse of the Spiritual World, and many towns and cities were swallowed up, and their places supplied by open waters. The internal expanses within the minds of the Scottish people will next be visited in the same way. When this had taken place, another change began. A broad frith appeared, separating the Scotland of the World of Spirits, from the England there. People began crying, "We renounce, we renounce," and were seen by thousands with their hands uplifted, throwing back

the emanation from England into the bosom of that isle. A war then commenced, and vast bodies of magnetic substance, rolling with cloudy, poisonous vapours, crossed the frith, and began to benumb and stupefy the inhabitants. Soon afterward fortifications were seen rising, and men of a type corresponding to those of the church called Philadelphia were visible, engaged in constructing the defences according to that mode by which, in future times, the new crystallized architecture is to be fashioned on the terrestrial globe. A dissolution of the British empire, in first principles, has thus begun.

854. Preliminary to these experiences, I was in the spirit in a large city in the lowest of the Upper Earths of Spirits, devoted to the reception of Calvinists who retain a germ of good within the spirit, and are capable of becoming angelic. The quarter into which I was taken was inhabited principally by the Scotch, and a weird, strong race indeed they seemed to be. The frost lay upon the door-stone of every dwelling, and the ice was in the pools before the windows. I noticed hardy flowers growing, resembling chrysanthemums; now and then a spicy breath, with the summer in it, alternated most agreeably with the boreal blasts, and I perceived these to come from a great, high mountain, eastward beyond waters, resting upon snow-covered plains, but rising through temperate zones into a tropic world. Near me the frost was everywhere, and the inhabitants, as they moved to and fro, exhibited peculiar diseases, the result of cold. I noticed an inscription upon a public building, and internally read it, "To three-headed Janus," but a passer by, whom I asked to read it, said, that it was to the three Gods of the Trinity,—Father, Son, and Holy Ghost. This stood in the lowest and most obscure quarter. "Ye'll think over much of Jesus Christ," said the man to whom I had spoken; continuing in broad Scotch, which I render in our own tongue, "Each person of the Trinity demands separate worship; the Father for creating, the Son for atoning, and the Spirit for sanctifying." One of the oldest inhabitants drew nigh, perceiving I might be a stranger, and gravely assenting, added, "You will know that God the Father is a jealous God, in covenant with the elect." I replied, "Justice and mercy are the habitations of His throne;" whereat the ancient responded,

“Very true, but justice required that all should be damned, and mercy spared such as were to be spared.” He then wiped his horn-rimmed spectacles, and asked me if I thought that summer was not delayed unseasonably?

855. At this moment drew nigh, two in one, moving in a cloud of the embodied essences of flowers which diffused heliotrope, jasmine, and the rose, an angel and his bride, Odorus and Odoretta by name (for particulars concerning whom, see Children of Hymen). “There comes,” continued the old man, “a white snow-whirlwind.” His teeth chattered, and he shook as if with an ague; but I opened my garment at the breast, because it was warm to me, and turning a little aside was involved in the perfumed and tinted sphere, and so wrapped away. In beds, frozen marble-hard, I saw a preacher and his wife, their faces turned from each other. Odorus touching them on the lips, each spoke but diversely, the voice seeming to proceed from opposite quarters of the room. The clergyman mistook the angel for an infernal vision, and muttered, “Ye tempters depart; ye know that Janet was my wife in the flesh, but in the resurrection all are unmarried creatures; therefore she waits for the trumpet with her face to one wall, and I wait with my face to the other wall; but it’s cold, very cold.” The lovely Odoretta, with beautiful rapture beaming in her eyes, tenderly imprinted a kiss upon her consort’s lips, at which the good and worthy man upon his wintry couch groaned, “Surely ye are uncanny.”

856. Both, two in one, commenced at this moment, reading from the Word, and I began singing a conjugal hymn, for the truths inflowed through my lips to a lyric inspiration; and still the reading and the singing made one accord. Both listened enchanted. A silver dew of melody began to fall through the atmosphere. The walls of the chamber wherein they lay grew luminous with Biblical inscriptions, in silver letters appearing on a golden ground; and the worthy minister of the Kirk began to read them, slowly and with difficulty, through numbed lips. The angel then spake to him, saying: “Let this confirm you that the vision is of the Lord;” giving to him at the same time a copy of the Word, most exquisitely tinted and embellished, so that the text seemed a

series of starry letters, resplendent with many jewels upon a landscape ground, at once rich with summer and gay with spring. He took it, and cried with astonishment: "Oh, but the Word is very holy!" pressing it at the same moment to his breast. Then opening it, he exclaimed tremulously, "Surely it is cold enough here to be a long way from the lake that burns with fire and brimstone; and you young man could never draw the Scriptures from his bosom if he came out of the pit, with not so much as a page scorched by the burning."

857. "God's Word is very precious," he continued; "it is comforting to think that ye are of the elect, young man;" adding, "ye might have been damned, ye know, to the adorable justice of the Father; but the Son interposed, and they held a council, which resulted in the Young Man's coming down to save us." I saw that he spoke from his former natural thought, and words were given me to say, "I and my Father are one; he that hath seen me," saith our Lord, "hath seen the Father." The clergyman at this responded, "Ye are wresting Scripture to your own destruction. The persons in the adorable Trinity are three, to will and covenant, else there could be no covenant." At this his teeth began to chatter with cold, and a stony torpor stole over his visage, while he muttered drowsily, "We saints must sleep till the last trumpet sounds." His wife meanwhile lay speechless in a soft rapture, murmuring in her heart the silent words of prayer, and began in worship to revive; for women put off the Calvinistic dogma more rapidly than men, being born affections.

