

NEW CHURCH ESSAYS

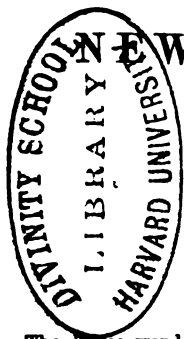
ON

SCIENCE, PHILOSOPHY AND RELIGION;

INCLUDING

LITERATURE AND THE ARTS:

BY



NEW CHURCH WRITERS

IN AMERICA AND EUROPE.

The Three grand Categories of all Knowledges are— ENDS, or *Purposes*, CAUSES and EFFECTS. SCIENCE relates to Effects; PHILOSOPHY to Causes; and RELIGION to all Ends, Causes and Effects, and teaches us how to *wisely* and *use* every thing *Good* and *True* in the Spheres of *Nature*, HUMANITY, and DIVINITY.

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PREFATORY REMARKS.

THE design of this Work is, to show the connection and perfect harmony that exists between the WORD of God and the *Works* of God; that the latter are but the *OUTBIRTHS* of the former, and therefore partake of the character of their divine origin; that we must look *through* Nature to Man, and through Humanity to "Him, in whom dwelleth all the fulness of the Godhead bodily;" and, that thence looking, from His Love and Wisdom, we may cease to do evil, and live in the constant endeavor of loving Him with all our hearts, and our neighbor as ourselves.

Those who look from *Nature to God*, are like the *old* Astronomers, who took their standpoint on this earth, and from *hence* looked out, and *thought* they saw the heavenly bodies revolving around them; but all was confusion and disorder, — darkness lay upon the abyss, and the true Science of Astronomy could not be unfolded. But those who take *their* standpoint in the true idea of God, as revealed in His Word, and from thence look down to Man and Nature, are like the *modern* Astronomers, who took their standpoint in the *Sun* of our system, and from thence saw, *ideally*, all the earths in the Universe, revolving around their respective centres, in the most perfect harmony, keeping time with the "Music of the Spheres." *Now*, we are blessed with the true Science both of *Theology* and *Astronomy*, and all the world is invited to the Feast of Heaven upon Earth.

It may be naturally inferred, that the great object of our undertaking is to promote the mighty work of *Regeneration* in all the degrees of the Mind, and its consequent Salvation; a Regeneration which is not the work of a *day*, or a *year*, but of a *lifetime*; a work that implies and insures the renewal of the whole *Man* — the creation of a new *Will*, a new *Understanding*, and a new *Conscience*, by the Lord alone; while we coöperate with Him, by endeavoring to cease from all evils of *feeling*, *thought* and *act*, and giving ourselves up to His service, by doing all the good of which we are capable; that each individual may perform his uses from love to God and love to man, and thus progress to eternity.

There are to be no *Controversial* Articles admitted into the Work; as the grand object of it is, to furnish *some* little means for developing and perfecting the *Scientific*, *Rational* and *Affectuous* Faculties of the Mind, that we may all the better "follow our Lord in the Regeneration," and thus become the true denizens of earth and heaven. Let us invite and welcome the day, when all the Receivers of these Heavenly Doctrines shall see eye to eye, and live in peace, and experience the fulness of that Scripture declaration, — "Behold! how

good, and how pleasant it is, for Brethren to dwell together in unity!"

The *Fountains*, whence we shall draw our rich supplies, are both numerous and abundant: besides those contained in the minds of *living* New Churchmen, there are more than *One Hundred Volumes* of New Church Periodicals, in this country and Europe; many of which contain *Gold* and *Silver* and *Copper*, of sterling weight and standard value, — articles that came from the heart and head, in all the fulness and freshness of Spiritual Spring and Celestial Summer: and what a source of regret, that those highly useful Essays and Dissertations are accessible to so few of the present Members of the New Dispensation! *Here* is the New Jerusalem Magazine, which has reached its *Twenty-Seventh* Volume, — a *mine* of Spiritual wealth, containing excellent articles of a practical character on all the subjects of Regenerate Life: and *there* is the *Intellectual Repository* of England, which is much older; and then we have the Precursor, the N. Churchman, the N. C. Repository, and others that might be mentioned: also Lectures, and rare and valuable books, both great and small, — all containing more or less of admirable Reading for the head and heart, and which will doubtless command the attention and meet the approbation of the Receivers of these Doctrines for many generations. Let us gather up some of these "*Gems* from the *Mountain*, and *Pearls* from the *Ocean*, *Myrrh* from the *Forest*, and *Gold* from the *Mine*;" that nothing truly useful may be lost.

Another consideration presses on the mind; it is this, (and should never be forgotten,) that through the New Jerusalem, Mankind are to receive both *Science* and *Philosophy*, as well as *Theology*: indeed, we must *all* eat of the *crums* that fall from the Children's table in heaven. All *natural* truths must be illuminated and purified by *divine* truths, applied to life, according to the Word, and thus be prepared for a heavenly union in the minds of men and angels.

It is presumed that the *true Friends* of *true Progress* will be glad to *have*, and to *lend* to inquirers of their way to Zion, such a work as this *must* be — exhibiting the Goods and Truths of the New Church in perfect unison with love to the Lord and the neighbor. It should not, however, be supposed, from what has been said on the subject of *Brotherly Love*, that there is to be no warning against the *love of self*, and the *love of the world for the sake of self*; for against these deadly enemies, and all their offspring, it is our purpose to wage a war of extermination; for, from these two sources, flow all the unhappiness and misery of man: and it is in reference to those evil loves, that our Lord declared — "I came, not to send *peace* on the *earth*, (the *natural mind*.) but a *sword*:" and "a man's *foes* shall be they of his own *household*."

EDITOR.

BOSTON, January 2, 1854.

SCIENCE FOR ALL.

BY J. J. G. WILKINSON.

NOTE. — This Lecture was delivered before a Scientific Association in London, whose object is “the study, development, and dissemination of Science, upon the Philosophical Principles of Swedenborg.”

THE idea of the diffusion of knowledge beyond the circle of the learned class, may be said to be almost peculiar to the age in which we live. For although it is now some centuries, since what is called publication was effected by the printing press, yet this was a publication to those who were already in private possession of the materials of knowledge, and was not much more than the exchange of manuscripts for books. This was undoubtedly an important alteration, fraught with many consequences; but it was never contemplated, at that time, that publication could embrace the whole public. Even Lord Bacon appears to have had but little idea, that knowledge could be fostered by other than princes, or communicated more widely than from one learned body to another.

This, however, is probably not the opinion, and certainly it is not the temper, of the present generation. With our “Rights of Man,” and other self-evident thoughts and axiomatic phrases, we think that we are as fairly entitled to participate in the advancement of learning, as if we were all clergymen, or initiates, or even monks. It is in vain that we are warned that such and such intellectual dishes “are not good for us:” we insist upon tasting and judging for ourselves; and we sit down with all imaginable familiarity at the same table with the *savans*. We, who have stood so long behind their chairs, neither venturing to understand nor to smile, still less to mingle in the entertainment, are suddenly taught our rights and dignities, and moved to claim a dogmatical equality with our former masters, and, pursuantly, to share the feast, and enjoy the circumstance and freedom of the social board. Nevertheless, as we are not completely acquainted with the manners or phrases of the learned, we require helps in both cases; and these helps, in general terms, consist in “the diffusion of knowledge.”

Those who have taught us this lesson, so hard to be unlearned; those who have taught us to think in this novel fashion,— have, to say the least of it, shown a laudable anxiety to fit us for our new position. Societies of charitable and energetic men, presiding over Useful and over Christian knowledge, have circulated manuals, at a small cost, on the one hand, to enable us to sustain our rightful dignity with learned laymen; on the other, to cherish our endangered humility after the most approved manner of the clergy. The result is, upon the whole, that we feel ourselves nearly on a level with our teachers in both these particulars; and class knowledge, and class clericality even, are declared to be abolished; for every man is not only a professor, but also a clergyman *in posse*, as indeed Luther taught long ago.

But without dwelling too much upon our rights, which are apt to be barren where we cannot enforce them, it is obvious that the end for which knowledge was sought and recorded by the learned, and the end for which it is required by the multitude, are not the same, but different ends. I am now speaking especially of knowledge or science, and not so much of applied knowledge, or of the useful arts. The ends being different, the knowledge gathered by, and for, the one end, is not so serviceable as might be thought for the purposes of the other. Hence the choicest viands of the *savans* prove rather insipid and indigestible to the common world; and thus, like all servants, we are less content than our masters with ordinary fare. We stand upon our infinite rights and wants, while *they* are glad to put up with the best food that can be had.

The truth is, that the passion of learning, which has presided over the accumulation, and to a great extent, over the formation of the sciences, aims rather at increasing intellectual property in a few hands, and transmitting it unimpaired from generation to generation, than in farming it out with a simple regard to the public service. It is the love of private possession in its compound form. All the tenements, plantations, fences, and other arrangements of such intellectual estates, are especially adapted for the system of individual proprietorship, and would be useless under a different mode of tenure. On the other hand, the awakened desire for knowledge in the unlearned world,—at least, all that is peculiar in that desire, is the evidence of a state which condemns the largest fruits of the system hitherto, as poor and unsatisfactory; which twits the learned with unsolved problems, with public and private calamities; and, in a word, which measures human wants and attractions, against that small measure of satisfaction and fulfilment which the present condition can afford them. It is in vain that the learned demand to be judged by their own peers, and by their own intentions; it is in vain that they point to the deep ruts of learning, or plead that its possessions are not impaired in their keeping; that simple enlargement and accumulation have been their object from the beginning. These pleas are but a new aggravation of the difference, already so great between them and their new judges and familiars. In a word, the very intentions of the two classes are *toto cælo* contrarious.

This might undoubtedly be an excellent occurrence; for the variety of ends, compatibly with their harmony and true subordination, is the very enrichment of the human race. It may, however, be doubted whether the benignant diffusers of knowledge have taken sufficient account of it in their praiseworthy endeavors. They seem to imagine that the difference between the passion of the learned for knowledge, and the passion of the unlearned, is simply the difference between great and small; that the one is a large passion, and the other a lesser one for the same object; that the broken meat of the rich man's table is food made easy for the poor man's; that hard and dry sciences will be soft and succulent when presented in small pieces; that if a learned memory can hold a thousand disconnected facts, an unlearned memory must be tenacious enough to retain a tenth or a hundredth part of them.

Never, however, were they more mistaken. The general reader or inquirer cannot retain with ease and comfort more than a bare exception of the facts which constitute the peculium of learning; unless indeed, he find occasion to employ them in the business of life; in which case they pass from the sciences into the sphere of the arts. Otherwise, they are foreign bodies in his mind, somewhat irritating for a time, but soon ejected or forgotten. The contrary opinion arises from a very common ignorance of the multiplicity of human parts; in other words, from a great want of observation, with which, as respects whatever is largest and most obvious, the learned are much more chargeable than the vulgar. For the genera of memory are as various as the genera of man, and have distinct objects, and are subject to different excitements.

It is evident that scholars, in all ages, have had the greatest delight in the accumulation of learning; and this delight, so little attended to, yet so keenly pursued, is the secret spring and power of their memory. What we love, that we can remember. On the other hand, it is equally clear from the facts of the case, that the new class, whom this age calls to participate in the sciences, has no mere love of learning, and consequently no memory for its details. But as memory lies at the basis of education, the question becomes important, whether ninety-nine hundredths of the human family are therefore to be excluded from the benefits and blessings of the knowledge of natural truths; whether they are condemned to take a few generalities on trust from others, to the exclusion of those multifarious particulars which give weight and consistency to the understanding of the sciences.

This is a question which the diffusers of knowledge have not proposed to themselves, much less attempted to answer. The scientific world has a pleasure in its science, and therefore retains it in mind; the general public is attracted to other objects, and scientific facts are faintly apprehended with whatever effort, and are no sooner heard than they fade from the recollection. The promoters of education appear to have a serious obstacle here, which requires their primary regard.

It must not, however, be thought that even the scientific memory is remarkable for strength and retentiveness. Putting out of sight the mathematical and mechanical sciences, and their dependences, it may fairly be asserted that the greater part of the other sciences is held by books, and not by living memories. It is true that there are, in Europe and America, a few dozens of professors, who, by dint of perpetual repetition, have imprinted on their recollections immense stores of facts, which they can reproduce at pleasure, almost without an effort of thought. But in these cases, the memory is too often developed at the expense of the active faculties; and besides they are so rare, and, though we take in the whole planet, so easily enumerated, that they only prove, by their single tall heads, how many memories of smaller stature are sleeping an unknowing sleep under the oblivious waters. Indeed I am obliged to conclude, from my own experience, as well as from the observations of others, that in the noblest of the physical sciences, I mean physiology, the scientific memory is lethargic and oppressed; while the public memory refuses to hold, even for a

brief hour, any considerable number of the details of that important subject.

The literary class is especially to be pitied for the awkward position which it occupies in relation to the sciences. With every motive to refresh the mind from the deeper fountains of nature, and to cultivate a sincere amity with the votaries of all knowledge, the literary man, by his very education, by the refinement of his tastes, by his appreciation of beauty, by his practical grasp of the value of order, by the habitude of appealing to the human heart, is incapacitated for entertaining dry, dull, and juiceless subjects, and consequently is for the most part singularly ignorant, and not seldom hostile to the prosecution of the sciences. If there be a series in the art of forgetting, if oblivion can attain different velocities, then we should say, that the man of letters, generally remarkable for studious habits and retentiveness of mind, has the shortest memory of all for scientific particulars; that he forgets them with a power and rapidity far surpassing that of other men.

It appears then, that the experience which supplies the materials of all our knowledge, is, from some cause, ill adapted to the first faculty which is destined to receive it; that the memory refuses to retain the greater part of those facts which ought to nourish the intellect; and furthermore it is found that in proportion as the facts are related to the living or organic kingdoms, in the same proportion they are indigestible, and their stay in the mind is short and unsatisfactory. What is the resolution of this knotty difficulty? Is the common memory ill constructed, or has it been wrenched, or become diseased? Or, on the other hand, may we resort to so daring an explanation, as to affirm that the particulars of the sciences are not worthy or proper food for the unsophisticated human powers?

As to the fact itself, I believe the largest portion of every miscellaneous audience will fully bear me out. Who has not tried, with a painstaking almost amounting to martyrdom, to read, and carry away, the information contained in works on Botany, Zoology, Organic Chemistry, Comparative and Human Physiology? Who has not tried to persuade himself, or herself, of their interest and value? And who has not miserably failed in the attempt; and though he commenced with a will strong as Hercules, yet, after a brief space, has he not slunk away from the distasteful duty, with his mind emptied of all motives to renew the enterprise? For, like a tired horse which has been once overdriven, or, as the vulgar saying is, *dead-beaten* on a particular road, the mind no sooner finds itself on a track which suggests a parallel experience, than it becomes obstinate, restive, and immovably stationary, or only active in retracing its steps, and quitting the compulsion of the journey.

I know indeed of no task at all comparable in difficulty and hopelessness, to that of really publishing or popularizing the present sciences of observation, so as to make them apprehensible and retainable by the world at large, unless it be that other task of propagating the current notions and doctrines of Christendom among heathen nations. If there are no degrees in mere impossibility, then the one achievement is as impossible as the other. Those who are in immediate contact with the missionaries, and who are the favored recipients of

coins, tools, or blankets, may learn by rote a few formularies, and repeat them when bidden and rewarded, just as those who live in the central glow and focus of Mechanics' Institutes may retain for a longer or shorter time a few of the details of the sciences; but to expect the English, or any other people, to be converted to Botany, or Zoölogy, or Physiology, as those branches of knowledge are at present taught, is as wild as to expect the conversion of the Hindoos, or Australians, or Hottentots, as nations, to the received doctrines of Protestantism or Catholicism. The fact is, that the African, Asiatic, and American Indian, cannot learn the Christianity of the churches; and not only are the same great divisions unable to learn or remember the science of the schools, but this incapacity extends to by far the larger part of our own male population, and to the better half of Europe besides; of course I mean the ladies.

I might indicate without difficulty, a series of other unfortunate predicaments in the existing sciences, considered as the means of public education, or as capable of being generally diffused; but it is quite sufficient to show that they are heterogeneous with the exercise of memory, and that by a natural necessity, ordinary mortals find themselves thinking about something else when these dry specimens of knowledge are taught or discussed. For if the mind refuses to house or hold them, if they are dismissed from the very threshold, how can they ever be imbodyed in the human constitution, or partake of the deeper life of the affections or the understanding? If they gave pleasure, or even pain, they would then be remembered by their effects; but, causing apathy, weariness, and sleep, it is no wonder that ordinary dreams should leave a more vivid impression, and enter more into the tissue and connections of the workday world.

There is, however, one consequence flowing from the difficulty which even the learned experience in recollecting the facts of the organic sciences, and which is not unworthy of our consideration, because it furnishes some reason why those sciences remain so barren of principles or generalizations. It is clear, that although the memory is in itself a comparatively passive faculty, yet as the receptacle of all the materials upon which the understanding is to work, its enrichment with multitudes of well collected instances and particulars, representing in a prerogative manner the just divisions of each subject, is quite necessary to the constructive exertions of the other and more active powers. For the building of the sciences, the rational mind must have a ready servant in the imagination, which is the spirit of the memory; and the imagination must have all its subordinates ready to present themselves, as it were spontaneously, as the intuitions of the reasoning mind flash through and stir the lower brain of the memory. But when the greater portion of knowledge on any subject is laid on the shelves of our libraries, in place of furnishing our recollections, how can the imagination do its own rapid work upon it, so that the result shall appear to be the native offspring of the human mind? The just intermediate is wanting; one part of the process has not been performed; it is as though the architect had the labor and responsibility of hewing from the quarry the stones which ought to have been ready to his hand. Thus it is that sciences formed under such a state of things, whatever abundance of facts may exist in the

world, how multiple and how faithful soever books may be, will still be laid upon a small basis of particulars, and will exhibit a preponderance of unchecked and shapeless imagination, without however, developing integral views, or taking in the whole compass of the given subject. This, I greatly fear, is the case with much of that knowledge which finds so difficult an abiding-place at present in our vulgar brains.

But the question recurs, Where is the fault? Is the shortness of our memory to be laid to our own stupidity; or to a wrong conception of our rights in relation to the sciences? If either of these suppositions be accepted, there is an end to further attempts at the diffusion of knowledge. I believe that the main explanation is to be sought elsewhere. I justify the badness of our memories by alleging the badness of the materials which are offered to them. Facts are indeed facts, but in nature they occur in a certain order, and out of that order are fantastic and artificial: that order invests them with a beauty that is the highest object of sense, shorn of which, their native face is obliterated, and we cannot attend to them. Facts also take for granted, principles homogeneous with the principles of the human mind; and if these are ignored or disregarded, the soul and motive of the sciences die. Now the data of the sciences are laboring under this triple disfranchisement, and this is the reason of that secret consciousness which we all feel of an inability to receive them, even at a time when the necessity for knowledge is greatest, and the thirst intense; and when duty, not less than interest, prompts us to seek instruction wherever it may be found.

If this be the fault, or a principal fault, what then is the remedy for it? Are a catholic science and a catholic theology both impossible, putting all dogmatism and infallibility out of the question? I think it will be answered, that a catholic theology, at all events, may exist, nay *does* exist; that there is *one* creed now in the world, which is capable of being taught to all colors and races of men; that there is *one* religion which may take up serpents, and they shall not harm it; which may absolve false doctrines grounded in ignorance, and lead the heathen world, by even its wildest superstitions, through an easy and continuous path, to the temple of its own worship, and the shrine of its own invisible but human God. And are we to despair of a catholic science, answering to the catholic theology? Let us answer, No! with all our might. Let us take that exceptional portion of it which is now in the world, as a sure promise that the whole is coming. Let us accept our own faith in the issue, and our own deep want of natural truth, as the prophecies of human nature, that the everlasting doors of the world are about to be opened, and to be thronged by no partial procession, but by *all* God's children of either sex, and of every age and rank and grade and clime.

But if, to doubt of the sure advent of this integral and unexceptionable knowledge of nature, would be to doubt of Providence, and to reject our own profoundest intuitions and instincts, we have still to consider what are the avenues to it; or, in other words, as we said before, what is the remedy for the present state. This must undoubtedly be sought in a new method, wielded by those new affections which are inwardly prompting the whole world to an unwonted quest

of knowledge, and which have also animated and supported the present "diffusers," however unsuccessful they may have been. Let us then, consume a few moments, in regarding the main parts of that scientific instrument, through the curious and manifold glass of which we expect to discern unthought-of beauties, wonders, and advantages in the old domains of nature.

These are, the doctrine of *series* and *degrees*, for the understanding; the doctrine of *ends*, representing the affections; the presence of nature by its inherent beauty and attractiveness, to the mind, that is to say, to the imagination working in the memory; and for the senses, the uninjured faces, and play and activity of things, conciliated and disarmed of fear by our gentle intentions, and brought to light in troops and new myriads by the loving eye which knows where to look for them, or by the tender hand which can softly extract them from their warm hiding-places, and return them to the lap of the mighty mother, without a ruffled feather or a beating heart. With these means added to those which are in use already, the time has come, when we may look upon "things as they are in themselves," without confounding the harsh results of our own waywardness with the fair and rounded works of the divine creation.

The path of instruction is ever from the *known* to the *unknown*, and this is well exemplified in the true method of studying the works of nature. All human experience proves that things occur in a certain distinctive mode, and that they are present one after another, or present together with a difference of position, so as to occupy time and space. In other words, the general fact of order in nature is the largest vessel or conception, into which all our experiences flow. Now this fact, which we know so well, must be the starting point from which we advance to acquire those deeper views of the same subject, of which hitherto we are ignorant. In the first place, then, let us so make up our minds that there is an order in creation, as that no scepticism shall afterwards insinuate itself during the farther stages of our progress; and having gained this affirmation, and taken it as a principle, let us steadily pursue it through all its deductions, as well as continually fill and enrich it afresh from experience; by which means we shall emulate nature in carrying on both synthesis and analysis at once, and finally weave the science of method into a solid form.

In this manner, the common notion of order will, by cultivation, put forth the bright doctrine of series and degrees, at once the key of nature, and the genuine constitution of the human understanding; for order is heaven's first law, and the analysis of order is the universal doctrine of series.

As therefore series is coextensive, and, I might almost say, synonymous with both nature and intelligence, so is it the one means and avenue of the sciences, and may be illustrated by whatever is known, or thought, or believed, by the mind of man. From the first line of abstract mathematics, to the most complex substance of our living organism, we meet with nothing but successive and progressive and simultaneous series; with nothing but subordination and coördination; with nothing but rank and due precedence, and that natural justice by which all things have their proper places, and stand in mu-

tual relations to their fellow-creatures. So true is it, as Swedenborg says, that "there is nothing in the visible world, but is a series, and in a series; for whithersoever we turn our attention, we observe mere series, beginning in the first, and ending in the first. Mere series, and series of series, constitute arithmetic, geometry, physics, physiology, nay, all philosophy. The public administration of government, not less than the conduct of private affairs, has its own form and successive order, and therefore consists of series. By series we speak, we reason, and we act; nay, our very sensations are series of varieties, more or less harmonious, which result in a common affection, and successively in images, ideas, and reasons. In equality, on the other hand, where there is no series, nature perishes." (*Economy of the Animal Kingdom*, Part I., n. 586.)

But perhaps it may be thought that something abstruse and difficult is implied in the conception of series; and as this would be the first step to misunderstanding the doctrine, it may be well, before proceeding, to give one or two homely illustrations of it; in order to prove that we are all, at this moment, in possession of the truth as an ordinary fact, however little we may have a scientific hold of the abstract law and its innumerable consequences. For this is the one aim of a real science, not to teach us any thing heterogeneously novel, but to deepen *common* into *universal* sense, and make us know precisely, and in principle, what we already feel and know perforce, as a needful condition of our inhabiting the earth. It is, in a word, to develop and expand our given faculties in all directions, and to multiply accordingly their similar and successive parts.

Now let our first instance be a straight line, conceived to be generated by a point; for example, by the point of a pencil. Here it is at once manifest, that such a line consists of a succession or series of points; and the same remark is clearly applicable to every outline in space. Nay, it holds as certainly in a higher degree of every surface and every solid, in each of which new series come to be considered. Thus, if the line is a series of points, the surface is a series of lines, and the solid is a series of surfaces, one upon another; and, in its turn, has a series of angles. Thus, space itself is nothing but series, and hence the declaration, that geometry is constituted of mere series. So much then for *that* science, which is the fulcrum and skeleton of all the *other* sciences. We find that it is pervaded by the omnipresent principle of series.

But the law is more richly attested than this, in the living spheres of knowledge. Let us look at any organ in the animal body, and we shall find, in the first place, that it has parts, and that these parts are again subdivisible into lesser or least parts; in a word, there is a series of components, from the least to the whole. The entire organs again form a series amongst themselves, and so make up the body. The faculties of the mind are another row or series, extending from the body to the soul. Human beings, thus growing from their parts, are still more distinctly a series. All parts, in a word, are the parts of a series; and therefore the finite being, or the finite universe, falls of necessity under the serial law, from one end to the other. The perception of this, by every individual, is so strong and intuitive, that to attempt to illustrate it, seems almost as difficult as to prove that one

and one make two; or any other self-evident proposition. This perception is the basis of the scientific truth of series; and the whole matter lies, not in gaining it, but in holding it fast with the mind, in the present perplexed state of our knowledge of method.

But a simple law which comprehends the universe, if new to us as a law, may well alter our minds in many essential particulars, and such is undeniably the case with the doctrine of series. For what does it assert? Nothing short of this, that our very minds themselves, so long regarded as rigidly simple substances by those too numerous philosophers who have sought to make simpletons of us, involve a series, and are in a series: nay, that the very law of series is itself a series, and admits of a triple analysis; or I should rather say, of an analysis as long and multiple as we please. This is something very like a demolition of the snug hiding-places of philosophers; at all events it is an intellectual fire, which melts away some of the hardest nodules of metaphysical difficulties, and forestalls much future logic upon similar indurations of thought.

The first task which it enjoins upon us, in considering any subject, after we have made a full enumeration of its facts, is to remember, and expect to find, that the subject falls into a natural series, with the parts so different from each other, that the variety in each shall justify the place which it occupies in the row. A well-developed law of series might be likened to a cabinet of boxes, on which the probable general divisions of things should be marked; and as each object presented itself, its phenomena would be distributed into their proper cells, the whole group of which would contain an approximation to an integral disposition of the subject. Furthermore, as in many cases it might be impossible to fill all the required compartments, so the details of the series would serve to anticipate future advances of science, by demonstrating the empty spaces in knowledge. In this way the doctrine would be as a staff in the hand of genius, and would lead to guesses of undoubted significance, and sharpen the intellectual eye for coming events and growing natures, at the same time that it stimulated the heart with a vernal breath of new wants, and of new gifts to satisfy them from the hand of the Creator.

At all events, the *absence* of this doctrine has made itself known in a desolating manner, in the modern sciences. They are for the most part, examples of simplicity as opposed to series; and hence they are no sooner touched by series, than their heads separate from their bodies; or in other words, their facts gasp, and give up their unfortunate hypotheses.

This is remarkably exemplified in the laborious computations of the age of the earth, with which geology furnishes us. According to this science (and I have no wish to speak with disrespect of a branch of practical knowledge so useful, and so rich in facts), it is difficult to assign too long a duration to the existence of our planet. Once emancipated from the literality of Genesis, it delights to heap millions upon millions of years, as though time were a mere abstraction, and cost science nothing; and by a number of watermarks and deposits, it fixes the epoch of the world, with as knowing an air as if it were judging of a horse's age by his teeth. There is, however, an

old saying, that "there are a great many things go to all things," which indeed is precisely the assertion of series. Are not these millions of ages, to say the least of it, founded upon the assumption of the simplicity of the terrestrial movement, without any consideration of a number of facts and analogies which go to a complete view of the subject? A hundred strata would take so long for deposition now, therefore they would require the same time in the earliest ages of the world. Such is the postulatam of geology. How would this logic look, if we were to try it upon any of those series of which we know both the beginning and the end; and where, if we commit an error, we have the advantage of detecting it? Let us make an experiment of the kind with a human being, with a youth of twenty years old. Now the problem shall be, to find his age from his height, given the height of his last year's growth at half an inch. We will suppose, for the sake of a round number, that he is six feet high. Proceeding then on the simplistic law, that the last year's growth furnishes the whole rule of his development, and not merely that part of the same which applies between the years of 19 and 20, we have only to say, by the rule of three, that if he grows half an inch in one year, he will grow 72 inches, or six feet, in 144 years; whence it turns out that the youth of 20 ought, in science, to be more than seven times 20. Supposing again, that he grows a quarter of an inch between 20 and 21, the same method will prove, that instead of having merely reached his majority, he has attained the patriarchal age of 288 years. If we take him between 21 and 22, the probability is that we shall find no increase at all; and in strict keeping with our geological logic, we may now infer, (what many a philosopher has not hesitated to infer of the world,) that our youth is not only older than the wandering Jew, but in point of fact has existed, as the glib saying is, from all eternity. But this is absurd; and similarly absurd are the consequences of the denial of series of series, in any of the other laws or parts of nature.

And here it may be observed, that human life furnishes us with the best type of the law of series. Infancy, childhood, youth, manhood, old age, these, in their wonderful continuity, variety and combination, are the flower and fruit of the mundane system. In each individual, we see the unbroken line of a life-series, we see a different form, function, and velocity at different points of the line, and finally, by the presence in the mind of all that has preceded, and the outward sympathy of old age with childhood, we see the series become compound or circular, and return into itself by death, but only to commence anew, and to fulfil the law of progress and mirror the image of God, by an immortal perpetuity of the principles of order.

One of the great benefits accruing from the recognition of series is this, that it brings in its train an unfailling belief in the doctrine of universal analogy. For the finite creation, which includes in one, man and nature, can only be a series, by a mutual relation between all its parts, by virtue of which every thing has its own place, and cannot, at a given time, occupy any other. And as the belief in a unity of principle in nature, lies at the root of a possibility of attaining general and universal laws, so the distribution of harmonies by

series, is all with reference to one end, or what is the same thing, to a series of ends, which, in the bosom of their unanimity and hearty coöperation, are veritably one. The varieties of nature, therefore, are but different illustrations of one manifold principle. Some things present the principle more openly than others, constituting as it were the face of nature; in some it is hidden under various garments, which also have their offices, and are woven and assumed, every one, according to the same gradual rule which regulates all the unbounded munificence of the Creator. Moreover, series not only includes co-ordination of things, but their subordination also; and their subordination is not simply a precedence which some existences take of others, but it demonstrates that the lower have sprung from the higher, and are indeed their produce. Thus the universe is seen to be connected from end to end, and from above to below, and all things in illustrating one principle also illustrate each other. What is compressed and involved and a unit in the higher sphere, becomes expanded and developed and distinctly various in the region below; and thus the lower is intended to enrich our knowledge of the higher with variety, and the higher to give life, oneness and combination to our conceptions of the lower. All things are to be enriched, according to their own measure of appropriation, with the predicates of all things, in order that a certain universality may endow the whole body of the sciences, and every nature proffer its torch to light up, with a first light, some obscure chamber in the faculties of man. The means to this consists in the perception of analogies, which enable us to move with rapid feet over great tracts of knowledge, from the least parts of things, to the least parts of society, or to human beings, and to the whole collective man, and to the great atoms of nature; I mean, the universes. For all these are in a series, and shed light upon each other, and their laws are only different, because the modes are various in which they subserve the one end of the divine love. But as the end is the same, so they are all analogous, because they are all working it out. Therefore, whatever we find in one thing in one manner, exists we know in all things after the manner of each; whence we revert once more to the great law, that every thing is in a series, and is a series. Thus series conducts us to analogy, and analogies lead us deeper into series.

The intuition of both these laws has doubtless been always in the world, for if they were lost entirely, the human mind would be paralyzed. Thus an old writer, one of those called a mystic, has the following thought: "When," says he, "I take up a stone or clod of earth and look upon it; then I see that which is above, and that which is below, yea, the whole world therein; onely that in each thing one property hapneth to be the chiefest and manifest; according to which it is named; all the other properties are joyntly therein; onely in distinct degrees and centres, and yet all the degrees and centres are but one onely centre; there is but one onely root whence all things proceed." (*Mysterium Magnum*, chap. ii.) In which dictum, honest Jacob Behmen gives no contemptible statement of the ground of series and degrees.

The lively interest which series extends to every object that comes

within its reach, has been illustrated in a simple manner by a modern writer. "Various authors," says he, "have proclaimed the powers of progressive arrangement and connection: it gives a charm even to things which would otherwise be destitute of it. For example, we see with indifference a collection of half a dozen children; but if we learn that they are six brothers, of the respective ages of 7, 8, 9, 10, 11 and 12 years, and proportionably related in figure and height, the progressive connection thus made known, lends them an unexpected interest. If three other brothers join them, of the ages of 4, 5 and 6, and form a series connected to the first, the interest increases, and is reflected on the three new comers: they become trebly more interesting than they would have been alone. The charm will increase in the same ratio if three more brothers of the family, of the ages of 13, 14 and 15 join the band, and form a new series, or another wing to the centre consisting of the six first.

"If with these twelve brothers, we compare twelve other children who are deprived of the graduated relation of brotherhood, we shall find that the sight of the latter twelve will excite comparatively no interest. Thus graduation gives a special charm to the most indifferent things; and indeed the learned must have been well convinced of this, for they all abide by Horace's maxim: '*Tantum series juncturaque pollet,*' &c., ('So great is the power of series and connection;') and endeavor in every way, to classify the details of nature and art in degrees and series." This is a happy and an easy illustration of the novel pleasure which series confers upon all objects, in which pleasure we cannot fail to see a new hope for the common memory, of retaining, if not the present facts, at all events those more numerous facts which series itself brings to light.

Before I close these superficial commendations of this weighty doctrine, I wish to direct your attention for a moment, to the ill effects which have arisen from the use of single methods in the sciences, where in truth, a number of different methods are needed, proper to each phrase and division of the subject in hand. These effects may be shown even in that first stage of science, which consists in the collection or *simple addition* of facts. Now what are the present facts of physiology, and where do they come from? We answer, that they are almost entirely the produce of the dissecting room. Hence the doctrine of physiology is a city of the dead, a scientific necropolis. It is true, that anatomy is the first resort of physiology; that it gives us the bodily shapes as nothing else can do. But besides bare anatomy, are there no other means of exploring the body? Are the bodily senses to be expected to exhaust that machine, of which those senses are themselves amongst the lowest powers? Is there not a series of senses of which reason is one, and does not reason deal with the actions and fruits of things, as corporeal sense takes cognizance of their passions and surfaces? Wherefore then, should the motions and works of the different organs not furnish their own quota to the foundations of physiology? It is to be observed that the uses, effects, actions, movements or works of things, are far more richly illustrative of their secret natures, than are their shapes or appearances. Hence Swedenborg commences his greatest physiological treatise with these

memorable words: "The use, or effect," says he, "which produces the end, must be the first object of analytic inquiry. The nature of the member or organ is known from the use. The use determines what the organ is in itself, or in its own form; what it is, in series, with other organs which are contiguous to it or surround it, and which continuously precede and continuously follow it; and what it is, in order, with those which are above and below, or prior and posterior to it. All these, and their uses, indicate the nature of the organ under investigation. The use and end are the first things that manifest themselves; the end being all in all in every stage of the progress from first to last; the very soul of the thing." (*The Animal Kingdom, considered anatomically, physically and philosophically*, n. 32, vol. i., p. 33.) It is therefore the uses of things which constitute the noblest materials for induction, and the movements which produce them serve afterwards, by their investigation, to carry detail into our general knowledge of the uses. As it is, however, the minutiae and subtleties of anatomy are used as instruments to invalidate our common knowledge of uses, and as the given uses are not taken for granted, so the motions or activities which produce them, are not inquired into, or even suspected to exist. It is therefore a melancholy fact, that, in all physiological works, with the single exception of Swedenborg's, it is only the passivity, sleep, rest or death of the body which is represented, and by no means that one distinctive endowment which it possesses, of life and motion. But what, think you, would be the condition of chemistry, if the chemists spent their time in scraping and sawing and filing natural bodies, and looking at the little fragments, first on the one side and then on the other, with the naked eye and with the microscope, without trying to ascertain their actions and combinations with other bodies, or putting them through a series of circumstances, in which each substance can show its virtues by effecting some change in other substances, and undergoing some alteration in its own accidental or essential conditions? Such a collection of chemical facts might be an envied possession for the *virtuoso*, and constitute perhaps no mean lining for a cabinet in some curious man's drawing room, but I suspect it would find a much lower value and place in the mansion of the sciences. And so it must be with anatomy and physiology, considered as parts of the understanding of nature. In this regard their value is small, and they are to be looked upon merely as incentives to some of the mildest forms of monomania, and their votaries numbered with other collectors of autographs, coins, seals, shells, and other odd or agreeable things, which yet are far from useless for more purposes than their owners dream.

But surely it hardly requires a word to prove, that the use of things is what explains the form. When once we know what a thing is for, we may see at a glance how its various parts contribute to the end. As soon as we are aware that a chair is meant to sit upon, the induction comes spontaneously, that the feet are to support it at a certain height corresponding to our own; that the back is to lean against; that the arms are for rests to the human arms; and so forth. But without a practical knowledge of the use, an arm chair would be an

inscrutable mystery. Still more so if we became impatient with it, and anatomized it to discover its purpose; and still more so, if we followed the microscopists, and sought its secret by resolutely planing it into fine shavings. Not, however, that the most searching analysis is wrong, *after* the common use is so laid hold of that we can retain it throughout; in which case, even the microscopical view becomes beautifully illustrative of the general truth, and indeed necessary to its fulness.

I wish to infer from these remarks, that the investigation of nature requires a series of methods, and also that the effects and uses of living bodies are the first points for analytical inquiry, according to that gospel truth, "by their fruits ye shall know them." For actions demonstrate the inner being, but shape is an appearance which represents but a single position and a moment of time. There is as much difference between the study of uses and the study of mere shape, as between our knowledge of a man from his full lifetime, and our knowledge of him from a portrait or a statue.

Among the present fruits of the doctrine of series and degrees, as wielded by the master mind of Swedenborg, we may enumerate the establishment of many facts, which have been for thousands of years no more than transient and untenable intuitions in other hands. Such, for example, is the real existence of the elemental kingdom of nature, which Swedenborg was the first to demonstrate. Such also is the real existence of the spirituous and nervous fluids in the animal body, or the higher parts of the blood series; which, although long felt to be rationally necessary in the sciences, continually eluded the human mind, and perished over and over again in the pits of scepticism, until the hand of series led them to a throne where they are supported by all the facts and substances of the human organization. In many and many cases too, the doctrine of series led this author to discoveries, to which even the most speculative geniuses had never inclined, nay, to which the poets themselves, the early chanticleers of scientific truth, had given no voice in all their salutations of the morning. Such, for instance, was the doctrine of the animation of the brain, synchronous with the respiration of the lungs, the greatest psychical and physiological fact of our bodily existence, and indeed the first fruits of the soul's intercourse with nature. Such also was the discovery of the office of the respiratory movements, in supplying motion to all the organs and parts of the brain, or in distributing the attractions of all things in the body, according to their destined uses. The latter doctrine, of organic gravitation, is indeed one counterpart to the Newtonian discovery of material gravitation; and even more suggestive and useful to the mind than the magnificent generalization of our great countryman. For it not only demonstrates attraction, but dives to its proximate and remote mechanical causes, in the spiration of those atmospherical and ethereal correspondents, the lungs and the brains.

The law of series also tends to the catholicity of knowledge, and by causing us to expect the truth, not of one, but of a variety of theories, each be it observed in its proper place, it inclines us to look away from controversies, and to believe that other inquirers, and above

all, other ages, may have been right in their particular statements, and may deserve to have a few keys allotted them in perpetuity in the grand harmonicon of scientific truth. Miserably indeed have we failed hitherto, in our acceptance of well-meant efforts and bright intuitions different from our own. Even at present the labors of past centuries are thrown away as so much waste paper, although we are forced to admit that the genius of former times was in no way inferior, but in some respects, and especially in the grasp of large, and what we often wrongly call vague truths, more than equal to our own. But a time may yet come when the law of series shall reconcile the vortices of Kepler with the gravitation of Newton, and the mechanico-philosophical truths of Aristotle with the laws of motion so rigidly proved, and so hardly insisted upon, in modern times; when flesh will cover the dry bones of mathematics and mechanics, and flexibility and beauty and common sense will not be thought irreconcilable with exactness of knowledge.

But if the law of series is equivalent to the order and distribution of nature, or to the form of things, the question still comes, what is the genuine matter and substance of the sciences? For laws and forms imply things or substances; and principles or beginnings are even more important than series or derivations. It is very obvious that the advancement of the human mind in the right direction, is the only ultimate end which can be alleged for the cultivation of the sciences, and therefore that they are formed primarily, for the use of that which is primary in man. Were it not so, it is inconceivable that man could have any end or motive for their prosecution. Now this simple truth involves an answer to the question I have just propounded, and if logically analyzed, yields the proposition, that the ends of man are the ends of science, and even of nature too, so far as nature can be represented to the human faculties. In short, I conclude from it rigidly enough, that the complex of human purposes, ends, affections or loves, is the origin of all knowledge of creation; the one principle of science; the impulse of human intelligence; the end of every subject which the mind can entertain. To put the matter in a light which is familiar to all of us, the human affections, as the vessels of divine goodness, are the ends of the created universe.

I am well aware that many philosophers have been so amazingly cautious, as to suspend their judgment on this theme, and to refuse to start with a belief that every thing in nature has its purpose. This was practically the case with even the great Lord Bacon, who did his best to discredit the doctrine of final causes in the sciences; though he claimed to have pretty distinct ends in writing his own books, and valued his labors precisely in proportion as those ends pervaded them. But as the abnegation of ends from nature, has led to nothing valuable in the sciences, we may pass it over without any other refutation than comes from the success of the opposite course, which is indeed proved to be true by deductions answering to the totality of things.

The idea of an end in nature comes of course from the structure of our own minds. We feel and know that in all our bodily actions, in all our thoughts, there is some end, or in other words, some proposed delight, and therefore, when we look upon things as the creation

of God, our whole being affirms that He also had an end in producing them. As then, the first conception of nature as an end, springs from our own created minds, so must all the further suggestion which we obtain of ends, be derived from a further knowledge of the ends in ourselves. Or to put the assertion in another form, the analysis of the human loves, as they manifest themselves in fact, is the analysis of every general idea of purpose, end, affection, passion. Thus the friend, husband, father, citizen, in performing their ends and functions in their respective capacities, are actually working in and with the principles of creation, and the springs which move them are, as matters of knowledge, the very fountains of universal sciences. Human ends are the only ends which are by possibility cognizable to man. Therefore if these are substantially heterogeneous to divine ends, it is in vain to expect that the sciences can have any soul corresponding to the principle of things; for in this case we are shut up in an under-ground dungeon worse than intellectual idealism, and fenced away not merely by walls, but by hearts of stone from the knowledge and influence of the living God.

This brings us to another part of the doctrine of ends, namely, the connection or ratio between the divine and the human. I have already just anticipated the importance of this connection in the study of the sciences. We maintain that it is useless to investigate nature, unless there be a purpose to nature, and this notion of the purpose we gain from our own lives. But what right have we thus to transplant our human faculties into creation, or to attribute them by analogy to God? I waive the theological answer to this really frivolous question, but in the name of the sciences I reply, that man has no choice left in the matter; that if he affirms that nature is good for any thing, that it means any thing, that by mechanical evolution it answers any purposes and presents any effects, he thereby necessarily attributes human ends, or what is the same thing, humanity, to its author. Ends not human mean nothing for man. If, after this, scepticism insinuates itself without being immediately repelled, the sciences expire *in vacuo*, and the given subject must be commenced anew, or abandoned altogether. I look upon it therefore, that the doctrine of the Divine Humanity, of the real and independent Manhood of God, is the very beginning and root of all knowledge of nature, and that whatever exceeds this doctrine, and whatever falls short of it, is an error and perturbation in scientific first principles, which must vitiate the mind, and carry it awry into a wide limbo of foolishness and corrupt imaginations. So inestimable in its merely scientific value is the historical fact of the incarnation, and the doctrine that in Jesus Christ dwells all the fulness of the Godhead bodily, that it is this fact and doctrine alone, which can make finite man an authorized "minister and interpreter of nature."

It may easily be foreseen, that these new principles made known in the writings of Swedenborg, and which, under his application, have brought to our doors such an abundant harvest of useful truths, will be far from acceptable to those who have been busied for ages, in reducing knowledge and the knowing faculties to a state of bony hardness and mineral outline; who have been mistaking the lowest

generals for the highest universals, and leading the descent in the gravitation of the human mind towards the centre of cold death and stiffness in the mathematical point. All the mysticism which they think they have avoided, comes before them again like the apparition of a murdered man, when they see the first shadowy figure of these human truths.