858. By this time the husband was in a deep torpor, and the dear wife turned towards him, seeing, as she did so, the Word which had fallen from his hands shining in jewelled lustre between them. Putting forth her emaciated arm, she took it, and Odorus and Odoretta began to sing in unison, as they observed the act; while a sweet cherub voice was heard, calling, "Mother, my own mother." The good old lady was startled; slow tears began to course down her venerable cheeks, and the Word diffusing a mild fragrance began to warm her faded frozen hands; while the angels continued to sing a welcome to light and immortality. A lovely maiden at this moment appeared, in airy white. The young May is not more

beautiful. Spring blossoms were twined through her abundant golden tresses, and a dove and a nightingale seemed alternately making music within either breast. Gently approaching the couch on the side where the old lady lay, she whispered, "Rise, mother, in our Lord's name." The doctrinal spell was, however, mighty on the mind, and the aged woman answered, "Not till the resurrection, not till the resurrection. Perhaps you will know when it is expected." "Rise, mother, in the Lord's name, rise," was the maiden's response. But the spell continued, and again the answer came, yet more softly now, "I cannot." "Then let me aid you," was the reply; and reaching out her hand, strength was imparted through it, and the dear old mother sat up, while at the same time her features began to change a little from their stony abstraction. "Let me aid you," still continued the bright spirit, and all in white, as the corpse is attired, the mother stood stark upright, the old man moaning and muttering uneasily as if in a troubled dream.

859. At this moment the eastern wall became transpicuous, and through it shone a rosy light, in which were inscriptions in the Celestial language, formed as in sunbeams. Gliding to the other side, the maiden now knelt, and with the love-heat of the bosom sought to warm this venerable parent; and we heard him talking as if two minds were arguing against each other. The most external mind whispered, "Six and thirty years I preached, let the saints sleep till the resurrection." The internal mind, in a soft, infantile voice responded, "Jesus is our resurrection and our life, and those who are His never die." The outer mind seemed to murmur a feeble protest, and now more clear and silvery its inner partner cried, "The flesh that Jesus lives in, is quickened by His presence." The outer mind then answered still more feebly; and joyously, as if triumphing over obstructions, the inner spoke again, "In those in whom Christ lives, faith working by love should triumph. Will that the mountain of torpor heaped upon the body shall fall, and it shall be cast into the sea of oblivion." The old man had faith, and rising as in an awful vision, cried, "Begone sleep," waking at the same instant to a double consciousness in which the two minds were at one; seeing at the

same moment the angelic spirit kneeling beside him, and recognising her as a daughter.

860. We became invisible at this moment, but still gazed upon the scene. The daughter placing her hand within the folds of the icy robe which bound the awakened man, drew out a little, glittering, three-headed viper; in reality, not one serpent, but three, bodily interwoven with heads and tails apart, holding them up as she did so, and saying, "Dear father, what are these?" He answered, "Little serpents." She then held them with their heads downward, and they revived, hissing. She crushed them beneath her feet. He then perceived that three connected cells had been formed within his brain, in which these three lodged. Perception was given at the same moment, that the three serpents were the three falsities that he had cherished and preached as a doctrine of three distinct Gods, not three hypostases or degrees of personality, but three personalities, each a separate spirit. He now began to be conscious of a faint rose odour about him, and kissed the dear child's hands, through which the perfume flowed, many times. The fragrance revived him more, and now she took from within the folds of his garment a viperous creature, whose head was lifted in the centre of its numerous coils, as if to spring. It was a lurid basilisk. He gazed upon it with astonishment, crying, that he now felt that the doctrine of the reprobation of some men from eternity, and the predetermined election of others, was sliding out of his brain. She crushed this also.

861. In a few moments he heard the dove and the nightingale warbling responses in her bosom. Then she cried, "Has my dear mother done aught to you that she should be absent at this waking, and do you love her still? Before you speak, let me draw forth this, which I perceive injuring you." Then, as before, she drew forth a swollen asp, and, as it left his brain, the idea that the Lord ever taught that conjugal relations did not exist in Heaven, was painfully removed away. He laid his head upon his daughter's breast and wept, but they were tender, happy tears. At the bedside now appeared silver cups with wine, heavenly bread, and a rose-tinted fruit; he looked upon them, and said, "I thought that the saints, until

the resurrection of the flesh, were bodily inanimate, and neither able to desire food or enjoy it." She answered, "There are spiritual bodies, dear father, and our Lord provides spiritual food. God's Word is greater than the Assembly's Catechism." His good wife had, in the mean time, been listening; she threw her arms around his neck, and, as I vanished away, they were clasped as deathless lovers who had struggled upward through a cold and dark abyss into a land of morning, in each other's embrace.

862. "Thou sayest, I am rich," signifies again, the earthly fantasy of some among the Calvinists that the Divine treasures of the Gospel are capable of a tritheistic interpretation, and that they are wise who believe thus. It also applies with the same significance to those who believe that they possess heavenly treasures, in the belief that the soul is bodiless till the general resurrection, and also that there is no conjugal love in Heaven, and no inmost heart-union there.

TWENTY-FIRST ILLUSTRATION.

Punishment inflicted upon the buyers, sellers, and masters of slaves in the World of Spirits.—Divine chastenings there.—Regions occupied by spirits who were of the Society of Friends.—Manifestations in their midst.—Also a Society of Moravians.

863. Upon the lowest borders of the lowest of the upper Earths of Spirits, is a flat, marshy region, sultry, infested with venomous reptiles, and subject to periodical overflows. The stagnant water is covered with a green slime, and amphibious monsters are visible. Nevertheless it is inhabited by many who on Earth esteemed themselves rich, both in the truths of religion and material possessions. Those who have conjoined to their avowed Christian faith on earth the doctrine that God ordains the African race to be hereditary bondsmen and bondswomen, and who have rigorously exercised such privileges as are possessed by the owners of human property, in lands where it is legalised, congregate in this and a contiguous region for a time after natural decease.