“The times have been,
That, when the brains were out, the man would die,
And there an end; but now, they rise again,
With twenty mortal murders on their crowns,
And push us from our stools.”

The fact is that even now, the temple of science with its cold pavements and pictureless walls, is haunted by strange presences and unaccustomed fears; and what is remarkable, it is not the so called mystics who are afraid of the future, or at a loss under the new circumstances, but the superstitious dread and shrinking are confined to the matter-of-fact men, to the sceptics, and the positive atheists. And perhaps if it were well looked into, it is these classes who are the genuine mystics after all. For though they have lost the play of wisdom, they still retain its gravity. They clutch reputation where still they profess to have nothing to say. They build upon denials as discoveries. To all human questions they answer — Mum! Where does the human race come from? — Mum! Why is it here? — Mum! What is its destination? — Mum! What are the causes of all phenomena, or of any one phenomenon? Again, — Mum! Certainly they are the most mysterious gentlemen possible, — these Comteists, sceptics, men of positive science, and hardheaded mathematicians. The votaries of the theological mystery are not half so mystical; for *they* believe that all things will be cleared up in another life; that there is a proper time and place for explanation, only not here or now; but the positive-science-mystics believe in everlasting mystery. Mystery is their God, their ultimate end, the very substance of their world. They are inexcusable in their dislike to unintelligible dogmas, which, so far as they are self-contradictory, involve negation and mystery similar to their own. For as opposite statements neutralize each other and amount to nothing, so those who believe in nothing, are wrong in discarding their own belief when it is thus drawn out in equivalent formulas.

But if the reasons I have adduced be not sufficient to invite us to a study of the sciences on the principles of Swedenborg, there is one thing left which may show the expediency of such a step. Existing methods have had their full trial, and have assuredly failed to conduct any man to the threshold of an integral doctrine of nature. We have tried for instance, by putting our brains aside, to attain a pure doctrine with which our own personality should be unmixed; and the experiment has had no results. We have tried to leave out our common knowledge of order, and to present our minds as white paper to nature, and the effect has been mere sensation, such as animals also may enjoy. We have tried to smother the human heart, to put love out of the universe, to obliterate ends from nature, and science has become hideous in its stark coldness, or a dry mummy, best when

dryest. We have proved by experiment, the tyrannous pedantry of simplistic views, and the impossibility of gaining truths from the inaction of things, as of gaining self-knowledge from the mind, when paralyzed for the investigation of consciousness. All these modes, and many more, have been well explored and experimented, and they have all failed to give an account of the creation. But what has not been done hitherto is, to begin fairly with our given endowments; to make the whole education of practical life the basis of our theoretical reasonings; thus to go from the known to the unknown—from the common uses of things to the mechanism of their causes, and so to their universal uses; to adopt all the facts of nature's history as the ground of induction and deduction, including of course Christianity as a part of knowledge and experience; and having once well recognized the plane of facts, rigorously to exclude scepticism from the very foundation, and without affronting fair doubts, to make them the menials and not the masters of inquiry.

Nor do I think we are asking any thing foreign to the orthodox spirit of the sciences to grant, when we require that all great facts, truths, means and goods shall *pro tempore* be taken on their own valuation, that once at least, their deductions may be tried, and their agreement with creation thoroughly tested. If I am not mistaken, it is the ordinary path of knowledge, that consequences and conclusions should be drawn from assumed principles, to prove or disprove the value of those principles, as well as to arm the sense and the mind for new observations. Let us then try what the effect will be, if we suppose, for this inquiry's sake, that the revealed or Human God is the author of nature; that every thing in nature has an end in Him, and that these various ends are human, and may be known analogously from our own affections; that order is the path whereby the Divine Being distributes the creation of ends, and that this order consists of series and degrees, the recognition of which, in their manifold functions, constitutes the one method of the human understanding; also that the senses are the basement of the whole mind as well as of each of its faculties, absolutely necessary to the fulness of existence, and capable of representing the inner man with all his wants, nay, intended to give matter and body and ultimate delight and motive to the degrees and series of the higher elements of our constitution. Let us, I say, take for granted these intelligible data, and reasoning down from them, at the same time that we are reasoning upwards somewhat after the present fashion from isolated particulars, let us see whether any light will visit the darkness of the sciences, or whether the failure of this last resource will prove that the creation is indeed irreconcilable with the mind of man. Of the final success, however, of such a trial, about to be commenced, as I fondly hope, by this scientific Association, it is impossible for us to entertain the slightest doubt. Already, in the vista of a clear futurity, we contemplate its fruits. Already we see intellectual atheism without a foot of earth to support it, ceasing its weedy presence from the fair estates of philosophy; and the knowledge of God, vainly declared impossible, constituting the summer and blessing of the sciences. We see the chains of inveterate controversies unriveted, and the multitude

of words which foments anger and perplexes understanding, dies into silence before the measured sounds of the day of works. We see the human heart released from the tightness of cruel suspicions, and filled with sunshine by the possibility of regeneration, confidently proclaiming its real wants as prophecies and promises of a future life, both here and hereafter; and finding in nature an instrument divinely accommodated for giving the full natural development to the soul; consequently in science an object and an office as noble as the co-operation is noble to so great an end. We see the intellect taking its stand in its new centre, to trace the laws by which the universe revolves around humanity; to calculate the power and immensity of principles, bright even to the senses, though hitherto known but as points in our sky; to follow their outgoings without timidity, swiftly and safely, through myriads of series; but always leaning on use as the reason of things, and offering its gains without reservation for the service of our actual and moral life. We see the imagination, livelier and bolder than of yore, animated by the spirit of truth, and pouring its lifeblood through the memory; and the memory no longer surfeited or starved, but accurately ministering to our edification out of the choicest produce of experience, and nourishing philosophy with the entire variety of the world. We see the growth of a natural pleasure in the sciences, which shall render the universal memory tenacious for valid general knowledge, just as the pleasures of learning heretofore have given strength and retentiveness to a few memories for particular facts and details. Finally we behold the senses, filled with perceptions luxuriant as tropical vegetation, yet without a tangle in the romantic multiplicity of their objects, continually receiving fresh stewardships of observation, and a larger income of delights, from the growing needs and affections of the soul. Such to say very little, and that little on the least fruitful or the intellectual side, is what must be expected in a Providential world, from the principles of knowledge correctly apprehended, and well applied to nature. Such, in hope overcoming fear, is the proximate end of which I look for the beginning from the members of this Association. Your work is before you, grand yet definite. To give the human race intellectual food when the old means of sustenance is failing; to make the basis of mental life alike for all, sufficient for all, and better for all; to be the missionaries, not of words or dogmas, but of methods and benignant arts; neither of cajoleries nor anathemas, but of desired Prosperity; to marry the universe to the understanding, and connect all things, by human uses, with the Divine Humanity — this, at the very least, is the meaning of “the study, development, and dissemination of science, upon the philosophical principles of Swedenborg.”

BUSINESS has an honorable aspect, as being opposed to idleness, the most hopeless offspring of the whole progeny of sin; but, if business, either professional, commercial, or political, absorb the affections; if it cherish covetousness; if it engage the mind in ambitious pursuits, it may be as dangerous as its more inconsiderate and frivolous rival: the grand evil of both lies in the alienation of the heart from God.

FORCES AND TENDENCIES OF NATURE.

BY W. H. HOLCOMBE, M. D.

FROM the pages of History, we learn that Religion after Religion has sunk into oblivion, as the advancement of knowledge prohibited a longer imposition upon the credulity of mankind. A comparison of theoretic principles with the positive phenomena of nature, must be the touchstone of the truth of every system. Even the great Church, which rescued Europe from the hand of the barbarian, and which has torn down some altar of idolatry in almost every nation, exhibits manifest symptoms of approaching decay. Her advocates shrink with distrust, from the advancing strides of Geology, Chemistry, Physiology, and Magnetism. Every new discovery lends its aid to refute some cherished theory, or to call in question the rationality of some favorite doctrine.

In every age, there have been deep and bold thinkers, who, acknowledging only the supremacy of reason, have plunged into the abyss of Atheism, rather than wear the shackles of inexplicable dogmas. To such minds we earnestly appeal, and declare that the marriage between Philosophy and Religion has at length been consummated. Systems of Religion have been founded upon the hopes, the fears, the passions, and the ambition of man. Some have allured by the grant of sensual gratifications; others have attracted by the displays of pompous ceremony. One has bewitched with venerable traditions, instinct with the poetry of romance; another has beguiled with the radiant charm of Idealism. But the massive pillars of natural science support the beautiful temple of the New Church Theology. Let gigantic minds penetrate yet more deeply into the abstruse questions of Mathematics and Astronomy; let the Chemist experiment, the Anatomist dissect, the Physiologist investigate; let the Geologist rend the mountains and disembowel the earth, in search of the granite records of the world's history; every earnest and successful investigator of nature is a chosen workman, unconsciously strengthening the deep and broad foundations of the New Jerusalem.

We propose to consider the system of Swedenborg as an hypothesis, for the explanation of all phenomena, spiritual and natural; and to see what support is afforded it by the more recent scientific discoveries. The Swedish philosopher lays down the following axioms, as part of the fundamental principles of his system.

1. The Infinite Divine Love, which is spontaneously outflowing or self-communicative, is the *end* of creation, while the Infinite Divine Wisdom is its *cause*.

2. The *object* which the *end* contemplates, and in which it rests, is the production of a being formed to reflect the image of his Creator, and to reciprocate the Love from which he originates.

3. A spiritual sun, representative of the Lord, is the *proximate cause, medium, or agency*, by which the creation is effected.

4. This sun, by successive outflowings of its own substance, created

spiritual atmospheres, spiritual earths, spiritual forms, all having reference to a perfect spiritual form, recipient of life from the Lord, and which, thus animated, constitutes the human soul.

5. The ultimate effect of creative power is to produce inert matter, to serve as a perpetual basis to the spiritual superstructure.

6. This inert matter is moulded into natural forms by spiritual forces, and thus every thing natural corresponds to something spiritual.

We thus *assume* an organization of the spiritual world, and contend that the organization of the natural world is similar and correspondent. We go farther: we believe that the true path to scientific discovery lies in the study of the spiritual laws of the Universe. We accordingly lay down the following propositions in natural science, as corollaries to the above spiritual propositions, and we deem them as necessarily susceptible of proof.

1. The ultimate plane of nature, or primordial substance of the world, is perfectly homogeneous, and nothing can be predicated of it but inertia.

2. The so called forces, Light, Heat, Electricity, Magnetism, &c., are not natural entities, but only different vibratile conditions of the same primordial substance, so that all forces or causes are necessarily spiritual.

3. All of these vibrations or undulations, being the material correspondents of spiritual force, must emanate from the natural sun as a centre.

4. As the forces of Deity, returning to himself, produce the spiritual human form, the central object of creation, so it must be the correspondent tendency of matter to produce the natural human form.

5. As a particular expression of this tendency, all organizable matter, passing into the organized state, must exhibit the formative activity impressed upon it, by developing from the circumference towards the centre.

1st Prop. All philosophers agree in ascribing to matter inertia, that is, no tendency to move, except on impulsion, and no disposition to stop, when impelled. The *first* clause of this definition expresses the entire want of vitality in matter, *per se*, and the *second* shows that all forces are inherently infinite, because representative of the will of God. Chemists have reduced the materials of the world to fifty-four elementary substances. But each of these substances is an aggregate of a number of ultimate atoms. Upon this atomic constitution of nature, we wish to impress the character of homogeneity. Now it is the tendency of modern Chemistry to show, that the so called properties of bodies result, not from the different *nature*, but from the different *arrangement* of their atoms. This inference has been deduced from such facts as the following. Whatever variations the specific heat of substances present, that of their ultimate atoms appears to be uniform. Diamond, charcoal, and cotton are almost entirely composed of pure carbon, so that the same atom may make very different impressions upon our senses. Berzelius declares that most of the elements may be made to assume conditions, in which their properties are entirely altered. All chemists agree that two or more substances, consisting of the same elements in the same ratio,

may exhibit chemical properties entirely distinct. Draper has made chlorine pass from a state of high activity, into one of complete torpor, wherein all its properties were lost. Gay Lussac and others caused chlorine to displace hydrogen, atom for atom, in an organic compound, the former gas taking on the functions of the latter, although its habits and general properties are so very dissimilar. Dumas concludes that these facts indicate, that all chemical phenomena originate from the same cause, and in due time may be generalized under one common expression. For many similar facts confirmatory of our position, see an interesting article on the Present State of Chemical Philosophy, in the British and Foreign Medico-Chirurgical Review, for April, 1848.

Therefore a difference of properties is due to a difference of atomic arrangement. But all arrangement involves the idea of an arranging force. Inertia prohibits the supposition that such force is intrinsic. It is therefore extrinsic. Consequently nothing but inertia, the synonyme of death, can be predicated of matter. Natural substance was produced from spiritual substance, not by continuity, but by a discrete degree. We will illustrate the mode of its creation as distinctly as possible, by a quotation from the New Church Quarterly Review, No. 3, 1847. "The spiritual atmospheres are discrete substances, or most minute forces, radiating from the spiritual sun. If now, we suppose the act of creation to be impossible in any lower degree, without the production of a minimal substance deprived of life, there is no difficulty in conceiving any given point of the supposed ray to have its interior activity withdrawn: in this case, there could be a play of life around it only, and its superficies being compressed and fixed, its motion could describe natural spaces or times; that is to say, it would become the first finited *ens* of the natural world." A number of such finites constitutes the primordial substance. We conceive the result of this withdrawal of interior activity, to be analogically represented by the condensation of an aeriform substance, to the liquid and solid or less active conditions, by the abstraction of its heat, as the Chemist would say.

Before the spiritual activities acted upon this primordial substance, the earth was truly "without form and void." A particular arrangement of atoms was the material result of these spiritual activities. Different activities produced different arrangements, and consequently different substances and different forms. The primordial substance does not come within the cognizance of our senses: spiritual forces have modified it before it enters the range of our perceptive faculties. But this does not controvert the ultimate fact, that the globe, the earth, the crystal of a salt, the leaf of a plant, the brain of an animal, are different atomic arrangements of one substance, and as far as their own inherent properties are concerned, equally dead and inert. The human form itself is only recipient of life.

2d Prop. Philosophers speak of Heat, Light, Electricity, Magnetism, &c., as the *causes* of the visible phenomena around us. The provisional assumption of the material or corpuscular theories, for facility of illustration, has fostered this misapprehension. From the high vantage ground of our spiritual hypothesis, we are prepared to assert,

that the imponderable agents of modern philosophy have positively no individuality: that they are mere names given to motions in different media, to the causes of which motions, natural science can never penetrate, because they lie beyond the sensual ken in the spiritual world. All things originate in motion, and manifest themselves by motion. The primary motion we may suppose to be an arrangement, or relative disposition of atoms. According to the degree of condensation which the arrangement evolves, we have different auras or media. We readily understand the meaning of the terms, solid medium, liquid medium, gaseous medium, ethereal medium. Now to the motions of the atoms occurring in these media, philosophers have given names, which many minds are content to receive as the *causes* of observed phenomena. We are not without the sanction of distinguished authorities for our position. Any recent and full work on Physics will show, that the vibratory is fast superseding the old molecular theories. Arnott says, "Many philosophers hold that Heat is merely an affection, or state of an ethereal fluid, which occupies all space, as sound is an affection or motion of air, and that the sun may produce the phenomena of light and heat, without waste of its temperature or substance, as a bell may, without waste, continue to produce sound." Light is an analogous undulation in a medium, the length of the wave determining the color, and its velocity determining the brilliancy of objects. Professor Draper, of whom America is so justly proud, remarks: "The cause of Light is an undulatory motion, taking place in an ethereal medium. That such a medium exists throughout all space, seems to be proved by a number of astronomical facts. In this elastic medium undulatory movements are propagated in the same manner as waves of sound in the air. It is to be clearly understood, that the ether and light are distinct things: the latter is merely the effect of movements in the former." Again, in speaking of the chemical power of the solar ray, he says, "Every thing seems to indicate, that sooner or later, all these principles will be reduced to one of a more general nature, or that they are all modifications of movements taking place in the ether." The electric "fluid" would appear to be most refractory to our annihilating process. But a distinguished votary of science, Dr. Hare, of Philadelphia, says, "I find it necessary to abandon the idea, that there is any transfer of imponderable matter during electrical discharges." He attributes the phenomena to a successive change in the state of polarization of the atoms which make up the conducting matter. In his article on galvanic ignition, we find the following sentence: "The phenomena under consideration, though irreconcilable either with the theory of one, or that of two fluids, agrees with the idea of waves of polarization, moving from the centre of the generating battery to the extremities." We dismiss the subject of magnetism, with the statement that the solution of the electric and magnetic problems is analogous.

Thus, by the process of exclusion, we have logically limited the materialist to an indefinite mass of inert matter, and to a series of vibrations perceptible, but to him inexplicable. He must deny the connection between cause and effect — yea, the very existence of a causative principle, or he must admit a formative force, prior, supe-

rior, and beyond the natural world. To the New Churchman these undulatory motions are possessed of beautiful significancy. They are the material correspondences of spiritual forces, flowing through the spiritual sun, from the Divine Being. They are ever-present mirrors, which reflect to his eye, the Love, the Wisdom, the Unity, the Infinity of his Creator. Spiritual forces produce spiritual media, spiritual vibrations, spiritual forms, and by influx into inert matter, *correspondent* natural media, natural vibrations, natural forms. The science of Correspondences flows as an obvious deduction from this fundamental truth. We perceive how allusions to natural objects in the Holy Word have internal and spiritual meanings. We see that the material universe is the basis or continent of the spiritual universe, perpetual in duration, ever changing in form. We get a clearer insight into the union of the soul and body, and into the holy mystery of the Incarnation. We become convinced that the particles of our material body, having fulfilled the purpose of their aggregation, can never be translated from this natural sphere, but must enter successively into new combinations, mineral, vegetable, or animal, forever and ever. We are immutably grounded in a belief in the Immortality of the Human Soul.

3d Prop. Swedenborg says, that the sun is the seat of pure fire. By this we understand him to mean, that there, the action of spiritual forces upon inert matter began, and is perpetually at its point of greatest intensity. Accordingly, from the sun, as a centre, radiate undulations which modify the primordial matter. Sir John Herschel, in his *Astronomy*, page 201, refers to the sun's ray as the ultimate source of heat, light, electricity, terrestrial magnetism, chemical compositions and decompositions, vegetable vivification, geological changes, and even volcanic activity. But it may possibly be objected, are there not terrestrial sources of each of these phenomena?

The German language has appropriately given the feminine gender to the word, sun; for truly it is the mother of all things, having created them of her substance, borne them in her bosom, and invested them with her properties. The nebular hypothesis, ascribed to La Place, but really due to Swedenborg, irresistibly maintains that each planet was stricken off from the sun by a centrifugal force, at a period when the solar mass extended to the present orbit of that planet. Our globe is a miniature sun, as a seed is a miniature plant, and a fœtus a miniature man. Not that our earth will grow or develop into a sun, but it retains the *potentialities* which existed in the circumference of the sun's disk, when that circumference was ruptured, conglomerated into a minor sphere, and commenced an independent motion. Accordingly it has thrown off its own satellite, and a miniature earth revolves around it, and illumines its night. Accordingly, its central heat is so great, that our metals are liquid at the depth of five miles, only 1-800th of the distance to its centre. By virtue of these sun-brought potentialities, we are enabled to develop what we call artificial Heat, Light, &c., but the sun immediately or mediately is the origin of all. But how insignificant are these to the stupendous direct influences of the great luminary! Even when they are produced, they are always propagated from a centre, thus betraying

their origin by imitation, or repetition of their archetype. The centrifugal tendency of natural vibrations harmonizes accordingly, with the centrifugal outflow of the Operative Energy of the Divine Nature.

4th Prop. Geological researches have scouted from the domain of reason the puerile idea, that the solar system was created in six days. Of the period of time, which separated the appearance of the first primordial atom from the birth of our planet, at the circumference of the nebular mass, the mind, possessed of no data, can form no conception. It is equally bewildered in its attempt to grasp the course of centuries, which elapsed during the condensation of the globe, and its elaboration into a habitable form. The mineral kingdom existed in its manifold complications for ages, before the production of the first vegetable germ. It bears on its imperishable front the daguerreotype impressions of plants, the mastodons of Botany, which flourished in their mephitic atmosphere, and died long before the evolution of the first animal form. Subsequently, gigantic reptiles and more gigantic quadrupeds, the commonplace beings of pre-Adamite eras, prepared the way for animal races more subservient to the necessities of man. Age after age, in beautiful succession, these animated forms arose, each more perfect than its predecessor, because more nearly approximated to the archetype form of the Universe. At length, the central object of all the multiplied cares of nature appears upon the stage, so admirably fitted for his reception. Thousands of years have passed away, and hundreds of millions of his progeny cover the face of the globe. We are struck with the wonderful order, in which this extended development proceeded. The amorphous material of the mineral kingdom gradually divided into the three palpable forms of nature, solid, liquid, and gaseous, bearing in its bosom the constituent particles of every form which has ever appeared. Three of its elements, oxygen, carbon, and hydrogen seem possessed of a range of affinities almost infinite. These, by their diversified combinations, constitute the vegetable kingdom, which was the intermediate agent to break down and decompose the inorganic masses, and to elaborate the materials requisite for the construction of animal tissue. Vegetables metamorphose the mineral elements presented to them, into albumen and fibrin, ready by their combinations to compose an animal body. Philosophers have been greatly bewildered, in searching for the starting point and moving principle of organization. Considered simply as a question for solution, the arrangement of a crystal is as wonderful as the petals of a flower, or the mechanism of an eye. We do not believe that lower forms develop continuously into higher. Still less do we believe that the hairy, grinning, speechless ape, living on fruits, and fleeing in terror from the beasts of the forest, was ever transmuted into erect, rational, devout, progressive, creative Man — who has laden the ocean with his vessels, and dotted the continents with his cities. But to refute this theory, we are bound to account for the remarkable anatomical resemblance of the inferior animals to the Human Form.

The spiritual world is a world of uses; spiritual forces therefore, which produce natural forms, produce them as forms of uses. We maintain, that when a spiritual force acts upon matter, it eliminates

from that matter, a form of being or use, such as its state of preparation (dependent upon many collateral circumstances, all however regulated by spiritual laws) enables it to assume. Now all spiritual forms have a reference to the highest spiritual form, viz.: the spiritual body of man. All material forms must evince a corresponding tendency to present the human form. At any given era of the world, the causative principle will develop a form more or less approximating to the human form, according to the degree of capacity in the material for taking on the human form. Thus at one time, an oyster, at another, a fish, at a third, a quadruped was produced! The appearance of the ourang outang, only indicated that the time for the creation of man was drawing near. No being can possibly be created, until all the collateral forms of uses necessary to the full performance of its own use, have been created before it. Man crowns the pyramid of animated nature; for his use, therefore, direct or indirect, all things were created. The three kingdoms contribute to the formation of his body; the auras of the world vibrate for the instruction of his mind. He rends the bosom of the mountains and marches on the surface of the sea. He gathers around him the animals he chooses, in mute dependence, to lighten his labors or enhance his pleasures. He brings down the chamois from the cliff, and the eagle from his eyry. He hunts the wild beast for his sport, and pursues the huge whale for his profit. He measures the courses of the comet, and marks the path for the obedient electricity. Yea, the very poisons, which might destroy him immediately, are made to assuage his pains and to cure his diseases.

These views are strikingly supported by a study of the growth of the human embryo. It passes through many transition stages, each of which Natural History can recognize as a permanent one in some order of inferior animals. So that the animal kingdom, from lowest to highest, is a living tableau of the different transient stages of human development. Truly, when the ancients declared that man was a microcosm, or miniature of the universe, they gave us a broken ray of that sun-like philosophy, which illuminated the pure ages of the world. The mineral, vegetable, and animal kingdoms, therefore, may be represented by three circles, one within another, all of whose radii converge to a common centre, which is occupied by the natural human form.

5th Prop. To understand correctly our fifth proposition, a distinction must be drawn between growth and development. Inanimate objects grow by accretion, but can present no traces of development, — that is, of a definite arrangement of organs, subservient to certain purposes. The development and growth of living beings are things entirely different. Development is the appearance of an organ in an amorphous material, susceptible of organization. Growth is the increase in volume and weight of an organ already developed. Development is the punctum saliens, the starting point of natural form. Growth is a mere provision for the extension of that form. The former is evidently a much more wonderful phenomenon than the latter.

Recent physiological researches have shown, that every organized

being is developed from a primary cell, ovule, or vesicle. St. Hilaire and Serres, two of the greatest names in medical literature, promulgated the law of centripetal formation, viz.: that the exterior organs are formed first, and the most internal last. We translate verbatim a brief summary of their extended labors from *Marchessaux' General Anatomy*, a French work of standard value: "At this stage of development, we notice a fact, which confirms, with irresistible power, the doctrine of the centripetal succession of organs. Every germinating vesicle consists of three concentric layers or laminæ, differing in nature. Of these, the external or serous, always begins to organize first, and from it arise, successively, the spinal cord, brain, vertebræ cranium, the organs of sense and their dependences. When the external lamina has thus sketched out the forms of the organs of animal life, the middle, or vascular lamina, commences in its turn, and, in a similar manner, marks the outlines of the peripheral vessels, venæ cavæ, aorta, and heart. Up to this period, the internal or mucous lamina has been inactive, but now its movements begin, and we see it successively delineate the elementary canal, the lungs, the glandular system, liver, spleen, pancreas, &c. This order is invariable: not only upon one occasion, but universally, does nature proceed in this manner." Professor Jackson, of Philadelphia, thinks that this view is confirmed by an appearance, in some malformations, of the nervous system. Although the central portions may be imperfect or even absent, the peripheral expansions are normally developed, showing that after the periphery was formed, an arrest of development took place.

We might here point out the centripetal formation of the planets of our solar system, from Le Verrier or Neptune, to Mercury, as plausibly maintained by the nebular hypothesis. We might show that the geological strata of the earth were successively formed at its surface, were ruptured and deposited according to their specific gravities. We might prove that the human or vegetable mould we tread on, has been concentrated from the atmosphere above us. We might refer to the progress of crystallization from the surface towards the centre of mineral solution. But we forbear a minute consideration of these subjects, from a fear that more cautious and philosophic minds might regard the analogies as remote, unwarranted, or fanciful. But whether the theories, merely suggested, be tenable or not, the general truth of the centripetal development of organized beings, enunciated in this proposition, is incontrovertible.

Collecting under one expression, the attraction of gravitation, attraction of cohesion, chemical affinity, conatus of crystallization, vegetative force, vital principle, &c., and denominating them the *tendencies* of nature, and giving to undulatory motions the provisional term of *forces* of nature, we may boldly lay down the principle — that the **FORCES** of nature are centrifugal, and the **TENDENCIES** of nature centripetal. A beautiful equilibrium between these powers retains, perpetually, the earth in its orbit, the sun in its station, and the whole Universe in a chain of sublime connection. From the Divine Being all things proceed: to the Divine Being all things tend: God is All in All.

By a survey of such striking analogies, the New Churchman is enabled to render a reason of the faith which is within him. Or if he prefer to avoid disputation, and to concentrate his attention on the sublime articles of his creed, his mind will subside into that calm and dignified philosophy, whose enchantment no scoffer can break, indisposed to assail the opinions of others, but immutable in its own.

Many generous and gifted spirits, during the middle ages, spent their lives in the chemical laboratory, in quest of a fabulous stone which could transmute the baser metals into coveted gold. But the receiver of New Church Theology is possessed of a talisman, far more potent, far more wonderful, which the more he uses, the more powerful it becomes; a talisman which can convert the commonest objects of life — the pebble at his feet, the snail in his path, the dew-drop on the flower — into spiritual truths, which will nourish his spiritual body, enlighten his understanding, and purify his heart.

DELIGHTS OF GRATITUDE.

THE essential delight of gratitude can be known only to the regenerate mind, which acknowledges at heart all things as gifts from God, even privations and sufferings, which in their progress will unfold to the true Christian their hidden treasures. Gratitude is a never-failing source of delight, by making every enjoyment a blessing from Providence, whose goodness often overpowers the feeling heart. The regenerate mind sees in its existence a source of eternal praise, and is deeply sensible that the Deity who gave life, gave it for happiness; and, lest erring man should mistake his way, gave laws and regulations for its attainment, which are infallible.

Contentment and gratitude are inseparable companions; the former shuts the door against anxieties, while the latter opens the gate of delight. Contentment occasions a peaceful calm; and gratitude, a devout rejoicing, and silent offering up of perpetual incense to the Fountain of all good. The worldly mind, centred in self, instead of looking upward with adoration, looks down for distinction and subservience; it asks for more possessions, to excite increasing homage, fixing more and more in the mind a constant craving, with continual disappointment; while gratitude to the Supreme Being never ceases to excite benevolence to man, and an exquisite participation of the happiness which it promotes, from whence a fresh stream of gratitude flows. Secure in its humble dependence, it finds a temple of worship in the most fluctuating events, and in the deepest troubles describes the tender mercies of its God.

A TRULY religious man will, in temporal things, have *eternal* motives; he will convert into interior worship his necessary occupations, and will, under the painfulness of some of them, render them pleasant from a principle of obedience and love to God; like Daniel, though set over the provinces of Babylón, he will remember that Jerusalem is his country.

THE CONNECTION BETWEEN THEOLOGY, PSYCHOLOGY, AND PHYSIOLOGY.

BY THE REV. A. CLISSOLD, ENGLAND.

THE occasion of the present address is furnished by the Rules of this Association, for promoting the advancement and christianization of science. The Association indeed, comprises within its objects the promotion of all the sciences,—Chemistry, Astronomy, Geology, and every other. But the subject selected, on the present occasion, is physiology and its connection with theology, because, of all the natural sciences, physiology is, perhaps, the most universal, as it includes all the others: chemistry for instance, for the whole human body is a chemical laboratory; optics, for the eye is organized for the reception of light; acoustics, for the ear is formed for the reception of sounds; magnetism, electricity, and so forth, for the nerves are found to conduct their influences, as also the brain.

Thus it is, that all the sciences are collated into the human body; and, as physiology is the science of the life, or functions of the human body, as based upon anatomy, which is the science of the organization of the human body, so, to point out the connection between physiology and theology, is to point out the connections of all human art and science with theology, for all art and science are collated into the organization, and hence the functions of the human body.

If we view theology as a science, and not as an art, it is defined to be the science of life, the knowledge of life, the Life of God in the soul of man. If we view physiology as a science, it is defined to be the science of life, the life of the body, or the functions of the organization which are the result of its life. Thus both theology and physiology treat of life; theology, the life of the soul; physiology, the life of the body; and hence theology and physiology are connected as soul and body. Theology is the life and soul of physiology; physiology is the body to the soul: theology treats of spiritual life; physiology of natural life; and, as there is a correspondence between body and soul, between natural and spiritual life, so theology may be called the physiology of the soul, that is to say, a spiritual or divine physiology; what are called the duties of life, or the ends and uses we fulfil, being no other than the physiological functions of the soul, or rather, spirit of man; and upon the principles laid down, if theology be the soul of physiology, so it must be of all the other sciences, which, as we have said, are collated into the human body. To speak, therefore, of the relation to man of all the other sciences, is no other than to speak of the relation of all the other sciences to physiology; for physiology is the science of the functions of his organization, and organizations and its functions, comprise the whole man.

Now if theology be connected with physiology, as soul and body, it is obvious, that to separate the two, is to separate soul and body; and the separation of soul and body is generally defined to be death,

— that is to say, there is a dead theology, for it does not influence the organization of man and its functions,— there is a dead physiology, for natural life, without spiritual, is dead; and the consequence of this death of both sciences will be, that both will be full of errors. Let us, then, trace some of the errors in theology, arising from the want of a true system of physiology; some of the errors of physiology, arising from the want of a true system of theology; and then proceed to show how both sciences are advanced, by cultivating both, in connection with each other.

THEOLOGY is the science, which treats concerning God.

PSYCHOLOGY is the science, which treats concerning the soul.

PHYSIOLOGY is the science, which treats concerning life,— as Anatomy is the science, which treats of organization.

These three sciences, however, may all be considered as treating concerning life. Theology, of life as it is in God; for God is Life itself. Psychology, of life as it is in the soul, or rather the spirit;* for the functions of the spirit constitute its life. Physiology, of life as it is in the body. Thus, physiology treats of outward, or natural life; psychology, of inward or spiritual life; theology, of inmost or Divine Life. Hence, to separate physiology from psychology, is to separate natural life from spiritual; to separate psychology from theology, is to separate life, as it is in the spirit, from life, as it is in God; that is to say, in both cases, it is to separate the streams from the fountain head, the effect from the cause, the creature from the Creator.

Now it is said of the Word,— “*in Him was life, and the life was the light of men;*” to separate therefore, the life of the spirit and the life of the body, from life as it is in God, is to separate them from light itself: that is to say, to involve both in darkness; and, as a necessary result, to consign over both to mere conjecture, mystery, and error; in which case, theology will derive from psychology and physiology, nothing but erroneous illustrations; and the two latter will derive from theology nothing but absurd speculations. Hence, each of the three sciences will form an antipathy to the other, and declare itself independent; or, if one unite with the other, it will be only on the ground of their common obscurity and error.

Let us proceed to illustrate these remarks. As physiology is the science which treats of natural life, so, by physiological writers, life has been treated of in two ways; first, as a cause, and secondly, as an effect. As a cause, life has been called a *vis insita*, a formative appetency, an animating principle, and so forth: as an effect, it has been called a function of organization. But, although in physiology, life has been defined to be the function of organization, yet this definition fails in psychology, since the soul is not regarded as organized. If it be admitted to be a substance, it is said to be one that is without parts, or simple and uncompounded,— which is the very opposite of one that is organized. Or, if not admitted to be a substance, then it is declared to be a thinking principle, a quality, a metaphysical entity;

* It is to be observed, that to avoid confusion, the word *soul* is, for the present, sometimes employed in conformity with popular usage; although it signifies properly, the *sensitive*, not the *rational* part of man. The real distinction between spirit, soul, and body, is reserved for the *Lecture on Psychology*.

a definition in psychology, which corresponds to the formative appetency, and animating principle in physiology. In this case, the subject of the life of the soul, has, naturally enough, been pronounced to be an inscrutable mystery; for the same reason as the life of the body, when called an animating principle, a *vis insita*, and so forth. The consequence is, that the very use of the term function, has been suspended, and, in its place, have been substituted the terms faculties, powers, principles, phenomena of mind, &c.; the expression, powers of mind, as used by the psychologist, being analogous to the *vis insita* of the physiologist.

With regard to life, as being, according to the physiologist, a *vis insita*, a formative force, or an animating principle, M. Magendie observes in his *Compendium of Physiology*, (p. 17):—

“It must be confessed, that science gained very little, when these terms were invented. Of all the illusions of modern physiologists, the most deplorable has been that of believing, that by forging a new term, *vital principle*, or *vital force*, they have done something analogous to the discovery of gravity.”

On the other hand, Dr. Mayo, in his *Outlines of Human Physiology*, (p. 2,) considers the terms *vital principle*, to be very convenient; because, he says, it is a compendious form of expression of an unknown element, and as such, is useful in the course of our reasoning; in both these cases, however, life is equally regarded as an unknown mystery.

In theology, the views concerning life have been equally involved in obscurity; and even God, as Life itself, declared to be altogether unknown; nay, almost, if not altogether, resolved into a nonentity.

Let us first speak of God; then of the soul, or rather spirit of man; and lastly, of the body,—in relation to life.

It was a doctrine of the schools, and it is the doctrine of modern theologians, that in God, there is a pure simplicity, nothing multifold, nothing complex; that He is a single, uncompounded essence. This doctrine of the schools is explained by Bishop Beveridge, in his *Discourse upon the Thirty-nine Articles*. On the first of these articles of the Church of England, which says, that God is without body, parts, or passions, he observes, (vol. i. p. 4,) “That God must be truly apprehended, as the most pure and simple act, which exactly answers the right notion of that, which we term life.”

Let us, then, take this right notion of that which we term life; let us call it a pure and simple act; does *this* help the psychologist, in his view of life, and make that clear, which before was obscure? Does it help the physiologist? he indeed, calls life a function, but then he calls it a function of organization. Now, if the pure act in God (act in its *primary* sense implies actuality, as opposed to potentiality,) correspond to function in man, what has the theologian to assign in the Deity, as the correspondent of organization? for life in man is said to be a function of organization. The answer is, *pure simplicity*. But this directly contradicts the principles of a true physiology. For, according to the theological view of the subject, the lowest degrees of life ought to be the functions of the most complex organization; the higher degrees, as we ascend towards man, functions of an organization less compounded; and life, as we ascend towards the Deity,

the function of an organization still less compounded, till we end in a pure simplicity, a singleness of function, a pure act. Whereas, theology thus inverts the order of science; for, as we ascend, organization becomes the more complex, not the more simple; and continuing to ascend, we arrive, not at a pure simplicity, but at an infinite complexity.

Hence, it would seem to be in direct opposition to this view of the schools, concerning a pure simplicity in God, that in his "*Angelic Wisdom concerning Divine Love and Wisdom*," (art. 22, 223.) Swedenborg maintains that there are in God infinite things, which are not purely one, but distinctly one. And this seems to be the ground, on which the Schoolmen and Swedenborg have come to such opposite conclusions; the one, that God is without a body; the other, that He has a Divine Body. Swedenborg observes in the "*Angelic Wisdom concerning Divine Providence*," (art. 6.)

"It is acknowledged by many, that there is one only substance; which is also the first, from which all things are: but what that substance is, it is not known. It is thought that it is so simple, that nothing can be simpler, and that it may be likened to a point, which is of no dimension, and that, from an infinite number of such, the forms of dimension existed. This, however, is a fallacy, originating from the idea of space; for, from this idea, there appears to be such a smallest point or particle. Nevertheless, it is a truth, that by how much any thing is more simple and pure, by so much it is more and fuller; which is the reason, why the more interiorly any object is viewed, so much the more wonderful, perfect, and beautiful things are seen in it; and thus, that in the first substance of all, there are the most wonderful, beautiful, and perfect things of all."

Bishop Beveridge, in carrying out the notions of a *pure* simplicity, maintains, that "God is a pure idea:" that "when we think of Him, we are to apprehend Him as one most pure, simple, divine essence." The question then is, how we are to arrive at any idea of a most pure, simple, divine essence,—an essence without a form, and without a body? Bishop Beveridge acknowledges that we cannot, and indeed that we ought not; for that, "of God, we are not to frame any picture or idea in our minds, and that if, whilst we are meditating of Him, any bodily shape presents itself to our thoughts, we are to remove it from Him we are thinking of, and conceive of Him as without body." Here, then, we are told, that we are to meditate of God, to conceive of God, to think of God; but so to think of Him as not to frame any idea of Him. But how can we think without ideas? The answer is, according to the Bishop, you may have ideas of what God is not, and with these ideas you may think; but you cannot have ideas of what God is, and therefore, you must not attempt to form them. All our knowledge of God is thus negative; or rather, we cannot be said to have any knowledge of God; and as in this point of view, we cannot assign body or form to the Deity, so also, on the very same principles, we cannot assign any one positive perfection, whether love, wisdom, or power; all are equally dispensed with, and all for the same reason.

But notwithstanding this; is there any positive idea which enters into the views of this Prelate concerning God? We shall find that there is; for in p. 3, he calls God the *abyss* of life in himself. What is this abyss?

Peter Charron, a celebrated writer in the church of Rome, speaks of God, as follows:—

“The properest course, which it is possible for a man to take, who desires to think and conceive of the Deity, is, that the soul (after a universal abstraction from all things, raising itself above all, as in a vacuum indeterminate and unbounded, with a profound and chaste silence, an astonishment full of awe and admiration, full of fearful humility,) should imagine a *luminous abyss* without bottom, without shore, without banks, without height, without depth, without laying hold of, or attaching itself to any thing that comes into the imagination, except to lose itself, to be drowned, and resign up itself to be absorbed by this infinity. The following old sentences of the saints come very near to this. The true knowledge of God is a perfect ignorance of Him. To approach God is to know an inaccessible light, and to be absorbed by it. It is knowing Him, in some measure, to perceive that as He is above all, He cannot be known.”—(*Bayle's Dict. Art. Simonides.*)

Mr. Bayle, from whom these remarks are transcribed, conceives that this account is highly sublime. The soul, in an unbounded vacuum, contemplating a luminous abyss! Now, if we ask these writers what the soul is, they will tell us probably, that it is a pure essence, a simple un compounded substance. Put then all these ideas together, and we have an un compounded substance, contemplating, without positive ideas, a pure simplicity! A principle of thought, a metaphysical ens, or, according to the physiologist, a formative aptency, in an unbounded vacuum, contemplating a luminous abyss, that has neither bottom, shore, banks, height nor depth! (Charron afterwards admits that the soul cannot continue to subsist in such a state; but must become stupefied. That an image of the Deity, of some kind or other, must be formed in our minds; though what that is, he does not appear to determine. Whatever it may be, he says that it is one which is *false*, or defective and imperfect.)

And how do we arrive at this negative knowledge, this positive ignorance, this pure simplicity? By two processes; the one, a collection of all that pertains to the Deity, into such an absolute identity as to exclude all distinction; (which is to obliterate the Trinity,) the other, by a process of universal abstraction. (In order to avoid this nevertheless inevitable conclusion, Petavius and Aquinas have recourse to Sabellianism.) We abstract all ideas of the divine perfections, all idea of body, all idea of form, and we then arrive at pure essence. But why stop here? Why not abstract pure essence also? Because we have already done this in abstracting form, for form and essence are correlative to each other. So that in fine, we cease abstracting, only because there is nothing left to abstract; and thus nothing is left but a pure vacuum. Accordingly, certain Chinese philosophers have anticipated the principles of the schoolmen; and in the Prolegomena of the Jesuits, to the edition of Confucius, published by them at Paris, the following sentiment is attributed to these alleged followers of Confucius:—

“There is nothing to be sought after, or which may be depended on, except nothingness and a vacuum, which is the first principle of all things.” (The reader may compare this with Behmen's view of the subject.)

Now what is the difference between this alleged philosophy of Confucius and the philosophy of the schools? What is the difference between the vacuum of the one, and the pure idea of the other, of

which we are to form no idea? That such a philosophy has laid the foundation of pure atheism, is the assertion of Swedenborg. Some followers of Confucius maintain, according to the Jesuits,—“That our first parents sprang from a vacuum, and returned to it at their death. That ourselves, all the elements, and all creatures, make part of this vacuum.” The schoolmen maintain, that at creation, we sprang out of nothing; that a pure simplicity created all things out of a nonentity; and further, many divines even in the Church of England, have followed out the alleged doctrine of Confucius, maintaining, that as we originally sprang from nothing, so, when we die, we return to nothing; and that, in order to the resurrection, there must be a re-creation, or a second production of our being out of nothing, which is the doctrine of many, who advocate the intermediate sleep of the soul. Such then, both in theology and psychology, is the result of the privation of form; for, to deny form, is to deny essence; and that this is practically a true view of the case, may be inferred from what has been admitted, both by some heathen, and by some christian writers.

Thus for instance, Cicero introduces Velleius as saying, that such is the constitution of our minds, that we cannot think of God, without the recurrence of the human form. And some Roman Catholic writers have affirmed, that “we cannot reflect upon God, without involuntarily supposing some likeness of Him, which is appropriate to our limited conceptions.”—*Bishop Pearson's Minor Theological Works. Notes*, vol. i, p. 47. Reject then the idea of form, and you cannot reflect upon God; in this case, God is as though He were not.

I have now followed out the notion of Deity, as a pure essence, a pure idea, and a luminous abyss; and would further ask, in what way it can assist the physiologist in his views of life? or how a pure idea, of which we are to form no idea, can clear up his notions concerning life, as a *vis insita*, a formative appetency, an animating principle? Is the physiologist prepared to receive as clear, what even some eminent divines have declared to be obscure? On a similar passage concerning God, which Bishop Beveridge has introduced into his sermons, Dr. Campbell, in his *Philosophy of Rhetoric*, observes, (vol. ii, p. 94)—“Who is this, that darkeneth counsel, by words without knowledge? Can the tendency of such teaching be any other, than to perplex and confound, and even to throw the hearers into universal doubt and scepticism?” A similar condemnation is to be found in the works of Dr. Samuel Clarke, (vol. ii. p. 539); although he himself adopts some of the principal doctrines of the schoolmen, particularly the doctrine of a pure simplicity.

Let us now proceed to the second definition of life, as given by the physiologist, viz., that life is the function of organization; and see the relation of this definition also to theology.

Organization is almost universally, of theory, appropriated to matter; hence, when life is defined to be the function of organization, this organization is considered to be that of matter. This notion of life is adopted by those, who consider thought to be a function of the brain; whence, both life and thought have been resolved into magnet-

ism, voltaism, galvanism, electricity, or some other of the higher forces of nature. And even many divines, who reject this view of the subject, still maintain, that as life is a function of organization, and there is no organization but that of matter, so, matter is essential to man, as a thinking being; and that hence, at the dissolution of the body, there is an entire cessation of thought; a doctrine which Luther himself, at one time patronized, and which, it is said, there is reason to believe, he never entirely abandoned: it was, moreover, the doctrine of several of the Reformers: it has been maintained by divines of all ranks in the church; and among these, by Archdeacon Blackburne, in his "*Historical View of the Controversy concerning an Intermediate State, and the Separate Existence of the Soul*;" and it is also maintained in the present day by Archbishop Whately, the Rev. Reginald Courtenay, in his work "*On Future States*," and by other writers. The same view of life, as a function of organized matter, must lead to anthropomorphism in its lowest form; for if life be a function of organized matter, so life in God must be the function of an organized being,—and this, a being not spiritual, but natural or material.

Such, then, are the relations of theology and physiology in the present day, to the ideas of life; the pure essence in one, corresponding to the animating principle of the other; the anthropomorphism and psycho-pannuchianism of the one, to the materialism of thought being a function of organized matter, in the other! How then shall we arrive at the truth? Is there any intermediate between the pure essence of the theologian, and the organized matter of the physiologist? We answer, there is, and that idea is the idea of form.

As the Father hath life in himself (here is pure essence), so hath he given to the Son to have life in Himself (here is pure form). To separate the form from the essence, is to separate the Son from the Father. Form is not pure essence; is not organized matter. Form is that, by which the essence exists; and without which, there can be no essence, any more than the Father can be Father without the Son. God therefore, is not a pure essence, as theologians describe Him, but a pure essence in a pure form; and that form, the Divine Human. The doctrine of the Divine Human of the Lord is, therefore, the foundation of all true theology, as well as of all true physiology; without which, we cannot proceed a step, but we are involved in all manner of obscurities and absurdities.

Thus have we form in the Creator, and organization in the creature. But essential form in God is not organization; for essential form is life itself, whereas, organization is not life itself, but only a recipient of life. Hence, it is the Creator only, who is Life itself; the creature being but a recipient of life. As then form in the Creator, is not organization, how do we trace the connection between essential form and organization? Let us begin with organization in the natural degree.

All material organization is formed from motion, in motion, to motion. The situation of the parts in organization is the direction of the motion. Internal motion in general is change of state; internal motions in particular, are qualities: qualities are variations of form. Thus we may ascend from finite organization to Infinite form: our finite organization being the image and likeness of Infinite form. Let us now descend from Infinite form to material organization.

Essential form, in virtue of the divine order it contains, originates qualities; finited qualities are internal motions; internal motions originate organization; organization being in man the finiting of the Divine Human. (It is impossible here to enter into the difference between the Divine Human before, and the Divine Human after the Incarnation.) The Divine Human Form is therefore the archetype of all organization, according to the Scriptures, which declare that man was made in the image and likeness of God. For this Divine Human it is, which is the Alpha and Omega, or Love itself; the Beginning and the Ending, or Wisdom itself; the First and the Last, or Order itself; all which constitute the Divine Human itself.

How different this from the doctrine of the pure essence and pure simplicity of the schoolmen! For we do not, like many, abstract love from God, since He is Love itself: we do not abstract wisdom, for He is Wisdom itself: we do not abstract order, for He is Order itself. Hence, we do not arrive at a pure simplicity, but at a Divine plenitude. And there being a Divine plenitude of all that constitutes man, there is a Divine Man; and there being a Divine Man, there is a Divine body. Thus the Divine plenitude is in a Divine body. On the other hand, a Divine simplicity cannot have a Divine body; a Divine abyss cannot have a Divine body; a Divine vacuum cannot have a Divine body. And now we appeal to the physiologist, to say, which is the most rational doctrine, or which he will choose; — the Divine vacuum, the Divine abyss, or the Divine Human. If he reject the pure idea, of which he is to form no idea, or the vacuum, or the abyss, as throwing no light upon the mystery of life and of organization, what other alternative has the old theology to offer him? Archbishop Tennyson will tell him, in his *Treatise upon Idolatry*, p. 383: —

“In those days,” says the Primate, “in which the Bishop of Rome ruled in England, there were emblems, apt to suggest a very dangerous fancy to common brains; pictures of the Trinity in three conjoined heads of human figure. And so ordinary they were, that they served as signs to the shops of stationers, as now do the heads of a king or a bishop. And he that printed the *Pupilla Oculi* of De Burgo, was pleased to stamp his sign in that manner, on the titlepage of the book.”

Again p. 264. “For the image of the Trinity, we must not charge, either the making or the worshipping of it, upon the very constitution of the Church of Rome, though men of that communion have often done both; and the missals, breviaries, and manuals, printed with license in these times, abound with such pictures. Formerly, that Church was very severe against such practices. And Pope John 22nd. arraigned certain people in Bohemia and Austria, who had painted God the Father as an old man, and the Son as a young man, and the Holy Ghost as a dove, as violators of religion, and he pronounced them Anthropomorphites, and condemned some of them to the fire! It seems the modern popes are not so strict; neither did the late printers of the Missal at Paris, or of the Manual of Horstius, at Colen, dread their fire; they having adorned the copies of their books with such dangerous sculptures. And it should seem, by what Mr. Baxter hath said, that some among ourselves have had a zeal for such pictures: for he tells of a tumult raised where he had dwelt, upon a false rumor, that the churchwardens were about to obey the Parliament's order, in taking down the images of the Trinity about the church. But most probable it is, that the zeal of the multitude was ready to defend such images or paintings in windows, rather as the ornaments of the place in general, than distinctly as pictures of the mysterious Trinity.” (See also the “Divine Love and Wisdom.” — art. 24.)

To say nothing of this feeble excuse of the multitude; (for we might ask, how came those particular ornaments there, or their con-

tinnance to be permitted,) we have the Deity presented to the physiologist, by the Old Theology, in four different ways:— First, as a pure idea, or an abyss; secondly, as an individual being, in whom are three persons; thirdly, as three separate human forms; and fourthly, as one body with three heads. Now, man, we are told, was made in the image and likeness of God; which of these four views of the Deity will the physiologist choose, for the purpose of throwing light upon the mystery of organization and life? Is there one which explains any thing in physiology? Is there one which does not confuse and confound every thing? What would become of personal identity, if there were three persons to one human being? What of our present organization, if to each individual there belonged one essence without any form, or one essence with three forms, or one body with three heads? Is that which in man would be monstrous, in God Divinely Human?

If, discarding the grosser views, we represent God as a pure essence, or a pure simplicity, without form and without body,— how, even in this case, shall we meet the opponents of the Incarnation? For many of the learned Jews maintain, like many modern philosophers, that God is, of a truth, without form and without body; but that such a view is wholly incompatible with the assumption of humanity; for that there can be no incarnation of a pure simplicity, no incarnation of a pure essence without a form, no incarnation of a luminous abyss, no incarnation of a Divine vacuum. There is nothing in common between the two. Whereas, once admit that God is Man; that humanity and Divinity are not incompatible with each other, and there is the less difficulty in believing the incarnation.

Accordingly, Dr. M'Caul, a zealous advocate for the conversion of the Jews, attempts to show, notwithstanding their metaphysical reasoning, that the voice of Scripture is against them; and in his Lectures on Prophecy, recently delivered before the Hon. Society of Lincoln's Inn, observes, p. 56;— "The result, then, of the present inquiry is, that the doctrine of *the revelation of God in human form is the universal doctrine of the Old Testament, &c.*;" and he asserts that the aversion to this doctrine, both among Christians and Jews, has led to a positive corruption of the text of Scripture. For instance, (p. 54.);—

"The Greek translators have generally allowed the anthropomorphisms to remain unsoftened and unexplained; but in some places, where they thought the idea of corporeality was too strongly expressed, they have altered the text; as when it is said in the Hebrew, that Moses and Aaron, Nadab and Abihu, and the seventy elders, saw the God of Israel, the Septuagint says, they saw the place where the God of Israel stood. But in the Chaldee paraphrases, there is a systematic alteration of every passage which implies corporeality. Wherever human attributes are ascribed directly to God, in the Hebrew text, the Targums ascribe them to him whom they call, the Word of the Lord, the Glory of the Lord, the Shechinah. Now, whatever the idea which they attached to these expressions, and this we do not at present inquire, it is plain, that they feared the conclusion, that God has a human form or body, and wished to avoid it. If they had not entertained this fear, there could have been no necessity for altering the text. But their anxiety in this respect, manifests their opinion, that the plain meaning of the unaltered words of Scripture, represents God in the human form, and implies corporeality."

Such then, my friends, are our observations upon the Divine Hu-

man of the Lord, as the fundamental doctrine of the three sciences, theology, psychology, and physiology. It is a fundamental doctrine of psychology; for as long as we conceive of God as only a pure essence, we shall conceive of the soul as a metaphysical entity; but once establish the doctrine, that God has a Divine Humanity, and hence a Divine body, and there will be the less reluctance to regard the soul as itself a spiritual body.

We now come to the subject of psychology.

The pure essence and metaphysical entity have had their reign for some hundreds of years, and the consequence is, that theology and psychology are just where they were; full of the same contradictions, which disappear, only when both are involved in one common obscurity. Let us, however, quote the exceptions to the general rule, and see what authorities are to be found, both in heathen, theological, and physiological writers, for regarding the soul as a body.

I find in Latin dictionaries, under the article *corpus*, that it means a soul, a spirit, and a shade; and Virgil is quoted as calling the shades, which were ferried over in the boat of Charon, *bodies*; "Feruginea subvectat corpora cymba." Cicero also observes with regard to the poets; that "they could not comprehend how minds could live by themselves; and that they always had recourse to form and figure of some kind or other." (*Barclay on Life and Organization*, p. 18. *Note*.) Tertullian affirms, that the soul is a body, and that even God is a body; for, that what is not a body, is nothing. Hence, he considers the soul to be a body in human form. Augustin found fault with Tertullian's views upon this subject, but chiefly, in consequence of his supposing that they implied materialism. Theodotus, (*Suicer. Thes. art. Soul.*) as quoted by Clemens of Alexandria, observes:—

"The soul also is a *body*. For the Apostle says, it is sown a natural body, and it is raised a spiritual *body*. But how can souls which are punished feel, if they are not *bodies*—&c."

Macarius, in his 4th Homily, p. 47, observes:—"Each one, according to his nature, is a *body*; whether angel, soul, or demon. For although these bodies are attenuated, nevertheless, in substance, character, and representation, they are, according to the respective subtleties of their nature, subtle *bodies*; in like manner as the body we now possess is one that is crass"—*Orat.* 49, p. 719.

And Methodius:—"The souls, created by the Creator and Father of all, are intellectual *bodies*; and being adorned with members, distinguishable by reason, have the same form and signature with the outward body: whence, in Hades, as in the case of Lazarus and the rich man, they are said to have a tongue, finger, and other members, &c. &c."—*See also Cudworth*, vol. iv, p. 54.

To this view of the subject, Cudworth, among modern writers, very nearly approaches. For he says in his *Intellectual System*, vol iv, p. 12, that,—"Whether human souls be always united to some body or other, and consequently, when, by death, they put off this gross terrestrial body, they are *not* thereby divested and stripped naked of all body, but have a certain subtle and *spirituous body* still adhering to them, and accompanying them . . . is a thing not so expressly determined or decided in Christianity, &c."

He says again, p. 14, . . . "It is not conceivable how souls, after death, should know and be knowable, and converse with one another, and have any punishment of sense or pain inflicted on them, were they not vitally united to *bodies*. And thus did Tertullian reason long ago."

Dr. Cudworth also observes, that Irenæus maintained, not that the soul is a body, but that after death, it was still united to a body, of the same form and figure with that which it had in this life. He likewise shows that Origen was of the same opinion.

Among physiologists, we may mention, that Stahl was one of the first to maintain, that the organization of the body is the work of an inward soul, in opposition to the doctrine of mechanical and chemical forces. But Geoffry St. Hilaire advances yet farther, and, feeling the same difficulty as Tertullian, maintains the soul to be a *spiritual body*; a doctrine which he intimates was virtually held by St. Augustin; notwithstanding what the latter says against Tertullian. In a communication to the Royal Academy of Sciences at Paris, and published in their reports for the year 1837, M. Magendie being then the President, Geoffry St. Hilaire treats of the necessity of embracing, in one unitary thought, the more subtle manifestations of psychology and physiology, and also of the difficulties of the solution of the problem. After speaking of psychology, as a science treating of the functions of the soul, and of physiology, as treating of the functions of the body, he says, that in both cases, these functions are under the necessity of belonging to a common essence; or, at least, of meeting together, mingling together, and succeeding one another as cause and effect.

"Psychology," says he, "is considered to be a science, which is abstract, and wholly metaphysical. It is not, I think, decided, that it is one which is never to change; for only observe the progress of learning, (which is not owing to any one man in particular,) and see how, unconsciously to every one, a reform upon this subject is preparing in the very bosom of the Institution. The psychologists of the earliest days of our academies, were considered as solely and rigidly *metaphysical* philosophers. Recently we find, that they have again assembled into a body, and free as they were to retain their old and mistaken ideas, they, nevertheless, in this the second period of their existence, invited to their body four learned physicians, expert and profound *physiologists*. Now this is a revolution which is in preparation, and which ripened itself, as it were, during the dispersion and disagreement of our former academicians. They have now perceived, that it is necessary to repress the tendency to mere nominal entities, which has only hurried and dragged the human mind along the most devious courses.

I have already put this question, — is there a *physiological* element, and where is it abode? and I ought equally to put the same question with regard to a *psychical* element. To pronounce in the negative, would be at the same time, to declare that there is no such thing as psychological knowledge. And why? — the answer is explained upon this principle, — *ex nihilo nihil; from nothing, nothing is*. But only go into the smallest library, attend to any of our discussions on learned and scientific subjects, and your convictions, founded on a proof of psychological existence, will leave you no room for doubting.

Shall, however, the soul be considered, as it is by some persons, a subject proper only to the doctrines of theology, as being out of our own sphere, and as a *pure metaphysical entity*? I have no sympathy with so vague an idea. Is it, in truth, a simple metaphysical abstraction? an essence, which is out of the sphere of nature? To my mind, in this case, it would be a nonentity."

St. Hilaire then refers to the observations of St. Augustin on the Soul and Spirit, and affirms that the formula, under which the psychical element was expressed by St. Augustin, was virtually that of a *spiritus corporeus*; (*spiritual body*;) terms, says he, found in association with each other in an authoritative revelation. There is no opportunity here of analyzing St. Augustin's notions upon this subject, and showing how far St. Hilaire is justified in what he has said. But Cudworth observes, in his *Int. System*, (vol. iv. p. 59,) that St. Augustin was "not altogether abhorrent from souls having bodies after death;" that is, immediately upon the dissolution of the present material body.

“Neither Bacon,” adds St. Hilaire, “nor Descartes, have in any manner modified this notion; both of them refer to the soul, and speak of it in language truly significative of a substance of some kind or other. (De Augmentis Scientiarum. Lib. 4.) Bacon, alone, is astonished that the sensitive (*sensibilis*) soul, has been hitherto regarded, rather as an *entelecheia*, (activity, a power or faculty of action,) rather as a function, than as a veritable substance.”

After referring to the opinions of others, such as Descartes, &c., who regarded the soul as a thinking substance, St. Hilaire intimates, that he has no wish to reject the good ideas of moral philosophers in their study of nature, who consider that science is unitary, or one; and that they commit themselves to the great error of dividing science, or cutting it up into parts and parcels, who study the sciences, without regard to their relation to each other. He promises, therefore, as a physiologist, to take the doctrine of a *spiritus corporeus* (a *spiritual body*,) into consideration.

I have not been able to meet with the series of papers upon this subject, promised by St. Hilaire; nor do I know any thing further of his views. But enough is here said to justify the conclusion, that he rejected the usual notions of metaphysicians and psychologists, concerning the soul; that he inclined to the adoption of the doctrine, that the soul is not a function but a substance; not a metaphysical entity but a *spiritus corporeus*; and that he favored this conclusion, upon the supposition that it is a truth of theology; and that to reject, as a physiologist, the truths of another science, is to divide the sciences, or to separate, into *parts*, that which is *one*. (The true Scriptural doctrine is that of a *corpus spirituale*, not a *spiritus corporeus* in the materialistic sense; and if Lord Bacon regarded the *sensitive* soul as a material substance, he nevertheless regarded the *rational* soul as an immaterial substance. St. Hilaire would seem, in his *present paper*, to overlook the distinction between the two.)

Now the idea, which St. Hilaire attached to the expression, *spiritus corporeus*, was probably materialistic; but, be this as it may, even in this point of view, he considered the soul, whatever it might be, to be a *something*; whereas, according to the notions of metaphysicians, it was virtually a *nothing*. But the doctrine of Swedenborg is, that the spirit of man is immaterial, and yet is an organized substance, in a bodily form. This is the doctrine here commended to your notice; and which, to the physiologist, must, in many respects, be practically useful. For a body, being an organized substance, is of course compounded; whereas, if the soul be regarded as simple and uncompounded, then, by analogy, and upon the principle of its organizing the material body, this body also would be simple and uncompounded, whereas, its organization is the most complex; the most simple belonging only to those animal and vegetable productions, which are farthest removed from rational life. By assuming complex ends and complex causes, for the purpose of producing a complex material organization, the physiologist finds that the theology, which regards the spirit as itself a body, works together with him, and supplies him with those very causes of which he is in want, to account for the effects produced.

On the other hand, once establish the doctrine, that the soul is an organized substance in a human form, and a most formidable difficulty is raised against a great portion of the received theology. For this theology assumes, that a spiritual body the soul does not possess *now*, but *is* to possess, only some thousand years hence; that this spiritual body is no other than the material body now existing, incomprehensibly changed, but yet the same. This hypothesis, however, does not suit the physiologist; for he is in want of an adequate cause of the present organization of the material body, and he knows that it cannot be the cause of itself. Besides, he requires the operation of a cause now existing, not of one that is only to *be*. In fine, the *spiritual* body, to serve the purposes of the physiologist, must be a *now* existing cause, operating the effects, which take place in the *now* existing material organization. The physiologist, then, assuming that the soul *now* possesses a spiritual body, or rather *is* one, the question of course occurs, as to what need there is of *another* spiritual body, at the resurrection? Are we to possess *two* spiritual bodies? or, if the soul, after separating from the material body, finds itself to be *already* a spiritual body, or a spirit — what earthly, or *unearthly*-purpose can be answered by *two* spiritual bodies? The physiologist is satisfied with *one* only, acting as a *present* cause: and *two* spiritual bodies would embarrass both the theologian and the physiologist. Since writing these remarks, I find the difficulty attempted to be removed, in a passage in Dr. Cudworth's *Intellectual System*; a passage which speaks volumes. — vol. iv, p. 26.

“It is not at all to be doubted, but that Irenæus, Origen, and those other ancients, who entertained that opinion of souls being clothed, after death, with a certain thin and subtle body, suspected it not in the least to be inconsistent with that of the future resurrection; as it is no way inconsistent for one, who hath only a *shirt* or *waistcoat* on, to put on a *suit of clothes* or *exterior upper garment*. Which will also seem the less strange, if it be considered, that even here in this life, our body is as it were twofold, interior and exterior; we having, besides the grossly tangible bulk of our outward body, another *interior spirituouse* body; the soul's immediate instrument both of sense and motion; which latter is not put into the grave with the other, nor imprisoned under the cold sods. *Notwithstanding all which* hath been here suggested by us, *we shall not ourselves venture to determine any thing* in so great a point, but *sceptically* leave it *undecided*.”

Here, there is one a *spirituouse*, and another a *spiritual* body. The *spirituouse* body serving as a shirt, and the *spiritual* body, *if any*, at the resurrection, as a suit of clothes put over the shirt. No wonder that Dr. Cudworth should feel a little sceptical upon this subject. Indeed Mr. Baxter seemed to be equally sceptical. (See his “Dying Thoughts.”) For the word *ἄραρον* he regarded as signifying (and Dr. Jortin was of the same opinion) the resurrection of the soul into another state of existence, on its separation from the body; and owned, that a difference between the soul in that state, and a spiritual body, is a difference which he could not well understand. The consequence is, that his views upon the subject of the resurrection of the body, and hence, of the general resurrection, are supposed to have been very different from those commonly entertained; and Archdeacon Blackburne ventures so far as to say, that it was an article struck out of his creed. Thus, he observes in his *Historical View*, p. 375:—

"In Baxter's system, the soul is so exquisitely equipped with consciousness, activity, and perception, in, and of itself, and put into so complete a capacity for happiness and misery in a separate state, as not to admit the least occasion for a resurrection of the dead, (*body*), which, accordingly, is said not to have been an article in Mr. Baxter's creed."

I need scarcely add, that Mr. Baxter's Treatise on the Soul, is referred to by the most orthodox theologians, as one of the profoundest treatises which have been written upon the subject.

There is another branch of theology, which would be seriously affected by the introduction of a *spiritual body* as a physiological doctrine. I mean that which is commonly called the Millenarian, and which is not unfrequently a system of avowed *materialism*.

"For in Scripture," says Mr. Irving, "the state of the soul, where it is mentioned, is set forth to be a state of imperfection, as it needs must without the body; a state of longing as it needs must, waiting for the body." — *Congregational Disc. on Prophecy*. W. Orme, p. 71.

And in this view of the subject, Bishop Bull coincides; as may be seen in his sermon upon the intermediate state. Indeed it is the popular, as well as the orthodox opinion. — Mr. Irving thus continues: —

"But the truth is, that exceeding little is said concerning it (*viz.* the intermediate state of the soul), and for this simple reason, as I suppose, that nothing *could* be said concerning it, which man can understand; for the actings and sufferings, the blessedness and the misery of a disembodied soul, is what no man can conceive of, let him imagine, and let him fancy, till the day of doom. But if you will remove the minds of the people from the *materialism* of man, as utterly contemptible, and if you will postpone the resurrection of the body indefinitely, and give us no material habitation afterwards, on earth or in heaven, what have you left but to dress up, to the fancy of the people, this intermediate state of blessedness, and that state beyond the resurrection, which they seem to me to make as ill defined, and as undefinable as that which is on this side of it?"

Hence, Mr. Irving speaks of the intermediate state as "inert, shadowy, and unworldly." For that the soul, when without a body, "is not man, but only a part of man; concerning which, in its severed state, nothing can be predicated or understood, hoped, or feared." The soul being thus regarded as without a body, the entire Millenarian system is appealed to, in order to provide for this emergency. Accordingly, in his sermon upon the new heavens and the new earth, which are referred to by St. Peter, Dr. Chalmers has recourse to a system of avowed *materialism*. Thus he observes, that "in the words of the Apostle Peter, there are two leading points of information; the first of which is, that 'in the new economy, which is to be reared for the accommodation of the blessed, there will be *materialism*, not merely new heavens, but also a new earth.' That originally, at the creation of this material world, God pronounced it to be very good; and therefore Dr. Chalmers repudiates the views of those 'who think that the grossness of *materialism* was only for those, who had degenerated into the grossness of sin.' He says, that 'the object of the divine administration we sit under, is to extirpate sin, but not to sweep away *materialism*.' That a 'great step is gained by proving, that when once sin is done away, it consists with all we know of God's administration, that *materialism* shall be perpetuated in the full bloom and vigor of immortality;' and that 'there is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in

the scenes and contemplations of *materialism!*” — *Noel's Prospects of the Christian Church. (Notes.)*

Now, once establish the doctrine of the soul being already a spiritual body, and what becomes of the whole of this *materialism*? We may ask the same question concerning Psycho-pannuchianism, or the doctrine of the sleep of the soul in the intermediate state, which is founded on the hypothesis of the soul, in that state, being without a body. The same also applies to the materialistic doctrine of physiologists, that thought is a function of the brain; for this also supposes, that the soul is not an organized substance or spiritual body, and that, without the material body, the-soul either is not, or has no conscious existence. And thus we conclude our observations concerning the general relations between theological, psychological, and physiological doctrines.

But it may be asked, how do these remarks apply to the present occasion? In answer to this question, we observe, the doctrine of the Divine Simplicity, as set before you and explained by the schools, is that very doctrine, upon which is founded the other, that God is without body. And hence, as soon as theologians imagined that they had settled the question of the divine simplicity, they forthwith proceeded to show, that God has no body. Having this done, they proceeded to establish a parallel doctrine in regard to the soul, calling it single, simple, uncompounded, and so forth; so that in both cases, all idea of body, and most frequently of form, is at once discarded; whence of course, both creation, life, and organization, are made an inscrutable mystery. And can you expect any true philosophy, when the very fundamental ideas of God and the soul exhibit such absurdity, contradictions, and obscurity? Must not philosophy itself be as uncertain, as unsettled, as theology? What says Dugald Stewart in the Preliminary Dissertation to the Encyclopædia Britannica? on summing up the advances which metaphysics had made in the 18th century, he thus concludes, p. 230:—

“It may still be asked, what is the amount of the discoveries, brought to light by the metaphysical speculations of the eighteenth century? Or rather, where are the principles to be found, of which it can be justly said, that they unite the suffrages, not of the *whole*, but even of the *majority* of our present philosophers? The question has been lately put, and urged with no common ability by a foreign academician.”

“The diversity of doctrines, says M. de Bonald, has increased from age to age, with the number of masters, and with the progress of knowledge; and Europe, which at present possesses libraries filled with philosophical works, and which reckons up almost as many philosophers as writers, poor in the midst of so much riches, and uncertain, with the aid of all its guides, which road it should follow,—Europe, the centre and focus of all the lights in the world, has yet its *philosophy only in expectation*.”

“The comparative history of philosophical systems is nothing else than a history of the Variations of Philosophical Schools, leaving no other impression upon the reader, than an insurmountable disgust at all philosophical researches, and a demonstrated conviction of the impossibility of raising an edifice on a soil so void of consistency, and so completely surrounded by the most frightful precipices. About what, then, are philosophers agreed? what single point have they placed beyond the reach of dispute? Plato and Aristotle inquired, what is science? What is knowledge? And we, so many ages after these fathers of philosophy; we, so proud of the progress of human reason, still continue to repeat the same questions, vainly pursuing the same phantoms, which the Greeks pursued two thousand years ago.”

And what has Dugald Stewart to answer to this? "May it not be asked," he says, "if the number of philosophical systems be greater than that of the sects, which at present divide the christian church?" What a melancholy defence! Philosophy torn to pieces, but not by more sects than theology! Diversities of doctrine increased in philosophy, but not more so than diversities of doctrine in theology? But, indeed, are diversities in both to go on increasing forever? No, says De Bonald, sacrifice your philosophy to the infallible authority of the Church of Rome, and all will be harmony, peace, and paradise!—No, says Dugald Stewart, we Protestants cannot do that, although many are the philosophers in Germany who have done so?—And here Schlegel, another Roman Catholic writer, steps in and reveals the whole secret. In his *Philosophy of History*, he tells us, that there is a schism between faith and science; that both must be regenerated; that then, and not till then, will halcyon days return.

Speaking of Protestantism and Romanism, he says, vol. ii. p. 251, that the *present age* is the epoch of a mighty regeneration.

"For," continues he, "how can christianity, that is to say, eternal truth itself, be forever torn by divisions? The solution of the great problem of the last three hundred years, is by no means complicated, if we understand it in this sense, but extremely simple. For if, as it is the object of all true and elevated philosophy to prove, faith and science are really and essentially one, faith will be restored to its former unity, and then the schism between faith and science will cease."

The Romanist may think, that the regeneration required is that of Protestantism; the Protestant, that the regeneration required is that of Romanism; but do we not find the tenets of both churches to be in opposition to science? and must there not therefore be a regeneration of both? Nevertheless Schlegel intimated a great truth when he said:—

"The main point, (vol. ii, p. 329,) to which I wish to direct attention, and which is necessary to render philosophy Christian, is, that an internal harmony or union, should be preserved between faith and science; next, that the principle of divine revelation should be regarded as the basis, not only of theology, but of every other science; and lastly, that even nature herself should be studied and investigated by this high religious light; and thus made to receive from science a new and transparent lustre."

"I cannot," says he, (vol. ii, p. 335,) "better conclude this *Philosophy of History*, than with the religious hope I have more than once expressed, and which is more particularly applicable to these times—the dawn of an approaching era; that by the thorough religious regeneration of the state and of science, the cause of God and Christianity may obtain a complete triumph on the earth."

What says Magendie in his *Compendium of Physiology*, p. 17? "The laws of attraction are perfectly known, those of the vital force lie totally concealed. With regard to it, indeed, physiology is exactly at that point, where the physical sciences were before the time of Newton; it waits—till a *genius of the first order* arise to discover the laws of the vital force, as Newton made known to us the laws of attraction."

What says Dr. Heberden? "Experience, which is, indeed, but a dilatory guide, is almost the only one, which the art of healing has hitherto followed. From reason itself, it has derived no accessions of any importance, nor indeed will it, till the immortal Deity shall first have bestowed upon the human race *some gifted individual (vir)* who, contemplating the animate world, as Newton contemplated the inanimate, shall unfold the first principle of life, from which all natural actions proceed, and by which they are governed."—*Dr. Waugh, on the Cerebro-spinal Phenomena*,—p. 7.

Who, my friends, is this gifted individual, awaited by Dr. Heberden? Who, the genius of the first order, awaited by Magendie? Who the theologian, the philosopher, the man of science, whom God, in these latter days, has raised up to regenerate theology, philosophy, and science, and so to effect a reconciliation between them? Who is he, that in his Rational Psychology declared that he had resolved, by the help of God, cost what it might, to endeavor to lay open the mystery of life and being — for that now, the night was far spent and the day was at hand?

The efforts of the Swedenborg Association will, I trust, enable all to answer this question. You see the wants and requirements of the age, in regard to philosophy, confessed, avowed, deplored! You see an Association, the very and the only one, whose object is to endeavor to satisfy these wants. Never did there exist a period, when such a Society was more loudly demanded! Never had one a fairer prospect of having its infant exertions hailed by mankind! EUROPE HAS ITS PHILOSOPHY IN EXPECTATION! After all the pyramids of learning, which have been erected by so many kings of Egypt, is it not, indeed, a mighty dispensation of Providence to bring the wise men of Europe to this humiliating acknowledgment — that the *true* philosophy is only in *expectation*?

May this Association be enabled, by the support it shall receive, under the blessing of Divine Providence, to go forth and be in the wilderness of Philosophy, what the Printing Society is in the wilderness of Theology; — “*The voice of one crying, Prepare ye the way of the Lord; make straight in the desert a highway for our God.*”

CORRESPONDENCE OF THE VINE.

THE vine, with its fruit, corresponds to spiritual truth, and the exactness of the correspondence is, in many instances, clearly and beautifully unfolded. The tree spreads with great quickness, but it requires much sun to ripen its fruit, which, in a cold climate, will not come to perfection: so divine truth, where there are cold affections, cannot arrive at maturity, but will remain in a raw, cold and sour state. When the grapes are ripe, and the juice expressed, it has its fermentation to undergo, before it is fit for use, so spiritual truth must undergo its fermentation, and get rid of heterogeneous properties and adhering falsehoods, before it can come into use. As the vine is continually putting forth new bearing wood, so is Divine Truth, if we are careful of its culture. Only that quantity of wine is of use which promotes health, and only that quantity of truth which promotes good. A bad state of health may prevent the good use of wine, and a bad state of the affections will prevent the genuine use of truth. If the health be sound, it will derive from wine its best qualities, and if goodness be the sound and leading principle of the affections, it will derive from Divine Truth an infinite variety of excellent properties and uses.

PHILOSOPHY AND RELIGION.

BY J. P. S., IN N. C. REP., VOL. I.

THE importance of cultivating a true and lofty Philosophy, in connection with the high and holy Theology of the New Dispensation, cannot be overrated. It is a familiar thought, and yet most deeply significant, that natural and scientific truth are the orderly basis of spiritual and divine truth; and that therefore true philosophy and true theology are essentially harmonious, and indeed utterly inseparable. Religion and philosophy which are true are never at war, but, on the contrary, true religion may always rest in the broad field of natural science, and there lead the steps of the philosopher, and cast light upon his path, and inspire him with hope, and encourage him in his weary way, while he is attempting to trace the arcana of nature, and disclose their laws in their most comprehensive bearings, and in their profoundest entanglements. True philosophy, moreover, may be and ought to be imbued with the deepest emotions of the devout worshipper, and with the sincere acknowledgment of the spirituality and truth of the holy word itself. This will appear from the nature of the case:

Philosophy, unfolding the forms, affinities and powers of Nature and of Man, as manifested in the *phenomena*, and as demonstrated by science, experience and reason, can never be hostile to true religion — a religion which unfolds the *invisible* things of the Divine Nature, and his holy law, together with the nature of man, the nature of angels and of spirits, of heaven and of hell, and the laws of spiritual life. Things *invisible*, “principalities and powers,” are necessarily in harmony with things *visible*: the Creator is in harmony with the creation. That system, therefore, which truthfully sets forth the natural world — the world of effects — and which we call Philosophy, should, in all good faith harmonize with our holy religion — a religion which unfolds the interior world of causes, and of ends — that vast spiritual orb which sustains this natural sphere, and fills it with life. Nor is it merely true that religion and philosophy harmonize, for in truth, they are so inseparable that either is, in a measure, defective and fragmental without the other; and in a true system, they would thus be held, and studied, and taught. May we not hope that the day is at hand when a comprehensive THEOSOPHY will embrace, in one complete and harmonious system, the whole range of Science, Philosophy, Theology, and Religion? We believe that that day is at hand, and that it is our bounden duty to hail its approach and to lend our aid to usher it in.

But however inseparable, according to a true system, are religion and philosophy, yet as things are, they are in a state of most woful alienation and antagonism, so that no hope can be entertained of an ultimate harmony. The result of their continued antagonism must be disastrous to one or the other, and perhaps fatal to both. For where philosophy and religion are separate in their bearing on the mind, both claim the entire dominion, even to the utter exclusion or

subordination of the other. Consequently, when they meet in the same mind, they wage a war for the mastery there, and one or the other must be driven from the plain, or both must die together. But little observation is necessary in order to convince any one that there is a conflict now going on in the public mind, which threatens the present forms both of the current philosophy and religion, and that they are often thrown into the most earnest conflict with each other. A few observations of a very general nature, will aid to place this subject in its true light.

The present age is characterized by a series of discoveries and improvements in the arts and sciences, that are brilliant beyond measure, and without a parallel in the past. The human mind, at large, has become most deeply engrossed in these astonishing movements, and every step is noted with the utmost interest, still there are but few who can divine to what these changes are tending, or what will be the final result. All however, are agreed, that the man of science and philosophy is pursuing his work without the slightest reference to the man of the church; while on the other hand, the minister of religion is equally regardless of the deductions of science; that the philosopher gives no aid to the theologian, nor the theologian to the philosopher: furthermore it is believed that devotion to the church, and reverence to its doctrines do not rise with the dawn of the *new era* in the arts and sciences, but, on the contrary, that there is a most lamentable tendency to the opposite result.

It often happens that while the philosophy of the day is above the horizon, the light and the love of religion grow cold and dark, the fervor of devotion ceases, and the dreary demonstrations of scepticism fill the firmament of the mind. So that it is not until philosophy, so called, is under the horizon, that religion of the day, in its lively and enchanting forms, rises full in the dominion of the soul. It may be that there is no open conflict between the two, while still, there is a deplorable want of that positive harmony, sympathy, and coöperation which the nature of the case demands: sure we are, that there is no absolute alliance either open or occult: science does not help religion; nor does theology help philosophy. They seem, for aught that appears in the current schools of either, to belong to different minds, and to be work for different hands, and to be tending to different results. It is often said that they *belong* together, but their relation is not clearly seen, and they are left to *find out* each other the best way they can — for they are not *brought* together. Our young men must go to the university or the college to be instructed in natural and scientific truth, they must go to the church or the conference room to be impressed with religion, and they must go into the world to learn practical wisdom. Thus to all intents and purposes, religion and philosophy, and philosophy and practical wisdom are held in a state of utter separation and divorce; instead of being *one*, like the emotions, the thoughts, and the actions of man: for evidently what is wanted is, that philosophy should be religious, and religion philosophical, and that both should be one in being practical and useful.

Nor do we suppose that this doctrine is new, for it is not merely the exact doctrine of the New Church, but it is also believed to be

the doctrine of a large number of the best minds in every quarter. Still it is notorious, that there is scarcely the slightest reference to this vital idea in the institutions of society at large, nor in the investigations of the scientific, nor in the teachings of the learned. But on the contrary the clashing of philosophy and religion is daily becoming more and more manifest. Especially is this true, between what may be called the *high philosophy* and the *high theology* of the day;—between those who are exploring the deepest arcana of nature, and those who are endeavoring to enter the sanctum sanctorum of revealed religion. The *marines* may not know where the breakers run, and whither the fatal currents tend, but the *sailors* do! The day has gone by, when the rigid demonstrations of science, or the conclusions of reason, can be cancelled by the mystic wand of implicit faith: wherefore when the teachings of science contradict the dogmas of the popular theologian, he is apt to regard them as the forerunners of an unknown and an unwelcome system from a hostile region, and to shrink from these demonstrations, as the king of Babylon did from the handwriting upon the wall.

When the theologian and philosopher are united in the same individual, the conflict is often most intense, producing contradictory and mingled states of mind, and courses of conduct, comprehended by none but the individual himself: being perhaps, at one time borne down with intolerable misery and utter despair, and at another, lifted up into the most ineffable states of fantastic delight and self-aggrandizement. It is thus that many an unfortunate individual in the present age, is pressed, and tossed, and dashed, and broken, in the deep currents of emotion and thought and theory, which are far away from the praise or the blame of the more unthinking multitude. "I would that my mind were settled," said one who had devoted his life to the study of philosophy and theology. "I would that my mind were settled, and that I could find a resting-place of thought," said another, and another. Yes, truly my brother, I would that your mind were settled, for I know that light is pleasant to the eye, and that truth is pleasant to the mind, and that the condition of that individual is dreary and desolate, whose eye is lifted up upon an expanse of utter darkness—whose mind is shrouded in the clouds of error and doubt. Who can recount the blessings of living from the very dawn of being in the element of truth? Who can estimate the calamity to a youth of *relying*, from the dawn of life, upon instruction which is utterly inadequate and fallacious? Who can measure the evil, which it may be to an individual to be obliged in the meridian of life, to unlearn what he has learned, to unsay what he has said, and to undo what he has done? *Fully* to undo the past is impossible; but a desire to do this often exists, and this indicates, that a state has been passed through, deplorable in the extreme. In the golden age, religion treated of love to God, and of charity to the neighbor, and philosophy, of the relation of the spiritual to the natural world; and of the representatives of spiritual and celestial principles which are given in natural and terrestrial objects. The religion and philosophy of that age were consequently *one*, being occupied in that which is useful and that alone. (A. C. 4964.)

Seeking then, as we do, the union of theology and philosophy, how shall this end be gained? Shall we look to the sceptical Naturalist to give an adequate system? But how can he who discards theology, give the union of Theology and Philosophy? Shall we look to the old Christian Church? If so, to which branch of it? But if this could be determined,—we are met with the fact, that these churches have not the elements of harmony either in their philosophy, or their theology; much less, the *unity* and *harmony* of the *two*. Shall we look to the New Jerusalem Church, for an harmonious and universal system? We believe that we are left to this alternative; for we think that it may be shown that this is the only system of religion whose doctrines are in constant harmony with science in its widest range, and with philosophy in its deepest, and purest reasonings. But we do not propose a discussion of this point at present. For we must now for a moment look at the condition and prospects of the old church: and here some very general considerations will show us that the current churches have passed the day of their power, that their influence is on the wane, and that nothing very hopeful, by way of a *new* and *universal system*, is to be expected at their hand.

A view of the present condition of the christian world, must fill the mind of the devout believer with mingled emotions of hope and melancholy forebodings. Since the dawn of the Christian religion, there never was a time when such unparalleled efforts were made for its propagation throughout the various nations of the earth. At home and abroad, from Lapland to Patagonia, from Greenland to Australia, from the rivers to the ends of the earth, every where, the heralds of this religion are at work; and with Bibles, tracts and Sunday school books; in classes and conferences; with preaching, harangues, and exhortations, the majestic work is urged onward. In our own land the voice of its ministers is lifted up in almost every city, and town, and village, and hamlet, from Maine to the Mexican Gulf. And besides this aggressive warfare upon the impenitence and unbelief of the natural man, every means has been used to fortify the assailable points, and to wrest from the man of the world the munitions of power. To this end, throughout Europe and America, the *institutions of learning*, from the university down to the village academy, have been *manned* by the church. And notwithstanding the discrepancies which are every where becoming manifest between philosophy and religion, still the prayers of those churches are daily offered up in these public institutions, and their doctrines are distilled into the minds of the youth, by men of uncommon learning and skill and assiduity. Furthermore, that great engine of power, THE PRESS, with very few exceptions, is every where in harmony with the general movement. Also, the *civil government*, in all civilized lands, is either in open and avowed union with the Christian church, or in tacit obedience to its wishes; yielding to it every necessary protection and assistance.

Situated thus, what was to be expected at the hands of the extant churches? With such engines of aggression, and with munitions of power, was it not to be expected that christianity would reign triumphant, and that every institution of society would be imbued with

its hallowed influences, to its very centre : that every man, woman and child, would be won over by the power of truth, and enchained by the inspiration of love, and captivated by the charms of the city of our God ; and thus, as it were, as by the very ministrations of angels themselves, that they would be led in the path of heaven, at every moment of their life, from the cradle to the grave ? Was not this the confident expectation of the churches themselves ? Did they not virtually say ? " Give us the means and we will evangelize every city and village and household : give us the men and the money, and we will bring the claims of the gospel to every human heart with such power, that they will hardly be resisted : give us the institutions of learning, the academies, the colleges, and the universities, and we will hallow every province of science and literature and art : give us the press, and unbelief shall be conquered in every battle field, and driven from every rampart, and strangled in the deep gorges of its own retreat : give us the help, or to say the least the protection, of the civil law, and we ask no more ; we will deliver the world from its thralldom, and heal the bitter waters, and hold back the blight and the mildew, and reclaim from the wastes of sin *all* but the grossly incorrigible and desperate : doubt and darkness shall be dispelled, and the noontide of hope and of heaven, shall beam in every human soul."

These were the cheering anticipations which animated the churches in the early part of the present century ; and for the last twenty years, so far at least as our own country is concerned, the churches have been in that very position, which they had chosen for themselves : the entire plan has been filled up, — the means and the money, the institutions and the power have been given. And yet what is the result ? However melancholy may be the sad admission, still it cannot be disguised, that in the very midst of that unparalleled prosperity which we have recounted, the current churches are losing ground ; their very hold on the human mind, is, in a great measure, slipping off. Yea at the very time when the harvest was about to be gathered in, and when the evangelized multitudes of our population were to have been the reward of the careworn disciple, the people are shaking off the thralldom of these unwelcome influences. Yea, under the very war tramp of this imposing campaign, the interior power of the prevailing religion is losing ground ; the churches are falling into hostile factions ; scepticism is augmenting at a most alarming rate ; the veil of sanctity, which once guarded sacred things, is now drawn aside ; bold infidelity is no longer the exclusive boon of the hoary *sage*, the old and hardened sinner, but is equally rife with the ignorant and beardless youth. Nor is it merely true that the power of fanaticisms in the *revival* and *camp ground* is broken up, — for if this were all no evil would be the result, — but more than this, religion in its more rational form, is falling into disrepute, and its legitimate power is sinking down under the horizon. *Things being thus*, we leave it to others, to divine the causes, if they be not what we have already declared them to be.

THE Pagans formed their gods to the likeness of men ; the Christian religion forms man to the likeness of God.

REVELATION AND REASON.

BY C., IN N. J. MAG., VOL. I.

WHEN our Lord was in the world, the authority with which he spake and taught, was often manifest to the astonishment of the people. And the authority with which he now teaches in his Word, is still manifest to those who are disposed to see and feel it. But this can be perceived to any useful purpose, only in proportion as we coöperate with his spirit, by obedience to his commandments. It is in vain that we seek from him a mere manifestation of his power—a sign from heaven: for this is seeking to invert the order of his providence. His omnipotence is but the effect and operation of his love and wisdom. It sometimes assumes among men the external form of miracles and mighty works; but then, as well as at all other times, the principal design is not the wonder and astonishment which the external work produces upon the natural man: for the external work itself is but the incidental effect of the operation of divine love. If then the miracle be but the external covering or manifestation of divine love,—a messenger of mercy,—its principal object must be to reveal the love it bears. It is not the mere operation of divine power, nor even of divine wisdom, but of *divine love*. *The Father that dwelleth in me, he doeth the works*. It was for this reason that our Lord required faith in those for whom a miracle was to be wrought. That is, he required some degree of acknowledgment that he was able to do the thing—that he proceeded forth and came from God, and was entitled to the honor which is a prophet's due. His life being a course of perfect obedience to the Father within him, he became an unresisting medium of divine love, and could act in no other way. *Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise*. When, therefore, our Lord taught in his own country, though *many, hearing him, were astonished*; yet, because they did not give him the honor that was his due, and acknowledge the Father to dwell within him, but said, *whence hath this man these things? is not this the carpenter? and were offended at him*; it is written, *he could there do no mighty work, save that he laid his hands on a few sick folk, and healed them*. Their incredulity was sufficient even to stop up the issues of his miraculous power; for the divine love, the sole fountain of it all, could find no abiding-place in their unbelieving hearts. To work miracles for the conversion of such men, would be to act contrary to the laws of divine order, and therefore he *could not* do it. For he was himself *the way, the truth, and the life*; and came not to do his own will, but did always those things which were pleasing to the Father who sent him.