864. It is respiration that determines a permanent residence

in any Society of the Earth of Spirits, or of the Heavens ; but the respiration is determined by the quality of delight which the spirit is able to enjoy. When those who have, from a despotic instinct and habit, fixed themselves in the idea that class bondage is a Divine ordinance, after having held in their hands an arbitrary power, enter the Spiritual World, though a little germ of good is quickened within them, they find both the social order and the Divine truths prevalent, either in the Heavens or the nobler portions of the Earths of Spirits, very distasteful. Treated in the various societies with a gracious hospitality, they nevertheless find them uncongenial, respiring the air with difficulty, until at last, led by attraction, they find themselves verging towards the marshy region just described. Here they are in their element, and breathe freely, declaring that it is home. They generally carry into the Spiritual World with them the fantasy that death has not deprived them of opulence, and, retaining the earth-born sentiments and passions, desire a plantation and negroes ; but they are woefully disappointed. No one of this type is ever able, after crossing the boundaries, except through angelic guidance, to retrace his footsteps. Wandering about for a time, they at last see slave-pens, and in the distance persons who resemble coloured overseers ; the sounds of a distant industry also salute their ears. Reviving at this, they approach ; but the overseer whom they meet, instead of obsequiously addressing them, sternly demands, if they know upon whose territory they have trespassed. When they state that they do not, he informs them that it is possessed by a powerful, wealthy, negro monarch, who holds as slaves, and disposes by public sale to such as visit his dominions, all of the white race of their quality who cross the boundaries.

865. I saw an auction of white men and women. They were, first, a professor of a theological school, a Presbyterian divine, and a clergyman of the Episcopal persuasion. Second, three statesmen ; a bully, who, during his earthly life, had committed a historical outrage against a statesman of opposite opinions to his own ; a distinguished jurist of the same class ; and one who had been both an attorney and a judge. In the third lot were four persons, all men, fear-

fully depraved on earth, whose employment had been that of professional negro traders. With them was another, whom I judged to be in a salvable condition, from the remains within him. Those in the fourth group were elderly women; one was pointed out as having been exceedingly tyrannical, and guilty of murder; another was the wife of a cotton planter, also notoriously cruel. These seemed prepared internally for a most infernal fate. A young woman of great personal beauty, but haughty, domineering, and imperious, was close at hand.

866. They were surrounded by guards in uniform, who maintained exact discipline; this uniform was blue faced with silver, and their expression that of great firmness, tempered with generosity; they were perhaps two hundred in number. A crier made proclamation that the sale was to take place, but that if any of them could show that on earth they had revered the manhood and the womanhood of races accounted servile, and, even while restraining their liberty, respected them as immortals of an equal brotherhood with themselves, an escort was provided to reconduct them to their own kind. Each, then, by a peculiar influx, being induced to speak from the dominant mental idea and sentiment, declared that, so far from it, they had a divine right to possess human property, restrained by the civil statutes alone. As soon as they had declared this, the three clergymen were required to step forward. First upon the auction block was placed the theological professor. He requested leave to make a protest, and offer a justification, stating that he was a consistent Christian, that all negroes were the descendants of Canaan, the son of Ham, and as a race condemned to eternal bondage, in these words, "Cursed be Canaan, a servant of servants shall he be unto his brethren." A light mulatto then stepped forward and said, "I bar the protest; he bought me, being by the father's side a white man." It was adjudged that the sale should proceed.

867. Now appeared two classes of buyers, one ferocious in their aspect, whom I recognized to be negroes from the lowest Earth of Spirits, where men are being prepared in the evolution of their most internal characters to become demons. The other class were gentlemen of a respectable appearance, whose conduct in every respect was unexceptionable; their manners

refined, their speech courteous. The two parties kept apart. The bidding began, and as it began the mind of the professor was explored, to see if he had any genuine love to God and the neighbour, but he had none. His professed Christianity had been a disguised heathenism, his heart hard, and the spirit of his life one of vindictiveness. When this was perceived, the buyers of the better class withdrew, and he was handed over, being internally a demon, to a demoniacal negro in the same internal spiritual condition with himself.

868. The Presbyterian divine followed him; his plea was the same; but a mild, blue-eyed little child with golden ringlets, in lisping accents, speaking from the air through which she glided down, declared that he had purchased and afterward inflicted a cruel wrong on her still living mother. This he did not deny; the explorations of his internal state then took place, and it was found worse than that of the former, when, as before, a negro demon purchased him. The clergyman of the Episcopalian persuasion then took their place, and I thought I perceived a certain mildness in his countenance. He made no plea, but one present stated that he had preached to a wealthy parish, and never remonstrated against their traffickings in men. At first his fate hung as it seemed in almost even scales; there were two contending bidders, one a portly gentleman of clerical appearance, whom his companions addressed as a divine, and who evidently was of the cloth; the other a swearing and exceedingly sinister-visaged spirit, who stated that he wished a chaplain to preach subordination to his numerous force; the demon bidder, however, retired. The purchaser addressed him in these words; "I trust that as much as a single seed-corn of good life is in you; I have become a formal possessor of your person as an act of kindness; my duty will be to assign such employments to you as shall instruct you in what the gospel is, while at the same time they afford you an opportunity to practise it." He then passed from sight.

869. The first lot being disposed of, the planting politician was next brought forward. On his brow he wore a livid mark, to denote a propensity to smite and slay; he evidently had been a person of extreme courtesy, a gentleman by education and social position. The sight of the armed force, and the spec-

tacle of the preceding sales had evidently cowed him. Looking about, he cried with a most fearful curse, that there was no God in the universe, else He would never permit a chivalrous and refined man of honour to be sold as a slave to slaves; but he was quietly checked for blasphemy, when the sale went on. He was not hopeless, and fell into the hands of the commander of the forces, a powerful, determined, soldierly person, who smiled aside, and then, mentioning the name which he had borne on earth, was recognised at once by his possessor; he was led into the rear.

870. A tall, slightly stooping, venerable man, in whom I recognised the deceased statesman, Henry Clay, now approached, and with an easy dignity addressed the Episcopalian clergyman, congratulating him on the opportunity of presenting with his own hands an occasional cup of cold water to one of the least of the disciples; adding, that he would doubtless receive instruction in the Catechism and Creed. The object of the appearance of this famous orator was soon made known; he requested permission of his friends to visit certain cottages occupied by individuals from the earth, whom they had purchased for disciplinary purposes, in quest of a friend of his; adding, that he wished them God speed in the sale, which was eminently a just one. Mr. Clay shortly afterwards made his appearance, bringing with him the person of whom he was in search, and the two stood contemplating the sight; the one in mild complaisance, and the other half in shame, as remembering that on Earth he had been a seller, and here sold. "How benignant and how just," the Western orator remarked, "is the sight which here we contemplate! What surprising equity administers the requirements of justice! What charity sits above, benignant smiling! Here many who teach on earth may be taught themselves. I thank God for this institution: the cure of slavery is slavery; the man who lusts to rivet on his fellows a degrading chain here falls into the grasp of that Power which soon convinces him, if a spark of good lingers in his breast, how odious was the mean passion that he made his friend. I see a reputable professor whom a debased negro has bought; they will together unfold the base hate which grounds itself in their most secret natures. The links

of the same vassalage, forged with their own hands, chain them to the same chariot wheels of the one in their society, who is at once the most execrable of tyrants and abased of slaves. Mark the benignant features of the charitable purchasers, who condescend, in pity on their formerly enslaving brethren of the whiter skin, to burden themselves with such unprofitable servants as they for a time must prove. What humanity reigns in their affections! I could wish that I was one of them, to aid in the rescue of my own species from their anti-democratic sentiments, and most anti-Christian proclivities: it is good to be here."

871. Soon after this the sale went on, but its particulars I omit. Suffice it to say, that those capable of being reformed and saved were adjudged to the good, and those fixed in wrong-doing to the evil. When the demons had receded with their spoil, the white captives, whom these kind persons had burdened themselves with, were conducted by their respective masters to their various estates, some of which I visited. I saw on one sugar planters and overseers cultivating the sugar cane. On another, those who had been engaged, on a large scale, in the growth of cotton, laboriously engaged in its culture; while opulent and distinguished persons, who had possessed great estates for the production of rice, were following that peculiar pursuit. Indolent and fashionable ladies, who had once presided over splendid mansions, were engaged in menial offices, such as they had in the body exacted from others. The ladies whom they served were assiduous in attempting to instruct them in the heart-truths of God's neglected Word. Punishments of a severe character there were none, for either men or women; if the males loitered, purloined, used impure or profane language, or sought to maltreat each other, which some at first were apt to do, as the old earth evils broke forth afresh, the discipline to which they were subjected seemed to consist in a difficulty of breathing which fell upon them, when invariably they began to recede toward the Hells, and to plunge themselves in fetid marshes; this they call running away. No notice was taken of it when again they were brought to the firm shore, except that they were gravely admonished of the sin which such consequences

followed. I was informed that it was extremely difficult to induce habits of self-government on many who had been brought up to an indolent lady life, but that with great patience and assiduity their faults gradually disappeared.

872. I was present in the spirit on a certain plantation. Its force consisted of about two hundred, who had been planters, overseers, and agents, in the natural life. After the day's labours were at an end, a chapel was opened for services, and their proprietor delivered a discourse on slavery and freedom, for their edification, in which the following propositions were adduced: first, that the culture of the particular product in which they were engaged continually reminded them of the errors, both in doctrine and practice, to which they had been addicted in the body; second, that enforced industry was necessary, because the only cure for the self-indulgences of which the habit remained; third, that their ownership, by the good of the colour which had been so much despised on Earth, was for the purpose of convincing them that the living God dwelt in the negro spirit; and through it, as an instrument, led them from the slavery of false persuasions and practices into the true liberty of joyful and willing obedience to Himself. The coloured gentleman concluded in these words, "I wish you to understand, dear friends, I do not own you; I abhor the doctrine that, except as a means of restraining men from evil habits, and of preparing them for divine freedom, any spirit has coercive rights over another. I exercise these rights simply as the Father's son, who thus would serve his brethren."

873. After this I beheld a spectacle of exceeding interest. A quadroon gentleman introduced me to one of the most lovely females I ever beheld, and said she came from a southern city. Her father, no ignoble person, neglected to manumit her by a provision to that effect. She passed into the possession of her own brother, now in Hell, and a most flagitious demon. Of the forced wrongs perpetrated upon her shrinking spirit, let the memory be forgotten. He sold her, knowing that he trafficked in his own blood. She bleeds and pants now in mind, at the bare recollection of worse than menial horrors under which she died. She keeps her father, because deeply buried

in his bosom is the smallest of seeds of life possible to spring up ; but he is the most seemingly incorrigible of men, receding often toward the Hells, and plunging himself in foul morasses, whence he is extricated with difficulty. She is now the sole means of calling forth that little germ, and visits him, though with extreme anguish to herself, in the remote cottage where he lives apart.

874. I was taken after these things into a town occupied by spirits, who on earth had been members of the Society of Friends. It was situated in the midst of a bog on tremulous ground, quaking at every step. Great apparent friendliness characterized the many whom I saw, and everything indicated a most peaceable external profession. "These," said an angel who was with me, "are the smoothest of equivocators by practice." The bog itself is over the dividing line, to the left, and so nearer to the Hells than to the Heavens. One accosted me with "Friend, dost thou desire to dispose of aught? If not, is there aught that I can supply thee?" I answered, "No." I perceived that he was a trading spirit and intent only on gain. Another informed me, as by some compulsion working in him, that he had just negotiated a marriage between his daughter and the son of the richest friend in that vicinity. Another, that he had discovered a method by which to induce commercial panics, so that, mortgages being then foreclosed, vast possessions might be accumulated at little outlay. But the peculiarity of all was, that, except when speaking under internal compulsion, language was a thing so flexible in their hands, as to serve as the agent of universal double dealing and trickery. A sad falling-off of the primitive inspirations under which the Society of Friends took its rise !