The relation in which human reason should stand to the authority of such a teacher, is that of profound submission and obedience. And the only office which reason has in the business, is in ascertaining what is the import of the divine commands. This being done, reason has no right to demur, because it does not square with her

preconceived opinions; for the Lord's ways are not our ways, nor his thoughts our thoughts. The incompetency of reason to the discovery of spiritual truth, is supposed in the very idea of a revelation. The truths of revelation are not the result of human research and inquiry, but a ray of light from the Supreme Intelligence, the Father of Light, descending into the world, and addressing itself even to the reason of mankind. *For we have not chosen him, but he has chosen us.* But revelation does not descend so low, and so accommodate itself to the reason of man, that he may sit in judgment upon it, and turn what light there may be in him into darkness, by pronouncing it absurd, and rejecting it as irrational. It descends into the human mind that it may again ascend unto the Father and Fountain of all right reason; and, in its ascent, it would fain draw all men unto it. It would elevate them above the reason of the natural understanding, and illuminate the mind with the light of life. The elevation and illumination of reason then, is the very object of revelation; and he who should reject its doctrines because they are at variance with some of the dictates of his reason, would act like the tiger, who should hastily destroy the hand in kindness stretched out to feed him. Far happier is the lot of those, who, being satisfied of the authority of revelation, exercise their reason merely in ascertaining what it means, without presuming to gainsay or resist its doctrines.

On this subject of arriving at a true knowledge of the doctrines of revelation, there is an appointed way, which is through obedience to the commandments. There is no promise that we shall ever know the doctrine of the Lord, but by doing his will. It was by obedience, perfect indeed, that our Lord was glorified and made divine. It is by obedience that man must be regenerated, and made like unto the angels. This brings us at once to the grand test of truth — its practical character, its capability of being united in the understanding with goodness in the will, whence flows a clearness of perception, and a fulness of joy, known only to those who have experienced it. The effect of obedience is to qualify a man for new victories over himself. This is the strife in which he desires to go on conquering and to conquer. He does not seek for truth to be delighted with its splendor and beauty, but to obey it as his lord and master. His prayer is, that his eyes may be opened; but he does not forget that the wondrous things which he is to see, are *out of the law* of the Lord. They are not revealed to him, except in the form of a law and rule of life. All the obedience he can yield, does only prepare him for obedience still more perfect. His duty becomes his delight, and he finds it ever ready before him. And, were it possible for him to render his obedience perfect, and finish the work that is given him to do, he would become an unresisting medium of divine love; and the continual language of his heart would be, *not as I will, but as thou wilt.*

Indeed, every one must know, from his own experience, that what is called our reason, is continually changing its character and complexion. What once appeared to us irrational, we should now consider it the height of folly to reject. These changes are often so

sudden, that they may almost be called instantaneous. A friend, for instance, states a proposition which we feel inclined to pronounce absurd and irrational. But our respect for his character and attainments checks our impetuosity and humbles our pride, and we ask for an explanation. We submit to his guidance, while he takes us by the hand and leads us through the preliminary steps, till we stand on the vantage ground by his side, see for ourselves, and are ready to adopt his very words. And we henceforth not only regard the former state of our reason on this subject as comparatively obscure, but our hearts fill with gratitude to him who has shown us our error. If this be but reasonable treatment to a fellow-man, what apology shall he find who refuses the same courtesy to the Lord of glory? Is his truth so inferior to man's wisdom, that we shall always presume ourselves qualified to pass upon it? Has his law no design of elevating us above the fogs and darkness of natural reason, or is there no reward in keeping his commandments? *Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens! at this; and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

Our Lord came not into the world *to condemn the world, but that the world through him might be saved.* He came to establish no temporal kingdom, to gratify no national pride; but even from childhood he was *about his Father's business.* Though he descended into the very ultimate of his dominion, his end was to reduce the spiritual, rather than the natural world to order. The order of the natural world must be the effect of, and flow from order in the spiritual world, before it can be true order; and a preparation for this was made at the same time that our Lord assumed and glorified his humanity, and prepared the way for man to *follow him in the regeneration.* *When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.* *When one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me; he said unto him, man, who made me a judge or divider over you? And he said unto them, take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.* Thus, our Lord, when inquired of respecting temporal things, and those disputes which originated in the selfishness of mankind, declined giving any specific direction on the subject. When two were disputing about a division of goods, he cautioned them against covetousness, the cause of all their difficulty; and which being once removed, a right division would be a mere matter of course; because each would then claim his own and no more. His object always was, to strike at the root of the evil — to take away the sin of the world. The law which he came to fulfil, was not the law of man, but the law of God. When Judas, with his band, came to take him, and *one of them which were with Jesus stretched out his hand, and drew his sword, and struck*

a servant of the high priest, and smote off his ear; then said Jesus unto him, put up again thy sword into his place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? The mere effect of arbitrary power alone could afford no aid to Him who came to establish his kingdom within man — to put his law in their inward parts, and write it in their hearts. Jesus answered, my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence.

And as it was with the Lord himself, while in the world, so is it with his Word, which is still in the world, and in the life and spirit of which he is himself *with us always, even unto the end of the world.* It is not enough that we form our opinions and sentiments from our own natural reason, and then, in our disputes with each other about what is true, merely appeal to his Word as the umpire to settle the difficulty, and award the palm of victory. The words of the Lord *are spirit, and they are life;* and it is not their office to decide which of the conflicting claims of human reason is the best founded, but to fill the heart with true wisdom, when human reason will humble itself in the dust. It still seems good in the sight of our Heavenly Father to *hide these things from the wise and prudent, and to reveal them unto babes.* When, therefore, human reason presumes to arraign at its bar the oracles of the living God, and to judge them by its own measures, they stand mute before it. Though we question with them in many words, they answer us nothing; for if they tell us, we will not believe; and if they ask us, we will not answer. The only response that can be made, is an assertion of their own divinity; and wretched must be the state of those, who, like the chief priests of the Jews, hear nothing in it but blasphemy.

THE DELIGHTS OF CONSTANCY AND VARIETY.

THE delights of constancy and of variety, may, at first sight, appear in opposition, while they are so closely united that the one cannot exist unless it depends on the other, no more than a flower can flourish unless it is united to its root. The sun is constant in his rising, and all nature teems with abundance and variety, through his instrumentality. The enjoyment of every real rational comfort depends equally on our constancy in the adoration of the great First Cause: whenever we turn from this fountain of happiness, every enjoyment sickens and dies, as flowers cut off from their parent roots.

In the marriage state, there can be no true felicity but what is built on the constancy of unanimity and fidelity. Two rational minds, in unison, are capable of producing endless varieties of mutual delights, by an interchange of kind offices and attentions, by the education of children, by the charms of conversation, and by varied pursuits; but so soon as the constancy of harmony and fidelity fails, the blossom of happiness dies.

CONNECTION OF SCIENCE AND RELIGION.

BY REV. T. GOYDER, SCOTLAND.

THE doctrines of true religion have nothing to fear, but every thing to hope for and expect from the march of science. The morning light of science is hailed as a real blessing; it is viewed as one of the most powerful auxiliaries to religion; and one that will assist in scattering to the moles and to the bats, those false doctrines with which the church has been too long pestered. In what is called the dark ages of bigotry and ignorance, (which always go together) the religious world opposed most decidedly every new discovery of scientific truth, if such discovered the established creeds to be false. A holy war was raised against the new-born discovery, and the cry of the "church in danger," was sufficient to excite popular clamor. The truth is that the church was in no danger, but their creeds were. It is a poor church that is endangered by the march of science; it is of but little consequence whether such a church live or die.

Religion and science act together something like cause and effect; what the former states, the latter proves. Religious truth is as the Lord and Master, while all the sciences are servants. Every science, like the fish mentioned in the Gospel, has within itself its own tribute money, and whenever it is demanded, will cheerfully render it up to promote the spiritual interests of the church of God. When Christ asked Peter, "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" Peter replied, of strangers: then saith the Lord, are the children free. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take of the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee." (Matt. xvii. 25, 27.)

Nothing but the immutable law of correspondence can unfold the religious instruction contained in this singular miracle. It was a practice with the Israelites, as appears from the historical parts of the Word, to take custom or tribute from strangers, who were not of their church. Those who are the true members of the Lord's body or church, are the spiritual and heavenly minded; they are the free, and the children of the kingdom; while the strangers signify those who are merely naturally minded and worldly. In respect to man, individually, we know that the higher affections and thoughts of the mind, which connect him with God and heaven, are called spiritual; and the lower, which connect him with the world, are called natural. The spiritual mind is the Lord and Master, the natural is a servant and tributary. In every well-regulated mind, the supreme affections and thoughts provide comforts and pleasures for the lower, while these in return pay the tribute, are obedient to, and serve the higher. To instruct us, then, in this universal law, it was provided and effected that neither the Lord nor Peter should pay the tribute, but a fish, by which is signified the living scientific knowledge in the external or natural mind.

To show what it is that willingly serves the interests of true re-

ligion by providing the tribute money, Peter was commanded to go to the sea, to cast an hook, to take the fish that first cometh up, and that he would find, upon opening his mouth, a piece of money, with which he was to pay the tribute. If the Lord's words are spirit and life, and no Christian can doubt it, we ought to receive them as such, and look at them as sacred vessels containing the wisdom of the Most High. Those who skim lightly over the pages of sacred writ, may probably be surprised at the tribute money being found in the fish's mouth, not reflecting that it is always found there. It was there at "the beginning, is now, and ever shall be, world without end."

In respect to this tribute, Peter was the apostle who was to procure it. He received the Divine command, "Go *thou* to the sea and cast an hook." Peter was the apostle who was first called, he was a fisherman, and by following the Lord he was to be made a fisher of men. This apostle, in his representative character, denotes all those who are grounded in a settled faith or confidence in all the Lord's promises. They are not doubters of, but believers in, the Truths of Revelation. This principle of faith in the Lord, in his divinity and power, is called the rock upon which the Lord would build his church. Spiritual faith in the Lord, in his providence and care, in the universality of his love, in his compassion and unchanging goodness, united with obedience of life, opens heaven to the soul; hence to Peter, as the representative of this living faith, the keys of the kingdom of heaven were given. The power of this faith, signified by the keys, when rightly exercised both in thought and life, opens, as a key does a door, the heavenly state in the soul, and introduces the man into the full enjoyment of angelic bliss. Whatsoever this faith binds on earth, by showing its entire opposition to the angelic state, is bound in heaven, that is, comes not into spiritual liberty and peace. Whatsoever this faith shall loose on earth, by showing its conformity with the heavenly life, shall be loosed in heaven—shall come into the full liberty and exercise of the Divine life. This spiritual faith represented by Peter, brings man into perfect liberty of mind. Those who are principled therein, are, in matters of religion, free; for the blessings of those truths which bring life and immortality to light, they are not tributary to any earthly power. In these things they owe no allegiance but to the Lord alone: Peter, therefore, could not pay the tribute without violating the divine arrangement of spiritual truth. If tribute be required, the command is still in force, "Go to the sea and cast an hook."

IN the circle of our acquaintance there may be some who overlook our good qualities to find out our defects, while others will be partial to our good qualities and overlook our defects; but those friends will prove the most worthy of our attachment, who can make allowances for human frailty, from a sense of their own imperfections, who can approve without flattery, and can censure with kindness.

IT happens to a man of science as to a blade of corn; it shoots high, and carries itself erect while the ear is empty, but when matured and full of grain, it bows down and is humble.

DIVINE PROVIDENCE, UNIVERSAL AND PARTICULAR.

BY C., IN N. J. MAG., VOL. I.

WHEREVER the light of christianity extends, there will be found to exist some belief in the divine providence. It is so fully announced in the sacred scriptures that the Lord "careth for" us, that none who read can deny the general truth. But, though this doctrine be so generally received that it may be said to be coextensive with christianity, it is by no means received and understood by all in the same manner. The divine providence itself is one and the same. It is simply the operation of divine love in divine wisdom. Its end is the salvation of man, or the formation of a heaven from the human race; its means are the light of infinite wisdom. In the perfect adaptation of all things to this end, there is often an appearance of unmerited hardship on the one hand, or of undeserved prosperity on the other, in the dispensations of God to man. The human heart, always unsatisfied, has often been ready to exclaim against the partiality of the divine government; and, even when awed into submission, has seldom been able to solve the difficulty without a reference to a future state of retribution, where the inequalities of the present life shall be duly adjusted. But in the light of the New Jerusalem, instead of a future state of retribution, to rectify the errors and imperfections of the present state, we discover that this world, and the events thereof, are, equally with the spiritual world, under the government of infinite love and wisdom. *Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?*

The doctrine of divine providence, like all other doctrines of revelation, is at first received and understood only in a general form. It is seen merely as a general, obscure principle; and the divine government is little regarded, and seldom appealed to, except in cases of apparently peculiar difficulty and danger; or perhaps some remarkable deliverance may awaken a grateful acknowledgment. With many, the doctrine appears to end nearly where it began, and to be made but little account of in the daily occurrences of life. It is a hard thing for the natural man to admit his need of divine aid and assistance, and much harder to become willing to receive it, and cooperate with it. The first imperfection he feels, is a sense of his own weakness, and inability to effect his purposes. He therefore begins to devise the means of increasing his power; and his wishes and prayers are directed to this end. He finds an obstacle to the execution of his purposes, and would fain have the power to remove it. But this implies no distrust of the wisdom of the purposes themselves. Such is the state of feeling with the natural man, with regard to the things which he desires; and his state of feeling with regard to those events which oppose his desires, is in exact correspondence. His first submission to the divine providence, as manifested in events of this nature, is a submission to an imperious necessity, merely because he is unable to resist it. The Almighty seems to make bare his arm, and he trembles at the power of the offended Majesty of Heaven; but

he discovers in the dispensation no wisdom, much less the riches of divine love.

But, although self-distrust appears not to enter into the composition of the natural man, yet it is one of the earliest and commonest dictates of human prudence. We so often find ourselves in error — that we have mistaken the way that leads to the ends in view, that we are forced to acknowledge our shortsightedness and fallibility. This acknowledgment is often followed by states of temporary humility, sorrow, and grief, which are fraught with most important consequences. They are induced in the course and operation of the providence of Him who does not “*afflict willingly, nor grieve the children of men.*” In these states, we know that we are not the sole arbiters of our own destiny — that there is a power above us; and we must necessarily, in that very day, choose, in some sense, *whom we will serve.* The Lord’s spirit is striving with us, and his commandments plead anew their divine authority. Happy for us, if, in these seasons of doubt and uncertainty, we turn from the idols of self-derived intelligence and human prudence, to Him who is *the way, the truth, and the life*, and seek that right understanding which is with all those who do his commandments. Our submission to those events in our life which, in the course of Divine Providence, oppose our anticipations and desires, will now assume a corresponding character. Acknowledging the wisdom and justice of the Lord, we shall be permitted to see, in a degree, the necessity and use of his dispensations to usward. Instead of blind and servile subjects of arbitrary power, we become, as it were, free and enlightened subjects of laws of acknowledged wisdom and justice. *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father, I have made known unto you.*

But our work does not end here. If we examine ourselves, we shall find that, though our understandings acknowledge a wisdom of God in his works and government, yet our wills are exceedingly prone to qualify and explain away the very essence of the whole thing. Our understandings, being unable to see in every instance the necessity and use of the dispensation, must be continually deriving strength and light from our conviction of the general truth, or we shall be in danger of losing the very benefit which this conviction was calculated to produce. The divine providence is universal: it is particular also. It is comparatively an easy thing to acknowledge the Lord in the general government of events, while we feel at liberty to suppose the thousand disagreeable particulars which more immediately affect us, to be exceptions to the general rule, which are to be balanced in a future state of retribution. But this is no real acknowledgment of the Lord at all; but rather an attempt to subvert his laws and government. The general principle in which our faith is required, is one which includes within itself every single event of our lives, however minute. The wisdom which directs the events by which we are surrounded and affected, is not human that it should err; the rule in which it operates, is not human that it should admit exceptions. *But all things work together for good to them who love God.*

The doctrine of divine providence is one of the earliest truths we learn from revelation ; but our first views of it are extremely imperfect and obscure. It is a doctrine, however, in the reception of which we can most manifestly observe an elevation of the understanding above the will. The sacred scriptures so plainly declare the divine providence of the Lord in particular events as well as in universals, that he who is not obstinately opposed, will be likely to become rationally convinced of its truth. But this conviction is not the end, but the commencement of a practical application of the doctrine to the life. We must learn to acknowledge and admire the wisdom of the Lord, not merely in universals, but in particulars also ; not merely in those things and events which appear agreeable and desirable, but in those also which appear the reverse. In this way the doctrine of divine providence will gradually descend and enter into all the thoughts of the man, and he will attribute less and less to chance and accident, till he realizes a providence that constantly attends his daily walks, and numbers the very hairs of his head. Yet, in all this work, the general conviction of the understanding is prior in point of time, and continually operating. In the trials of life, it becomes to the mind like oil poured upon the troubled sea ; it produces a calm and smoothness upon the surface of the deep, which allows the turbid waters beneath gradually to assume a state of transparency and peace.

But there is a point beyond the acknowledgment of the divine wisdom in all things, even if that acknowledgment be without limit or qualification. There is a principle even deeper and more unsearchable than the divine wisdom. This is no other than the divine love, emanating from the very heart of heaven, and pervading the whole creation ; reaching us at every possible point of contact, even the minutest circumstance of our lives, and literally placing underneath us "*the everlasting arms.*" This is, indeed, the real active principle, and cause of all things ; but, being also the most interior, it is the last that manifests itself to man. We acquire no perception of it by reasoning about truth, nor about the principles and motives of obligation and duty ; but by being elevated above reason, into the life and fountain of reason. It is not a thing to be seen in the understanding, but to be felt in the heart ; and to be felt only in so far as we "put on the new man which after God is created in righteousness and true holiness." For the natural man, or the natural will of man, does not feel the dispensations of Divine Providence as the dealings of Divine Love, because he is in enmity against God. The divine love can be manifested to us, as such, only in proportion as we put away our own desires, and are thus able to say *not as I will, but as thou wilt.* And this change of our wills, which is so essential, and is indeed the sole aim of revelation, is to be effected only by our obedience to the commandments. We cannot by an effort of reason change our own wills ; but our Lord has revealed our duty in his word, and, while we are conforming to his commandments, he will order and arrange all within us. *If a man love me, he will keep my words ; and my father will love him ; and we will come unto him, and make our abode with him.*

In proportion as a man comes into this view of the divine providence which results from obedience to the commandments, his life will become a stream of uninterrupted joy. He is no longer anxious and perplexed about things beyond his control; for he is content to resign them into the hands of *Him who knoweth that we have need of these things before we ask him*. He has learned to *seek first the kingdom of God and his righteousness, and all these things are added unto him*. Thus he is no longer subject to disappointment, for he has ceased to anticipate. He finds his duty in the present, not in the future; and the performance of it leads his contemplations to that kingdom which is within him, not to that which is without. Whatsoever he asks, he receives; for his desires do not press forward, but inward: thus he asks all things in the name of the Lord. In the course of Divine Providence, he is borne onward, as by a stream. To him, *the morrow shall take thought for the things of itself, for sufficient unto the day is the evil thereof*.

All this wonderful change is effected, and is to be effected, only by yielding our own wills to the will of the Lord. The divine providence is over all. *The Lord maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*. The difference consists in this, that the one receives, acknowledges, and endeavors to cooperate with the influx from the Lord, the other rejects, denies, and resists it; and while he strives against the Lord, he finds it *hard to kick against the pricks*. Hence, he assumes the idea that the Lord is a *hard master, reaping where he had not sown, and gathering where he had not strawed*. Alas, how does he deceive himself! He is judging his master's service to be hard, without having tried it. All the hardness and difficulty consists in renouncing his allegiance to his old master. *Ye cannot serve God and mammon*. But the service which God requires, is love; love, that is consistent only with a state of perfect freedom. If, therefore, we find the *yoke of the Lord is not easy, and his burden is not light*, (we have his sacred Word for it, that) it is because we have not *taken it upon us*.

It is good for us that all those comforts should be imbittered which, by the hope of present *delight*, draw us away from eternal things. Without the supreme love of God, all things are frivolous. We should give thanks for all that befall us, whether it be sweet or bitter, good or evil, delightful or sorrowful, since we see the beginning only, and not the winding up of events. Though we should possess all created good, yet we could not be happy but in God, who hath created all things. The true Christian's love begins and terminates in God, it detaches from earthly things, makes every burden light, and bears with cheerfulness all the vicissitudes of life. Nothing, to a *truly elevated mind*, will seem great, nothing precious, nothing high, nothing worthy of ardent desire, but that which is *everlasting*.

A CROWD is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

POETRY AND ANALOGY.

BY R. D., IN N. C. REP., VOL. I.

ALL traditions of remote antiquity agree in ascribing to man at one time a higher degree of purity and intellectual elevation than he has since attained to. They all agree with respect to his degradation or fall, which the sacred Scriptures ratify by incontestable authority. To man, in that golden age of innocence, what are now to us arcana of nature were things plainly discernible. He saw into the life of things, and was in the intelligence of all the uses of nature. His only food was the fruits of the field and of the trees, spontaneously afforded, while his affections and thoughts were constantly nourished by the harmonies of creation. The tree of life supplied him from all its branches every variety of beautiful and truthful nutriment. His highest intellectual pleasures were in scanning the works of creation, and in contemplating his own image in the universe: the warmest delight of his heart was in adoration of its beneficent Creator; while the only language he could utter was the melody of feeling ultimating itself in rhythmical and expressive cadences,—in

“Thoughts that voluntary move harmonious numbers.”

Such was the origin of Poetry and Music,—or rather their first manifestation from the heart of man: for harmony is the very form of divine order, and music is the mode of its audible perception—a means by which man may recognize within himself the essential beauty of his microcosm, and discern its correspondence with the great world and with the universe,—by which he gives utterance to his more heavenly perceptions of analogy, and fills his soul with love, and gratitude, and joy.

Poetry, then, in its essence, is no longer poetry as we commonly understand it, but prophecy: for the whole phenomenal universe affords the bass notes of one immense instrument, whose higher chords are in the heartstrings of humanity. The whisper of the breeze, and the roll of the thunder—gentle emotion and awful sublimity—what are they, in the outward and in the inward world, but resulting effects and energies, the offspring of a spiritual and natural marriage? The highest capacity of man is to contain the future in the present, the highest faculty, to discern it; the highest privilege, to be a medium of their connection. When this privilege was granted, in the ages of antiquity, prophecy found utterance in a language at once spiritual and natural, nay, in a language whose inmost essence was divine; a language adapted to an indefinite development of the human mind, and still infinitely beyond its possible attainment; a language whose inmost is the soul of the spiritual sun, whose outmost is the letter of God's Word. Such is the only genuine poetry, which is divine truth in ultimates.

In after ages, poets, instead of being Seers capable of divine inspiration, were only men of superior affections and energies, who in their better or higher moments had glimpses of the inner life, which is only revealed by analogy, and who struggled to express their undefined conceptions of the marriage of the mind to the universe; who labored

and toiled with an overwhelming sense of the good and the beautiful, which always seem to be near, but which always eluded their pursuit: in short, poets, not of inspiration — (for the celestial and spiritual degrees of life were closed,) — but of genius, who, longing and striving after what they could not acquire, called it the unattainable — the *ideal*.

Yet the principles of life which remained were still operative in their degree; but their effects were only approximations and assimilations to what would result from the full comprehension of man's capacity. From being a capable recipient, man degenerated to an imitation. Hence absolute analogy could no longer be apprehended by him. Its reality, however, was felt, though not perceived, and served as the basis of rhetorical analogy. Had it not been for the absolute, the arbitrary could not have been possible: poets were, therefore, only imitators of real actions by the use of representatives, or correspondences altogether arbitrary, except such as were traditionary from more ancient times. Such was their mythology, or science of myths, an imitation and perversion, for the most part, of the science of correspondence, which was according to the very order of creation in the true degrees of life, which mythology became the cause of all their polytheism, for poets were the first legislators. Since the analogy that absolutely exists between the external world of nature and the internal world of affection and thought, must necessarily force itself on the natural mind of man, because the external and the internal are coöperative, — therefore, as man has progressed, it has discovered, and always must discover, itself in intellectual expressions and in human actions. In proportion as the affections of man are warmed, or his passions inflamed, — in proportion as his mind is elevated, from whatever cause, above the dead level of every-day experience, — in that degree will his language be figurative, metaphorical: for in such states of excitement, elevation, or enthusiasm, he is for the time transported beyond conventional ultimates, and speaks a language remotely allied to correspondence; for he speaks from interior perception, with all the illustration of which his unregenerated mind is capable, from an impulse within, and from a spiritual natural dictate.

In support of this conclusion, we will adduce the following passage from Dr. Campbell's *Philosophy of Rhetoric*, in order to show, that some who have studied the subject of rhetorical language, without probably having even read a line of Swedenborg's, have unavoidably been led to believe that there is a real connection between metaphorical language and the mind of man. "Having discussed," says the author, "what was proposed here concerning tropes, I shall conclude with observing, that in this discussion there hath been occasion, (as it were incidentally,) to discover, that they are so far from being the inventions of *Art*, that, on the contrary, they result from the original and essential principles of the human mind: that, accordingly, they are the same, *upon the main*, in all nations, barbarous and civilized; that the simplest and most ancient tongues do most abound with them." "But as to tracing those figures to the springs in human nature from which they flow, extremely little hath yet been attempted." Yet he says, "the sole business of art in this subject is, to range the several tropes and figures into classes, to distinguish them by names,

and to trace the principles in the mind which gave them birth." It must follow, that only in proportion as we are successful in investigating these essential principles, shall we be able to lay a solid foundation for poetic criticism.

That man is in some way connected with the external world of nature, is a fact which to some extent forces itself on his attention: for he could not live without the atmospheric air, and many other necessary things, which, by means of nature, are constantly provided for him; but he does not so readily perceive that he is also *vitally* connected with the animal, vegetable, and mineral kingdoms of nature: though it is not difficult to understand this, he neither has discovered nor perceived the connecting link between them — a link which contains some quality common to them all, though possessed in very different degrees. Now, the common measure or connecting link between the various recipients of life, is, the effort to coöperate with each other in order to perform their several uses. This effort to coöperate is *life*.

As there is only one real life, which is Life Itself, or the Divine, every created thing having life is only a recipient of this through successive mediums, while the life of every recipient is according to the quality of the recipient. Man was made in the image and likeness of God, that he might be a medium to manifest the divine triunity; and as every thing in nature was made with reference to this end, therefore man is, (as was wisely said of old) *the measure of all things*, — his mind being the ratio between his soul and all created things.

Though man, in a certain sense, was created *last* among the things of nature, yet no other form or receptacle of life was truly vivified till man appeared; so that, really and truly, there could have been no outbirth of phenomenal life, till life assumed humanity, as there could be no spiritual life, till life itself assumed humanity. We know that man gave *names* to every living thing, and by names are signified *qualities*. It is through the mind of man, as a medium, or common measure, that all phenomena of the external world exist, and it is by means of the life of his mind that he acts on nature, and is reciprocally affected by it. Hence the three kingdoms of nature, in all their species, represent the varieties of affection and thought in man. By an effort to coöperate with higher mediums of life, the uses of the mineral, the vegetable, and the animal kingdoms, ascend through man, upward through higher mediums of life and use, to the very fountain of life and use, which is the Creator. In this effort, the mineral sustains the vegetable, the vegetable and the mineral the animal, while man is not only sustained in his natural life by them, but derives, as a resulting effect from them, and from the spiritual life that flows downward, interior delights and refreshment according to his state of activity and reception. Because the uses of the lower kingdoms of nature are derived through the mind of man, therefore, in their return to their great original, man receives those uses back again into his affections and thoughts, to which they correspond, and transmits them in forms of transfigured beauty, radiant with human affection, so that the angels may receive them, and transmit them in still new forms of spiritual and celestial beauty, to the very Throne of beauty and use itself. This is the meaning of that golden chain,

of which the old poets sang, connecting all things, held by the great First Cause: and thus we may understand, to some extent, the circle of life and uses, which is at once the most comprehensive and the most beautiful of all intellectual objects. We would here notice that the connection between spiritual and natural things was not wholly unknown to Milton, who, however, only ventures to suggest it by the mouth of an angel:

"What if Earth
Be but the shadow of Heaven, and things therein
Each to the other like, more than on earth is thought?"

In every particular of nature, man may see something resembling himself, while in universal nature he may see himself entire, as in a mirror. Though he do not see it intellectually, he may perceive it in his affections, in proportion to the true order of his life. This is the cause of that love of nature which every one, with a soul alive to its sweet influences, is known to feel and to cherish. To a well-ordered mind, however, it is not so much itself that is seen in nature, as the God of nature, in whose image it is immediately created. Yet in proportion as we are *at one* with him, or in harmonious correspondence with him, will our own image be truly reflected, and our affections and thoughts delighted: for the uses of the natural world are in their degree perfect: while the uses of man's life become so, only in proportion as all discordant evils are removed from the soul's centre. Only in the light of the New Church dispensation does the world cease to be "a ridicule and a mystery."

CORRESPONDENCE OF THE HORSE.

THE horse corresponds to the understanding of truth, exemplified in its general usefulness, in the delight it takes in exercise, in its form for activity, and in its obedience to the rider, as the understanding is to the will. There are horses that trip, that are shy, that are restive, and these qualities are found in human intellects; some horses are more docile, some more vicious, and some cannot be controlled; and in human understandings, these varying properties are conspicuous; stubbornness, teachableness, and wrongheadedness, mark the different characters we daily meet with. The horse of the truest symmetry and fleetest movement, with a safe manner of going, is most esteemed; and an understanding finely organized, of quick comprehension and sound judgment, is most highly prized. The color denotes its peculiar characteristic quality, which will be found in the correspondence of colors.

RELIGION is the offspring of truth and love, and the parent of benevolence, hope, and joy;—yielding to immoral pleasures corrupts the mind, living to animal and trifling ones diseases it, both in their degree disqualify it for its genuine good. Whoever would be really happy, must make the diligent and regular exercise of his superior powers his chief concern.

How can a man hope to find God at the moment of death, who has never sought for him during his life?

NATURAL RELIGION.

BY A., IN N. J. MAG., VOL. I.

MAN need not have recourse to a process of reasoning, to prove his own existence, or that of the things subjected to his senses. He might, in that case, end in doubting or denying both the one and the other, as some have done. He feels, and a consciousness of his own existence is an ingredient of that feeling; he sees, and the existence of the object seen is as evident as the act of seeing. Reasoning, or the faculty of combining means to attain an end, is only a power of confirmation. The mind, by reasoning merely, only operates on the ideas it already has; it arranges and combines them for presentation to its own eye, and then reasoning has discharged its office. The ideas themselves, and those which their new relations suggest, are seen by the "mind's eye," which act of perception, or intuition, is not reasoning. Reasoning, therefore, in itself considered, is not a power of perceiving new ideas, but of altering the relations of those already seen, and thus confirming their truth or falsehood, by the new ideas those relations bring before the mental sight. It is directed in this operation by a higher faculty. Hence, reasoning requires that both the end and the means be recognized by the faculty which thus governs it. It supposes, also, the end already in the mind; else, why should reasoning be exercised to attain it? Who would attempt to prove the existence of God, for instance, if he had not already an idea of some such kind of Being. Whether that idea be a true one, depends, originally and continually, on something very different from reasoning. Hence, it is obvious that reasoning takes its quality from the end to be obtained by it, and that ever depends on a man's moral character or governing love at the time. If that be evil, reasoning becomes mere ratiocination, and is evil also. The selection of the end and the means is not the office of reasoning, but affection; and that affection gives the power of mental vision, by which the mind sees both the end which affection selects and the means to be used to attain or confirm it.

All reasoning from effects to causes is founded upon analogy. We know nothing of the nature of the relation between any two objects until we have some knowledge of the qualities of both. Previous to that, all reasoning from one to the other, is a mere transference of known qualities to an unknown object, with nothing to guide us, in their application, but some supposed analogy. Hence our real knowledge of causes rises no higher than actual experience. God and nature stand in the relation to each other of cause and effect; but so far as the cause is not homogeneous with the effect, no knowledge of the latter will, of itself, advance us one step in the knowledge of the former. We have no knowledge of any thing above the sphere of nature, till something above it has touched the mind, and made known its quality. All reasoning from nature to God, being founded upon the supposed analogy which some known causes and effects bear to God and nature, man ascribes to God only such qualities as fall under his own experience and observation. He will not *truly* call God a Spirit, till he knows what a spirit is; nor

ascribe love and wisdom to Him, till he feels what they are ; nor can he see any confirmations of these attributes in the works of creation, till their types exist in his own mind. He cannot see that the divine laws are laws of order, till order is first operative in his heart and life. Power is the only attribute which all men have ascribed to the gods they worship ; but it is only the good man who feels that divine power never operates but in divine love.

It is therefore very evident that the knowledge of the true God ever depends on man's truly religious character. He must receive gifts from heaven before he can acknowledge the beneficence of the Giver. He must have cherished purity of heart before God can be in his thoughts.

A knowledge of the true God cannot be derived from the bodily senses, for they know only natural objects ; nor from the relations of any ideas gained by them, for they speak only of things homogeneous with themselves. They teach us of physical energies only, and the properties of matter ; and no natural effect can indicate a moral and intellectual quality, until the mind is already in possession of that quality. A house never originally suggested the idea of a man ; but when one has the qualities of a man in his mind, he can see the relation between him and a house, and perhaps gain new ideas of man's wisdom by contemplating its structure, and see the genius of the man represented in the house he has built. As therefore the knowledge of the true God cannot be derived from outward nature, we must look above it, to know who and what God is, if we would not worship a gaseous, shapeless deity, consentaneous with the physical energies of nature and the purer principles of matter.

Nor can any affections and thoughts of the mind make known who and what God is, only as man is in "His image and likeness." "To whom will ye liken me, and make equal, and compare me that we may be like ?"

No description of any object can make it known to us, unless some of its qualities are known previously. A description of this world, for instance, could not convey a single idea to man, unless he had some previous knowledge of the things in it. Neither can any description of God and heaven give man any knowledge of them, till something of their nature is already known. Miracles, addressed to the bodily eye, can never confer moral affections and thoughts ; they can only disturb or confirm those already cherished. But we have seen that no knowledge of the true God can be originally derived from the bodily senses ; that the relations between the ideas gained by them cannot suggest that knowledge ; and that reasoning gives rise to no new ideas but such as result from the relations of those already in the mind, and which are cognizable only by the mind's intuition, a power above reasoning, which sees objects and their relations only as presented to it. Hence it follows that an idea of the true God must be originally a subject of consciousness, by influx or suggestion from a spiritual sphere within or above the sphere of nature, and totally distinct from it in essence and quality ; it must be from God alone, for He alone can make known his own quality. It is a suggestion that acts in opposition to the proper and peculiar dictates of nature ;

and hence, the variety of results amongst mankind. The former speaks of spirit, the latter of matter; the former of heavenly wisdom, the latter, of worldly knowledge; the former purifies the heart, the latter only sheds a false glare in the understanding; the former leads upward and inward, the latter downward and outward. One is the still, small voice, whose accents are not heard till the commotions of man's natural elements are in some measure laid to rest, and the murmurs of the waters of strife have ceased. Then only is its language understood, which "speaks as never man spake." The other is loud and clamorous, and points in triumph to the vouchers of its truth, in all which the merely natural man has experienced. "Behold I stand at the door and knock, if any man hear my voice and open the door, I will enter in and sup with him and he with me."

If then, the first elements of the knowledge of God be from within and not from without; if it is God who makes known his own quality; if the suggestion of an invisible, spiritual Being, and spiritual properties and affections, be at variance with the peculiar dictates of the bodily senses; if man, in heart, ascribes to God only such attributes as have their rudiments in his own mind, — it is obvious that religious knowledge is not a thing of supposition and conjecture, but the real, experimental knowledge of the heart and life. It is obvious that it is only as man becomes in some measure like God, that he knows what attributes to ascribe to Him. It is only as his heart is purified, that he knows who God is. He cannot put a proper meaning upon the divine works until he has proper affections towards the Divine Being. Until then, the good and truth man sees are not genuine, but only apparently so. The laws and works of God assume a different import, they speak a different language, and are viewed with different affections, as his heart becomes pure. Before that, they may indicate omnipotence and omniscience, divine anger and divine judgments, but now they speak of infinite love and mercy, infinite order and wisdom.

Hence it appears how higher kinds of affection unite themselves with higher degrees of truth, and these again give rise to more elevated affections. This is as it should be. It is in the heart all true knowledge must begin, and there it must end. It is affection that gives truth its life, and it is only in affection that truth can have power to elevate, and give birth to a purer feeling, that will elevate still, which is the good of truth.

By the faculty of understanding, or right reasoning, man can bring in contact with the governing principle of his life, truths of a higher order than those which influence him; but they are rejected, unless he feels that principle is not what it ought to be, and wishes to rise above it; or they remain lodged only in his memory, dead and not living truths. The principle which thus governs man, is his ruling love; and that it is the same with his ruling will, is evident, because what he thus loves he continues to will. Now, if God gives the first rudiments of religion, He will most surely continue to give all that which may perfect it. Hence, the operation and tendency of divine providence, is to elevate the governing love of man's life to a level with the truths he can see above that love, and thus to unite the will and the understanding. It is only by an elevation of the under-

standing above the ruling love, that man can see truth which will divide between the light and the darkness within him. He then may begin to be sensible of the evil which had been disguised under the appearance of good, and to see that what he had called true, was but the attendant fallacy of the evil which misled him. By repeated experience of this kind, he becomes more familiar with his own heart; his confidence in his own ability to know what is good and true is shaken; he finds that there is apparent truth and real truth, and that the latter impresses him most powerfully when he expects the least from his own strength. As by obedience to the light which breaks in above him, his evils become subdued, he begins to acknowledge the Power that gives him the victory over them; and precisely in accordance with that acknowledgment, is his heartfelt ascription of all he feels to be good and true, to the Giver of the light which enables him to see them such.

Such is the operation of divine providence, to lead man from the external to the internal; from that state in which, strong from a misconception of his nature, he thinks that goodness and truth originate with himself, to that in which he can see that the Lord giveth them. When purer affections become thus united in the mind with more elevated truths, man can look back on his way and perceive that divine providence, though unseen and unacknowledged, has ever attended him, from the innocent affections of infancy, the first seeds of his heavenly Father's planting, through all the stages of maturer life, when they have been hidden by selfish loves and worldly cares. He now knows that the apparent truths which had lighted his understanding, were such as flowed naturally from the state of his affections. He feels that the Lord had not forsaken him as he strayed from the tender loves of infancy, but had, through all his life, spoken to him in a language adapted to his different states; and that genuine truth was not given because it was not wanted, and would have been perverted. As he comes now to acknowledge one Master, the Lord within him, the things he had learned under others are illustrated and reduced to order by light and power from within; so that the scientific and moral truths of his external man are made to promote his spiritual advancement. And thus the acquirements of the bodily senses become subservient to the "hidden man of the heart;" and the external unites with the internal as its evils are removed, to form the "perfect man, unto the measure of the stature of the fulness of Christ."

But the lineaments of divine order can be traced even in the disorder which man brings within himself; as the ruins of a well-proportioned edifice may still indicate the designs of its projector. Man may pervert the powers by which he wills and understands, but the faculties themselves are not destroyed. He may will what is evil, and think what is false; but while he remains man he retains the capacity for learning true wisdom. He may withhold his eye from seeing and his ear from hearing; but truth still lives in his breast, though buried by selfish and worldly loves.

In this way it is, that there are rays flowing from that wisdom which "was with God and was God," to reach every grade of the

mental state, from the perfect man to perverted and obdurate nature; from him who is willing to receive good and truth from the Lord, to him who will have none but those of his own making. The light of heaven, in proceeding from its divine Source, has taken the form of each succeeding state it has reached, till it has merged in a darkness where, if the voice of conscience is heard, it is but to make men tremble, and not to purify the heart. Here, what is called good and truth is not such as God gave, but is transmuted by man's evil affections. Here, "how is the gold become dim, and the most fine gold changed!" Yet the Lord does not forsake man, even here. He speaks in a voice of terror, because man is not prepared to hear the voice of love. His fatherly care over him is not the less, though man has so far removed himself from the sphere of his benign presence, by the evils and disorders of his life, that only language, clothed in corresponding forms, is adapted to his state. Here, nothing but disorder is seen, and nothing but the threatenings of vengeance are felt. The divine Word, mindful of the states of all, presents Himself under the forms and language of all. He follows man in all his aberrations from divine order; hence, there are truths in the letter of revelation to reach all, into whatever evil and ignorance they reduce themselves. But revelation takes this language in the letter, because it is the highest form of good and truth which the natural man can receive; it must descend so low, to reach the natural man's understanding.

The divine Spirit must have some medium through which it can reach man in every state, and serve to lead him back, so far as man is willing, to divine order. As the works of creation assume a different meaning in the human mind when man is elevated to higher goods and truths, so does revelation; for they have both one Author, and must be filled with the same infinite wisdom.

The tendency of the human mind to self-exaggeration, has sometimes led to inferences from the mental endowments of the wisest ancient philosophers, which they would have disclaimed. Their proximity to better light was too obvious to warrant them, notwithstanding their pride of philosophizing and their moral degradation.

There was a prevailing conviction, with the ancient philosophers and lawgivers, priests and poets, and common people, that unassisted human reason was incompetent to teach man the nature of his God, and his duty. And yet the wisest among them have been cited as instances of the perfection to which unaided reason can attain. Homer says that "Minos, the Cretan lawgiver, received his religious institutions from Jupiter, by nine years' conversation with him." Plato says that "all laws came originally from divine inspiration;" that "virtue is not by nature, but a divine gift." Socrates says "that men become good as some become prophets; not by nature, but by divine inspiration." The very necessity of self-knowledge was, to them, so obviously taught by divine command alone, that the maxim, "know thyself," was acknowledged to have descended from heaven. All this, though mixed with fables, the meaning of which was lost, or clouded by their own devices, still proves, conclusively, the sense entertained by the more enlightened among them, of the necessity of light from a higher sphere than that of nature. That this sense was

that of the common people, is also evident, or a religious system could not have been palmed upon them; for all religious systems that ever existed in the world, were supposed, or professed to be, the offspring of divine inspiration.

Yet this very sense of the necessity of divine aid, was, itself, the effect of revelation. Revelation had not then, as since, by its reflected rays, opened the fields of science, where, by laboring from false persuasions, man has too often only strengthened the sinews of self-love and found food for the pride of self-derived intelligence. In those times their knowledge reached not much farther than the fragments of revelation, existing in the form of fables and traditions, which the current of time had brought down to them from earlier ages. Pythagoras, after the example of Thales and others, travelled to perfect his education. He went into Egypt, Phœnicia, and other places, industriously gleaning this knowledge from every source. Plato availed himself of like sources of information, and they both, according to their understanding of it, grafted the knowledge, thus acquired, into their systems of philosophy. For this reason they present us with a confused mixture of truth and falsehood, of revealed light and human invention, which has perplexed some and elated the pride of others, according to their different views of the subject, and the different systems they have adopted.

If we go back to still earlier times, we find that knowledge, couched in hieroglyphics, which were the expression of correspondences between spiritual and natural things, was nearly all that existed. This hieroglyphic knowledge constituted the study of the intelligent and wise of those ages; and this has been asserted by learned men, as Bishop Middleton and others, not to mention the light which the New Church possesses on the subject. This knowledge, wrought into different forms by the mediums through which it passed, existed in Egypt, Phœnicia and Babylon, with other eastern nations, and Greece and Rome, in different shapes, but still bearing evident marks of a common origin. Its true understanding having been corrupted and lost by the moral degradation of its earlier possessors, it was still further transformed by the peculiar genius of these nations, and constituted, and among some of them still constitutes, their respective systems of mythology.