875. That nature is the only God, and that the secret soul may be inspired from nature, I found their secret faith. Some spoke reverentially of our Lord, as the elder brother, and a medium for nature in times gone by. They soon grow weary of their bog and its insecure foundations ; beginning to put forth in action visibly the secret lusts that characterized them in life : some are possessed by swearing devils ; others become

pugilistic; and, when the nature begins to be set free, it avenges itself by gross improprieties for the conventional habits induced on it in our world. The god whom they worship now is gain, and this with a zest that is truly frightful. Robberies are frequent among them, because in its essence the love of gain in an unregenerate man is a desire to appropriate the goods of others. They overreach each other by buying and selling, but very soon the impoverished ones begin to purloin, retaking by force what was filched from them by art. I saw their meeting-house, plainly furnished, but a winding way led from it into Hell. The Word was not in it. There was a yearly meeting held, but it broke up in great confusion, as the ripened lusts of the elders burst forth during the gathering.

876. After this, and with similar pain to myself, I visited a Moravian settlement, but they were backsliders from the pure fraternal practices of the early United Brethren. Their profession is a seeming, belied by the secret infidelity of the corrupt heart. These illustrations are adduced as containing further descriptions of the internal state of individuals in Christian sects and countries, opulent on Earth, both socially and doctrinally, but whose wealth is a fiction in the sight of God.

877. "Increased with goods," signifies, a class who pride themselves upon having a nobler *morale* than their fellow-men, but who covet entirely the wealth and station of the world, and seek, through exquisite propriety in social life, and punctilious attention to the highest business requirements, to outvie in splendour and dignity the Dorias, the Medicis, and other merchant princes. It applies with especial force to the opulent Pharisees, distinguished by allegiance to doctrinal creeds.

TWENTY-SECOND ILLUSTRATION.

Interview with a wandering spirit, an American Calvinist.—His fantasies concerning riches, imputed righteousness, and an immediate Heaven.—Also an American divine of the same persuasion.—His bewilderment, disappointment, and tribulation.—The king of Naples in the Spiritual

World.—His terrible condition.—The first duke and duchess of Marlborough.—Their deplorable state.—Catherine de Medici and other demons.

878. I saw a wandering spirit of the milder sort, haunting retired places in a great city, where he had acquired immense estates through commerce; one who had been foremost in many sectarian institutions. His money was still his secret anxiety. I met him carrying, as to its appearance, a heavy bag of coin, which he hugged near his heart as mothers do their infants. I asked him what he was doing with it, and he replied, "Carrying it to Heaven, having slipped out of the body, but, thank God, with my estate;" showing me at the same time what seemed to him coupons, title deeds, and various securities. Thereat I felt moved to say, "The earth is the Lord's and the fulness thereof; and no man can be a full Christian and have any other desire than that the Lord should do with His own according to His perfect will." The merchant replied that he did not thus interpret the Holy Scriptures; that the apostle sent back the slave Onesimus to Philemon, thereby recognizing that one might lawfully own another with no detriment to faith or hindrance to salvation. More he added about my doctrine being revolutionary, and then asked me if I was not an abolitionist; when I answered, that I would to God his cupidity might be abolished. He informed me afterward, that his funeral eulogies had been very consoling, and that he did not know how good he had been, and what an exemplar to others, to the full extent, until he listened to some who were reading his obituaries. As the conversation was going on, a puff of air swept away at once the weighty magnetic mass, which he supposed to be his beloved gold, while the paper securities became smoke; he saw it, and at the same time sighed deeply, when a hypocritical demon appeared at his left hand, robed as an angel, and pronouncing the words, "Welcome, servant of the Lord, I am sent to conduct you to His presence." At this a glorious man and true angel stood at his right hand, and one said to me, "Ask him to discriminate."

879. I said, "My brother, may I ask which of these is from the Lord, the one at your right hand, or the other at the

left?" He answered, "Both are." I said, "That cannot be, for they stand in attitudes of fixed hostility, the angel being sent to counteract some sorcery of the fiend." He drew out of his pocket the Presbyterian confession of faith, and gravely began to catechise the fiend, who responded to all its articles, adding that he delighted to find that in these days, when so many were running after new-fangled heresies, the Lord still had a people and a seed. What, the demon added, he had especially delighted in, was the brother's sound remark about the case of Onesimus. It was put into my heart to ask him if he loved the Lord Jesus Christ. He answered, "Blessed be His name, I do." "Yes," responded the demon, "he does. Souls in glory prove that, whom his contributions to the spread of the gospel have rescued from eternal perdition; I soon design to show him several whom instrumentally he has saved from the adversary." Smiling complacently, the wandering spirit thus flattered was inclining toward the fiend, when the angel cried, "Hold, and be instructed." Turning to the demon in a mild, firm voice, he said, "Speak under compulsion, and no longer feign to be what you are not." Writhing, as if impaled, the evil one answered slowly, one by one pronouncing the words, "I am a lost spirit of the Hell of those who delight in making the Gospel odious." "Answer truly," continued the angel, "to what end have you sought this man?" "To obsess him," was the reply, "and make use of the nerve spirit with which he is clad, as a means of ready access to men and women in the flesh." "Do you love him?" the angel asked; "I hate him," answered the fiend. "Can your hate ever become love?" said the angel. "Never," was the demon's response. The wandering spirit now saw, to his surprise, that the mimic angel was rapidly becoming visibly a human monster. The angel then addressed him with, "Come, dear friend, you are now in a world where the secrets of all hearts must be brought to judgment." "I plead the imputed righteousness of my Saviour," was the answer; to which the angel said, "If any hath not the Spirit of Christ he is none of His. Come where your evils of life will be explored, and the inmost germ of good within you, if such remains, be called forth to strength and victory."