Knowledge from the revelation made subsequently to the Israelites, though less extensively, was, in a similar manner, spread among surrounding nations, and blended with that received from a prior source. To this has been added, more or less widely, light from the christian dispensation, alike blending with the remnants of others. Probably, all nations upon the face of the globe have felt some rays, however received by them, from the revelation of heavenly light which has been made to the world at different times; like waves from a centre which have succeeded each other, till the very extent of their circumference has prevented the centre and source of all from being recognized. The light of nature is only reflected light. Exactly in proportion as the human mind has been placed in a state of freedom by light from revelation, have all improvements in civilization and the arts and sciences advanced. It was never known that a nation

emerged from barbarism to any state of civilization, without such aid, received in some manner. The atheist and the deist are indebted to the very power they combat, for their weapons. The boasters of the light of nature are indebted to that of revelation, for the eyes with which they think they see.

It is the tendency of knowledge, though received in a distorted form, to exalt the natural powers of the mind; hence, its natural condition varies with its religion, its morality, and its science. As truth, of any kind, enters into the mind and that principle by which it is actuated, it becomes a part of it, a constituent member of the mental fabric, as it were, the eye by which it sees, and the arm with which it acts. Man thus receiving increase, his powers and faculties thus strengthened and developed, assumes a nature, religious, moral, or intelligent, differing from his former by the kind and degree of that development. If he is under a false persuasion of his own powers, his new possessions are felt as really his own, as those of any former state. Thus raised, he is placed on a vantage ground of observation, and casts his eyes abroad over the regions of truth, now apparently subject to his vision, and marks them as his natural dominions. But all that region, not so stamped with the seal of ownership, he considers as debatable ground, or perhaps, feels willing to recognize in it the right of another proprietor. It is in this way that false persuasion leads man to account the truths of revelation, as fast as they raise him from his former standing and appear within his grasp, his natural, rightful possessions. Hence those truths moulded and fashioned after his own heart, become, as it were, the "common law" of his mind; whilst the time and manner of their introduction, the mode and circumstances of their enactment are forgotten, and referred to time immemorial. But others will be judged of by the principles which make up that common law, the customs and usages already established, or rather by the principle which renders them operative in their present shape, be that what it will. If they cannot be made to accord with these, they appear to be laws for which no reason can be given; but of arbitrary appointment, unintelligible, and repugnant to those already in force. They must, in consequence of this, become a dead letter; they can have no hold on the affections, add no gem to the diadem of real knowledge, awaken no emotion, but, perchance, that of blind awe, or daring indignation. In short, if habit, education, self-interest, or indifference, restrain the audacity of investigation, they may be called truths of revelation; but such as are above reason, which reason could not discover, and with which it must not concern itself. Thus it is that self-love, with its attendant, false persuasion, forgetting that it receives all that is good and true, claims all, and would extend its dominion even to the throne of God Himself. And thus the dividing line, between the light of nature and that of revelation, is drawn by man, and not by God.

But truth cannot be treated in this way and remain uncontaminated. All genuine truth which man can have, must be planted in real humility of heart. That is the only soil in which truth can grow and remain truth. The very ascription of it to self-derived intelli-

gence, at once destroys its nature. It must cease to be legitimate truth, before it can acknowledge such derivation. Unadulterated truth must spring from unadulterated affection, and be filled and actuated by it. It must look, in acknowledgment, to Him who is Good and Truth Itself; whose throne is heaven, and whose footstool, the earth; thus deriving life from Him who is the Life and Light of the world, — or it ceases to have it, and becomes the empty shade, the unimbodyed spectre of vacuity, or the deformed and ill-proportioned product of false persuasion.

Truth must be united with its appropriate good. As man advances in the regeneration, he learns, though it cost him many struggles, how beautifully the forms of nature can yield to the energies of divine grace, and apparent truths vanish before that which is genuine, simply by humble, hearty and unreserved obedience to Him who appeared in nature, that he might raise man to glory. He learns how the erring prudence of the worldly man can give place to the rationality and intelligence of the spiritual, and finally the latter to celestial wisdom, which is in perfect agreement with the wisdom of divine providence, when feeling that "God is love, He dwells in love, dwelling in God, and God in him." His conversation is then "yea, yea, nay, nay," for He knows that "whatever is more than these cometh of evil." The word of God no longer "speaks to him in parables," but "shows him plainly of the Father." In this state only is he prepared to say, from the depth of his heart, "not my will but Thine be done;" for then only can he fully believe and feel that "what things soever the Father doeth, these also doeth the Son likewise;" because he then knows, by happy experience, that whatever springs from divine love, is brought into manifestation and accomplishment by divine wisdom.

His heart, filled with love to God, expands correspondently towards his fellow-men. His love to them is not false and boasting charity, but the silent, deep and constant love of being useful to them. It is gentle, unassuming, yet ardent and incessant love for their real good. It is not consistent with indifference as to what is truth, or whether they be in it or not, for good and truth united are its all. Nor does it falsely gloss over their characters, and call them good in the lump. With heaven-taught discrimination, it searches out their least tendency to good, cherishes it, and wishes to give more. It leads them, with a kind, yet unwavering hand, from what is manifestly false and evil in them, to greater good and truth, and so "covers a multitude of sins." "O Jerusalem, Jerusalem, — how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

Man, then, is no other than the good and truth within him which are no longer separate, but united; not slightly connected with the surface, but flowing from the centre; not the occasional effervescence of a moment, but the steady, equable stream of his life. His truth must be vivified and actuated, not from without, but from within; the soul must give its power to the body, and the body must acknowledge the supremacy of the soul. Such should be the order of nature, because such is the order of God. "All power is given to me in

heaven and earth;" "all that the Father hath are mine;" "the Father is greater than I." Revelation is given to instruct man in divine order; and the divine Spirit operates to give that order life in man. Its energy is not out of, but in it; it manifests that order that itself may be manifest in it. "He that seeth me, seeth Him that sent me." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." The Lord gives divine truth to enlighten the mind, and quickens that truth to purify the feelings. "I am the way, the truth, and the life." "As the Father hath life in Himself, so hath he given to the Son to have life in Himself." "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." He assumed the humanity, and was seen by the eye; and glorified it, to make Himself felt in the heart. "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." "I will not leave you comfortless, I will come unto you." That thus the intellect, which acts as one with the eye, its eminent bodily organ of intelligence, might be made one with the will or ruling love, which governs the conduct; and man thus have a unity of faith, or belief, the glory within him. "That they all may be one; as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Thus the world, seeing the good which flows into the church from the Lord, may be led to come also and glorify the "Father who is in heaven;" as well as all subordinate principles in each individual of the church, purified and reduced to order, thus bow, in meek subserviency, to that love of the Lord which then rules in the soul.

The letter of revelation, as well as the book of nature, is, in a measure, addressed to the eye; but it is only the voice of Him who fills both the one and the other, that speaks to the heart; that develops, reconciles and unites their language, and gives it power to regenerate a man. It is only in obeying the truths of revelation, at once, from the thoughts to the speech, and from the heart to the hand, that the language of nature becomes the language of God. Revelation is then in what is natural or rational, and what is natural or rational in revelation. Their lights cease to be divellent forces, and become conjoining powers, resulting in unity. They no longer teach different things, but one and the same; and man, experiencing in his own heart and life the union of truth and goodness, can see and feel that love is the essence, and wisdom its form; that the Son is in the Father and the Father in the Son; and no longer have his eye fixed on "strange gods," but worship Him alone to whom all power is given "in heaven and earth," "one Lord, and his name one."

CORRESPONDENCE OF THE DOVE. — The dove corresponds to the truth and good of faith, which constitute the spiritual marriage; this bird is therefore distinguished by its fidelity to its mate, and by its fond and wooing attentions: in like manner, the principles of genuine truth and goodness are enamoured with each other. The dove is remarkable for the velocity of its flight, especially when danger threatens, or when returning to its mate; in like manner will truth quickly disappear, when beset by evil and the false; and if separated from the good principle, impatiently returns. The dove, if carried far from home, and let loose, immediately darts upwards, and by an inexplicable instinct, or with an extraordinary keenness of vision, descries its abode, whither it wings its rapid flight. So when the truth of good has been imprisoned or borne down, by any uncongenial force, when set free, mounts upward to its elevated views, with clearness of vision descries its abode in the Sacred Word, and with delight returns to its home. As doves delight to stand in the soft descending shower, so are truth and goodness refreshed with instructive discourses of wisdom. The dove descended at our Lord's baptism, as the innocent emblem of the truth of good, the form in which our Lord made his manifestation on earth.

LIFE OF TRUTH AND OF GOOD. — The life of truth is a life of obedience, and the life of good is a life of love. The life of truth receives and acknowledges the commandments, and is in the constant endeavor to abide by their rule, in opposition to many counteracting propensities; it is therefore a life of much labor and combat, but progressively advances to the life of good, which is the establishment of the commandments in the heart, or in the soul's delight. In the degree that good becomes the leading principle, the warfare ceases; evil having lost its lure, it ceases to charm and to divide the mind. During the life of truth, the understanding often reproves the untoward will, and temptations and desolations abound. The life of good is a spontaneous rejection of evil, as the palate rejects unpleasant food, the eye unpleasant prospects, and the smell offensive vapors; the sensation acts instinctively, and the understanding afterwards confirms. In the former life, the understanding teaches, and the will, sometimes with pleasantness, and sometimes with reluctance, obeys. During the life of truth, the activity of two opposite wills is sensibly perceived; the new will from the Lord acquiesces, and the old will, not yet subdued, frequently rebels. During the life of truth, faith distinguishes qualities, and occasions clearness of vision of those things which are brought into fruition by the life of good.

FOR laborious research, for solid reasoning, for strength and for depth of composition, the *masculine* mind is fitly organized; for natural elegance, for refined simplicity, for intuitive practical wisdom, for that sentiment which combines harmonies, and for the imagination's most delicate and beautiful blossoms, we must have recourse to the *female* mind.

SALVATION BY REGENERATION.

BY D. K. W., N. C. REP., VOL. II.

REDEMPTION, by restoring man to liberty, rendered his salvation possible. Liberty, then, is indispensable to salvation. But what is liberty?

Liberty is the power of choice between opposites, and the power of acting according to choice. Choice is according to affection, and affection is according to qualities, as good and evil. Whatever promotes our happiness we call good; whatever occasions our misery we call evil. We love that which is good; we hate that which is evil. But that which seems to be good is sometimes evil, and that which seems to be evil is sometimes good. The different appearance arises from the different position we ourselves occupy in relation to good and evil. If we choose the evil and reject the good, and act according to our choice, we have and we exercise infernal liberty; but if we choose the good and reject the evil, and act according to our choice, we have and we exercise heavenly liberty. Good is the fountain of life, and the source of perennial bliss to the soul; evil is the fountain of death, and the source of perpetual misery to the soul. Truth is heavenly light; error is infernal darkness. Good and truth lead to heaven and heavenly joys; evil and error lead to hell and infernal miseries. Man has the power of choice between these opposites, and the power of acting according to his choice.

The will, being the seat of the affections, is the seat of liberty, because choice, as before remarked, is according to affection. A man, free from restraint, will choose, and do only that which he loves to do. But a man is also endowed with understanding, which, when in a healthy state, enables him to discern the difference between good and evil, with a view to the regulation of his choice. The understanding is in a healthy state when a man does that which is good; it is in an unhealthy state when he does that which is evil, and "will not come to the light, lest his deeds be reproved." Both the will and the understanding are finite powers, derived from God, the source of all power — the will, to be the recipient of good — the understanding, to be the recipient of wisdom. Liberty, truth, goodness — in fact every thing that we have and enjoy — descend from above, from the fountain of love and the Father of lights.

The existence of a law, whether written or unwritten, for the regulation of conduct, implies that man has the power to obey or disobey it at pleasure; i. e., that he is endowed with liberty; and the consciousness of every man that he is free, and a moral agent, having duties to perform, which he may either do or omit doing, is a stronger argument that he is actually free, than any metaphysical reasonings that can be brought against his liberty. Still many excellent persons have found it difficult to reconcile the doctrine of divine decrees and the foreknowledge of God with the freedom of human actions. Their hypotheses have been wrong, and their conclusions consequently have been so also. Thus, it having been taken for granted, that God has decreed every thing that happens, it has been inferred that he certainly decreed moral evil; and, if he decreed it, that men are not free,

but necessary, agents in committing it. Now, the truth is, that he never decreed any such thing, but has expressly prohibited all forms of moral evil under the severest penalties. Again, it is urged, that if he foreknew what men would do, what he foreknew must necessarily happen, else he could not possibly have foreknown it. But this view of the subject is fallacious. An act is not done, because it is foreknown; but it is foreknown, because it will be done. Foreknowledge that it will surely be done, has no more connection with the doing of the act, than subsequent knowledge that it actually has been done.

Again, it is insisted, that man is not free, because he always acts from the impulse of the stronger, and not the weaker, motive. Here, again, the axiom laid down is erroneous. A man does not always so act. If he acts without any motive at all, he is a fool. If he does not act from the best motives, he is not wise; but the strongest considerations presented to the human understanding will not compel a man to act, unless he chooses to do so. The idea that he acts always from the impulse of the stronger motive, is borrowed from the laws which regulate matter. A heavier body will more readily put in motion another body, against which it is propelled, than a lighter body. But mind is not matter. Will, reason, understanding, choice, are not matter. Men can only be approached and acted on as beings endowed with reason and liberty — who think for themselves — who hear other people's thoughts, and who, after all is said and done that can be said and done, to influence them, act only as their own judgment or their own pleasure dictates. The will is never forced. If it were, man never could be reformed. His obedience must be voluntary, free from compulsion, or it is not obedience.

Man is most free when the influences acting on him, tending to good and evil, are equal on both sides. Where two forces — and let us here call these forces good and evil — act against each other, and the action and resistance on one side are just equal to the action and resistance on the other, they neutralize each other's opposition, and effect nothing. In such a case, a third force — the human mind — may act at pleasure, on either side, as freely as if there were no opposition. But good and evil are not abstractions, subsisting by themselves. They are terms employed to denote the quality of actions; and an act implies an actor, and good acts imply good actors, and evil acts evil actors. In a word, good and evil, morally regarded, proceed from good and evil moral agents who are endowed with reason and liberty. If good and evil then act on the human mind, it is through the medium of intelligent beings that they so act, and not through the medium of mere abstractions, which are nonentities.

Men are doubtless greatly influenced in their conduct by the example, the advice and persuasion of their fellow-men. But the unseen agencies acting on the mind are far more powerful, for good or for evil, than any that are visible to the outward senses. God acts directly upon the human soul; but there is a most powerful influence exerted upon it through the agency of angelic and infernal spirits. Man's liberty, in fact, results from the mutually counteracting force of unseen spiritual beings. He is placed in the midst between them,

and they are forever struggling with each other for the mastery of his soul. But no angelic or infernal spirit is permitted to compel the mind in its determinations and acts; indeed the nature and constitution of the mind are such as to exclude the idea of subjection to any kind of force. If force were applied to it, the stronger force would always prevail over the weaker, and all men would act one way, instead of acting, as they now do, different ways. The mind is not free, unless it is left at perfect liberty to act within the limits of its capacity just as it pleases. Spiritual beings, whose duty and pleasure it is to preside over the destinies of our race, are aware of this fact, and accordingly approach the human mind — not with any view to force it, since that is impossible — but to induce it to act by arguments and persuasions. It is very obvious that they may “battle the watch” forever with such kind of weapons, and that man will be perfectly irresistible to any assaults, however formidable, unless he freely, and of his own accord, surrenders the citadel of his soul to one or other of the parties. The great object of both parties is, to obtain his consent — to incline his will to their side — otherwise they can accomplish nothing by all their efforts. To this end infernal spirits approach him with all sorts of temptations to evil, and angelic spirits approach him with all sorts of persuasions to good. The medium, through which the former approach him, is chiefly through his hereditary propensities to evil derived from his ancestors, and which constitute what is called his *proprium*; and the medium, through which the latter approach him, is chiefly through his reason and conscience, and those tendencies to good, which are the result of a virtuous and religious education. It is on this common theatre of humanity that infernal and angelic spirits meet, and contend with each other on a footing of perfect equality, not only as to the ground they occupy, but as to the weapons they employ in the conflict, both being of a spiritual order; i. e., partaking of the nature of persuasions, inducements, temptations, considerations, and arguments, — addressed to reason, conscience, passion, propensity — the object of the latter being to lead, not drive, man up to heaven and heavenly joys — the object of the latter being to lead, not drag, him down to hell and infernal miseries. The forces, or rather influences, on both sides, are equal, for the desire and efforts of angelic spirits to save are always as great as the desire and efforts of infernal spirits to destroy, and equal in this respect, too, that neither angelic nor infernal spirits can employ force, and are never permitted, for an instant, to go beyond the limits of rational persuasion. In such case it is obvious that the mind is exactly in equilibrium, the efforts moving, or intended to move him, on either side, being balanced, and the individual, after weighing what has been said and offered on both sides, being at perfect liberty to side with either party as his judgment or inclination dictates.

Nor is true only at the starting point of a man's career, but is equally true at every point of his ascending or descending progress. His liberty is never taken from him, not even in hell; for, if it were, he would cease altogether to be a man. The devils themselves do just what they choose of those things they are able to do at all, and they always reject good, and choose evil, and act accordingly.

When a man commences to be a moral agent, and knows good from evil, he has his choice between two courses or roads — one leading to heaven, the other leading to hell. Every act done is a step taken by him in one or other of these directions. Here comes in the agency of angelic and infernal spirits, the former endeavoring to persuade him to do the act, if good — the latter endeavoring to dissuade him from doing it; or, the latter endeavoring to persuade him to do the act, if evil, and the former endeavoring to dissuade him from doing it. Man, occupying the character of a judge between these opposing advocates, considers the reasons offered on both sides, and decides for himself, either doing the act, or omitting to do it, as he thinks proper. Suppose he does the act and it is evil, he, of course, takes the road to hell, in company with infernal spirits, who rejoice in the conquest they have obtained over him, by and with his own consent. The next act he does is the next point in his progress. To this point there is an avenue from the road leading to heaven, and at this point angelic and infernal spirits again meet, and offer their persuasions on one side, and their temptations on the other. Perhaps the man has seen the folly and guilt of the first act he has committed, and upon being tempted by infernal spirits to do another evil act, and upon being dissuaded by angelic spirits from doing it, he yields to the persuasion of the latter, and passes over with them into the road that leads to heaven. He is now in the right course, which he has taken voluntarily and without the slightest compulsion; and, by the invariable law of opposites, the evil, which he was tempted to do, but did not do, is put away, and the good, that is opposite to that evil, takes the place of it in his mind. For instance, if he was tempted to deny God, he now acknowledges him; if he was tempted to steal his neighbor's goods, he now respects property. The third act he does is the third step in his progress; and here, again, through an avenue leading from hell, infernal spirits make their way, and contend against heavenly spirits, with their hellish arguments and persuasions. The unfortunate man yields to their temptations, and passes back into the road that leads to perdition. The next act which he now does against all the persuasions of his "better angel," is an evil act. The next is an evil one, and so on to the end of his career. The angels never leave him, so long as any hope remains of bringing him back to a heavenly frame of mind; for, so long as this is possible, the arm of divine mercy is extended out to save, even down to the point where he has reached the lowest degree of degeneracy, that stops short of actual ruin. When he has become, by long habit, and a deep love of infernal delights, confirmed in an evil course of life, it is almost impossible to reclaim him, and he is left to suffer the miserable consequences of the career he has voluntarily adopted and freely pursued. He still has liberty, but it is only infernal liberty, and not that heavenly liberty which our first parents had before they fell from their state of innocence, nor that "wherewith Christ has made us free."

The equal and imposing influences acting on the mind, from which liberty results, have correspondences in the physical creation, which beautifully illustrate the whole subject of liberty, and impart to the

hypothesis, just advanced, almost the clearness and force of actual demonstration. The present system of things is obviously a system of checks and balances, resulting from opposites. Thus, light and darkness, heat and cold, good and evil, truth and error, strength and weakness, are diametrically opposed to each other, and every degree of one is met and balanced, in the nicest manner, by the corresponding degree of its opposite. Thus, the greatest truth is met and balanced by the denial of that truth, which constitutes the greatest error—the greatest heat by the greatest cold—the greatest light by the greatest darkness, and so every intermediate degree, from the highest to the lowest, is met and balanced by its opposite. Thus every thing that exists, exists in equilibrium. To this cause we are to attribute the alternations of light and shade, heat and cold, good and evil, truth and error, which characterize and diversify the physical and moral world, as we now find it. Thus, our knowledge of evil, in its different degrees, is obtained only by our knowledge of good, in its different degrees. The same may be said of truth and error. It is obvious, then, if we destroy the balance that at present exists, and which results from the equality of opposites, that we destroy the present system of things, and our liberty, which is only a choice between opposites, along with it.

It may be objected, if this view be correct, that evil and error, as well as goodness and truth, enter by a necessary and inevitable law, into the present constitution of things, and that, consequently, nothing is left to the free and voluntary action of the mind, since what is inevitable and cannot be avoided, cannot be helped. If God were really the author of the present constitution of things, the objection would have great force, but the truth is he is not its author. Man is its author. This somewhat startling proposition is susceptible of the amplest demonstration. Who is the author of moral evil? Unquestionably man is its author—no one else. God cannot be its author, since he is infinitely good, and nothing morally wrong can possibly proceed from such a being. The Devil cannot be its author, since he only tempts men to the commission of it, and he who tempts to the commission of an evil act, is not its author, but he who does it. Who created hell? Man created it—no one else. The wicked man creates hell whenever he perpetrates a sinful act, and, by a succession of such acts, continued through life, prepares the way for that future and unending hell, which is the inevitable consequence of his own voluntary misdeeds. Heaven and hell are not places, but states of the soul. Nothing that is spiritual has place belonging to it:

“The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.”

Man, then, is alone responsible for that existing moral organization of which sin and error form such startling features; and if we could penetrate within the veil, we should probably discover, that most, if not all, the unhappy changes that have taken place in the physical world, since the creation, have been wholly owing to moral causes—to the agency of man, acting in direct violation of the laws of divine

order. That there is a world, where a better constitution of things exists — where there is no evil, no suffering, no error, no darkness, where truth and love and happiness universally prevail, where God is regarded as the author of all good and all truth, where man acknowledges that he has nothing that he has not received, and acts only as the conscious organ of the divine beneficence in promoting the happiness of others, we have every reason to conclude, if we believe what Divine Revelation inculcates on the subject.

It is obvious that if the race of mankind, infested, as they always have been, by evil spirits, tempting them from the path of rectitude, generally yield to their temptations, angelic spirits, who are appointed to counteract their infernal persuasions, having themselves no power but that of mere persuasion, must, when there is no longer any hope of man's reformation, virtually give up the contest as unavailing. In such a state of things earth is little better than a hell, inhabited by men who are little better than devils; and the ordinary means provided for the restoration and salvation of the race having utterly failed, extraordinary means must be resorted to for the purpose. It was with a view to this end, when man had reached the lowest stage of degeneracy, that Jehovah assumed humanity, in order that, being a man, burdened with hereditary evils, derived from an earthly mother, he might be tempted as a man is tempted, but, being God, that he might, by an act, or rather by successive acts of divine power, resist, control, and drive back those hosts of infernal spirits that infested humanity, and so restore man to that state of freedom in which good and evil spirits might once more operate upon his mind equally — that state in which — if he should choose to do so, he might see and acknowledge, that all good, all truth, and all liberty are from the Lord alone, and that all evil, all error, and all misery are from himself and from hell, and so seeing and acknowledging, and turning away from himself and from hell, might turn to the Lord with worship and love, and so be saved. The ejecting from the sphere of universal humanity — not only from the bodies, but the souls of men, the evil spirits that infested them; — the destroying of their ascendancy, and the restoring of the equilibrium between good and evil spirits acting on man, in which alone he enjoys and can exercise freedom, constituted the great work of redemption, the accomplishment of which placed man in what divines call *a salvable state*, i. e., did not save him, but rendered his salvation possible; did not destroy the agency of evil spirits, but enabled him successfully to resist their temptations and yield to better influences; did not take away his hereditary propensities to evil, but enabled him to control, and render them inoperative. To this end, John the Baptist preached the doctrine of repentance and a new life; and the Lord himself preached the same doctrine, assuring mankind, in the most solemn manner, that unless they were actually regenerated — born from above — they would inevitably be lost, and would never see the kingdom of heaven.

To be saved, then, man must be regenerated. But how? By what means is this great change in his nature and his ruling propensities to be effected? "The wind bloweth," we are told, "where it listeth, and thou hearest the sound thereof, but canst not tell whence it

cometh, nor whither it goeth; so is every one that is born of the Spirit." The birth, being spiritual, is effected wholly by unseen agencies. Every christian, who has attended to the operations of his own mind in regeneration, is doubtless conscious of the share he has himself had in the matter. It is a twofold work. God labors to effect it, but man is to coöperate with him to the same end. God stands at the door and knocks; man is to open the door and admit the divine guest. God gives his Word to man; man is to receive it, read it, and apply its heavenly truth to the purification of his heart and the amendment of his life. God has said to man, "Look unto me and be saved!" Man is to obey this command, turn away from himself and from hell, and to look unto the Lord, that he may be saved. God has said further to man, "My son, give me thy heart" — thy love; man is to turn to the Lord, to acknowledge him, to give him his heart, and to love him with all his heart. God has sent his Son into the world to be the Savior and Redeemer of man; man is to receive him as such with gratitude and joy, to repent of his sins, to avoid the commission of sins; to implore divine aid in the discharge of duty; to yield to divine influences; to resist the devil, when he tempts to evil; to acknowledge that in and of himself he is evil and powerless, and that all his light, life, energy and happiness comes from above. God gives man the power "to will and to do" what he should will and do; man is to exercise the power which God has given him. We can see the effects of regeneration, as we can see the effects of the wind; we can coöperate with God in carrying forward the momentous work; but we cannot see those unseen influences, direct and indirect, general and particular, which are constantly operating upon the mind in the progress of the work, any more than we can see the workings of our own minds within our breasts, although we see and are conscious of their effects.

From what we know of the constitution of the human mind, and from what the Word of God asserts respecting the agency of good and evil spirits, we have every reason to conclude that regeneration is principally effected by successive temptations to evil, and successive victories over those temptations, and that the mind consequently can be regenerated only in a state of freedom. If we wish for an example of regeneration, the most illustrious one that can be presented to our contemplation is that of the Lord himself, our great representative and exemplar, who tells us that those who "have been with him in his temptations;" i. e., shared similar temptations, and "have followed him in the regeneration" shall be entitled to "sit on thrones." The "being with him in his temptations," and "following him in the regeneration," imply doubtless the same process. Our Lord's regeneration was the glorification of his humanity, or that process through which he passed, in order to render his humanity divine — that process by means of which, though separated from him for a time, he became one with the Father. Our regeneration is the purification of our humanity, or that process through which we pass, in order to render our humanity comparatively holy. In either case our regeneration is effected by temptations of evil spirits on one hand, and by persuasions of good spirits on the other, acting on man in a

state of freedom and by the proper exercise of liberty — that liberty which was inherent in the Lord by reason of his divinity, and which he imparts to mankind continually in a higher or lower degree, as they use that which they have already received. Individual men, in the progress of their regeneration, are exposed, some of them to more, and others to fewer, temptations from infernal spirits. But the Lord, the Savior, was exposed to all the temptations, to which man is or ever can be exposed in this life, and was victorious over all of them. Hence he is called "the Lord, mighty in battle," and "the Lord of Hosts," or armies. The first temptation to which Adam and Eve were exposed was, the "desire to be Gods, knowing good and evil," before which they fell, and before which their descendants continually fall. No sin is more commonly committed, at the present day, than the original sin of our first parents. The first temptation to which our Lord was exposed was one of a similar nature. He was offered the empire of the world if he would serve and worship the devil. He did not yield to the temptation as Adam and Eve did, but spurned the Tempter from his presence, and his refusal to render homage to him was followed instantly by an acknowledgment, that service and worship were due to God alone. When our first parents sinned, we hear nothing of the coming of angels; but when our Lord resisted the devil, we are told that "angels came and ministered unto him." In his last fearful extremity, in the garden of Gethsemane — in that terrible hour which he called "the hour of the power of darkness," when he resisted the most powerful of all the temptations by which he was ever assailed, viz., the desire to escape an ignominious and cruel death, but a death that was necessary to the completion of the great plan of salvation, "an angel appeared from heaven strengthening him." So, when certain of the disciples went to the sepulchre, early in the morning of the first day of the week, "they saw," we are told, "a vision of angels." Thus, whenever men look for the Lord, and look towards him, and resist temptations in his name, those heavenly messengers, the angels, though unseen by mortal eye, really come to them, in order to gladden their hearts, and encourage them in the path of duty; but the infernal spirits, stung with madness at their own defeat, retire instantly from the scene. On the other hand, when men yield to temptation, the devils exult, and the angelic spirits depart, overwhelmed with grief that men should be so utterly lost to a sense of their own well being and happiness.

I have already alluded to a law of invariable operation, which provides that when a man, by divine aid, resists evil, the good that is opposite to that evil, flowing down from above, through the medium of angelic spirits, occupies its place in his mind. It is for this reason that pride resisted becomes humility, intemperance sobriety, lust purity, selfishness brotherly love, covetousness generosity, and every other propensity to evil the opposite propensity. In like manner, the acknowledgment of any truth becomes the denial of the error that is opposite to that truth. Thus the acknowledgment of a God and of the truth of Christianity, is a denial of atheism and infidelity. The same law prevails in the physical world. The absence of heat is cold, of light darkness, of strength weakness, of health sickness, and

so on. We see then something of the process by which regeneration is effected. The first step which a man takes in it is to acknowledge that he is sinful, and requires purification; that he is weak, and can acquire strength only by looking to the Lord for it. As he does this his path is illuminated, and he receives power from above effectually to resist temptations; and as he resists one temptation to evil after another, the good that is opposite to that evil flows in from the Lord, and occupies its place. It is in this way, by casting off, by the divine aid, which he always acknowledges with gratitude, one evil propensity and desire after another, that he finally loses all his evil propensities and desires. They cease to influence his actions, or to imbue his character with their own dark hues, and the propensities and desires that are opposite to them take their place, and enter into, and control his whole life. He thus, without being divested of any propensity or desire that is rational and proper to him as a man, becomes, in the language of Scripture, "a new creature." "Old things have passed away" with him, "and all things have become new."

As divine good and divine truth is imparted to man finitely, and only according to his capacity to receive, and his state of reception, he, in this process of regeneration, becomes only finitely holy. The case was different with our Lord, for he, being God, as well as man, the good and truth of his divine nature, as he resisted temptations, and "cast out devils," took the place, in all their fulness, of the evil and the false that belonged to his infirm humanity, and thus, finally, when the process of his glorification was completed, he became one with the Father, and infinitely holy. Nothing that was finite any longer belonged to him. He had ceased altogether to be the son of Mary. He had become, in deed and in truth, the Son of God, invested with "all power in heaven and in earth."

Thus, he is the only Mediator between God and man—the only medium by and through which God can descend to man, or man can ascend to God. "No man cometh unto the Father but by me." "He that seeth me, seeth the Father." We are to do those things in our humanity for its regeneration, which he did, in his humanity, for its glorification. We are to resist temptations by divine power, in order to overcome them, as he resisted temptations, by divine power, and overcame them, assured that "he, having been himself tempted, will know how to succor those that are tempted." Regarding him as our great Exemplar, who hath gone on before to prepare the way for us, we are to "follow him in the regeneration," pursuing the same end that he pursued, and employing the same means to accomplish the end.

CHRISTIANITY demands the energies of the entire man; its worship, the choicest portion of his time; its doctrines, the exertions of his intellectual powers; its duties, the stretch and compass of his widest endeavors; its truths, the highest exercise of his faith; and its promises, the concentration of his hopes: it, and it alone, presents objects commensurate to those large faculties and inextinguishable desires which God has given us.

SIMPLICITY AND DUPLICITY OF CHARACTER.

N. J. MAG., VOL. II.

ONE of the most indubitable signs of the first christian church having attained its consummation, is, the almost entire extinction of that best foundation of the church, and best evidence of its individual existence, *simplicity* of character.

It is a truth too generally overlooked, that where this virtue is absent, in the same proportion its opposite vice, *duplicity*, is present. Now if we turn our eyes to any department of society whatever, duplicity, in some shape or other, reigns triumphant. In the walks of commerce, we almost look in vain for the once boasted integrity of the merchant: a sort of cunning has succeeded legitimate skill; and the shorter road to riches, — decently-managed fraud, — has banished, and branded with contempt, plodding, honest industry. The universality of the change of character appears to have produced a mutual understanding, that overreaching meanness shall not be considered otherwise than respectable, provided it does not become so glaring as that decency requires its reprehension. The trading philosopher will not rob you openly: but if, by deceiving you, he can do you such an injury as to turn your loss to his profit, he will feel satisfied, that he is only acting agreeably to that first, and, in his estimation, best law of nature, — the dictate of self-love. Nor will the religious professor indulge too many scruples of conscience; but since he must go with the stream, or miss the advantages which it floats along, he will silence, if not satisfy, his conscience, by the consideration, that in giving in to the degenerate practices of trade, he is only getting a portion of that wealth, which, in the hands of others, would not be so well applied, as in his own.

So also in the learned professions, amongst those whose education ought to give hope of better things, the absence of that sterling integrity of principle, that beautiful simplicity of character, which makes a man act as if his thoughts and intentions were discernible, cannot but be observed and lamented. But, alas! education is not necessarily the friend of virtue; but if conducted, as too generally is the case, on merely selfish principles, it is, on the contrary, her deadliest foe. It is not mere *teaching*, but that which is substantially *taught*, which constitutes an education essentially good or bad. A genuine education must proceed on this fundamental christian principle: that *a man, to be a true man, must be the willing servant of others*. Such an education as this will preserve inviolate the innocence and simplicity of youth, and will certainly lead to a genuine simplicity of character at mature age. But if the notion be impressed by education, that knowledge is designed to give the means of making others subservient to us, it will necessarily lead to *duplicity* of character, — to a real, internal regard to self, and an apparent or external devotedness to others. That the latter description of education is that which is generally prevalent, cannot be doubted: and hence it is, that only the shell of benevolence remains; the garb of kindness; which is worn or laid aside, as interest or humor dictate.

But does the aspect of the *religious* world appear more genial to

simplicity and sincerity than that of *civil* life? Can we see in the character and conduct of the professed disciples of Him, who was the Divine Tenderness and Condescension personified, the sweet, yielding, and self-denying spirit of their Master? Are not our eyes rather turned away, with sickening aversion, from the too frequent display of mere seekers of wealth amongst the ministers of endowed churches, and of affected candidates for popular applause, or priestly dominion, amongst too many leaders of unendowed churches? Is it not a period when the prophets prophesy falsely, and the people love to have it so? and when religion, pure practical religion, can only obtain attention, in proportion as she will condescend to hide her lovely simplicity, and court the gaze of her negligent professed votaries, by means of the trappings of oratory, or the graver trifles of learned and unprofitable criticism? And yet this age is esteemed by thousands the Gospel age! Well would it be if this could be proved to be the case; if there were evidence that this is the age of Gospel *simplicity*. We have, indeed, exhibited an unparalleled activity amongst religious bodies to proselyte the heathen; a zeal for public meetings, and the raising of subscriptions, for purposes professedly evangelical: but in the ostentatious conduct and demeanor of too many of the leaders and promoters of these exertions, where are the traces of simplicity,—the only certain evidence that the springs of their proceedings are enlightened and disinterested. There are, doubtless, many individuals who are engaged in benevolent undertakings, both civil and religious, who feel the movings of genuine charity and piety: but it is to the great mass, of which these characters are remarkable exceptions, that the above strictures apply.

That such is the sad, self-seeking, unlovely appearance, exhibited by the general face of society, is no matter of wonder, when it is known and perceived, that the religion of the present day has *none* of the characteristics of apostolic simplicity and purity. One unhallowed system fabricator after another has secretly wounded the fair face of truth, and placed a patch over her wound, the removal of which is forbidden on pain of a charge of sacrilege. Thus truth is now covered over with an impenetrable mask of mysteries; and men are taught, that they were not intended to rejoice in the light of her countenance; but are to rest satisfied that their dim sight is marvellously favored by the darkness of the object on which they are directed to fix their mental vision. It is, indeed, a certain fact, that religion can maintain its simplicity no longer, than while charity (properly understood and defined) is regarded as its great essential. Notwithstanding an apostle has specifically declared, that such is the dignity of charity, that the most arduous of *good works*, and the most signal manifestations of *faith*, owe all their excellence to her presence; there is not a single system of religious doctrine remaining amongst the various sections of the first christian church, but what puts faith, or else moral works, in the first place; leaving charity to follow, or passing her by with contemptuous neglect. Self-love in the heart, and faith and piety in the lips; God the avowed, and self the real object of worship; form that duplicity of character, which, of necessity, follows a *practical* adoption of the doctrine of salvation by faith *alone*. Charity and

self-love are the rival candidates for supremacy in the human heart. Self-love holds dominion there by nature: and never can the tyrant be displaced, until the regal rights of charity be acknowledged; and never will she gain her just and happy dominion, until faith, piety, and good works, are all *diligently* put in requisition as subservient *means* of establishing her upon her throne. Never, until this event has been accomplished, will individual religion be arrayed in the beauty and majesty of simplicity; for then alone there is *one* Lord, *one* hope, and *one* effort; all the graces of the church are then harmoniously united under their proper head, and constitute a *ONE*, of which the Lord is "all and in all." Such characters alone make up that inviolable body of christians, who, "with all lowliness and meekness, with long suffering, forbearing one another in love, endeavor to keep the unity of the Spirit in the bond of peace;" as one body animated by one Spirit, having "One God and Father of all, who is above all, and through all, and in all."

Simplicity is the unity of all the powers of mind and action in subordination to one impulse and end; that impulse is the Spirit of the Lord, and that end, the observance of his commandments. It results from the happy union of the prudence of the serpent with the harmlessness [or simplicity] of the dove. But what a deadly hatred does the serpent bear to the dove before this union is brought about! What a ridiculous attribute is "harmlessness" in the estimation of the serpents, — the sensually wise, who abound amongst all classes of the community! And yet, who, with the name of christian, would despise a characteristic which apostolic inspiration applies to the christian's Head? He was "harmless," says the apostle; and, doubtless, harmlessness is the foundation of all genuine goodness, as humility is that of all true wisdom; and he to whom harmlessness and simplicity are objects of contempt, is, alike, destitute of both.

Paul, doubtless, had our Lord's words, just alluded to, in view, when, with truly apostolic earnestness, he addressed the church at Corinth, (2 Cor. xi.) saying; "I am jealous over you with godly jealousy, for I have espoused you to *one* husband, that I may present [in you] a chaste virgin to Christ; but I fear, lest, by any means, as the *serpent* beguiled Eve through his *subtilty*, so your minds should be corrupted from the *simplicity* that is in Christ;" a simplicity which is in the Lord himself as your Head and Example, and which distinguishes all his true followers, who abide in him. The apostle evidently discerned, that the principle of the human mind of which the *serpent* is an emblem, and which is called, in the New Church, the *sensual principle*, was that which caused the fall of man, by its being permitted to break its allegiance to the spiritual principle, and to lay aside that *prudence* and circumspection against evil, which it has, when held in connection with the harmlessness of the dove; and to substitute for it, that "*subtilty*" against good, which it acquires so soon as it is left to itself; for then self-love, by the rejection of charity, becomes its actuating and governing impulse. Man in innocence was pure simplicity itself. The church called Adamic, or Most Ancient, was the faithful, affectionate, and confiding spouse of One Divine Husband. The will and pleasure of her Lord and Master was the supreme object of her

desire: not a thought wandered after any other but Him who was the only Fountain of her joy and delight. Somewhat of this simplicity existed in the primitive christian church; and for its perpetuity the zealous apostle expresses his anxious desire; foreseeing that carnal and worldly mindedness would lead to corresponding views and doctrines, destructive of that simplicity, which, in looking up to the leading of Divine Grace, is securely protected against hurtful error, and led into all necessary truth. How full of dignity and sweetness is that passage in the same Epistle, (2 Cor. i. 12.) "Our rejoicing is this,—the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." He knew that we "cannot serve two masters,—God *and* Mammon." Opposite sentiments cannot be faithfully held, nor opposite laws be faithfully obeyed. Hence, so soon as the powers of this world embraced christianity, and made its profession both honorable and profitable, the *serpent* began to be subtle, and to harbor enmity against the *dove*, until the double mindedness of the members of the church led them more and more to depart from the simplicity and purity of the Gospel, and to fashion their doctrines so as, if it were possible, to secure the favor of Mammon in this world, and of God in the next. While the end and object in view is one and undivided, the whole mental energy is directed to answer "Yea" to any proposition which favors it, and "Nay" to any which is opposed to it; and so, when that end and object is *goodness, truth* approaches to be accepted, and error to be rejected. Most true it is, that all the argument over and above "Yea, yea, and Nay, nay," "cometh of evil;"—arises from human infirmity and dimness of intellectual vision. The *simple* mind can discern truth, where the *double* mind cannot; just as an object is seen clearly when looked at *by itself*; but when it is endeavored *equally* to view with *full* distinctness *two* objects at the same time, the effort proves in vain; one neutralizes the other; and nothing is seen but obscurity and confusion. "The light of the body is the eye: if, therefore, thine eye be *single*, thy whole body shall be full of light; but if thine eye be *evil*, thy whole body shall be full of darkness." If the understanding be under the influence of evil, there is a double mind: for not even the evil (with a few exceptions) reject eternal life, but vainly endeavor to cling to it along with what is utterly incompatible with it. That hence, in the minds of such persons, there must be an internal collision of views, and confusion of thought, is evident; and although their maxims of worldly wisdom from the *heart*, may be accounted sound by the worldly wise; and their maxims of spiritual wisdom from the *memory*, may be esteemed by the spiritually wise; yet the effort of the mind in which these opposites are found, to look at them *together*, cannot but fill the whole mind with darkness. Only let the Lord's sermon on the mount (from which the last quotation was made) be read carefully, and it will be perceived, that *simplicity of character* is that which is principally inculcated; and then recur to the fact, that in the professing church there is scarcely a vestige left of this mark of "the children of light;" and it will appear no wonder, that, by the professed children of light on the one hand, and "the children of this world," on the

other, the doctrines of the New Church "are every where spoken against." When truth comes to those who have no real love of truth, because they have no real love of goodness, she must, of necessity, be rejected; but to the happy *few* who receive her, she will give power to become "Sons of God."

But if the total absence of simplicity disqualifies for the *perception*, and consequently for the *reception*, of truth, a small or imperfect degree of it must cause the perception of it to be proportionably obscure, and the reception of it to be proportionably not cordial. The receivers of the New Dispensation are necessarily mingled with a variety of characters in the course of their worldly avocations; their interest and their necessities will prompt to a compliance with dealings and customs utterly at variance with christian simplicity; but let them remember, that there is nothing in existence so valuable as the testimony of conscience; that, "in simplicity and godly sincerity," in the harmlessness of the dove, despising the "fleshy wisdom" of the serpent, and led by the Grace and Spirit of the Lord, they have had their conversation in the world. How inestimably precious is that precept of wisdom; "Only shun evil as sins, and look to the Lord, and he will teach thee and lead thee."

In their religious capacity, the members of the church (both ministers and laymen) must principally be indebted to *simplicity* of aim and effort for their success in propagating the truth. All *power* is from the Lord: and they receive the largest portion, who have their dwelling nearest to him; that is, who are most closely conjoined with him by love. Ministers, more especially, might profit by the remembrance of the counsel of James: "If any of you lack wisdom, let him ask it of God; but let him ask in *faith*, nothing wavering." In the petition, let the hope of men and the fear of men, have no share: let not the faith of God be weakened by the assumption of merit by self, or the desire of applause from others: let not his prayer for wisdom be defiled with the intention of pleasing rather than of profiting his flock: let him be free from every lurking desire to display his skill in spiritually healing, lest the "leaves of the tree of life" designed for "the healing of the nations," should lose their efficacy to others, and become poison to himself. He that asketh wisdom, but asketh not in simplicity, "wavereth" towards other objects than those for the sake of which wisdom is given; and "let not that man think that he shall receive any thing of the Lord." As the minister can receive wisdom from the Lord only in proportion as he seeks it in simplicity; so also can his hearers receive profitably from him only in proportion as they hear in simplicity. The end of the preacher in his discourse, and the end of the hearer in listening to it, must be *ONE*; and that one, — advancement in holiness "by obeying the truth."

In individual efforts to spread the truth, success must mainly depend upon *simplicity*; for this will cause connection with the "Father of lights," and bring the mind under the divine leading and guidance. The mind may have a *host* of truths, knowledges, and arguments; but they will produce but little impression, unless the Lord of Hosts be the leader of them. On the other hand, those to whom truth is presented can only be shown its genuine tendency by

those who have received it, and who constantly apply it, with a view to advancement in goodness. To endeavor to show others that our doctrines are more reasonable, or more consistent with Scripture than theirs, may awaken prejudice, or arouse opposition; but to speak the truth so as to *manifest its holy tendency*, must awaken any good feeling which may exist; or, inspiring respect for the speaker, induce in the understanding of the hearer a willingness to listen to what he says. It is in vain to knock at the door of the understanding, unless we are able to offer some inducement to the will to open it.