880. At this rude outrage on cherished convictions, the spirit drew back with, "What, is there no immediate Heaven?" The answer was, "When you are prepared for Heaven you will enter it, not before; but avarice must be conquered, and pride. See, there is the path, there are none to hinder you: walk in it!" At this opened a splendid vista; paradisiacal shrubs and trees on either side diffused delicious fragrance, and the song of birds was heard commingled with the flow of cool waters. "Let me go to Heaven, let me go to Heaven," cried the spirit. But now once again the vanished simulation of his golden treasure appeared; he essayed to lift it, but it became so heavy that he was unable, and remained anchored to it, as a ship is secured by a cable. In a great city this occurred; multitudes passed by gay with the adornments of fashion, decorously to observe the semblances of worship in the temples of their respective creeds; but one, not the least of their number, anchored to the very semblance of his wealth, felt their very breath as they passed him with smiling unconcern. Such things may be seen in cities, wherever the fantasy of an immediate Heaven for men, in whom perchance regeneration is begun as the smallest of seeds, is put forth as a dogma of the churches.

881. This was one of a class who are called in their fantasy "in need of nothing." A divine of the same persuasion, only deceased within the last few months, also a wandering spirit, met me, clothed in rags, an emaciated object, at the very door of the magnificent edifice in which while in the body his ministrations of the gospel had pleased a highly placed, opulent congregation; and he heard them, as they passed and re-passed, declaring that the pastor who had gone was enjoying the beatitudes. He turned to me, and said, "I am very poor; the worms of the grave are in my body, but my soul is torn as if with burning pincers; I can find no Heaven; it is cold; where am I, and what is this?" His eyes were opened at this instant to behold an angel, hitherto invisible, and the loving friend said, calling him by name, "The thing you mocked is come upon you." "Oh," said the spirit, "that I could return into that pulpit once more: I would unfold a tale." The solemn answer was, "Though you were to return, such is the state,

that through your ministrations is induced, that not one would give credence, but would call it an illusion." Self-condemned, he hung his head till the angel mildly spoke, "Let the past suffice to have wrought the will of the Gentiles. Are you willing to begin as a learner, since you are now convinced of the ignorance in which you taught?" He bowed his head; then the angel led him away, divesting him first of the magnetic body through which he had clung to the former scenes. He is one to whom the words apply, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

882. "Miserable" has other significations; one only is advanced. In a hut, like a cabin of some most squalid savage, squatting upon his haunches, with long elf locks hanging about the shoulders, and with a tattered mantle rudely wrapped about him, sat one known on Earth as king of Naples. He was gnawing a bone. "This," said an angel, "is but the surface of the man's condition; look within." Opposite to him in the hut was a creature, whom I could only describe as being a woman to the waist, and below a glittering serpent. Her voice was honey for outward sweetness, but perdition as to its essence. She sang to him an Italian canzonette, at which he threw his arms around her neck with horrible endearments. Then she called him "fool" and "dupe," and gave him over to six paramours, who came forth from a lurid, subterranean den, when his whole body began to revolve as if it were broken on a wheel. The explanation of the scene is this. The secret harpy who inspired his deeds and led him, by his own consent, to outrages on the liberties of man, being the only person who could fully be conjoined with him, they were drawn together after the decease of his body. He entered the Spiritual World, at first, with all the Bourbon pride, nursed by the habits of terrestrial kingship; but gradually casting this off, the squalid, toad-like demon, his real self, revealed its ghastly presence; when, loathing in the fierceness of disgust, the harlot threw him away to her former lovers. He is at the present time most rapidly sinking into Hell.

883. I met in the lowest Earth of Spirits a suicide distinguished for crimes against freedom, during a most eminent diplomatic career on Earth. With him, but below him, because they are fixed in demonhood, two appeared, whom history records as John Churchill, the first duke of Marlborough, and Sarah Jennings his wife. I do not think it is possible for the most graphic artist to embody the battle horrors in which the renowned captain tosses from blood-dream to blood-dream, while the lust of gold is in him like a fathomless raging fire. He is burned out in the most fertile resources of a once great mind, and resembles subjectively a half-hollow volcano, which his wife as a possessing demon enters, moving him forth to execute the diabolisms which she plans. They are lost so utterly that it is beyond imagination. Here honours and great fortunes are seen to linger in the memories of their former possessors but to enhance the horrors of their state. God's judgments are slow but just. These represent a class of spirits called "poor."

884. I saw a pool of fermenting slime, and in it a human-headed eel, utterly eyeless, the sockets themselves having disappeared, and a blank surface only remaining in their place. I recognised, by the Lord's gift, that I here beheld that sagacious and subtle intellect who superintended the system of espionage which served the ends of the great monarch of an aggressive continental nation, at the beginning of the present century. I afterward saw him more in the likeness of a man, though a man-demon, in company with harlots. He was one of those here called "blind." But the worst sight follows. A woman known in history as Catherine de Medicis, but who is lost, flung herself up naked from the midst of a cloud of whirling vapour, followed by a train of others, while upon the surfaces of their bodies, picture after picture, the deeds committed in the flesh were visible upon a ground of white death. The evil passions nourished in the bosom, of a grey, ghastly white, flew forth, hoarsely screaming and gyrating above their heads, but soon returning to inhabit their vitals.

885. Lord Jesus, Thou faithful and true Witness, by Thy

inward voice confirm we beseech Thee Thy own truth to those who shall read these pages with intent to profit thereby, with knowledge unto godliness in true holiness, and so unto eternal life. Amen.

CHAP. III. 18.—“I COUNSEL THEE TO BUY OF ME GOLD TRIED IN THE FIRE, THAT THOU MAYEST BE RICH; AND WHITE RAIMENT, THAT THOU MAYEST BE CLOTHED, AND THAT THE SHAME OF THY NAKEDNESS DO NOT APPEAR; AND ANOINT THINE EYES WITH EYE-SALVE, THAT THOU MAYEST SEE.”