Happy church! whose doctrines are simplicity itself, easily understood, because all unite in harmoniously uttering the voice of each, and that voice is the Lord and Goodness! And thrice happy they, who in simplicity receive, hold, and apply to life, the purifying and life-giving truths and precepts of the "Everlasting Gospel!"

GLORIOUS VIEWS OF THE DYING CHRISTIAN.—Death is the gate of life, since to die is to live forever. It is the concluding day to all our worldly cares and anxieties, and the commencement of serene undisturbed delight, and of eternal peace. It is the putting off our perishable forms, with the frailties and diseases that wait upon them, to resuscitate with the privileges of immortality in forms forever perfecting in beauty, in proportion as our hearts and minds improve in the love of goodness and in the order of truth. Celestial angels will delight to fan the flame of our languid virtue, and to lead us to progressive degrees of improvement through the boundless ages of eternity. To die is to meet our beloved friends to part no more, assured, at the moment of our departure from this world, that those who are dear to us will soon follow. This world is but the cradle of our existence, and the Almighty, who gave us being, best knows when it is fittest for us to be translated to a happier clime. When He calls us, shall we not with cheerfulness obey His voice, while angels are hovering round our pillow, to lead us the way to our immortal existence? Our Lord resuscitated on the third day; and the soul, which cannot die, will, on being detached from this earthly imprisonment, wake to newness of life, endowed with a consciousness of its immortal powers, and strongly invited to pursue, by the example of surrounding happy spirits, every purpose of divine love and charity, crowned with eternal adoration of the Lord of Life and Glory, whom, even in the splendor of His outward works, we have in this world but faintly seen, and even in the light of His Gospel, have viewed but as through a glass darkly. But in the immortal state, in the divine light of an unsetting sun, we shall be favored with a nearer approach to the radiance of infinitely more stupendous displays of His creating power and paternal care. This world has cost us many a sigh, but these should cease when our brightest hopes are beginning to be realized, when the cloud is removing, and the everlasting gates are opening to receive us.

RELIGION gives to time all its importance, and to eternity all its glory: without it, existence is a riddle.

EDUCATION CONSISTS OF TWO PARTS. — Education consists of two parts, the formation of good dispositions in the will, and of right conceptions in the understanding. Unless both these parts are duly attended to, man becomes at maturity a useless, an injurious, or an inefficient member of society. How dreadful are the mischiefs arising from a neglected or a bad education. Unless our minds are cultivated we are merely animals, (except as to our latent capacity of becoming rational,) and unless our wills are submitted to proper discipline, we are like wild beasts. Such is the importance of education. By delay in restraint and instruction, both will become more difficult, but the sooner they are begun, and the more consistently they are pursued, they will be easier in their progress and more successful in their consequences. The selfish passions must be brought into subjection by being counteracted as soon as they appear: for if children are allowed to follow the bent of their own inclinations unrestrained, habits and principles originating in self-love will be contracted, which will prevent the growth of the good of infancy, so essential to the well being of man.

The vices of children which are most to be guarded against are covetousness, a turbulent spirit, conceit, duplicity, falsehood, and a quarrelsome or tyrannical disposition towards companions. In order that the good of infancy may be effectually formed, humility, generosity, kindness, frankness, and docility, should be diligently cherished.

Truths can only flourish and bear fruits of charity, when they are implanted in a good ground. — *W. Mason.*

BASHFULNESS AND POLITENESS. — We have encountered no fair share of polite people. In early life we used to witness a great deal of *Chesterfieldiness*, but it goes only a short way in the art of good manners. When we used to mix in society, we were tormented with an anguished bashfulness, which deformed our motions. We were awkward, because we were ill at ease. The stamp of that period will never be effaced. We shall attract the notice and scurrility of the vulgar rabble all our life.

These facts of experience have compelled much bitter reflection. That external grace should be so very important as to be a *sine qua non* among people — even professors of the christian religion — while profane and lascivious persons, of easy manners, are caressed and fawned upon, was a cruel discovery. We came at length to several conclusions which we will here detail.

1. Politeness is Christianity. Love is the esse of the religion of Jesus Christ. This element attracts the good and the true in each individual in a company, and brings them into a one, and makes them all at ease with each other.

2. Politeness without love is spurious. An external simulation of kind affections, where there is no heart in it, and no regard for the good, is but a form — it is hypocrisy. The Quakers, even, are more polite in their quaintness than many who use mere ceremony of address. They are comparatively sincere. Swedenborg himself used but few words, and those right to the point. Children loved him,

and all were at ease in his society. He was emphatically one of the most polite of men. He loved all.

3. Much of the courtesy of the age is hollow and counterfeit. People visit each other, use the most winning smiles, the blandest manner, and most expressive forms of adulation, when contempt and hatred are at the bottom. This is according to Chesterfield, who was a liar and a libertine; but not at all in harmony with the simplicity of Jesus Christ. The rustic is laughed at; the clumsy manners of the isolated and close student are made themes of remark, so much that people of sense are wounded and disgusted.

The best rule of etiquette which we ever read is this, "All things whatsoever ye would that men should do to you, do ye even so to them."—*The Medium*, vol. ii.

POWER OF LOVE TO RETAIN TRUTH.—That a man of a confirmed evil life should hate divine truth, is from the very nature of evil. Truth discovers to him his own hideous form. If from the memory only he views it, he looks with oblique or half-averted eyes; he considers truth as a tiresome monitor, that is always finding fault, and always imposing a task; and if the early impressions on his memory did not retain some indelible record of its precepts, he would totally shut his mind against it. When remorse follows guilt, it is at first the offspring of fear; if however there is a degree of acknowledgment that what was done was wrong, accompanied with a degree of self-condemnation, it is the first dawn of the mind's reform, and is a faint earnest of future obedience; when truth from the memory is confirmed in the understanding out of regard to its documents, it is a further advancement in the admission of truth; in this stage, evil, when from strong propensities it recurs, is as often condemned, till affection, or the will, by insensible degrees, first espouses the cause of truth, and afterwards of goodness; after this, anxiety and pain never cease to accompany the commission of evil, even in its slightest visible operations. As the will is more and more confirmed, and the affections gather strength, evil is put away successively, and when it occasionally returns, the pain and anguish increase, till at last they grow intolerable; the will, in proportion as it acquires settled habits of goodness, increases in the love of truth, and has more frequent returns of tranquillity and peace.

Truth has no abiding-place with man till it is received into the affections; it then operates in the life, and increases by new acquisitions without end: it is the food by which his spiritual life is sustained.—Remarkable instances have occurred of brilliant attainments in truth for a time, when only the love of fame, or gain, or of rule and preëminence, have presided in the will; but led on by such principles the acquisitions are flighty, and not solid. Let but attentive observation watch the event, and most egregious falsehoods will ere long present a checkered scene; the apparent leading truths will vanish at intervals like falling stars, or will expire like flowers cut off from their parent roots; the light of truths without the love of them is a transient meteor, and their apparent flame a mere phosphorus:

as the body without the soul is dead, so truth without a genuine affection is a mere carcass.

DEPENDENCE ON, AND TRUST IN DIVINE PROVIDENCE.— A dependence on the Divine Providence, like every other attainment in the regenerate life, will be experienced to be gradual, and variable at intervals. The black clouds that surround us, and the new forms of difficulty and desolation by which we are tried, will, in the early stages, occasion sad despondency, and sometimes, absolute despair; but by degrees we discover the hand that lifts us up, that protects us, and enables us again and again to surmount the overwhelming billows, till at length we find ourselves secure in the Divine Word, our spiritual lifeboat, which the threatening waves cannot upset. Were Providence to raise us up, before by repeated desolations we were sufficiently humbled, we should most assuredly triumph, and the natural mind, which is to be subdued, would bear rule and prevent that self-humiliation which is the true test of our advancing in the spiritual life. As our trust in the Divine Providence increases, circumstances of every kind will occasion our immediately looking up to the Lord; for the smallest instance of prosperity, we shall immediately give thanks; for what is adverse, our prayers will be as instantly made that we may take a right course, and that we may, in due time, surmount the danger or difficulty. Providence, that was particularly visible in the progress of our various privations, will be equally so in the wonderful and unsuspected means of our support; and when all these combining circumstances have been reiterated to the observation of the true penitent, a more refined observation will ensue, and a delight in the course the Lord takes with us, which, for the *world*, we would not wish to alter: the affections, elevated and purified, instead of calling on the reflecting intellect for support, and for a repetition of its former instructions, will urge it to witness those clearer views which affection alone can unfold, till the understanding, from being the preceptor, becomes the pupil of the rectified will, and the reason confirms what the heart, in its more copious and refined reception of heavenly influx, dictates. A mature trust in the Lord can only exist in the degree in which self-dependence subsides; and this can only subside by privations and by repeated trials, by which the pure in heart are gradually taught in all things to see God.

THE way to preserve a relish for such worldly pleasures as are innocent, is, to know how to do without them.

THE worst kind of natural poverty is, continually to create to ourselves new wants; the worst kind of spiritual poverty is, not to be sensible of our wants.

A WISE traveller will push forward to the end of his journey, intent on the business he has in hand. If we feel the importance of the business of life, we shall not loiter on our way to eternity.

CAUSES OF INSANITY.

BY GEN. DE BISSY.

INSANITY of mind has been ascribed to various sources, as have also the numerous maladies with which the human race is afflicted; but the truth has not been reached because it is difficult to ascend from effects which are exterior to causes which are interior, and in pathology it is impossible to discern true causes when the Divine Word is not understood. If we possessed the science of correspondences, and properly studied the revelations, and paid the necessary attention to the manifestations, that are made to us constantly, we should see that insanity is the offspring of hell. If you question the insane, you will find that they are under the dominion of vices of the heart and the mind; their loves are in an inverted order,* and their intellect is filled with darkness lit up occasionally by a flash of infernal fire.

The difference between the *extraordinary* madman, who is confined in the madhouse, and the *ordinary* madman, whom we meet with throughout the world, lies only in the different degrees of effervescence of their self-love and love of the world; and the difference between the madman and the criminal is simply that, in the case of the former, infernal influences act more upon the brain than upon the heart, while in the case of the latter they act more upon the heart than upon the brain.†

All maladies have their origin in the evil and the false. Evil and false are not merely names; they are real substances, which have constituted the hells; and these hells come back upon the world, and have dominion over it, by reason of the reproduction of infernal substances. These substances are of two kinds: satanical and diabolical. The satanical is the love of the world; the diabolical, the love of self. The form of the satanical substances is represented to us by clouds, and by the various kinds of smoke, from the clearest and whitest to the thickest and blackest; and its action is represented by soot and its corrosions. The diabolical substance is represented to us by fire, flame, burnings, and conflagrations; and its action is similar to the before-mentioned fires. These are substances which, passing from the soul into the body, affect, more or less, our organs, and engender maladies and infirmities. These maladies and infirmities have two kinds of causes: the false of evil, and the evil of the

* There are three general loves: the love of heaven, the love of the world and the love of self. The love of heaven is the love of the Lord and the neighbor; this love, which considers the use of every thing as its end, may be called the love of use. The love of the world is the love of riches and all the pleasures of sense. The love of self is the love of glory, fame, honors, and power. These three loves are in man at first by creation, afterwards by birth. If well directed, they constitute man's perfection; when improperly directed, they debase him. It may be said that these three loves are in perfect subordination in the spiritual man, when the love of heaven makes the head, the love of the world the body, the love of self the feet. The human mind is divided into three regions, the highest of which regards the Lord; the middle, the world; the lowest, man. The human mind may elevate or debase itself. He who prefers heaven to the world and himself, sees in himself and the world but the means of gaining heaven; in this moral man every thing has relation to the head, as is the case with the physical man. He who prefers the world, brings celestial love from the head to the body; he loves the Lord, but with a natural love; he does good to the neighbor, but for the sake of reward. He who prefers the love of self and dominion, brings down celestial love from the body to the extremities, and tramples it under his feet.

† The reader who is not accustomed to new-church phraseology, should understand here by the heart the will, and by the brain the understanding.

false.* The chief organ of evil is the heart, and the chief organ of the false is the lungs; but both concentrate in the brain, as is indicated by the circulation of the blood. Now the false of evil, is like the blood which passes from a vitiated heart to the lungs, and the evil of the false is like the blood which returns to the heart after its passage through diseased lungs. Hence maladies have generally two sources; one of the heart, the other of the lungs. All the diseases of the intellect proceed from the evil of the false, or the love of the world, and belong to the organs of respiration; whilst all the diseases which proceed from the false of evil, or the love of self, belong to the heart. We can now understand the difference between the criminal and the *outrageous madman*, since their actions are related to each other as the heart and lungs. We say *outrageous madman*, because the mental alienation which results from the falsity with which the world is filled, is not perceived until it becomes in a very high degree manifest, troublesome, violent, or contrary to the *general* insanity. Many a great man has been nothing but a madman who has glared in the world of madness; for beyond the truth there is nothing but error, and confirmed error is in reality madness. Yet the world is replete with confirmed error: and such confirmation of error is permitted, in order that it may come to its end, so as to make way for the good and the true, by which alone wisdom and justice are formed within us.

It is the office of religion, which is the light of lights, to open the gates of the temple of truth, which is the Divine Word; to call to itself the subordinate aids of revelation, the fine arts, the sciences, and philosophy, and to assemble them in one focus, to comprehend, and to venerate, the author of creation. If love has said that the names of those we love seem written on every flower, ought not the impression of the Godhead to appear in every thought that attaches itself both to our present and future existence?

OUR Lord thought it not enough to instruct us by his Divinity, but has condescended also to inform us in a sensible way by his humanity; and because we cannot retire into ourselves to consult him in his quality of Eternal Truth, Immutable Order, inaccessible Light, he has rendered truth sensible by his words, order amiable by his example, and light visible by a glorified body which breaks the force of its lustre.

THE philosophy of the Pagans carried its professors to such an elevation that they rose above riches, above honors, above the world, but it never enabled a man to rise *above himself*. Outward propensities were resisted, the world was degraded, but self was enthroned. Let every one esteem others more than himself, would have been accounted the dictate of folly, when self-estimation was the actuating principle; and that humility which forms the very basis of the Christian character would have been judged only to express baseness.

* Swedenborg calls falsities which derive their origin from evil, *the false of evil*; and the evils which result from falsities, *the evil of the false*. There is between the false of evil, and the evil of the false, the same difference as between the love of self and the love of the world. The false of evil, therefore, is yet more infernal than the evil of the false.

ORIGIN, NATURE, AND USES OF TRUTH.

Pilate said, What is truth? — John xviii. 38.

THIS question, of most important and extensive meaning, can only be answered according to the feeble apprehensions of the human mind; truth in its origin belongs to the Deity alone. Truth is order, the perfection of form, or manifestation of good; therefore truth is the form of God, whose essence is goodness: this explanation may be illustrated from the natural world, where are corresponding forms that meet our apprehension. The natural sun is an image of what is divine; its essence is heat, its manifestation is light, and these are together the constituents of order in the natural world; the light reveals the operation of the sun's heat in the progressive maturity of multiplied forms of use and beauty: — Gospel light, or spiritual truth, is the manifestation of good, which animates with divine heat; it is the development of successive order by which man approaches to the perfection of spiritual form, which, when animated by goodness, constitutes him an image of God.

As a created being, I desire above all things to be acquainted with my Creator, to know his nature and attributes, also to know myself, and what I can do to gain His favor and love. Truth tells me what He is; divine truth, therefore, which can alone discover to man the nature or qualities, as well as the will of God, is of infinitely more importance than all other truth, which in its infinite diversity of forms may still be traced to one source; truth then in its origin is the Word of God, which Word is the manifestation or form of God, by which he is described and seen; the Word in the beginning was with God, and was God.

Truth, in its purity, can relate only to goodness; it is the servant or operating cause to perform its work, its guide to lead man to it, its herald to proclaim it, its bosom friend in which goodness delights, the touchstone by which its properties are tried, known, and brought to light. Truth is all that God speaks to man relative to what is divine, and to the way that man should walk in, and, in a subordinate sense, all that man speaks while he continues faithful to the Word of God. When man keeps the commandments he leads a life of truth; when he loves the commandments he leads a life of goodness; thus truth sent forth from goodness, which originates in God Himself, returns to its source; truth therefore is the bright mirror, the manifested form, and the oracle of God.

THOSE who submit to be under the government of the Spirit of God, by supplication and constant endeavor to shun evil, will be enabled to mortify the deeds of the flesh that they may live. That good spirit will enlighten our minds with saving truths, when we go astray will pull us back, when we grow careless will awaken us, when we want help will assist us, when we want comfort will rejoice the heart, when we do well will encourage us, when we do amiss will correct and chasten us, until he brings us to heaven, where all our troubles and dangers will be over, and we shall be made happy forever and ever.

UNION OF TEMPORAL AND SPIRITUAL VIEWS.—That this is an incontrovertible truth, the daily experience of the young, and the more mature and settled experience of the old, will continually confirm; and it can only be doubted by those minds that are lost even to insanity in temporal pursuits, who, from an ardent love of the world, would fain disprove what they every day lament, that they are disappointed and unhappy. They have accustomed themselves to wear a mask, till they cannot bear to go without it, and would endeavor to establish a lasting gratification in the opinion of others, who may believe them possessed of what they daily sigh for. The very nature of the soul, which is immortal, can only be satisfied with immortal possessions; all things which begin and end with time, are of no more estimation in the truly religious mind, than in the degree in which they are made subservient to eternal purposes; in themselves they are transient and perishing.

Honors, riches, preëminence and power, may be all rendered subservient to the cause of religion and virtue, and in this new creation of their uses, may be pronounced very good; but considered in themselves, as they will come to nothing, so they are nothing. Ask the youth, on whom religion and virtue have made some early impressions, in what estimation he holds his worldly pleasures and gratifications, when he returns to his serious, silent, and monitory reflections; and he will candidly own that they are vain, delusive, and unprofitable; that if he can find only *one* friend in the world who so estimates them, one of his truest satisfactions would be a frequent and an uninterrupted intercourse with such a friend on more interesting and more elevated subjects. In his riper years he will confirm more and more the estimate made in his youth; his pursuit of virtuous attainments will become more steady and more ardent with his advancing years, till all his thoughts, words, and actions, will have eternal purposes in them, and will serve at once to render him more and more useful here, and to prepare him for a better state.

Virtue is eternal, and the mind that is soberly impressed with its dictates to the constant practice of them, lives in eternity even while in time, and will find time truly delightful, in the degree in which it opens the prospect of eternity. The mind that would shut out this prospect, separates itself from religious virtue, and meets with incessant disappointment; it will not *own* the truth, because it does not *love* truth, for truth leads to virtue, and virtue to eternal delight. Should the aged advise, their counsel is disregarded, as having outlived their enjoyments; though the calm and sober satisfactions which virtue brings, will increase to the last moment of a man's life. Should the young advise, their observations are of no account; they are thought as yet unacquainted with the world. Thus is all admonition lost on the disciple of falsehood; and admonition slighted, is misery secured. Man was created for happiness, it is true, even in *this* world, but according to the *laws* of happiness; from a breach of the divine commandment, or of the laws of happiness, which regard even the inmost thoughts and affections, are derived the innumerable forms of human misery which we daily meet with.

Those whose elevated affections, and whose upright intentions and

conduct, open to them the cheering prospect of eternity, will find, by a humble dependence on the Divine Providence, the secret of soothing adversity, and of giving tenfold enjoyments to the swift career of time; while those who from aversion, or from a cold disregard to religious instruction and practice, shut out the prospect of eternity, will not only have an eternity to dread, but will of consequence inevitably deprive themselves, during their whole lives, of the true and heartfelt enjoyments of time.

USES OF ADVERSITY IN SPIRITUAL LIFE. — After the understanding has been enlightened, and the affections have begun to receive new life from the divine Word, the will of man, which must at length be subdued, occasionally submits and occasionally prevails. While man continues under the influence of the Divine will, a new order takes place which is but faintly understood, and the old will often insnares the understanding to condemn what it cannot comprehend. A privation of worldly possessions and enjoyments, when a new-born charity has just begun to warm the heart, and the being forced into worldly difficulties, after having willingly parted with worldly pursuits for the sake of the heavenly kingdom, appears a *counteracting* rather than a *meliorating* process, and we often lament, in the bitterness of anguish, that we cannot go to heaven by the way that we should choose: but during the infant stages of regeneration, while the first emotions of our charity are yet in a blended principle, had we ample means for its external operation, are we sure, that in the exercises of it, there would be no triumph? Might we not often mistake the state of others, and by an ill-timed aid, impede the trials which others must undergo? Would there be no danger for our temperance at the table of luxury? for our humility in the courts of pride? and for our sincerity among flatterers? We know not whither great worldly means might lead us; and if in the course of Divine Providence we are deprived of them, it must assuredly be for our advantage here, or hereafter. The dissipations of the world which we might be drawn into, when we proposed to avoid them, might deprive us of the benefit of interior trials and temptations to which a retired and forlorn state from worldly privations will often form a basis. To learn to forgive *injuries* is more difficult than to bestow *bounties*, and injuries will abound when adversity prevails; and when many false friends, from whom it is expedient that we should be separated, will fall off like autumnal leaves. To prefer dependence to possession, relying on the Lord alone in every effort that we make, is a state that we cannot arrive at till our usual supports are taken from us; it is not in a calm sea that the mariner's heart fails him, but in the trying tempest which defies his utmost skill. The world at present, is in the very consummation of false principles and evils, and great are the advantages of often retiring from it, by self-examination, by instruction from, and by sweet repose in, the Divine Word.

The man of worldly prosperity, who from *natural* begins to acquire *spiritual* views, will often languish for a change in external things: he grows weary of worldly subjects that are void of life; he returns to the festive board, but sickens at the repast; his worldly friends and

acquaintances are again invited, but the inward affections mourn, while the external mind labors in vain to exert a cheerfulness which it cannot feel; his former delights now weigh like heavy burdens from which he knows not how to disengage himself, nor can he conjecture by what means such long-established connections are to be broken. An unexpected misfortune takes place, which on a sudden changes the scene, and in the midst of surrounding difficulties his free spirit begins to breathe a new atmosphere, but scarce is he released from the bondage of Egypt, when he finds himself at the gate of the trying wilderness; in travelling through it, his fainting heart will often recoil, and he will at times be brought to the very brink of despair, when deprived at once of his worldly and spiritual comforts; but let him strive to possess his soul in patience and humble dependence on the Lord, who will in the hour of his greatest need give him manna from heaven, and water from the rock; he will find both in the Word of Life, and enjoy that fit measure of worldly comforts which the Lord only knows, and will not fail to provide, till he arrive at the land that floweth with milk and honey, his eternal abode in the heavens, where his tears will be turned into joy, and all his cares into the delightful rest of heavenly uses forever.

ADVANTAGES AND EFFECTS OF THE INTERNAL WORD. — When the affections as well as the understanding are introduced to the internal Word, at this day revealed, and the life corresponds to its dictates, man becomes an inhabitant of the heavenly kingdom as to his spirit, and is a mere sojourner on earth, which, like the letter of the Word, supplies him with corresponding forms of his heavenly inheritance; and in contemplating the order and beauty of the heavenly kingdom, which the messenger of the new dispensation has been allowed to visit, that he might describe them, he views the surpassing delight of eternity when compared with time, and of infinitude when compared with space. A world where the spiritual form, the companion of a free spirit, can roam at large, and with a single desire, be transported from orb to orb without the confinement of space, and possessing in its own mind the heaven which it inhabits. It is a heartfelt privilege, while in the present world, to enjoy the certainty of soon leaving it; friends and acquaintances daily fall around us, death carries on an unrelenting and exterminating warfare upon our perishable material forms, and a tranquil delight is perceived in every token of their decay; since death is no more than the throwing off a material covering, intended and provided only for the first budding forth of our existence, and even this is capable of real delights when fed from the living fountain. By the internal Word, we are presented with a more sublime view of the infinite love of the Deity, and of the more refined operations of charity; of the true nature of genuine faith, which, when disunited from charity, is a mere *name*; — the Trinity comprised in the manifested Savior, the Jehovah that was to appear on earth, has ceased to distract the mind by human inventions, which have by a false conception of three distinct persons confused the understanding, and, in a cloud of inconceivable difficulties, have for centuries estranged the church from God.

By a more clear and enlarged idea of the Deity, we are brought nearer to Him; our worship is more animated, our love becomes more ardent, and from the love of the Supreme Being, our charity will become more active and extensive, and our self-examination more watchful and more refined. The satisfaction of doing good, which we are led to by numberless means, while our constant attention is to shun evil, will be renewed with every rising sun; the hours of retirement will be sweetened with heavenly contemplation, and the busy hours of life, though oppressed with many uncongenialities, will be patiently sustained; every thing imparts a blessing, when all things have their use, and all things have their use when God is in all our thoughts;—the tendency of these thoughts in which God is, is always to our neighbor's good, either nearly or remotely: anxieties which darken, and temptations which excite despondency, will ultimately confirm our dependence on Divine Providence; this will gradually enable us to rise above the trials which temptations bring, till our inward peace becomes more and more permanent. The Lord's *words*, which are *spirit* and *life*, become a dead letter, when the mind, by yielding too much to worldly principles, becomes restless and untranquil; when the Lord is in the holy temple of our renewed affections, thoughts, and inmost desires, all the earth will keep *silence* before him, and we shall be directed on our way.

CHARITY AND TRUTH UNITED.—The good offices of charity, in their minute and extensive operations, are known to the Lord alone, and it is only in proportion as selfish and worldly loves are subdued, that we are open to the influence of this divine emanation from the Lord, and can become acquainted with this celestial science.

To find our happiness in promoting the happiness of others, is a striking contrast to the seeking our happiness in the subserviency of others: the former disposition engenders humility, brotherly kindness, tenderness, and compassion, a perpetual desire in forgiving injuries, to rectify the deformed and erring propensities of the human mind, to hold out to all, the distinctions between false happiness and the true, and mildly to invite and persuade to the best choice; while to seek our happiness in the subserviency of others, engenders pride, haughtiness, discontent, dissatisfaction, and even cruelty. Genuine charity, in its operations, is an image of the miracles which our Lord performed on earth: it gives light to the blind who are in the darkness of error; it opens the deaf ear to attend to divine things; it helps the feeble, and assists the lame to walk; it raises those who are dead in worldly and selfish love to the light of heaven: unbelievers alone, who slight its report and turn from its aid, lose all the benefit of that instrumentality which the Lord has appointed for it. Charity gives a new current to that sensibility, which, in early life, some are so prone to idolize, not aware that its refinements are often the secret ministers of self-love. Instead of being tender for itself, and subtle in the contrivance of its own gratifications, this heaven-born sensibility is tender for others, cautious not to provoke, unwilling to give offence, mild in persuasion, and patient in bearing with the prejudices, gross

views, and sensations of the natural mind. If it cannot accomplish any good purpose on perverted minds, it retires, and waits a better opportunity; to the mind that is receptive, it opens its treasures, not to *dazzle*, but to *invite*, by communicating its general and common good things at first, and reserving its pearls and its gold for the last.

Charity does not require of us to judge so favorably of others as to see things through a false medium, and to call evil good; for genuine charity and truth are ever in union, and in the degree in which charity is derived from, and elevated to, the supreme love of the Lord, the spiritual perception becomes clearer, and is more free from the clouds either of prejudice or partiality. It is as little the office of charity to flatter as to offend; but to encourage with the warmth of approbation what is good, and calmly, but firmly, to oppose what is evil, is consistent with the character of the most upright benevolence. Among the spiritual acquaintances that we may make, we shall sometimes find ourselves much disappointed, and sometimes deeply deceived, and as the spiritual affections will grow stronger towards every apparent degree of increasing goodness in our neighbor, so will they weaken at its apparent decline, for we can only judge by appearances in the most righteous human judgment, since the Lord alone can know the thoughts and the most secret intentions of the heart. Suppose, then, a friend, to whom our attachment has been fixed for years, should discover principles that we never suspected, of decidedly evil tendency, and a conduct that we cannot but think irreconcilable to the professions that won our first regard; it is surely, in such a case, both just and rational to abate of our intimacy, though this should be done gradually, with a cautious and almost unwilling scrutiny; but the circumstances repeatedly and clearly proved, that cannot abide with our former good opinion, we are at liberty to be more distant, to advise when we can, and to hope always, even to the end; since the case, whatever it may be, is in the hands of Providence. Let us not attempt to give a false gloss to what is manifestly wrong; still less let us delight to dwell on a subject of real regret, which we cannot relieve. In a confidential conversation, we must not prevaricate; but there is no occasion to anticipate the censure of the world, or to add to its severity; the mind may take its own distinct views, and act accordingly; but except with those friends who participate in our regret, and who maintain the same tenor of good will, there is much eligible safety in silence.

Charity will ever be kept alive by a deep sense of our own imperfections, and though we cannot but retire from the man who makes religion a stalking horse, we may hope that there is a spark of vital essence even in so crude a form, that he will at length outtalk himself, and be ashamed, in some silent hour, of a mimicry from which he can derive no substantial good. Charity can never live with false pretence, but it will offer its more genuine and purer principles, only when this can be done with the promise of success; it will consider what methods are best suited, and may be most successfully adopted, to promote general and individual good, consistent with the laws of harmony and peace, with which it delights to dwell.

SOCIAL CONVERSATION ; ITS USES AND ABUSES. — Conversation is calculated to recreate as well as to improve the mind. By the privilege of speech, we can communicate the spontaneous effusions of thought, and introduce subjects the most interesting to our own and our neighbor's happiness ; we can not only enter upon such concerns as the varieties of every day may suggest, of civil and moral tendency, but, by the aid of revelation, we can carry our ideas beyond the limits of time, and may render our discourse interesting, even to attendant angels. What a pity is it then, that so many hours, days, and nights, should be spent by thousands in the most frivolous pursuits, such as fill the mind with vain and trifling ideas, which serve to excite every disorderly passion, and to lay the foundation of untimely disease and death ! Pageantry is called forth to support pride, till there is a rivalry in excess. Through the splendor of the midnight scene, the mind, as well as body, is deprived of rest, and if all were to retire who will not own their disgust, but few comparatively would remain to keep up the farce of artificial delight, which palls on the appetite of its votaries. But, leaving the haunts of intemperance, dissipation, and folly, where conversation is reduced to the merest ravellings of thought, we might expect far superior entertainment with those who have long professed their predilection for more rational entertainment from a religious source. But here, again, disappointment often prevails ; the conversation often takes a desultory turn ; the ideas that flow from the sacred fountain of Divine revelation are listened to for a moment, and are often in a moment dispersed, to give way to some trifling incident, or to the record of some dull fact, which the natural mind will dote on ; as if the prospects of eternity were less interesting than those of time, the varieties of infinitude more circumscribed than the trifling scenery of the day, and the soul's essential happiness of less importance than imaginary delights. Thus it happens, that the purpose of social religious meetings is frequently interrupted and drawn aside by intruding subjects of little moment ; the hours slip away that were intended to be far differently devoted ; whereas, were only a few friends to meet, whose minds are open to eternal views, and whose hearts are won over to eternal interests, continued and varied satisfaction would arise from animated communications on sublime and useful subjects, which would spread a stillness over the mind, elevate its enjoyments, and furnish on the morrow calm and pleasing reflections, such as the spiritual mind stands in need of to counteract the troubles and disappointments of each succeeding day. By frequent conversations among a few friends, at evening, the mind is buoyed up, and kept in its proper element ; it is refreshed with returns of gratitude to the Divine Providence, is expanded with neighborly love, and becomes more and more fitted for heaven.

THE casualties of life throw a man back upon himself, where he cannot find an agreeable and profitable retreat, if it has not been prepared by the hand of virtue.

THE hasty man never wants woe.

CONVERSATION GOVERNED BY OUR RULING LAWS.— When the mind is in a state of freedom, it will resort to subjects that are most interesting to its affections and views, and when impediments, from a variety of causes, prevail, it will feel more or less disappointment; and sometimes, from being denied opportunities in society of introducing such a turn of conversation as it delights in, and from being forced to attend to what is not only uninteresting, but wearisome, it will sink into a state of torpor, and remain almost without ideas. From the subjects of conversation which a man always prefers, and which he is spontaneously led to when he has free choice, he may form a just and clear determination of the quality of his affections, and of the ruling affection to which every other is subservient. Thus the man whose ruling affection begins and ends in the boundaries of his estate or diversified property, will insensibly turn to the objects of his delight, and will talk much of worldly possessions; the politician, if he cannot carry his thoughts a little higher than the affairs of this world, will incessantly dwell on the forms and changes of government, more especially if he bears a part in them; and if he has wealth as well as power, he will be found habitually in a train of thought that favors the worship of his idols. The disputant will find a constant field for controversy, in politics, in civil or religious subjects; his ruling love being that of control, instead of promoting harmony, he for the most part delights in a state of warfare, excites his adversary to opposition, and aims more at triumph than at truth; for the researches after truth are sober and calm, not violent, but conciliatory, endeavoring to collect the scattered rays of light, and to bring the subject into clearness, while the disputant frequently ends his conversation by leaving all things in doubt, in darkness, and confusion.

The man of literature, whose ruling passion is the attainment of knowledge, is qualified to strew his way with flowers; to be at once amusing and instructive, provided that his attainments are set off with a manner that is unassuming and condescending, and that he continually bears in mind the end of all human learning, the improvement of moral excellence, and a more humble adoration of the Deity; for, without religion, learning will lead to ignorance, as well as to pride and infidelity; since the peasant who knows the laws of God and obeys them, is wiser than he who questions, doubts, and disobeys, which many of the learned are apt to do. The heaven-taught mind alone, can give to conversation its greatest weight and truest interest. Practised in the true estimation of temporal things, when compared with eternal, the true Christian, in his elevated views, will seek his inheritance in immortality, and will reconcile the quick succession of events that occur from day to day, whether prosperous or adverse, relying on the control of Infinite Wisdom, which is ever at work for the completion of human happiness. He will, in society, vary his subjects of conversation, and suit them to the occasion, and to the minds of individuals, but he will gladly seize on every fair opportunity to attract the powers of reason to the laws of revelation, to bring the ideas, thoughts, and conversation of men on earth, into the order and harmony of heaven.

EFFECTS OF ORDER AND DISORDER.—Were mankind fully convinced that the Supreme Being, who created them, can alone accomplish for them the purpose for which they were created, (which is their eternal happiness, to begin on earth, and to perfect itself in heaven,) they would listen to those laws which revelation has made known to them for its attainment, considering them as laws, not to *deprive* them of real blessings and comforts, but gradually to *confer* them, with everlasting increase. Instead of a surrender of the mind and its affections to the divine laws, and of persevering in the road which the finger of God has pointed out to them, men, like untoward children, prefer to wander through woods and forests, delighted with unknown tracts, and exposed to briars and thorns, to the poisonous berries of self-love, and to the envenomed bite of serpents and reptiles of the most noxious kind: such are the various unrestrained passions, the continual tormentors of those, who, endeavoring to surmount the temperate degree, in worldly enjoyments, lose that sweet relish which a moderate participation of them, under the control of heavenly principles, can alone impart. It would be as easy for a tree to thrive with its root in the air, and its branches in the ground, as for the happiness of man to attain to any degree of real progress, by quitting its proper centre in God, and by burying in earthly pursuits, the fruit-bearing blossoms of a mind organized for celestial contemplation, and the purest moral practice.

Let us fancy, for a moment, a small society of truly rational beings, whose minds are enlightened from the fountain of wisdom in the Divine Word, who, in the true worship of the heart, love God above all things, in the natural, moral, and spiritual order in which they delight to move; whose wants are easily supplied, because they are content with little; who from a principle of active goodness, the offspring of their supreme love of the Deity, are ever watchful to contribute something to promote the well being of their neighbor; who meet to converse a little about their worldly concerns, and much about the enlivening prospects of futurity; who are enamoured of truth, because, by truth, they find out the operations of goodness, which they delight to engage in; who, amidst a world far differently disposed, patiently wait the lapse of a few years, which will pass away as a dream, when they shall resuscitate in immortal youth in bodies not subject to decay, but, like the soul which animates them, be more and more perfected to all eternity. In such a society, envy, hatred, malice, deceit, pride, and selfishness, could find no admittance; but humility, kindness, condescension, and every reciprocal act of genuine charity, would be ever manifested in a variety of forms, having a continual tendency to promote inward peace, even in the bosom of outward trials, individually giving glory to God for piloting their feeble barks through the storms and tempests which man's perverted free agency has brought on time, till they are safely landed on the eternal shores, where heavenly order and increasing felicity shall bury the perils they have passed, in sweet oblivion.

It often happens, that while we sigh for rest, we seek for trouble.

NATURE AND USE OF TRUE PRAYER.—Prayer is communication with God, and in the degree that we are ardent and sincere in our devotion, the affections will be open to heavenly influence, and celestial *light* as well as *heat* will be communicated. Were it not for prayer, which brings us home to God, by consecrating the day and the night to His worship, we should be lost in the maze of worldly cares, anxieties, and difficulties, through the day, and our sleep would give us no calm repose. In the Lord's prayer, which is prayer in its most perfect form, we are taught to acknowledge the Lord as the sole object of our worship; to revere His name or attributes; to desire at heart the restoration of His kingdom within us, and throughout the world; to resign our wills to His will in all His dispensations, and in every act of His providence, till earth shall become as heaven within us, till the external form of our actions be one with the internal spirit which rules them, and that the whole earth may be brought to the worship of the Lord in the harmony and peace of heaven. We are taught to pray that the Lord will provide all things for us, according to the measure of our manifold wants of bodily and spiritual kind, known only to His infinite wisdom. That we may continually share His forgiving mercy, which we cannot share unless we act by the genuine influence of it towards our neighbor, since the heart that knows no benevolence, pity, and compassion to mankind, shuts out the love of God, which, like the sun, always shines, but cannot enter into opaque bodies, which resist its influence. We are taught to pray to be led out of temptation, by being delivered from the power of evil, and to ascribe our salvation and fitness for heaven to the power of the Lord, operating on our feeble endeavors, to whom alone we shall ascribe the glory forever. This divine prayer is so full, while it appears so compendious a form of the progress of the Christian worship and practical life, that there is not a single sentence in it but what contains infinitude, nor can there be any form of true devotion, nor a single sigh of humble adoration, or of celestial ardor, with man during his pilgrimage, or in the ecstasy of archangels, but what proceeds from, and is brought home to, the tenor of this short but infinitely perfect form of words. It is thought, by many serious minds, that the prolonged and multiplied forms of prayer which are in use at this day, are more calculated to promote the service of the lips than of the heart; through long and repeated forms the mind wanders, because the attention wearies, and that which should enliven our devotion abates of its ardor. Children are taught, in early years, to join in many vain repetitions, which they feel as a task imposed, and rejoice when the service is at an end. It would be far more profitable to explain to them the Lord's prayer, according to their infant capacities, rather than to make the service of God tedious and even painful to them. There can be little doubt, that were our public prayers shortened, they would be better suited to the devout mind, and our worship would have more conformity to our Lord's advice, not to use vain repetitions; this might be easily accomplished by making the Lord's prayer and the Divine Word the standard of our prayers and of our praise.

ESSAY ON ORGANIZATION.

BY W. H. HOLCOMBE, IN N. C. R., VOL. II.

THE elementary substances of Chemistry are few in number, and simple in character, but their combinations are infinite. They are the pieces which constitute the great kaleidoscope of nature, presenting us with the numberless forms which challenge our admiration, while they baffle our research. Many of the links in the chain of organization, are even invisible to our eyes. A single cubic inch may contain millions of infusorial animalculæ, each one of which possesses distinct organs, and enjoys an independent existence. Again there are thousands of plants which only the revealing powers of the microscope have brought to our knowledge. From these, our investigations ascend through countless myriads of forms to the banian tree, with its hundred trunks, to the whale, the elephant, and the mastodon. Of all these forms, from the minutest vegetable germ, to the gigantic quadruped, it may be said, that their story is but a repetition of the chronicles of man, for like his their career is marked by birth, growth, busy life, reproduction of species, death, and total decomposition. Next in interest to the mystery of our own consciousness, is the inquiry into the circumstances and laws which govern the evolution of definite forms, from a structureless material. The hypotheses offered for the explanation of these phenomena may be reduced to two classes; those which accept the Mosaic account of the creation, and those which deny all spiritual forces, and view the world as a mighty mechanism self-existent, and self-elaborated. The misinterpretation of the first chapter of Genesis, has been productive of much mischief. The literal sense of that chapter enforces on us the following deduction: God, by his spoken word, created the solar system, in six days, all the geological strata, mineral, vegetable, and animal depositions appearing almost instantaneously, and *in situ*. This is the Procrustean bed whereon, in the opinion of many, every system and every hypothesis must be measured. Its supporters stretch every diminutive argument and lop off every exuberant fact to accommodate the state of science to this Biblical cosmogony. Philosophers of distinction have been persecuted with virulence because their discoveries were supposed to militate against the infallible standard. And, even at this day, the sword of popular censure is suspended by a hair over the head of the independent thinker, who gives more credit to scientific researches than to the exegetical dicta of the reverend savans of Oxford, Princeton, and Andover. We are rejoiced, however, that many liberal and cultivated minds have given up the hypothesis, as untenable, and look on it as fairly open to the graceful satire of Lyell. That prince of geologists compares the advocates of the Mosaic account to a party of philosophers with a religious belief that the world was but a hundred years old, poring over the antiquities of Egypt, and framing fanciful explanations for the appearance of her mausoleums, her obelisks, and her pyramids.

The rival system is the scientific creed of many men who have rejected Divine Revelation, and peered forth with unassisted eye into the dark night of nature's mysteries. It lays great stress on the

accumulation and arrangement of facts, and recommends extreme caution in the deduction of inferences. It maintains that inherent properties of matter have developed the original chaotic mass into the infinite forms of beauty and sublimity, which we see around us. Of this materialism, the "Vestiges of Creation" may be considered a pretty fair exponent. The arguments of that book are based on the following suppositions — viz: the progressive development of matter; the spontaneous evolution of germs; and the occasional transmutation of species. But observation and experiment with their Briarian arms are ready to pull down this fairy palace of imagination. Forms of high organization are found in the lowest strata, and many links of the pretended chain are deficient. The limit to which species may be modified by circumstances is marked, and no transmutation has ever been authenticated. Spontaneous evolution is nothing but creation at the proper time, in the proper place, and under the proper conditions. Propagation by germs, however, is the general law of organization, and the deviations must be very rare and very peculiar. The "Vestiges of Creation," is little indebted to science, and still less to logic for its popularity.

The system of Swedenborg proposes no compromise line between the contending theories. It pronounces an unqualified disapprobation of both; of the first as inconsistent with reason, contradictory to fact, and productive of erroneous impressions of the nature of God, and the significance of his works; of the second as eminently atheistic, subversive of all truth, and destructive to all religion. The Swedish interpreter of nature has propounded a philosophy of organization, based upon spiritual principles, which the Christian and Materialist must respect. It points with one hand to the Bible, and with the other to natural science, for between the word and the works of God, there can be no contradiction.

According to this authority the spiritual and natural worlds are coexistent and mutually dependent. The forces employed in their creation and constant maintenance are identical; namely, the Divine Love, and the Divine Wisdom; but the material operated upon is different. In one case, a spiritual sun, spiritual earths, atmospheres, forms of infinite variety, and the human spirit are produced; in the other, a material sun, earth, atmosphere, mineral, vegetable, and animal forms, and finally the human body. The two are connected with each other, and with their Creator, by the vivifying principle which emanates from Him alone, and is termed *influx*. The forms produced become fixed and permanent, by taking on an envelope or precise mould of inert matter, when they become visible to the natural eye. The material universe is, therefore, an ultimate or basis which upholds all things, so that the earth may be appropriately called the footstool of God. Every natural form corresponds to or represents a spiritual form. To give a faint illustration, a pleasant emotion occurs in the spiritual body, a smile follows it in the natural body, as its material correspondent. The smile had a spiritual meaning, so has a stone, a flower, a bird, a cloud, yea, every object of nature, its spiritual meaning. We frequently perceive or recognize the signification of the smile; were our understandings sufficiently enlightened to catch the

spiritual meanings of all things, the universe would be to us an open book, revealing the very thoughts of the Deity. Such a book is the Bible, and its spiritual meaning has been unfolded by Swedenborg.