886. When the man of the type specified in the Laodicean Church has entered into the new state which follows the destruction and removal of the body of the nerve-essence and natural soul, the breathing divides itself, and there is one conscious respiration through the right lung, and separate from it a conscious respiration through the left lung, while at the same time the vision becomes divided, so that the sight, by separate processes, mirrors celestial and spiritual things. Then the man sits through the respirations of the left lung with spiritual angels, and through the respirations of the right lung with celestial angels, and is at once, by his states, in both Heavens. “Gold tried in the fire,” denotes this new condition.

887. “I counsel,” signifies, divine knowledges then first made known from the Lord. “To buy,” signifies, that now the new man begins to have commerce with the harmonic men of various earths with whom he is in connection, through the world-souls, imparting to them the infinitesimal organic forms within his own new nerve spirit, which serves as the grand depository of the embodied products of the will and the understanding; receiving in return treasures ultimated through them, before unknown.

888. “Of me,” signifies, that this commerce is entirely of the Lord. It is thus that equilibrium is kept up between the universal earths. The communion becomes very sweet; the pillar-men upon the different orbs move in one harmony of divided but inflowing breaths, and those who are least in the series are strengthened in the unanimity of all. The significance of “gold tried in the fire,” is, that no substance is transmitted from one nerve-essence to another, until it is of the

quality of perfect purity. This will supercede, in time, the poisonous circulations which now connect individuals in whom the chain of magnetic sympathy exists. The signification of "white garments" is a sixth province, (for particulars of which see A. of C. 1, I. 651), which begins to be extended in the aromal spaces occupied by the man. The infinitesimal forms of the affections heretofore nourished within the breast become, in their coherent unity, larger forms, representing the new types of paradisiacal animate and floral, as also mineral structures. It is beautiful to behold, with aromal vision, the undulating atmosphere in which he moves; for the graces seem to have crowned, and the seasons to have invested him. No art on earth has pictured such magnificence. "That thou mayest be clothed," signifies, that he is now invested with the outer degree of those organized entities, which first become the possession of the angel upon his initiation into the Heavens. (see A. of C. 1, I. 621). "That the shame of thy nakedness do not appear," signifies, that henceforth the denuded state, which is the consequence of the fall, with all its shames and mortifications, passes away. "And anoint thine eyes with eye-salve," signifies, breathing, opened through the series of microscopic lungs, in and through which the functions of the visual orbs are carried on. The man is now conscious of the balms and odours of the Divine Spirit, distilling through the crystalline humour, and the precious fragrances flow down his cheeks, imparting bloom, and distil themselves in aromas, from the beard to the garments, while the fragrances of Heaven include the sentient frame. "That thou mayest see," signifies, sight opened in the new visual respiration. What this sight is will be seen elsewhere.

CHAP. III. 19.—"AS MANY AS I LOVE, I REBUKE AND CHASTEN :
BE ZEALOUS THEREFORE, AND REPENT."

889. This is an address to the whole world, exhorting Christian and Gentile nations, when the judgments that attend the utter ruin of subversive civilization begin to fall, to profit by the omens in the breast, many of which are specified throughout the volume. "As many as I love," signifies, all mankind. "Rebuke and chasten," signifies, outpourings and

visitations. "Be zealous therefore," signifies, that indifference must cease, and all lukewarmness and conformity to the subversive modes of life. "Repent," signifies, the dark horror, as follows: Men will be conscious, by sensation, of harpies in the left side; creatures with beaks like ravens, which they strike into the lower portion of the lungs in that region. In the night, they will feel the foul birds feeding on them during sleep, and flying into their secret places within the brain at the approach of morning. Intermittingly they will feed during the day, causing exquisite torture as their beaks seem puncturing the flesh and blood of the nervous essence. The thoughts of distrust in the Divine Providence, which prompt men, even after they have nobly entered on the new career, to give the Lord but a part of their devotion, zeal, and assiduity, working with the left hand for self even after the right seeks to do His bidding, are formed into these harpies, and they wheel in dark flights to lacerate the open lung-fields, which they enter through the nervous essence. So long as these exist, the anguish of regeneration must at intervals be fearful.

890. Sins of temper also cause another brood, but these are white, and called death vultures, because they prey upon the exquisite, sensitive substance of the love-growths which have become incorporated into the love-plane. When God opens the eyes of the man, who is becoming new, to gaze into the provinces of his sentient being, connected with the ultimate rational degree, the dark horror in which these brood and dwell rushes out upon him like a mephitic cloud. The demons who infest that degree of the mind behold it and cry, alarmed, that their judgment begins; but first they endeavour to prevent the opening of the degree wherein the horrors dwell. Many men are lulled into an artificial happiness, and even believe themselves experimentally advanced in religious things, who, at the first vague sensations of the foul broods within the darkness of the natural-rational mind, are tempted to despair. All who fear to trust implicitly the Divine Providence, in the uses of a great, true life, whatever be their zeal or occasional boldness for the right and true, are fed upon by harpies of this quality, sometimes numbering tens of thousands; for, as the spirit, which is so vast, exists within

the body which is so limited, thus myriads of huge entities of the spirit may be born, and dwell within the mind in any of its degrees.