The creation of man, a being capable of reciprocating the Divine Love, was the end or aim of the Divine Being, and to this end all the elements of nature, spiritual and material, are directed. All the forms of the universe have relation to the human form, which is an image of the Divine Form. In the progress of the great work we observe a uniform sequence of events, and a determinate relation of parts. No form or object can appear or be created until all forms subsidiary to its well being have also appeared. To think otherwise, would be as absurd as to fancy that the roof of a building might be erected before the foundation was laid. But still another element enters into the constitution of nature, that of use. Every thread in the web of being has its definite place, and is necessary for the perfection of the structure. Every form was created with a direct reference to its relation to other forms. These beautiful doctrines of Order and Use, are deduced from the nature of the Divine Mind. In an act of memory we reproduce, before the mental eye, that which was within the mind and constituted a part of it. In an analogous manner the spiritual world being an outbirth or projection from the Divine Mind, must necessarily correspond to what is in the Divine Mind. Of this mind we are taught that Love is the impelling, and Wisdom the directing or determining power, that Order is its method, and Use is its aim. The four words *Influx*, *Correspondence*, *Order*, and *Use*, are the keys to Swedenborg's philosophy of nature.

Such is a bird's eye view of a system which, for beauty of conception, symmetry of outline, and extent of application, is unrivalled among the speculations of ancient or modern philosophers. Declamation and eulogy, however, cannot kindle the spark of belief in the cold bosom of incredulity. The religious and psychological bearings of this subject we leave to others, it is our business to compare it with the recent teachings of natural science. We expect to show that the revelations of Swedenborg not only stand the test of scientific scrutiny, but open before the mind new avenues of discovery. In this manner we hope to direct more respectful attention to that august philosopher, from around whose majestic form the mists of ignorance and prejudice are beginning to break away.

From the spiritual hypothesis the following natural or physical formulæ may be logically deduced, and we shall endeavor to show their plausibility by reference to established facts.

Proposition 1st. Heat and Light corresponding to Divine Love and Divine Wisdom, are the active forces of nature — Heat playing the *motor* and Light the *formative* part in the process of organization.

Proposition 2d. Individual development or organization always begins at the same point, proceeds through the same phases, and attains its maximum in the human form.

Proposition 3d. The connections and correlations of forms are established on the principle of Use, and every form appears or is created at the precise time and place when and where its function or use can be best fulfilled.

Proposition 1st. Heat and Light are so generally associated in the phenomena of nature that we are in danger of attributing to one what may really be the property of the other. Their distinctive features, however, are sufficiently marked to guide us in our present inquiry. We have no apprehension that the first clause of our proposition, which gives to Heat a *motory* power, will be challenged. Heat is positively necessary to organization, but the unrestrained tendency of Heat is evidently to indefinite expansion, which is of course totally subversive of all form. Some force is required to determine and limit the expansion and condensation of matter, so as to produce from it definite structures. Now, many interesting facts point to Light, as this formative agent. Crystals, under the partial influence of Light, can be made to assume the most curious forms, and beautiful appearances. If a ray of light be permitted to fall on a strong mineral solution, kept in a dark room, crystallization speedily commences at the luminous spot. The vegetable kingdom is the connecting link between the mineral and the animal. Plants, alone, have the power of appropriating the amorphous elements of inorganic matter, and transforming them into specific structures. This marvellous faculty is due to the agency of Light alone; to Light as contradistinguished from all other stimuli. This is one of the best established facts in vegetable physiology. Put a fresh leaf under water in the luminous portion of the solar spectrum; bubbles of oxygen gas are disengaged, and carbon is converted into vegetable tissue: interrupt the solar ray, and the wonderful process is immediately arrested. What is the effect of a complete and continued withdrawal of Light from a growing plant? Dr. Carpenter answers in strong language — “Bleaching of its green surface, loss of weight of the solid parts, dropsical distention of its tissues, a want of power to form its peculiar secretions, or even to generate new structures after the materials previously stored up have been exhausted, and finally its death and decomposition.” It cannot reproduce its species, it cannot even preserve its own form. All these facts point to a failure of the organizing principle. Heat, electricity, moisture, nutriment, may all be abundant, but all in vain if Light be absent.

The distinguished physiologist just quoted, remarks: “There is abundant proof that Light exercises an important influence on the processes of development in animals, no less than in plants.” Among other striking illustrations, he instances the following: “Certain insects reared in the dark, grow up almost as colorless as plants which are made to vegetate under similar circumstances.” Tropical birds when bred by artificial heat, in temperate climates, never acquire the splendor of plumage which they possess in their native regions. The appearance of animalculæ in infusions of decaying organic matter is much retarded by seclusion from Light. No marine species are found in the sea, beyond the depth of 1800 feet. We may possibly detect the reason, in the fact that the solar rays, in their passage through sea water, are subject to a loss of one half for every seventeen feet. At the depth specified the fraction expressive of the relative quantity or intensity of light is entirely beyond the grasp of the imagination. An unusual tendency to deformity is to be found among persons

brought up in cellars, and mines, or in dark and narrow streets. But the most striking experiment was made by Dr. Milne Edwards. He has shown that if tadpoles be furnished with every condition of normal development, but be entirely deprived of light, their growth continues, but their usual metamorphosis into frogs, is arrested, and they remain permanently in the condition of large tadpoles. It appears to us, in consideration of these and similar facts, that the word *formative* is an appropriate epithet to characterize the agency of Light. We are aware that we are treading on theoretic ground. Objections are readily suggested, and experiments for the verification of an isolated point are difficult and uncertain. The fact that sunlight is injurious to the first stages of germination, cannot be arrayed against our theory. A certain degree of Heat, instead of promoting the development of the chick, coagulates the albumen of the egg. A specific amount of Light is, in all probability, requisite for each individual form. We speak of sensible Heat, and latent Heat, or Heat of which our senses and our instruments give us no intimation. Is it not probable that there is sensible Light and latent Light? The former is that degree of Light to which the organization of our eye is adapted. With a different organization, the intensest ray of the sun might appear to us as but a faint glimmer. So our faintest glimmer may produce in some animalculæ the effect of the sun's intensest ray on us. We readily conceive that Heat is still in an action between the atoms of frozen mercury. Analogy warrants the idea of the ubiquity of Light. A degree of Light which to us would be total darkness, may be eminently powerful in determining the arrangement of the molecules of matter. The vibrations of Light possess a certain dynamic principle, for when two of them clash under certain conditions, they produce darkness, just as two equal and opposite mechanical forces destroy each other's momentum. How this dynamic principle determines the shape, size, and position of parts, we shall probably never discover. The hands which weave the web of being are invisible: we cannot bear the veil from Divine Wisdom itself.

We cannot dismiss this topic without making an allusion to Chemical Action, Electricity, Magnetism, &c. Swedenborg speaks of no other creative forces than Heat and Light. He teaches us that affections, thoughts, and all modifications in spiritual bodies are excited by the influx of spiritual Heat and Light. On this ground, we are disposed to believe, that Chemical Action, Electricity, Magnetism, &c., are phenomena excited in natural bodies, by the influx of the natural Heat and Light. That these excited forces should react powerfully on other bodies, is in accordance with the analogies of the spiritual world. This uniform correspondence has led the materialist to attribute all mental manifestations to Chemical Action, Electricity, Magnetism, &c. More positive knowledge of the imponderables is still to be desired, and much might be expected from the prosecution of the subject in the spirit of New Church philosophy.

Proposition 2d. The primordial substance of the world was the matrix of all forms, the basis and material of organization. Into this ~~substance~~ the spiritual influx resident in natural Heat and Light flowed. Its first effect was probably to modify it into the elementary

substances of Chemistry. These afterwards took definite arrangements, producing the grand substratum of nature, gases, liquids, and solids; but whether before, or after the disjunction of our planet from its parent sun, it is fruitless to inquire, and unnecessary to know. Unity of material being conceded, unity of development, the purport of the proposition, must be pointed out. The great *central* fact of organization, is, that every form springs from a nucleus, the first change in which is a division into laminæ. It would not transcend the limits of legitimate analogy to call the nucleus of astronomic nebulæ the parent cell of the planetary system. Its laminæ, indeed, are broken off, and form floating nucleoli or planets. In our earth, the laminæ remain adherent, and present us with geological strata. In the cleavage lines of crystals we again perceive adherent laminæ, but they have advanced a step farther, they take definite directions, and are productive of beautiful geometric figures. Again, in the lowest vegetable form, we have the constant nucleus or germ, but its simple laminæ are metamorphosed into organs possessed of scarcely a property but imbibition. The complexity of these organs increases as we ascend in the scale, until they perform distinct digestive and respiratory offices. In a higher class, another lamina is developed into a vascular apparatus. When we come to the animal kingdom, we find a third lamina the basis of the nervous system.

The animal ovum, or vesicle, therefore, surrounded by an amorphous nutritive material, with a tri-laminated wall, is a form which has already sketched out in its little history, phases of evolution, each one of which marked a persistent form, subordinate to itself in use, and inferior to itself in vital activity. This vesicle is the starting point of animal structure, and each lamina has its different and successive stages of development. Every form advances upwards on this scale of being, until it arrives at its distinct point, or degree, when the development is arrested, and the form becomes permanent. Man, standing at the summit of the scale, has passed through all these degrees of evolution, and it is accordingly in human embryogeny that we must find the great panorama of organization. This subject has been especially investigated by many distinguished sons of science, and the accumulated facts are of great interest. We limit ourselves, however, to the abstraction of some prominent points from standard authorities, particularly from Mr. Solly's celebrated work on the Human Brain.

When we trace the human embryo, as far back as microscopic powers can carry us, we find it to be a minute nucleus of animal matter, not differing in chemical composition, or physical properties, from the germ of an oyster. The subdivision into lamina takes place with uniformity, and each lamina proceeds with its individual development. The ultimate or peripheral parts appear before the central organs of each system; the simple, before the more complex. The capillary vessels are seen before the veins and arteries, and these are sketched out before the appearance of the heart. The nerves are prior to the spinal cord, and the spinal cord to the brain. Each lamina, in its progress, exhibits a shifting series of forms, each of which is permanent in an inferior species. At one period, the lungs of man

resemble the respiratory apparatus of fishes, and communicate with the air by perforations in the neck. At first the heart is a single chamber, like that of insects, subsequently it is doubled like that of the aquatic tribes, again it presents three cavities, which are persistent in the adult crocodile, and finally it is fourfold, as in quadrupeds. The same successive and remarkable steps are taken by the brain, so that animals have been accurately and appropriately classified, according to the development of the nervous system. The degree of convolution observed on the cerebrum has been proposed by Owen, and others, as a plausible criterion of mental power. The brain of man, at first, is perfectly smooth, as in the lowest species of animals. It becomes more and more wrinkled and convoluted, as its successive stages are representative of higher classes, and finally attains in man the highest degree of complexity. Writers, with religious theories to maintain, have passed over these astonishing facts in silence, or vaguely attributed their occurrence to the arbitrary will of the Deity. Materialists have pompously paraded them forth to the public gaze, as the strongest arguments of their doctrine. The New Churchman surveys them in a new light. Swedenborg's peculiar view of the human form as the representative of all forms, and the aggregate of all uses, is strikingly confirmed by these embryological researches. The weapons of the sceptic are thus turned against his own breast. With this reflection before us, we need not shrink from studying the phases of human development, in dread that the spectre of infidelity will start up at every discovery.

Proposition 3d. We have given a faint sketch of the plan or type of individual development. Our concluding proposition imbodines an expression of the principle on which the Divine Wisdom has associated these individual forms and established affinities and relationships between them. Our readiest illustration may be taken from the human body. This is a form resulting from the aggregation of minor forms or organs, each of which has its specific use. Each organ is dependent on the others, and their mutual and combined services maintain the existence of the body. Every structure, simple or compound, appears at the precise point where it can best fulfil its definite function. Dr. Jackson, of Philadelphia, remarks, "Every organ created is a sufficient reason for the appearance of the organs which follow it." This definite correlation of parts is a fundamental element in the organization of every era, and in the geographical distribution of plants and animals. The study of geological strata, the facts of Chemistry, and even *Materia Medica*, Botany, and Natural History, from the Infusoria, to man himself, substantiate this idea, involving the doctrine of use, which is so strongly characteristic of the Swedenborgian philosophy. It is needless to dwell on a point so obvious to all, and to which no one will probably demur.

Such is a bare outline of Swedenborg's philosophy of organization, and such is the system which has been branded as more absurd than the monstrous fictions of the Koran! We refer its merits to the court of nature, and anticipate a decision in our favor. If physical science does not sanction the theory, we are willing to abandon it, or to give it a place only in our memories with the beautiful visions of the great

poets of the world. A theory, unsubstantiated by fact, is a shadow, a vision. But a theory which not only harmonizes with known facts, but is eminently suggestive of new ones, deserves the attention of every mind at all acquainted with the history of human discovery. If the laws of nature are to remain riddles forever, if the materialist has stretched the bow of philosophy to its farthest limits, then indeed let the works of Swedenborg be intombed in old libraries with the forgotten speculations of former ages. But if the universe is not the monstrous offspring of Chance, if the Bible is not a discordant medley of Jewish traditions, then will the revelations of Swedenborg supersede all theories. The time is passing away when ridicule of the man, or ignorance of the system can obscure the glory of the one, or suppress the merits of the other.

" Truth, crushed to earth, will rise again;
The eternal years of God are hers,
But wounded Error writhes in pain,
And dies amid her worshippers."

DUTY AND DELIGHT OF SELF-EXAMINATION. — Self-examination is practised in the early stages of regeneration as a duty enforced, the expediency of which is seen and felt, that we may thereby discover our latent and prevailing evils, and every false defence which the natural mind will frequently set up. Self-examination, by laying open our manifold imperfections of heart and mind, will lead to humiliation, and this to adoration, and to a constant endeavor to obey the divine commandments. This is a duty which the natural mind thinks not of, its views continually verging to self-elevation; it labors to become *great* for the possession of the kingdom of this world, and cannot endure the idea of becoming *little* for the kingdom of heaven; but as the mind is enlarged with spiritual views, it begins to think *little* of the world, and *more* of heaven; and by the instruction of the sacred Word, is taught in what that fitness consists which can qualify us for the enjoyment of the future state of happiness which the natural mind has no relish for. As the spiritual life advances in progress, self-examination, which was at first a duty imposed, and obeyed with frequent reluctance, becomes more and more spontaneous; every day furnishes a more distinct view of its occurrences, and, as it were, sits in judgment on itself: the words and actions of others do not pass unobserved, but the minute and severe scrutiny is on our own, for though the motive and general tendency of the spiritual mind be to shun evil and to promote good, its motives and ends are frequently interrupted by counteracting principles. The love of self and the world, though weakened, are not subdued, and their influence is often discovered by habitual observation, in a thousand subtle forms. Nothing leads to self-examination so directly as the frequent and devout contemplation of the Deity in His wonderful works, and in the display of His infinite goodness; this, like letting in the sun's rays, will discover to us our dark spots, and while it increases our humility, will lead us to a kind and merciful consideration of the faults and imperfections of our neighbor.

SPIRITUAL MEDICINE; OR,

The Influence of the Soul on the Body; of one Soul on another Soul; of God on the Souls of all; Self-Denial and Prayer. — E. RICKER.

AMONG all natural beings, man is the one, which can be most successfully studied, under a point of view purely moral. There is a common source of spiritual life, which animates all beings; each takes from this source according to its organization, one more, another less; the perfect organization of man enables him to receive more than all other animals. Intelligence does not result from such or such an agency of the parts: but the perfection of the organs is the necessary consequence, after perfection of the intelligence. There is no physical influence of the organ upon the thought; on the contrary, there is spiritual influence of the thought upon the organ.

In vain has Helvetius said, that thought was a secretion of the brain; this assertion, repeated in some works on physiology, is as unbecoming in expression, as it is incorrect in theory. The brain does not secrete thought, as the stomach digests food: it receives only a movement, which it communicates to the rest of the body. At the extreme termination of the nerves, we must always suppose, says M. Kératry, something which is not matter. This something, which evades our senses, is that moral faculty, which receives every thing from above. Cabanis in vain, sought the mortal being in the last fibres of man. The volitive determinations, compared, establish an order of life different from that which proceeds from the instinctive movements. It is these determinations which demonstrate the moral power of man, and in which there is no intervention of the most delicate anatomy.

Gall and Spurzheim have reduced all the functions of man into two kinds — the affective and the intellectual. These are two moral powers, which, in the last resort, are the origin of all the movements of man; he does not perform a single action, without the intervention of the Will, which is the source of the affective functions, and the Understanding, to which things intellectual are referred.

“All the modes of thought which we observe,” says Descartes, in his *Elements of Philosophy*, “can be referred to two universals, one of which consists in perceiving by the Understanding, and the other in determining by the Will.” The phenomena, which depend upon the faculties of the soul, are not comprehended by means of the organization. Matter does not give here a quality which it has not; all comes from above — the intellectual faculties are above the organs which receive the impressions, and do not result from their mechanism; beyond the study of the physical man, is the science of the intelligent creature. The telescope does not bring the divinity to sight, in the infinite space of worlds. Nor does the scalpel of the anatomist lay bare the human soul, under the mortal envelope which covers it; it is because God and the soul of man are not material; it is because, while here below, we are wanting in the senses, which present them to view. Nevertheless, we have a right to affirm their existence, since we can prove it by effects, like all the wonders of nature.

It is not enlightened physiology alone, which recognizes the empire of the soul over matter; the science of the human understanding,

better apprehended at this day, returns to the acknowledgment of these truths as old as man, but which the spirit of system has so often perverted. There is no influence of material objects upon the thought, but, on the contrary, occasional influence of the soul upon the senses. Aristotle has said, that nothing enters into the intellect which has not previously been in the senses; an idea, upon which sceptics have based their irreligious scaffolding, expressed in these few words.

"Every thing enters the mind by the gate of the senses." Leibnitz added this necessary restriction: "except the intellect itself." In fact, according to the modifications which the organs of the senses receive from external objects, the thought descends into these organs, and perceives impressions from them. It receives notice through the senses, of which it is the only regulator; it is not produced by their action; it is not the sense which perceives, it is the soul which perceives by it.

A moral emotion does not result from an external impression; this impression, uniform to the organs of several men, constituted in the same manner, affects one differently from another; it is the soul which appropriates to itself the impression differently; at the sound of the voice from a beloved object, it starts; at the sight of a beautiful horizon, it muses delightfully; it is the perception, which makes a seat for the sensation. Now this pertains to the body, the other to the soul alone. Man is all *understanding* and *will*; the organs do not give birth to these two faculties; on the contrary, the faculties direct them. Would these lips move, if the thought did not flow in with eloquent words? Would these hands know the pressure of friendship, if affection did not stamp its action upon them? It is then the soul which sees in the eye, which listens in the ear, which feels, in fine, in all the organs.

It is astonishing that a theory so simple, should have been unknown, and that a superficial science should have so long persuaded us, that all the moral impressions spring from the sensations alone; thus, to love, was to feel; and to pray, was no doubt to feel also; and here we see the origin of that wretched habit of seeking a physical theory, in the explication of all the intellectual phenomena. If man were sensation only, he would be an automaton; we are passive in sensation, but perception is a moral power, and consequently it is active; thus, in the phenomenon, which writers on mental philosophy give, as the only cause of our ideas, I see two very different actions; I see the concurrence of two very distinct faculties. In every corporeal action, I am not limited to feeling. I compare. Now, in this comparison, is the certain part of an agent, different from that which passively receives the impression.

In every action, the soul acts successively, though it appears to act simultaneously, as if there was but one cause of its movement; the thought precedes the speech, and the will precedes the movement. At the very time when the metaphysics of the sensations was reduced to corollaries, and taught in the schools as something strictly demonstrated, the author of *Emile* gave it the formal lie, by denying the principle upon which it supported itself.

"To perceive," said he, "is to feel; to compare, is to judge; to

judge and to feel, are not the same thing; by sensation, objects present themselves to me separated, isolated; by comparison, I remove them, I transfer them, so to speak, I place them one over the other, to pronounce upon their difference and upon their similitude."

The *me (moi)* then still finds an asylum in man out of the senses. Imagination, hope, the whole moral world, in fine, has then another existence than that which it appears to hold, from the impression of external objects upon our organs. Religion, which is the nourishment of sensible souls; hope, which consoles so many unfortunate beings, have another guaranty than that left them by a science, which, discovering nothing besides the sensations, led almost to the conviction that every thing terminated with them. "Not one case can be cited," says Dugald Stewart, "where sensation and intelligence appear to result from a combination of material molecules."—*Sketches of Moral Philosophy*.

There is then, a moral power in us; and this power, which the organs of the body, by means of the will, obey, modifies sometimes these same organs without man's being conscious of it, and perceiving that the will has had any part in it whatever. All physicians acknowledge the influence of the moral upon the physical; in attributing this influence to an excited imagination, they confess, by the term itself, what they refuse to acknowledge; indeed the imagination, whatever definition may be given to it, is always found to be, in the last analysis, a moral agent. Words do not always discredit things which they seem to oppose.

The physician confesses that such or such a passion often produces upon the sick, a remarkable change; now, this change is the effect of a moral power; here, the body is moved by some incorporeal power. The physician will explain these effects, by the different movements of the animal functions; but his explication, however technical and however strict it may appear, will be insufficient, unless he takes account, above all, of the principle which caused the movement; now, this principle is an idea, a sentiment, something, in fine, which falls not within the domain of the senses.

There is an interior man, which animates and modifies the exterior man, it is the former which feels pain in the limb, which has been amputated, and which consequently no longer exists in the latter. Immaterial life suffers no divisions, it is entire in the sanctuary of being; but it manifests itself differently, in the different subjects. This amputated limb, which is never repaired with certain individuals of the first classes of the organic kingdom, is reproduced among some of the lower classes. That which we would take for a miracle, is here an ordinary effect, so true it is, that there are in nature, wonders, which almost always realize what the most exacting imagination demands.

We might enumerate thousands of examples of corporeal acts produced by the moral power alone, to which, to be understood by every body, we give the name of imagination. How often has not the invalid, on the way to the springs, obtained relief from his pains, before arriving at the end of the distant journey which he has undertaken? Taking leave of home, the imagination becomes excited,

and this imagination cured him. Who has not heard of the man under the scaffold, who at the moment that his reprieve arrived, fell dead from excess of joy? The dumb son of Cræsus, aroused by a strong sense of danger, found in his filial piety, the voice which nature had denied him. How often has not the simple seal of a letter, long expected, sufficed to upset the most intrepid minds? Who has not read of the nostalgia, a disease altogether of the mind, which has filled hospitals with young soldiers, who had escaped the dangers of battle?

This moral power, from which is derived the sense of suffering, is the same which deprives the being of the sensation of pain. In the excitement of the moment, the warrior does not feel the wound he has received; his eye is turned away from the hurt, before the wounded part has communicated it to the sensorium: it is not that the sensorium has received no notice of it, but, employing the nervous system in another sense, the man was inaccessible to pain. It is this same phenomenon which has been exemplified, in a most striking manner, in those persons, whom a powerful exaltation of mind led to face dangerous contagions, without experiencing the least effect. The self-devotion of Belzunce, at Marseilles, is well known.

"Since the imagination," says M. Droz, "can overthrow our physical frames, why cannot it also restore them? Among cures almost incredible, and which many persons assure us they have seen and cite as miraculous, doubtless there are some real ones, which the exaltation of a powerful faculty has sufficed to produce."

Upon this subject, the author of *The Art of being Happy*, cites this fact: During the siege of Lyons, when the bombs fell upon the hospital, the terrified paralytics rose up from their beds and fled away.

The committee, appointed by the Academy of Sciences, to examine magnetism, reported that they have seen the imagination when excited, become powerful enough to produce crises, cause them to cease, and arrest the speech in an instant. We find in their report these remarkable expressions, which we transcribe word for word: "What we have learned is this, that man can act upon man at any moment, and almost at will, by exciting his imagination; that the action which man has upon the imagination, can be reduced to art, and conducted by a method upon subjects who have *faith*." Distinguished physicians have noticed examples of cures, produced by the aid of the imagination alone. One of them declares, he produced abundant sweats by presenting to the sight of a sick man an innocent drug for a sudorific. A strong will, says another, can cure some diseases, and hasten the cure of those which attack us. The moral power, adds he, communicating itself to the physical, aids in throwing off the contagion. A celebrated physician said pleasantly: "*I would have died like another, if I had willed it.*" These words, reduced to their true sense, are a testimony unintentionally rendered to the empire of the will over matter. Some have gone so far as to say, that the extreme desire of seeing a beloved person could retard death. We should not conclude from these words a new theory of immortality, but the acknowledgment of a moral power which may become a remedy.

It is this power which Condorcet appeals to, when he tries to prove that the Stoic philosophy, which professed to escape from pain, was

founded in nature. "The Stoics," said he, "rightly judged, that they could not oppose to the evils, to which we are subject by nature, a remedy at once more useful and certain, than to excite in our souls a permanent enthusiasm, which, increasing at the same time with the pain, by our efforts to bear up against it, would render us almost insensible to it." The authority of this philosopher will not be called in question in this matter. For if a mechanical explanation of these phenomena had presented itself to his mind, we may be sure that he would have availed himself of it.

How many remedies have charlatans produced of the curative effects of which chemical analysis has demonstrated the impossibility? Doubtless there was an impossibility of a real action of such an object upon such an organ; but there was an influence direct and certain, of the soul of the sick man upon his body; he took the prescription with a confidence without bounds, and this confidence, altogether moral, produced an effect wholly material. That confidence was a force, a power; it is that which the physician acknowledges, when he so often exclaims at the sick bed, "courage! courage!" He well knows, that the firm will of the diseased, counts for something in the cure, which his skill means to attempt.

The influence of one soul upon another is as incontestable, as that of the soul upon the body. How often has not the physician observed the effects of his presence upon the sick? How many fathers and mothers, who can testify to real impressions which they produce upon their children? A great captain electrifies with a word, those who are about him; he makes, of a pusillanimous spirit, a courageous soul, which faces danger, and feels no pain. There is a spiritual influence here which it is impossible to mistake. Our souls unite, because they are of the same nature. It is those who have most soul, who most sensibly control others. Tacitus relates, that Vespasian made use of this irresistible ascendancy which surrounds power to cure, (in Egypt,) two sick persons who were brought to him.

There may be some truth in the effects, with which exorcisms have been followed; superstition itself has a moral force, of which the results upon the body are undeniable. The grossest error has consequences. The mind attentive to a prophecy, which concerns it, may see it realized. The moral power of soul upon soul is prodigious, and the very dangers which are the fruits of it, bear witness to its own greatness. There would be no need of so much watchfulness over the exercise of our powers, if they were of a material origin—bodies do not mutually penetrate each other. Contact does not produce fusion of one into another.

But this power, which the soul of an individual exercises upon its body, this power which it receives from another, whence is it derived? Reason and philosophy answer, that it is not inherent; it is from some other source. Man is not the source of life, he is only its organ; he is not the principle of immaterial power, he is only the receptacle. This power appears to us as if dependent upon ourselves; we believe we have it in ourselves, we imagine we transmit it by the sole action of our will; but this powerful will is given to us, only that we may be free organs of life; without this precious gift, we would be automa-

tons. The power which we exercise, is communicated, and we merit or demerit, according to the free use which we make of it. This is a philosophical truth, which the science of the physical man esteems of no value. Without this condition of our nature, the divine influence would descend into man as into an inanimate being; there would be reception, but no conjunction.

If the life which descends into man, did not seem in fact to belong to himself, there would be no morality attached to his actions; virtuous without merit, and guilty without remorse, he would have nothing which should appertain to intelligent nature. Suppose, on the contrary, this independent will communicated to a being who nevertheless receives all from another source, is it not true that the free use of this faculty will constitute all the nobility of his nature? In humbling himself before the Being who gives him life, he will acknowledge himself a debtor, recognize the bestower, and worship will be the consequence of this free sacrifice of man.

This is the idea which was felt by him, who exclaimed with so much eloquence: "Being of beings! I am, because Thou art; the most worthy use of my reason is to humble myself before thee; it is the delight of my soul, it is the charm of my weakness, to feel myself overwhelmed by Thy greatness." The author of the *Philosophy of History* thus expresses himself: "Made for liberty, man was not destined to be the subject of imitation of superior beings, but every where he is led to this happy opinion, that he acts of himself."

Man receives every thing, both the impressions of external objects by his senses, and immaterial power in the moral faculties which are its receptacles. The affections and thoughts descend into the human mind, according to its state of reception. Thus, there is influence from the other world upon our moral faculties, as there is this world's influence upon our physical organs. Man is not a being detached, having the power to create; he receives and combines the elements which he has received. Enthusiasm descends from above, as the etymology of the word expresses it, which signifies *God in us*; the imperfect metaphysics of the sensations will not explain how this state is produced, by the contact of our senses with external objects. These may be the occasion of a sudden inspiration, but they cannot be the cause.

If the moral as well as physical life were not communicated to man, he would possess it in himself, and then he would be God. An independent life, which has no source but in itself, a life which, of itself, is self-sufficient, belongs not but to the self-subsisting and only subsisting Being; that is called self-subsisting, which alone is; and that is called only-subsisting, from which every other thing is. Our affections are warmed from the divine fire, our thoughts are purified by light from the supreme source. If we refuse to approach it, we become blind. The Pythagoreans, who knew these mysteries of the soul, called themselves the *living*, in contradistinction to other men, in their view, plunged into the darkness of death. It is in this sense, that the Scriptures also call those *dead*, who do not partake of this moral life. "Let the dead," says Jesus Christ, "bury the dead."

There is, then, one common source of life, for all beings; this

source I call God. Mallebranche * defines it with just reason — the place of spirits, as space is the place of bodies. Plato says, that it is impossible to exercise the least influence upon men, unaided by a superior power. Man has, indeed, the will to act of himself, as we have explained above; but this truth, that he can do nothing without divine assistance, is so deeply engraven upon all hearts, that impostors themselves are obliged to have recourse to it, and profess themselves to be the messengers of the Most High, even when they are acting in a sense opposite to that of the divine influence. Hypocrisy proves virtue, as the exception proves the rule; thus, the testimony of impostors, itself, confirms the opinion, that God descends into the human soul, to render it the agent of his will.

The nearer the approach to the Divinity, the greater the genius, the more the man becomes elevated. It has been remarked, that every man, who speaks of God and the soul, with conviction, becomes suddenly eloquent. The nearer the source, the greater the power, and his eloquence is the consequence of a more intimate commerce with that order of immaterial things which we deny, because we never seek it where it is.

Pythagoras had remarked this phenomenon, observed so often since, that in a temple, man, penetrated with the divine presence, takes, so to speak, a new being. Plato, Seneca, Marcus Aurelius, philosophers of all ages, affirm, that it is from above, that these gifts descend, which shine with certain men, and make them beings superior to those of their species. Sacred history gives us an example of this change. The apostles, after having received the Holy Spirit, became new men. Their ascendancy was such, that communicating to others the heavenly power with which they were filled, they exercised towards them that spiritual remedy, the effects of which are verified in the sacred books.

In quoting the apostles, I must not forget to remark, that in this thesis, I consider as proven the historical testimonies upon which it is supported. If a physiologist should call them in question, he would relinquish his science, and his denial would be of no value. It belongs to the historical critic to destroy here facts, of which another and different science is not the judge. These are facts, which, if you reject, discussion is at an end. If, on the other hand, you admit them, then substitute a theory more probable than that which I here expound to you.

The existence of another world, whose influence modifies ours, is a thing acknowledged by all thinking men. Nature produces nothing: of itself it is but the plane upon which life operates. Life is without or above it, though it makes one with it, as the soul of man is itself distinct from the body which it animates, and with which it appears to identify itself. The order and wisdom which reign in the universe, are not the fruit of the fortuitous reunion of the parts of which it is composed. That which has not intelligence, cannot manifest any.

* Richer here approves of the idea of Mallebranche, because he explains himself by means of the theory of degrees, of which that metaphysician had no knowledge. Without this theory, the opinion of Mallebranche may be dangerous, and has been justly censured, but developed by Swedenborg's theory of degrees, it presents no danger, and is above all criticism.

There is a real influence of something upon the mind ; now, as there can be no influence of nature upon nature, that of which we speak must necessarily come from the very principle of all things. The ancients recognizing the causes of all things to be in the spiritual world, the word *Manes*, according to Festus, was given to spirits, because they believed that all terrestrial objects were subjected to the power of the shades or ghosts, and that emanations proceeded from them, which were diffused around about; *manes quia ab eis omnia manantur*. To this testimony of superstitious credulity, may be added that of enlightened science: "There results for man," says Cabanis, "the idea of a wisdom, which has conceived the works of creation, and of a will, which has put it in contribution ; but of a wisdom the most high, and a will the most attentive, to all the details exercising the most extended power, with the most minute precision."

This wisdom, so high, this wisdom so attentive, man has been created to comprehend and communicate them. If the ideas which are formed of the divinity, do not always answer to this assertion, it is because they are not correct. The principle of this world, whence proceed all possible influences, this principle is God, and man is the recipient of the divine power. The "supremacy of man," says Bacon, "has no other foundation than his resemblance with God. Every man has within him this receptacle, by which he becomes an image of God, by which, from a sensitive animal, he becomes a religious animal: it is the privilege which distinguishes him from the brute. It is the imprescriptible title of his excellence. All philosophers have recognized a superior principle, which inspires our thoughts. Material movements have causes, which depend upon the ordinary course of the laws of nature, those of man proceed from a superior order."

Destined to reign over animals, man has relations more intimate than theirs, with the Power which has created all things. The more interiorly he unites himself to it, the more moral force he acquires. If we had not within us some element of its nature, we could not assimilate ourselves to it; "we contemplate it," says a philosopher, "because our thought is one of its sparks; an attraction carries us towards it as towards our centre." In bereavement, we feel ourselves consoled in drawing near to God; in weakness, we experience strength. In the degree that we estrange ourselves from Him, on the other hand, we feel ourselves more alone, less energetic. Our confidence in Him is the source of our moral vigor: our removal from Him is the cause of dryness of heart, and those insupportable voids with which the life, purely material, is filled. This truth will appear incontestable, if, to the sentiment of the divinity, of which we usually have so false an idea, we substitute any ruling love whatever. Without this love, man cannot move, because without it, he has no motive to move. The ennui which he experiences attests that he is separated from life. What I say here more than all moralists, is this, that this governing love, from which we live, takes its source in the immaterial world, whence is derived every principle of action. Gathered into the Great Being, genius acquires supernatural lights. Cicero avows, that no mind can elevate itself, without some divine inspiration. Seneca adds, that all great geniuses communicate with God. In the degree

that man is deprived of this aliment of prime necessity, his faculties are inactive.

United to God by essence, why should not man be so in action? If this were impossible, the Creator would have deceived him in giving him hope; the scriptures would deceive him still more in giving him the promise. God communicates himself only to those who devote themselves to him. "Give thy life," says St. Martin, "if thou wishest to receive life."

It is then by prayer and self-denial, that man enters into this ineffable commerce with God, so necessary to the intellectual life and the physical action which is its result. By these two means, he becomes more and more fit for the reception of the divine influence. Thus, there exists for him a spiritual remedy, of which prayer is the agent. Whatever ridicule may be bestowed upon this assertion, yet does it inevitably result from all that has been just said. There is an action proven of the soul upon the body; another, of the soul upon another soul; there is an influence of the creative power upon man. Those phenomena which the soul produces upon another, should be so much the more remarkable, as the acting soul draws more power from its true source. The more intimate the commerce between God and man, the more he acquires power and energy; the more he identifies himself with the author of all things, the more he becomes completely the organ.

There is, in this circumstance, the consideration of another discredited word, but which it is necessary rightly to make use of. I would speak of grace.

Solomon and Paul say, that the gift of healing is not granted to every one. Without entering into the mysteries of the views of providence in this respect, is it not permitted us to suppose, that the religious soul who does not obtain this gift, in the circumstances favorable to the reëstablishment of health, has not sufficiently identified itself completely with its author, has not prayed with sufficient confidence and perseverance. "Ask," says Jesus Christ, "and it shall be given to you. Knock and it shall be opened."

I have said, that renunciation of self and prayer were the two most powerful means to arrive at this intellectual communication, by which man receives power from God. This point is not difficult to prove, and like all that I have hitherto said, this demonstration belongs of right to philosophy. The author of the *Art of perfecting Man* devotes a part of his work to prove, that renunciation of self is the principal source of the elevation of the soul. Man of himself, is nothing; all is given to him; and the less he draws from the source from which he has received all, the more he refers every thing to himself, and becomes weak and contracted. It is in this sense, that pride is, of all the passions of the human heart, that which the most debases it, by giving it the hope of further self-elevation. Madam de Staël has said, with much spirit, concerning this passion, "that it is a sentiment which makes the man a gentleman the more effectually to ruin him." We find in the Arab philosophers, quoted by Kaleb ben Nathan, this striking thought: "Take the royal road of self-denial and humility. By travelling this road, where we as yet see nothing, we arrive at that secret retreat, where there is nought but God alone."

In turning away from God, referring to himself his sole powers and self-derived intelligence, man falls into error and evil. The sphere of the soul is luminous, says Marcus Aurelius, when it extends itself and attaches itself to nothing without; when it does not dissipate itself; then it shines with a light which discovers the truth in every thing. The author of the *Imitation of Jesus Christ*, who is reckoned among our greatest philosophers and most sublime moralists, renders every where homage to this truth. "The merit of man," says he, "consists in annihilating himself more perfectly and more profoundly in himself. If I lose all sentiment of myself, if I abase myself, if I annihilate myself, if I reduce myself even to dust and ashes, as it is in fact all I am, thy grace, Lord, will be favorable to me, and thy light will shine in my heart." The reason why, says the same author, there are so few men truly free and enlightened in soul, is, that they will not practise in themselves, a thorough self-denial. Another adds these remarkable words: "Our will must disappear, to let that of God have authority in us. We must cease to be, to be *something*; so true is it, that we are nothing." It is in this sense that the *Lord's prayer*, the most sublime of prayers, tells us to ask nothing of God, but that his will be done. "In my confidence in thee," exclaims an eloquent author, "the supreme wish of my heart is, that thy will be done. Conjoining mine to it, *I do what thou doest*; I acquiesce in thy bounty; I have a foretaste of that felicity which is its reward."

The Gospel tells us, that it is when we die to self, that we are born from above. When we believe ourselves self-sufficient, we seek for no power nor light elsewhere, than in self alone; when the heart is full of desires, which it caresses and willingly nourishes, it leaves no room for any thing else. It is when we believe ourselves to be nothing, that, animated by the great spirit which directs nature, we are capable of every thing; it is when we believe ourselves to be something, that, reduced to self alone, we are truly nothing. Milton, in the harangue which the spirit of darkness holds to the fallen angels, makes him use these words: *Our power comes from ourselves*. The sole cause of the fall of Satan is there.

Strangers to moral things, the greater part of men form no just idea of the efficacy of prayer. This sincere transport of the soul towards its author is not a vain set form. It is in a sublime manner defined by St. Martin as the *respiration of the soul*. In fact, it is only here, that man can draw true existence. It purifies every thing for him; it corrects our propensities; it operates every where a moral action, capable of regenerating man. You attribute an incontestable power to that immaterial faculty, which you designate by the name of Imagination; with how much stronger reason should you not accord a more complete power to that prayer of the heart, which carries away, which subdues, the whole man; which assumes in his eyes, the character of a devouring passion, that no aliment here below can satisfy?

If the divine power communicates itself to the man, who abuses this power by referring every thing to self, how much more lively must be its action upon him who implores it with ardor, and refers every thing to it! By prayer, man is modified physically and morally: his influence over his species is increased. His intelligence is developed:

enlightened himself, he becomes capable of giving light to others; strong in his convictions, he sheds upon other souls that confidence without bounds, which redoubles the vital activity. So many moral faculties, nourished often by illusions and fallacies, have a real power, why should we not acknowledge the power of prayer, which derives its force from the only centre of all possible forces ?

This sweet consolation, which the soul experiences from answered prayer, is not a chimera! We feel that it has been hearkened to, although, immersed in this mortal body, we may not have heard the answer. The hope which it produces is not the fruit of delirium. There is something certain, though the organ to discover it is wanting. A writer of our own times did not conceive that he was debasing his mind, when thus expressing himself upon these subjects,

“ That prayer, which mounts to God’s eternal throne,
A chain of gold binds heaven and earth in one.”

Among several, prayer is more powerful. Each man increases his individual force from the general force. We feel ourselves as if sustained by other souls, who partake of the same opinions with ourselves. We would say that there is a kind of attraction, by which souls reuniting, assimilate themselves to each other. Gravitation has laws, of which the moral world presents to us the emblem. A body obeys the universal gravity so much the better, when it is formed of a more considerable number of material particles. The reunion of several men, in like manner, forms a moral body, whose action is in the ratio of the number. The Gospel presents this fact; Jesus Christ has told us, that *where two or three are assembled together in his name, he will be in the midst of them.*

We generally form such narrow ideas in matters of high philosophy, that we conceive of prayer, only as an act of worship, prescribed like all others, and to which we should submit as a duty. There is in man, a superabundance of moral life, which finds in the accomplishment of all the duties, something else besides what the duty teaches. It is good to be charitable without doubt; but ask a Howard, if his active charity is confined to a cold duty? It is becoming to love one’s friends; but ask sincere friendship, and it will tell you, whether there is not something else besides what duty demands as a propriety? A beloved object is to be preferred to one’s self, says the strict moralist, and these sublime acts of devotedness which history records — have they waited to illustrate this maxim so just in itself, but which appears so cold to exalted love, that it would seem tempted to take it for irony?

Prayer is like all these passions; it is doubtless a duty; but if it were only that, how far would it be from accomplishing its end? It is to religion, what enthusiasm is to the fine arts. We have no taste for these, but when all the powers of the soul are exalted to feel them worthily. We cannot completely prove the power of prayer but when it has become a passion which absorbs all the rest. It is then that we doubt not its power. It passes into the life of man and transforms him into another being. It becomes indispensable to him who has tasted its charms.

Without it, who could tear those tender hearts from the sweets of an ill-formed friendship, from the seductions of fortune, from the promises of imprudent hymenial engagements? What power is there then in the commerce of man with his God, when by it, man triumphs over love itself? Ah! though such a power should not fall within the comprehension of the senses, it should not for that reason, cease to appear prodigious in the view of him who knows the human heart! There is no influence of the soul upon itself, or of one soul upon another, which can form a parallel with this irresistible action.

But, says one, it is only among mystics whose brain is overheated, that you will find such a power. This again is a general error, which proceeds from want of reflection. Prayer is natural to the human heart. It is in advance of all conventional forms, and is found in those solemn occasions of life, where man is alone with his conscience. An unforeseen misfortune makes it known. The thunder rolls, and fear murmurs a veritable prayer to infidelity itself. This atheist, who disputes with her son, on her death bed will throw herself on her knees before him, to ask his prayers. What! is there an influence of prayer among those who have no God? And should there not be a still more powerful influence with the generality of men? The first emotion of a mother who presents her first born — is it not to render thanks to heaven? Ask the mariner, who has just escaped from shipwreck, what is the sentiment which he experiences in his heart? ask him if he has not prayed!

The tears of gratitude never come unpreceded by a secret prayer. This prayer is not always that of the lips; it is that of the heart, which has need of but one veritable emotion to reach the throne of the Creator. If this union between God and man did not exist, why, in moments when carried away by our feelings, without time for reflection, in those movements when a sudden misfortune or an unexpected joy fills the soul, do we raise our hands and eyes to heaven? It is the moral sentiment, stronger than all the sophisms of a captious reason, which tells us that it is God whom we implore. It is, that something from the bottom of the heart warns us that we are not alone, that an invisible hand is extended to sustain us, that there is always near us some one who hears us, and to whom we have recourse, even after we have calumniated him. What man is there, who has not experienced this calm, which succeeds the passions when we return to ourselves? It is, that our conscience, then, in contact with its principle, has resumed its empire; it is that it is united to it, and has made us stronger than before.

Let it not be said that these are things which we cannot palpably feel, and consequently cannot judge. It is one of the grossest errors, to imagine that there is no certainty in the sciences, but when we submit them to the demonstration of the senses. Medical science, altogether physical, as it seems, recognizes more than every other science, this immaterial action, without which it can do nothing. I transcribe here some lines from a medical writer, one of my friends, upon the subject before us:

“What would the greater part of our young and old physicians of this day say, if they should see a Raimond Lulle, who acquired the

reputation of a magician, because of his great skill and manifold cures, if they should see him, I say, kneel down every morning, before going out to visit his patients? Robert Fludd, an English physician, one of the most universally learned that I am acquainted with, has left us in one of his works, several prayers applicable to different cases of diseases. If these physicians have recognized the necessity of prayer in the exercise of their art, they have seen the action of the immaterial upon the material. Above all, the venerable old man of Cos had obscurely seen it in the *divinum quid* which he found in all diseases. I have seen, says Fernel (*De Absconditis Rerum Causis*), many paralyses, leprosies and other diseases, the despair of ordinary medicine, cured by prayer."

The physician exercises a powerful influence upon the moral qualities, which have not the least hold on his science. He who is principally religious, puts the soul of his patient in a disposition more favorable to the action of the curative means of his art. The confidence which he inspires is more complete, the suffering man experiences in seeing him a consolation, the cause of which should not be sought in a greater or less degree of skill only.