891. "Repent," signifies further, the deep and most genuine abasement before God; and the death-grapple with the falsities in the natural-rational principle, and the evil conjoined to it from the will; during its continuance the man is wrought upon, as never before, to see that two masters cannot be served, nor two opposite paths at the same time trodden; that if he will live to God, he must die to the subversive antichrist in all its sophistries and plausibilities; but that if he will live to the false antichrist, then he must die to God. There are great combats involved at this point, and herculean powers are evolved from the Lord into the ultimate-rational degree of the mind, where the battle rages. They are followed, if the new harmony is successful, by peace for ever; so great is it, that the man triumphs when impaled upon the bayonet, trodden beneath the hoofs of the charger, or burned at the stake with slow fire. This is the Omega of that Christian fight whose Alpha is the submission of the spirit, in the first hour of the regeneration, to the Lord. This is the passage of the ship from the storm-tossed ocean to the still and land-locked bay, where the glassy waters reflect the hills of Paradise, and the Sun of righteousness gilds the summits with everlasting light. There are crises during which the sensations of agony growing out of the combat are hard to be borne. There are reliefs afforded, during which the joy of Heaven is felt as a soft, infantile pulse, and a delicious repose. But after it, the terrible strife begins again, till, in the entire redemption of the natural-rational plane, the work, which began in the quickening of the highest celestial, is finished.

CHAP. III. 20.—"BEHOLD, I STAND AT THE DOOR, AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, AND WILL SUP WITH HIM, AND HE WITH ME."

892. "Behold," signifies, seven degrees of perception, which are communicated after the renewal of the nerve essences. But of this it is not in order now to speak. "I stand at the door," signifies, our Lord's open presence as the Divine Man

of Heavens and Universes. "And knock," signifies, that through open respiration He impulses His own divine desire, to be admitted into the home of the soul as its most beloved friend. "If any man hear my voice," signifies, seven new modes by means of which His divine thought is now audible. "And open the door," signifies, seven new modes by which the man hears and feels his Lord's solicitations, and may be in communion with Him. "I will come in to him," signifies, that the pillar-man is from time to time made an angel of the covenant in the new creation; that is, that his Heavenly Father is absolutely in him and through him, giving forth a dreadful power to bind spirits from zone to zone and of all nations. "And will sup with him," signifies, that when the pillar-man is thus visited, our Divine Lord, whose joy is in the uplifting of souls to Himself that He may indraw them into the bliss of His Divine Presence, translates the servant to be with Him in the possession of incommunicable beatitudes. It also signifies a mode of journeying, in which, wrapped away in the moving breath of the fire-pillar, the spirit is led forth in celestial pilgrimages. "And he with me," signifies, that he is conscious in these journeyings that he is in the Lord and the Lord in him, and that, whithersoever he moves, the pillar breath of the Divine Spirit moves; during which time so great are the raptures of respiration that he seems to breathe from the very kisses of the Divine mouth. "He brought me to the banqueting house, and His banner over me was love."

CHAP. III. 21.—"TO HIM THAT OVERCOMETH WILL I GRANT TO SIT WITH ME IN MY THRONE, EVEN AS I ALSO OVERCAME, AND AM SET DOWN WITH MY FATHER IN HIS THRONE."

893. "To him that overcometh," signifies, the new man in his ascensions, which are as follows: He is caught up into the pillar of the Divine breath, as to his spirit, and in it moves, that he may behold the path traversed by Messiah God, in His Infinite Glorification. "Will I grant to sit with me," signifies, that he successively is enabled to enjoy, in a finite, representative manner, the very joy that was in the human universal essence of the Lord, up to the point immediately preceding that in which full glorification was consummated. "In my throne,"

signifies the moving harmony in which the Divine Humanity now proceeds to establish the new creation, in which are representative thrones or pivotal centres of power and honour and glory and strength and dominion, given to each new man according to his degree and quality. "Even as I also overcame," signifies, that the path traversed to dominion involves the death of the first natural soul, natural mind, and in all its principles the natural body, and also the death of the first nerve essence and all the motives that were first therein. "And am set down with my Father," signifies, that the universal *anima cœli*, or heaven-soul, and *anima mundi*, or earth-soul, which our Lord assumed in His incarnation, were progressively involved in, and caught up into the infinite soul-germ, through which He as the Word became flesh, and were so glorified. It also signifies, that the new celestial body, and eventually, through the spirits of its primates and its ultimates, the quickened natural body, in translation will ascend into, through, and beyond the world-soul of the planet into their representative place in the fixed eternity of the new divine creation.

CHAP. III. 22.—"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

894. In this verse closes the beloved disciple's magnificent vision of the first new humanity succeeding the old. "He that hath an ear," signifies, that composite respiration being given to the seven types of the new man, reconstituted through pivotal centres into a universal form of peace, righteousness, and brotherly love; the whole as one will, for the first time, begin to hear simultaneously, with an absolute precision, the voice of the God of the whole earth, going forth in the harmonies of light, and in the melodies of day. The night will be vocal. Now also the new night-blooming flowers, that glisten with prismatic lustre, and illuminate the landscape, will diversify the carpet of the world. In that responsive movement in which the Seasons trip with hymeneal feet, bearing their seven lamps before the Bridegroom, the night-loving races will begin to appear on earth, as in the spaces of the planet Melodia. (See A. of C. I. 1, 535-537.) The day-loving races of that exquisite orb will also move, responsive to the breath and

rapture of the morning; and day and night, through human voices of linked union, worship God. "Let him hear," signifies, the new rapture which dwells within the new auditory nerve, where every sound of the Divine breath is imparted as a joy, and all love felt as joy, and all truth known in joy, and all being called joy. "What the Spirit saith," signifies, the joy-voice of Deity, of which man knows nothing in his present state. "Unto the Churches," signifies, that all regenerate mankind in the new harmony shall, in that new joy-voice, hold communion with their Lord and their God.

When this is won, then all is won;
God is our sea and shore,
Our air and firmament and sun,
Our all for evermore.

Untouched we see the worlds depart,
The ages rise and fall;
Sphered in the One Eternal Heart
That formed and loveth all.

END OF FIRST VOLUME.

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NOTE.

As the concluding pages of this volume are passing through the Press, the writer is summoned to America by the duties of his use, and is unable, therefore, to prepare the index. He trusts that this, with the other volumes of the series, now in manuscript, will be published in due time.