Many illustrious physicians, among whom I may mention Ambrose Parè, formally concluded their prescriptions in this form; "*Thus I treat you; God cures you.*"

In Egypt, the medical art united to the priesthood, obtained cures which belonged as much to the function of the priest as to the science of medicine. Go, and sin no more, said Jesus Christ to the sick whom he cured. Sin, in restoring to it that philosophical signification which it has lost in the common language, sin, considered as the act of the conscience which breaks the relations of man with God, should, indeed, be opposed to the moral cure of which we are treating.

Physical chastisement is very often, says the physician whom I have before quoted, the consequence of the interruption of our relations with the divinity. The man who sins, says Ecclesiastes, shall fall into the hands of the physician — an energetic manner of expressing himself, and recognizing the certain influence of the moral state of man upon his physical body.

There results from what has just been read, the following propositions:

1st. There is an influence of the moral upon the physical, or in other words of the soul upon the body.

2d. There is an influence of one soul upon another soul.

3d. The human soul has not in itself this power: it receives it from its principle, which is God.

4th. The means of communication, established between man and God, is self-denial and prayer.

These propositions, once adopted, lead us to this consequence: that there may be cures performed by prayer. Let not any one exclaim, that in adopting such a conclusion, we cause the lights of science to retrograde; on the contrary, there are superior lights which cause us to arrive at this result, which an imperfect science would refuse to admit. There is nothing more here, than what spiritualists of all ages have acknowledged. To deny what we have just said, is to

deny the principles upon which all philosophy and all religion rest. If these preliminaries are not adopted, philosophical discussion is impossible, and religious sentiment improbable.

This acknowledgment, against which so many people exclaim, is the natural consequence of a particular science; that of the moral man and of the relations of this man with the divinity! This science has its demonstrations like any other; but at the same time, it is so near the heart of man, that it is confounded with the religious sentiment, under whatever form it may have hitherto appeared in the world.

In all religions, indeed, have been found individuals more particularly in contact with the divine power, and who have exercised by it a real action upon others. Antiquity professed faith in cures, performed by the laying on of hands, and no one has called in question these undeniable effects. The most judicious critic avows these facts, and we have not yet come to that pass, to make facts yield to our systems. That which does not enter into our explications may nevertheless exist, whatever shock our proud science may receive from it. "If you wish to advance in the study of wisdom, fear not," says Epictetes, "to pass concerning external things for an imbecile and a fool."

The four propositions which we have just examined are sheltered from all objection, and I dare say that the science which will oppose them, wishing to show itself more severe, will itself fall on the other hand into superstition. Indeed, this science, which will grant us the first two points, without difficulty, will only halt at the third; for it, there should be truly the moral action of the soul upon the body, of one soul upon another, but not the intervention of the divinity.

The refusal to acquiesce in this proposition proceeds from complete ignorance of spiritualism and a contracted idea of Theodicy. According to these critics, God should be a being separate from man, a stranger in some way from his work, after having created it. The divinity, thus disfigured, shrinks from our view, and gives us a feeble idea of itself and of man. This God, exiled in heaven, like that of Epicurus; this God, whom no relation connects with the being who feels and adores him, is incompatible with the ideas which all philosophers and all religious souls have formed of him.

What prejudications to sustain an idea so extravagant! If, in spite of the convictions of conscience, men force themselves to pervert reason to so absurd a belief, they end in rejecting every thing. The man who is a deist in this manner, is not far from becoming an atheist. The God whom he has placed too far from him, soon becomes a stranger to him, if he seeks him in his heart he does not find him there. Then, for him, the idea of his soul, and its sublime relations with its author, vanishes away, there is but one thing real, it is his senses; but one thing true, it is nature. If that which we have not seen is not, says Montaigne, our science is marvellously curtailed.

The God which philosophy conceives, the God which religion confesses, is not thus. We would not call him our Father, if something did not tell us that there still exists relations between him and us. He is not a God who is a stranger to his works; he is a being who lives, who feels, who respires in every one of his creatures who com-

prehend him. The foundation of such a philosophy is certain, because it is founded upon the moral sentiment, that instinctive faculty of man which never deceives him. A God separated from man, and whom he no more finds in his heart, is a being of reason, which reason may reject. No testimony affirms his existence, since, instead of relying upon relations felt and acknowledged, it is simply deduced from systems more or less probable.

What would be prayers addressed to such a God? Vain sounds, which would strike the air, and issuing from our lips, would have no power to modify us, to draw us nearer to our only source? These prayers would be words, they would not be sentiments.

The ineffable commerce which religion establishes between man and his Creator, would be then an affair of pure discipline, of which the mind could not conceive the cause; we would acquit ourselves of it as of an obligation, looking for a recompense. Taking an idea still lower of ourselves and of worship, we would come to consider this as a deception, established by policy and sustained by it. To give an example of submission to a superstitious people, to preserve places or honors, in a word, to manage men, we would appear to respect religion outwardly, but inwardly we would rid ourselves of it as of an inconvenient yoke. Satisfied with appearing to be religious, we would have very little desire to be so in fact.

Ask that ardent soul, to whom worldly things are no longer sufficient, if it is thus that he conceives religion? Ask that inconsolable widow, who bows down in your temples, if it is thus that she conceives prayer? Ah! all sensible souls will testify here in favor of a religion, which makes God the common father of men, which makes prayer the means of direct communication established between earth and him. By degrees, says Madame de Staël, we come to feel our God near to us as a friend.

Confess, then, if you reject cures by prayer, it is not because they give us a lower idea of man and of God, but because they disturb, on the other hand, the circumscribed systems which you have formed upon this subject. You would believe in a God, deaf to our devotions, like necessity; a God who has once ordained an obedience always to be rendered; once to be obeyed, always; *semel jussit, semper parat*, as Seneca has it. Then, that which appears contrary to the general laws which he has marked out for matter, we tax with chimeras. This God is so distinct from the universe which he has created, that not identifying himself in any manner with it, the effects produced in the world are necessarily things calculated upon as miracles. For people who think thus, there is no middle course. The cures which a spiritual remedy performs, being, according to their views, no other than miracles, they deny them and seem to exult in their negation, because it appears to them to accord with the strictest reason. They condemn him who adopts them, without considering that his science is not less exact than theirs, and certainly more in agreement with the lights of a transcendent philosophy and the undeniable testimonies of history.

The acts which the spiritual remedy performs, are not miracles, they are effects constant, and produce according to the laws of a certain

order. We must have an idea of this order, in order to comprehend it. Then, far from seeming to be supernatural, they appear, on the contrary, so simple, that we are no longer astonished at them. The enlightened physiologist well knows that there are cases where the spiritual remedy will fail. Why, indeed should it act against the laws imposed upon nature? It will not restore the organ which is wanting, because it does not create: it will modify that which is created: it will not produce anew: these prodigies are not within its jurisdiction. The health which has been lost, it restores, but with the requisite conditions, in order that it may be maintained. The moral regimen, in fine, which the enlightened physician prescribes, and which has such happy consequences upon suffering humanity, this is the regimen which it extols; it is this upon which it relies. Only what the physiologist considers as dependent upon man alone, this attributes to man, so far as he preserves relations with God, and draws more abundantly from that source.

Methodical minds, not willing to adopt any thing but what is according to established laws, will recognize here phenomena which operate according to particular laws. The truly learned will see in these details, the principles of a special theory, which has its limitations like all others, and which they cannot deny under the pretext that it gives no account of phenomena, the explication of which belongs to another science. Religious men will find here the confirmation of wonders, of the existence of which their own heart assures them, and the rational exposition of a doctrine embraced in the sacred books of all nations.

If aside from this, it is objected that the thing in itself is incredible, unattainable, I think that it is impossible to render plausible any theory whatever, to persons who have but one opinion, and that authoritatively enjoined, or heedlessly borrowed, upon a subject on which they pass sentence; to persons who in their denial, do not rely upon the necessity of acknowledging laws of a certain order, nor upon the avowal of the principles of a science, so to speak, hyper-organic, nor upon the undeniable testimonies which positive religion supplies, together with that moral sentiment which has presided in all worship, and finds refuge in all pure consciences, even where religion is not professed.

WHILE a man acts less from his own principles, than from the influence of the example of others, he is still in the nursery of virtue; and his conduct will exhibit the weakness and unsteadiness of infancy.

WHEN a man is slow in discerning, and cold in appreciating, the virtues of others, it is a proof he has none in himself whereby to recognize them; for similitudes are always mutually attracted.

THERE are some who compel their wills to do what they see to be good, but do not compel their understandings to accept what they see to be true: some have justice without judgment, while some, alas! have judgment without justice.

CONNECTION BETWEEN THEOLOGY, PSYCHOLOGY, AND PHYSIOLOGY.

BY REV. A. CLISSOLD, ENGLAND. LECTURE SECOND.

IN a former Lecture, it was stated, that the three sciences of Theology, Psychology, and Physiology all treat of life; — Theology, of life as it is in God; Psychology, of life as it is in the soul or spirit of man; Physiology, of life as it is in the body; hence, that these three sciences are connected with each other, as God with the soul, and the soul with the body; that to separate physiology from psychology is to separate the body from the soul; to separate psychology from theology is to separate the soul from God; and that inasmuch as God is light, and this light is the life of men, so, to separate psychology and physiology from theology, is to separate them from the only source of light, and consequently, to involve both in darkness. Hence, that if we would study psychology and physiology to advantage, we must *begin with right ideas of God*. This I say the rather, because there are certain psychological and physiological tenets in modern theology, which not only prevent it from offering any assistance to these sciences, but which serve as a *positive barrier* to their progress; and render it impossible to connect them with a higher philosophy, until theology itself shall have been purified from its erroneous principles. Having already treated of these three sciences, in their *general* relation to each other, we propose now to speak of them *specifically*; and, in the present case, of *Theology*, in its specific relation to Psychology and Physiology, reserving the other two sciences for future occasions.

Before entering upon our subject, it will be requisite to bear in mind, what was stated in our former lecture; viz., that according to the received theology, there is in God, a *pure simplicity*; that it is upon this metaphysical doctrine of the *Divine simplicity*, that is founded the notion that God is without body, and hence, the denial of the Lord's Divine Humanity. Now as we have said, that the doctrine of the Divine Humanity is the only foundation of a true Theology, hence of a true Psychology and Physiology, it becomes us to inquire more particularly into this doctrine of the *Divine Simplicity*, in order that we may see clearly what are the foundations upon which it is built, and whether those foundations be laid in the wisdom of God, or in the folly of man. Having this done, we shall proceed to an inquiry into the *Divine attributes*, in their relation to Psychology; then, into the doctrine of a *Divine Body*, in relation to the science of Physiology.

First then, in regard to the *Divine Simplicity*, as the one principal doctrine which is opposed to that of the *Divine Humanity*.

In the first article of the Church of England it is said, that *God is without body, parts, or passions*. In the original Latin, the expression, *without parts*, is *impartibilis*, and hence, by the expression, *without parts*, or indivisibility, is meant simplicity; or that in which there is no composition, whether of *parts of body*, or of *distinctive attributes*; which will be shown as we proceed. Now it is this simplicity, simple unity, or essence, which is said to be God himself; the attributes of

God, considered as distinctive, being said to be not God, but the different *external relations* of God to his creatures; hence it is maintained, that in the attributes of God, there are distinctions, but in God himself, no distinctions; nothing but simple uncompounded unity; so that the distinctions predicated of the divine attributes, are said not to be in God, but in our manner of conceiving them. (It is true that it is asserted by some, that the attributes are all essentiated in God; but then in this case, they cease to be attributes, and become simple essence.)

Accordingly, in his *Body of Divinity*, Dr. Fiddes observes, (See also Bishop Beveridge on the "Thirty-Nine Articles;" vol. i., page 20,) vol. i., p. 66, that, "The divine attributes . . . are not to be considered as having any separate or distinct subsistence in the divine nature, but only in our manner of conceiving of them, according to their different and external operations."

Now the question is;—If the Divine attributes have really no distinct subsistence in God, but only in our manner of conceiving them, is it not a fallacy to impute those attributes to God, when he does not possess them?—"You require us," said the atheists of former days, "to impute distinct attributes to a being, which, nevertheless, you are the first to deny to him; and we maintain that a being without attributes, is no being."

How was this objection to be answered? It was answered by a virtual, if not a direct denial of the doctrine of the *Divine Simplicity*. For, hear now the reply:—"Since the mind cannot clearly and distinctly see any thing but what has some real foundation, where there is matter for clear and distinct conceptions in it, *there must be eminently and virtually*, though it is not necessary there should be so in fact, *some real distinction* in the cause from which those conceptions arise."—*Fiddes's Body of Divinity*, vol. i., p. 67. (See some interesting remarks on the Divine simplicity in Warburton's strictures upon Lord Bolingbroke's First Essay, (*Divine Legation*, 2. 258.) where the Divine simplicity is compared to a solar ray; the attributes to prismatic rays.) The comparison is good; but subverts the doctrine of the Divine simplicity; for the solar ray is not simple but compound. (See *Somerville's Connection of the Physical Sciences*; p. 183.)

By which I understand, that there is, after all, *eminently and virtually some real distinction* in the divine simplicity, or in the cause from which our conceptions arise; whereas, neither in fact, nor eminently and virtually, is any distinction allowed, either by this author himself in other places, or by most other divines; because any distinction whatever, whether formal and real, or eminent and virtual, would destroy the orthodox idea of the perfect simplicity of the divine nature. Indeed this is clearly stated by Bishop Pearson.

In his *Divinity Lectures*, read at Cambridge, vol. i, p. 47, in the Tenth Lecture, which treats of the *Simplicity of God*, he shows that what is simple is uncompounded, that what is uncompounded has no distinctions; that it is composition alone, which supposes distinction; that in God himself, as a pure essence, uncompounded, no distinctions exist; that distinctive attributes therefore, are not *in* God, but *out* of God; not in the *Creator*, but in the mind of the creature; so that they are the mere relations of a simple unity, to the multifold

faculties of human nature. (See also Bishop Beveridge on the "Thirty-Nine Articles;" vol. i, p. 34.)

Now as *esse* and *existere* imply distinction, you cannot, in this absolute simplicity, suppose the distinctions of *esse* and *existere*; you cannot predicate *existere* of *esse*, or existence of essence; hence, God being a pure essence, you cannot predicate existence of him; (Ibid. p. 23.) you cannot say, God exists; you cannot properly predicate even being of him; for it is in the *existere*, that is, the *esse*, so that where there is no *existere*, there is no *esse*, no essence, consequently no being; and how nearly this approaches to the positive denial both of the being and existence of a God; in other words, how far, under the name of the doctrine of the *divine simplicity*, metaphysics had deprived us of the idea of God, and undermined the arguments for his very being and existence, may be learned from the atheistical works of the 17th and 18th centuries. It is true, that the word Jehovah, is said to signify only pure essence, or esse. But according to scripture, as interpreted by Swedenborg, there are, in this very Jehovah, three distinctions; viz. who is, or the infinite esse; who was, or the infinite existere; and who is to come, or the Divine Proceeding, from which is heaven. Ap. Ex. 972. So that Swedenborg's idea of the Divine simplicity is very different from that of the schools.

"It is too current a saying among the fathers," says Bishop Brown in his *Analogy*, p. 270; "That the substance of all our knowledge concerning God, is the knowing what he is *not*, rather than what he *is*." To this opinion of the fathers, Bishop Beveridge, in his *Treatise on the Thirty-Nine Articles*, very nearly approaches, when he says, (vol. i, p. 33.)—"We cannot so well apprehend what God *is*, as what He is *not*."

Thus does the word *God*, in this case, stand rather for what is negative, than what is positive; for what is *not*, rather than what *is*. "God is without body, parts, or passions," says the first article of the Church of England; "A point is that *which hath no parts* and which hath no magnitude;" saith the mathematician. Our knowledge of God, say some divines, is purely *negative*, or amounts to a pure *negation*. "A *vacuum*" (says Bishop Law, in his notes on 'Archbishop King's Origin of evil,') "is, according to the true import of the word, only emptiness or absence of matter; i. e., a term that implies pure *negation*."

Now, it is this doctrine of the *Divine Simplicity*, that is the basis of the assertion, that the word God stands for a pure *negation*. Hence, we see the source of all those marvellous expressions of the early writers of the Christian Church, the fathers, and the schoolmen, some of which are adduced by Bishop Berkeley, in his *Minute Philosopher* (vol. ii, p. 60,) and by Bishop Brown in his *Divine Analogy*.

Thus, Bishop Berkeley observes:—"The author of the *Celestial Hierarchy* saith; that God is something above all essence and life, ineffable, innominable, whose wisdom is an unreasonable, unintelligent, and foolish wisdom."

And Bishop Brown, in his *Divine Analogy*, observes to the effect—that—when they said, that God was innominable, they meant to say, that there was no name to express him. For though the word man expressed the nature of man, yet the word God did not express the

nature of God; no, not even the word Jehovah itself. Hence they spoke of him not as one, but as onemost; not as *unus* but *unessimus*; not as unknown, but as more than unknown, without life, without existence, without substance; as a superluculent light, a superessential essence, a supersubstantial existence, a superdivine divinity! much, I may add, in the same manner as we might talk of a supervacuated vacuum.

On which, Bishop Berkeley thus remarks, in his *Minute Philosopher* (vol. i, p. 60):—“Upon the whole, although this method of growing in expression, and dwindling in notion, as clearing up doubts by nonsense, and avoiding difficulties by running into affected contradictions, may perhaps proceed from a well-meant zeal, yet it appears not to be according to knowledge; and instead of reconciling atheists to the truth, hath, I doubt, a tendency to confirm them in their own persuasion.”

“Bishop Berkeley seems here to have had in view such remarks as were made in some of the works of Hobbes, Chubb, and Toland, some of which were commented upon and quoted by Dr. Cudworth in his *Intellectual System* as follows, vol. i. p. 85:—“. . . . We have no idea of God, said the atheists, and therefore can have no evidence of him.” (See also Warburton’s *Divine Legation*, vol. i, p. 290.) “. . . . That notion or conception of a Deity that is commonly entertained is nothing but a bundle of incomprehensibles, inconceivables, and impossibilities.” Most painful is it to me, to quote from a more recent deistical, if not atheistical writer, the following remark:—“The believers of a Deity are not agreed about the arguments which demonstrate his existence; those which one party lay the greatest stress upon, are viewed by the other, as futile and inconclusive: nor are they more in unison respecting his nature and attributes.”

Even Dr. Waterland, who seems to admit of the doctrine of the *Divine Simplicity*, is obliged to say, vol. i, p. 2 p. 223, “The *simplicity* of God is another mystery, of which we have some, but a very imperfect general and obscure idea. . . . Scripture says little of it: we have taken it chiefly from *metaphysics*, which are short and defective. When we come to inquire whether all extension, or all *plurality, diversity, composition* of substance and accident, and the like, be consistent with it, then it is, that we discover how *confused and inadequate our ideas are*. And hence it is, that while all parties admit the divine simplicity, in the general, (which we have shown they do not,) yet when they come to be pressed with it in dispute, they *often give different accounts of it*; and easily so explain and state the notion, as to make it suit with particular schemes.”

Only listen to the question concerning the *Divine Simplicity*, which Dr. Barrow asks in his *Defence of the Blessed Trinity*, and then of the answer, which we find in the works of Bishop Brown. “Who,” says Dr. Barrow, “can imagine or understand, how God’s immensity doth consist with his perfect *simplicity, &c.*?” Hear now the answer of Bishop Brown in his *Divine Analogy*, p. 161:—“God hath made a distinction between his own attributes, through all the language of revelation; and I think it becomes divines to adhere to those distinctions, and to leave the unintelligible notion of the *Divine Simplicity* to the metaphysicians!”

Here then is the doctrine of the *Divine Simplicity* annihilated at a stroke. Dr. Samuel Clarke, in his *a priori* evidences of the being of a God, began with the notion of necessary or self-existence. The argument was directed against the atheists and pantheists of the day; but it was not these alone, who answered the argument, but the divines of the Church of England. Dr. Waterland would not allow of self-existence; for as he considered the substance of the Son to be derived from the Father, he could not acknowledge the Son to be self-existent. Bishop Law again, would not allow of Clarke’s notion of necessary existence. For (*King’s Origin of Evil* p. 53):—

“This necessity of existence being, as Dr. Clarke contends, simple and uniform, without any possible difference or variety (*which is the doctrine of the Divine Simplicity*) should admit of no difference or variety of any sort, or in any respect; and consequently, must exclude all diversity or different kinds of perfection (as well as different persons)

from the divine nature, which is supposed to exist thereby. It must be utterly inconsistent with that variety of attributes, such as knowledge and power, &c., which we conceive to be very distinct properties, and which Dr. Clarke, and every one else concludes to be essentially in God." (See *Demonstration of the Being and Attributes of God*, fol. ed. vol. ii, p. 540. Sir Isaac Newton's idea of God, as presented at the close of his *Mathematical Principles of Natural Philosophy*, seems to be similar to that of Dr. Clarke, and is to be found in St. Thomas Aquinas, *Prima Pars. Summ. Quæst.* iii, art. 7.)

Here again, the doctrine of the Divine Simplicity is rejected; to which I may add, that the Remonstrants, in their apology, deny that the doctrine of the Divine Simplicity is necessary to be believed, and they regard the whole as mere metaphysical speculation. — Thus my friends have we traced its rise, progress, and fall. (The idea of space is said by some to be a simple idea; by others, to be compounded of those of length, breadth, and thickness. According to this account the idea of God must be much more simple than even that of abstract space, for space is not a pure simplicity, but God is.) It begins with being a fundamental doctrine of the church; it goes on with unsettling and undermining every argument in favor of the attributes — nay, of the very being of a God; it ends in being abandoned by divines themselves, in consequence of the dilemmas in which it involves them; and yet this is the very doctrine which you are called upon to believe, in opposition to that of the Divine Humanity.

What light has ever been thrown upon psychology or physiology by pure negations? by mathematical points? by unbounded vacuums? by metaphysical entities having not even a logical, but only a super-logical existence? Suppose now, we leave the doctrine of the Divine Simplicity, and descend to the consideration of distinctive *Divine Attributes*; such for instance, as those of life, love, wisdom, power, and so forth. How does the received theology enable the psychologist to reason from the attributes of God, or the functions of the Divine Mind, to the functions of the human mind, and *vice versa*, and so to trace the relation between God and man, between Theology and Psychology?

In the course of his inquiries, he finds in the 17th century, one of the most remarkable controversies concerning the Divine Attributes, which ever took place; and in which some of the principal divines that engaged were Archbishop King, Bishop Brown, Bishop Law, Bishop Berkeley, Bishop Warburton, (*Divine Legation*, vol. ii, p. 211,) Dr. John Edwards, and Dr. Samuel Clarke. Among the Laity were Lord Bolingbroke, (See works of Lord Bolingbroke, vol. v, p. 121.) Chubb, (Tracts,) Toland, Collins, Locke, and we might almost add, the celebrated Sir Isaac Newton.

All the *divines* agreed, that in order to arrive at a true knowledge of God, we must begin with the *moral* attributes of the human mind, such as goodness, wisdom, justice, and so forth; but having begun, the difficulty was how to go on. (Bolingbroke denied the moral, and asserted only what he called the natural or physical attributes of Deity.) There were two methods proposed; the one by analogy, the other by continuity, as opposed to analogy. The analogists, such as Archbishop King and Bishop Brown, maintained, that the moral attributes of the human mind were only signs; that the Divine Attributes, as the

things signified, were *totally, infinitely, and essentially different* from the signs; as indeed must be the case, if there be no divine humanity. The anti-analogists, such as Bishop Law, Dr. Edwards, and others, maintained, that the moral attributes of the human mind were not *signs*, but were themselves the *very things signified*, only enlarged to an infinite extent; consequently, that they were not *infinitely and essentially different* from those of the human mind, but on the contrary, were in *kind the very same*. The analogists replied, that if that were the case, to imitate God would be to imitate ourselves. The anti-analogists rejoined, that upon the other scheme, to imitate God, would be to imitate nothing; for that the attributes of God, being said to be essentially and infinitely different from any thing known, it must follow, that God was unknown; and that what was unknown, we could not imitate. The one party maintained, that by the one system, God was converted into a *creature*; the other, that by the other system, God was converted into a *nonentity*; for that if God be unknown, we have no evidence of his being; and into these two classes did all the archbishops, bishops, doctors, and metaphysicians of that day divide themselves; for I omit the mention of a third class, who declared the attributes of the human mind to be only metaphorical in their application to the Deity, it being argued, that if that were the case, there might be only a metaphorical God.

Such was the controversy among divines of the Church of England, in the 17th century; involving, not merely the doctrines of Christianity, but the attributes — nay, the very existence of God himself; each charging the other with subverting the foundations, not merely of revealed, but of natural theology. Now we have already observed, that if we would study psychology and physiology to advantage, we must begin with right ideas of God; and as God is known only through the medium of his attributes, so, a right knowledge of his attributes is of the first importance to the study of these sciences.

Let us consider then more particularly this question concerning the divine attributes. Dr. Fiddes, in his *Body of Divinity* vol. i, p. 125 observes, against the analogists, particularly Archbishop King; — “But how transcendent soever the moral perfections of the Divine Nature may be, when compared with those of men, or any other intelligent beings, there appears no evident reason why we should conclude, as a great prelate has done, that the moral attributes of God are of a *different nature* from those which we observe in man. For we consider things as of a *different nature*, not which are different in degree, but which differ in kind.”

“Again: if the moral attributes of God be not founded in the same general reasons with those of men (and if they be so founded, the nature of them is still the same) then it would be impossible for us to form any distinct notions of the divine attributes, or rather any notions at all, but what would be very irregular and confused.” “What grounds can we have, upon any principles of natural religion, to attribute certain perfections to God, whereof we are not able to discover any natural reason? which yet it is impossible for us to do, without knowing *what they are*, in some imperfect manner at least, in *their own nature*.”

“Neither could we be capable, as both reason and His positive commands require we should, of imitating His perfections, did we not know wherein His perfections consist: an unknown object of imitation evidently implying as great an inconsistency as an unknown object of desire.” “These reflections I hope will not render me obnoxious to any charge of being wanting in a just deference to the archiepiscopal character; my design in them is only to prevent such ill effects, as a great name recommended with much erudition, may have towards misleading us in our reasonings upon the moral perfections of God; in the clear and distinct conceptions whereof, the only solid founda-

tion is laid both of faith in Him and obedience to His laws; for want of which, therefore, very great errors in doctrine and corruptions in practice have been too frequently occasioned."

Bishop Law, in his notes on Archbishop King's *Origin of Evil*, follows on the same side of the question, and observes, p. 10:—"It is therefore attributing to God some real qualities of a certain determinate kind—e. g. knowledge, or power, goodness, or truth—the nature of which qualities we do perceive, are directly conscious of, and know, which gives us an idea or conception of him, and a proper one too,—if any such distinction of ideas are allowed—and not imagining some others we cannot tell of what sort, *totally different in nature and kind* from any that we ever did perceive or know; which would give us no idea or perception at all of him, either proper or improper."

For this and other reasons the Bishop observes, p. 93:—"If the author founds this analogy on the very nature of the thing, he seems to incur the (forementioned) absurdity of supposing a nature contradictory to itself, i. e. analogous to something from which it is at the same time *totally and entirely different*." (See Lord Bolingbroke's *First Essay on Human Knowledge*, vol. v, p. 383.) . . . "Consequently, the whole scheme of this analogy is to be rejected as entirely false; and at last the true medium of all our knowledge, in the nature of these things, will be *what we truly and properly perceive of them*, in some small degree, in ourselves."

Bishop Berkeley, in his *Minute Philosopher*, though he does not mention names, yet is obviously referring to Archbishop King, when he says, vol. ii, p. 57:—"You must know, Diagoras, a man of much reading and inquiry, had discovered, that once upon a time, the most profound and speculative divines, finding it impossible to reconcile the attributes of God, taken in the common sense, or in any known sense, with human reason and the appearance of things, taught, that the words knowledge, wisdom, goodness, and such like, when spoken of the Deity, must be understood in a *quite different sense* from what they signify in the vulgar acceptation; or from any thing that we can form a notion of or conceive. Hence, whatever objections might be made against the attributes of God, they easily solved, by denying those attributes belonged to God in this, or that, or any known sense or notion; which was the same thing, as to deny that they belonged to him at all. And thus denying the attributes of God, they in effect *denied his being*; though perhaps they were not aware of it." So that you see Bishop Berkeley regards Archbishop King as advocating Atheism, not intentionally, but virtually.

Dr. John Edwards follows upon the same side of the question, and observes (*Vindication of the Divine Attributes*, p. 9.)—addressing himself to the Archbishop:—"Thus the drift of your sermon seems to have risked the chief articles of our Christian faith; though I am sufficiently persuaded you had no such thing in your thoughts; but notwithstanding that, I fear the consequences of your discourse will do great disservice to the Church of Christ. For according to your Lordship's scheme, the Scriptures do not give us a true and real view of religion, but a mere feigned and counterfeit one; for though they tell us, as plainly as can be, that God foreknows and predestinates, and hath understanding and wisdom, yet this must be by no means understood in a proper sense, but by way of resemblance and similitude, and *as if* it were so, and to fit our undue conceptions of things." Again, p. 21:—"All the received truths of our religion, and that which we hoped was the most impregnable of all, the glory of the Eternal God, are shaken by your Lordship's sermon; If my poor mean judgment dictates rightly to me."

And the author goes on to state, that such a view of analogy, by involving the Deity in darkness, will be useful only to the *Church of Rome*, which will insist the more on the necessity of church authority;—to the *Deists*, who will only rejoice at seeing the most eminent divines undermining the truth of Christianity more effectually than ever themselves did,—to the *Sceptics*, who he says, find all things unsettled in the doctrines of the Christian religion,—to *Socinians*, who resolve the doctrines of Christianity, as well as the Divine Attributes, into a figurative sense and condescension to weak capacities; the very doctrine of the Trinity becoming subject to the same law of God, and to be applied to God by way of resemblance, not reality. "For if we assert a God without knowledge, wisdom, mercy, justice,

and other attributes, which your Lordship maintains, we may as well assert a God without a trinity of persons. Thus your Lordship hath given occasion to the enemy to insult."

After declaring that enthusiasts can no longer be blamed for rejecting the literal sense of Scripture, Dr. Edwards observes, p. 26:—"Now I appeal to the impartial writer, whether there be no harm in this? whether these conceptions and ideas concerning God and his attributes and concerning the sense of the Scriptures, be not destructive to our religion; whether they do not sap the very foundation of it; yea, and turn all into banter, ridicule, and contradiction? For what else can any man make of God being called wise and knowing, and loving and just, &c., in the Scripture, and yet being none of these in truth and reality? And I have shown that *all the articles of our Christian faith* must be sacrificed to your Lordship's opinion of *analogies and as if* (if it be true) and consequently *all* our religion is shocked by it."

Such are the views of what may be called the *Literalists*, or of Dr. Fiddes, Bishop Law, Bishop Berkeley, Dr. John Edwards, &c. Let us now turn to the other side of the question, or to the advocates of analogy. Bishop Brown observes, p. 147:—"There is nothing we attribute to God literally, but what is most unworthy of him; nay, even the most exalted disposition in the soul of man to goodness which is most properly so called. The intrinsic disposition in the Divine Nature to goodness, is *essentially different* from it: i. e. *quite of another kind*; and all the acts or exertions of that divine disposition, are likewise *essentially different* from all acts or exertions of any good disposition in the human soul. Let men take goodness in which of these two senses they please, or in both together, they will find goodness in God *essentially different* from what it is in us; that is, of *quite another kind*."

Again, p. 234:—"If they persist in renouncing all analogy, adhering entirely and only to the strictly *proper and literal* acceptance of the terms, in every doctrine and proposition relating to things spiritual and divine, in order to wrest them at last into mere figure and metaphor, nothing can be more evident, than, that they do thereby render those terms utterly insignificant to any religious purpose, and void of all real and useful meaning, and resolve the whole tenor and substance of the gospel into an *unintelligible cant and empty sound of words*."

After giving instances of this in p. 163, the learned prelate thus proceeds:—"By these and many such like empty sounds and forms of speaking, without any conceivable and determinate meaning in the mind, all the truly useful and substantial knowledge of the immediately preceding time, under a plausible color of great exaltation and refinement, hath been resolved into *smoke and vapor*: so that there is but little left of the true substance and power and influence of religion upon the consciences of men. Nor are we likely ever to come about again to solid learning, sound doctrine, and good sense expressed with distinctness and perspicuity, till a new generation arises which shall have quite worn off all those unhappy prejudices and prepossessions." And the author says, p. 162, that a sound explication of the principles of analogy, is necessary "In order to shorten these our unhappy days of infidelity and heresy, in which, as far as it was possible, the very elect have been deceived."

So true is that, which Swedenborg says, that without a knowledge of degrees there is no knowledge of God; for what is this whole controversy, in which the very attributes and being of God are at stake, but a controversy concerning *continuous and discrete* degrees? For when one party spoke of attributes as the *same in kind*, they meant what Swedenborg calls *continuous degrees*; when the other party spoke of attributes as *not* the same in kind, but *essentially different*, they meant what Swedenborg calls *discrete degrees*; although they had no idea of what these degrees are, and were obliged to call the divine attributes essentially different, because they knew nothing of the *Divine Humanity*. Hence—continuous degrees, said the one party, make God such a one as yourself: discrete degrees, said the other, make God utterly unknown.

Both were right; for though Bishop Brown justly denied continu-

ous degrees as applied to the Deity, and pleaded analogy, yet he confessed that he was ignorant of the terms of the analogy or proportion; the first term he knew, namely, the moral attributes of the human mind, or the natural degree, but of the intermediate degrees or ratios between the natural and the divine, he knew nothing? nothing of the ratio of the natural to the spiritual,—of the spiritual to the celestial,—of the celestial to the Divine. All between the natural and the Divine was thus an unknown, impassable gulf. In fine, there was in his mind, no perceptible communication between the natural and the Divine; he saw no way open from the one to the other; of the *intermediates* between the two he knew nothing: he only knew that the moral attributes were analogical, but of what that was, to which they were analogical, or how to arrive at, or even approach to it, he confessed that he knew no more than a blind man knew of colors. Hence, when he spoke magnificently of our knowledge of God, he spoke of our knowledge only in the natural degree; and the difference between him and his opponents was, that he considered the Divine Degree to be not the same with the natural, while his opponents maintained that it is. (See Lord Bolingbroke's *First Essay on Human Knowledge*, vol. v, p. 377.)

To illustrate the case in another way. According to Archbishop King, the moral attributes of the human mind are to the Divine, as a *map* to a *country*. According to Bishop Law, the moral attributes of the human mind are to the Divine, as a map to itself enlarged to an infinite extent. No, says Bishop Brown, the small map is not meant to give an idea of a large one, but of a something *different in kind* or *essentially different*; for as hills, grass, and running streams called a country, are essentially different from *paper* with ink marks upon its surface called a map; so the attributes of God are essentially different from those of man. Now if you have never seen earth, stones, and grass, a map would not give you any idea of them, though the map is analogous to the country; so, in like manner said he, having never seen God as he is, all that we know is, that he is a something analogous to what man is, although of what that something is we are utterly in the dark. To suppose that his attributes are ours made infinite, is as ridiculous as to suppose England to be a piece of paper covered with ink and called a map, extending so many hundred miles in length and breadth. Such were the absurdities he charged upon those, who understood the attributes of God, the Tripersonality, atonement, and other doctrines of Christianity in the *literal* sense.

To give an instance; first of the *literal* sense, then of the *analogical*. In his sermons on the *Athanasian Creed*, preached before the University of Oxford, Dr. Burton, the late Regius Professor of Divinity says p. 265:—"It will be observed, that the sense, which the Church has attached to the words *Son of God*, is strictly *literal*; by which I mean, that she takes the term *Son*, in the *same* sense which it bears in ordinary language and according to human ideas; whereas every other hypothesis, not excepting the Arian, which comes nearest to that of the church, uses the term *Son*, in a *figurative* or *metaphorical* sense." "I should have no hesitation in asking any unlettered Christian, whether he does not conceive of Jesus Christ, that he has a Father distinct from himself: and whether he does not think of their *relationship*, as he does of that between any human father and his own son." The result of this *literal* view of the subject is, not only that throughout the whole sermon, the Father and Son are considered to be distinct beings, but they are repeatedly and expressly declared to be such.

Hear now what the advocate of analogy, Bishop Brown, says of this view of the subject; how he charges it with being *false* and *groundless*, if not with *open blasphemy*. — *Divine Analogy*, p. 200. “When,” says he, “men proceed to explain and limit and define the very peculiar nature and manner and degrees of this incomprehensible subordination *literally*, by the subordination of a human son in all respects to his father, and as if both were the *same in kind*, their inferences are all *false and groundless*. But when they explain it by the subjection and dependency of a subject or vassal to an absolute monarch (as our modern clandestine Arians do through their whole scheme of religion) it is not only *profane and impious*, but *open blasphemy* against the Father and Son.” (See Lord Bolingbroke’s *First Essay on Human Knowledge*, vol. v, p. 125.)

On the other hand, if Bishop Brown charged the literalists with false and groundless inferences, with profaneness, impiety, and open blasphemy, with what did the literalists charge the advocates of analogy? with professing and avowing virtually an *entire ignorance* of God, with *shaking to its foundations every doctrine of the church*, if not the very evidences of the *attributes and being of a God*.

So great a man as Archbishop King could say, in his celebrated *Discourse on Predestination* — concerning God’s foreknowledge and predetermination, what indeed he says of all the other divine attributes, p. 18: — “I have already observed, that they are *not of the same kind*, and that they are only ascribed to him by way of analogy and comparison, as love and mercy and other passions are; that they are *quite of another nature*, and that we have *no proper notion of them*, any more than a man born blind has of sight and colors; and therefore that we ought no more to pretend to *determine what is consistent or not consistent with them*, than a blind man ought to determine from what he hears and feels, to what objects the sense of seeing reaches, &c.” (See Warburton’s *Divine Legation*, vol. ii, p. 249, where Lord Bolingbroke is quoted as making the same remark. See also Bayles’s *Illustration of the Manichees*, p. 401.)

Again, p. 35: — “Let us consider how many honor and obey their prince, who never saw him, who never had any personal knowledge of him, and could not distinguish him from another man if they should meet him. This will show us that it is not necessary that we should personally know our governor to oblige us to perform our duty to him: and if many perform their duty to their prince without knowing him, why should it seem strange that we should be obliged to do our duty to God, though we do not know any more of his person or nature but that he is our Creator and Governor.”

And, what Deist would not profess to know as much? Lastly; says the Archbishop, p. 31: — “This analogical knowledge of God’s nature and attributes (which knowledge Dr. Edwards and others declared to be pure ignorance) is all of which we are capable at present; and we must either be contented to know him thus, or sit down with an entire ignorance and neglect of God, and finally despair of future happiness.”

Such is the existing state of the argument with respect to the attributes of God. The connecting link between the Divine and Human mind has been utterly lost sight of, and to this we attribute the character which pervades almost all psychological works. To say that the attributes of God are the *same in kind* with those of man, in the sense designed by those who use the expression, is a sort of moral and intellectual *pantheism*; to say they are *so totally and essentially different*, that we can have no true knowledge of them, nor determine what is or is not consistent with them, is to destroy the relation between God and man, and to originate that species of psychology or philosophy of mind, which scarcely makes mention of the name of a Deity. Such is the relation in these days of Theology to Psychology! — and can we wonder then, as observed in the last Lecture, that EUROPE HAS ITS PHILOSOPHY STILL IN EXPECTATION?

Having now considered the doctrine of the Divine Simplicity, and the nature of the divine attributes, according to the received theology,

in relation to psychology, I now come to the doctrine, that God is without body, in relation to psychology.—It is well known, that Swedenborg affirms that God is not without body; that there is a divine humanity; that there is an analogy between the humanity of the creature and that of the Creator; but as this doctrine is expressly denied by the received theology, I purpose to lay open the grounds upon which it is affirmed, that God is without body, and to show the result to which it leads.

The argument is of two kinds, scriptural and metaphysical. Time would fail me to enter into the scriptural; let us proceed with the metaphysical. Simplicity, it is said, is opposed to composition: composition implies distinction; distinction implies limitation. For this reason it is agreed, that there are in God no distinct attributes or principles; therefore that he is a pure simplicity. Now the argument, which excludes *distinction of principles*, is the very argument employed to exclude *distinction of parts*, or corporeity. For a body it is said implies parts, parts imply composition, composition implies distinction, distinction implies limitation; for which reason God is without body, inasmuch as he is without distinction, and for the same reason also he is without distinct attributes. That this is the case, any one may perceive on reading the Lecture by Bishop Pearson on the Divine Simplicity. I shall however at present quote only Dr. Fiddes who, in his *Body of Divinity*, makes the following observation, vol. i, p. 51:—

“I have hitherto considered the Simplicity of God,” says he, “chiefly as opposed to all composition of material parts, and to all powers that may really be supposed to result from a union of matter and mind. But this attribute is further considered by divines, as opposed to any conceivable powers or faculties really distinct in a being purely immaterial. For principles really distinct, argue a like composition in a thinking being, that distinct parts do in a corporeal being, or distinct thoughts and motions in a being such as man composed both of body and spirit; and the same arguments lie against any possible composition in a self-existent, independent, and all-perfect being, in all these respects.”

Thus you see the doctrine of the *Divine Simplicity* is as much opposed to *distinct principles*, as to *distinct parts*; and hence, after depriving the Deity of a divine body, proceeds for the very same reason, to deprive him of divine attributes, or *vice versa*. But a God without attributes, says Bishop Berkeley, is no God; so that the doctrine which deprives God of a divine body is in fact an *atheistical* doctrine. Moreover, Archbishop King, in his sermon, places both attributes and body upon the same level; and when he denies that God has hands, or eyes, or feet, denies in the same sense that God has wisdom, understanding, foreknowledge, or any other attribute. Thus he observes (p. 13:)—“But it does not follow from hence, that any of these attributes are more properly and literally in God, after the manner that they are in us, than hands or eyes, than mercy, love, and hatred are.” Thus placing the divine attributes upon the same level with a divine body; so that if a body does not properly belong to God, neither do attributes. A similar observation is made by Malebranche, and is quoted by Lord Bolingbroke in his *First Essay on Human Knowledge*, vol. v, p. 381. also vol. vii, p. 321. The argument then returns to this; deny body to God, and in the same sense you deny attributes to God;

or vice versa, deny attributes to God, and in the same sense you deny being to God. Consequently deny body to God, and in the same sense you deny being to God. The conclusion is inevitable.

Hence the principles, upon which a divine humanity is denied, are those upon which, for the same reason, the attributes of God, and even the being of a God, may be denied; and that such principles lead to pure atheism, is not a matter of speculation, but a matter of history. For this cause it is, that Swedenborg says, that the denial of the Lord's Divine Humanity is, to revealed theology, what the denial of a God is to natural theology. On the other hand, once surrender the doctrine of the *Divine Simplicity*; once admit really distinct principles in God, and the whole argument is surrendered against a divine body — or against a divine humanity.

This we may see in the observations of Bishop Brown; for although he rejects the doctrine of the *Divine Simplicity*, and likewise that of a *Divine Body*, yet how consistently you may judge. For if a simple uncompounded unit be the unit of the Simplicitarians, and Bishop Brown rejects this doctrine (as he does), what other unit has he to substitute in its place? what but that unit which is A MAN?

“We attribute,” says he in his *Divine Analogy*, p. 303, “the very unity of the Divine Nature by analogy with one *man*. This being the only direct idea or conception, which necessarily stands in the mind to represent the divine unity, and recurs as often as we say God is one.” Again, in p. 156: — “In this similitude and correspondency between the divine and human nature, is laid the only sure foundation of all our knowledge of God, and of all our conceptions of his inconceivable attributes and perfections.”

Now here we are told, that whenever we say God is one, this one is necessarily represented to our minds by analogy with one *man*. But if God as one, be represented necessarily to our minds by analogy with one man, — will any one say that a man is a simple uncompounded unit, without body, parts, or passions? Yet this is demonstrable by the very same arguments which are employed to prove that God is without body, parts, or passions. — For instance; Dr. Henry More maintains (see his Works, p. 353,) that in the person of Christ, God is united to a body by a union much more one and exact than the union of the soul of man to its body. Now if this be the case, and yet it can be said, that *God* is without body, *a fortiori* is *man* without body. Again, if it be said, that by the expression, without body, is meant incorporeal, so in like manner, may man, considered as only a rational soul, be said to be incorporeal, according to the received theology. It is likewise demonstrable, upon the same principles, that man is without parts. For it being the rational soul which is man, as many maintain, one principal metaphysical argument for the natural immortality of the soul is founded upon its having no parts. For both Dr. Edwards (*Theologia Reformata*, vol. i, p. 49.) and Dr. Samuel Clarke, (see Clarke's Works, vol. iii, p. 763, &c.) argue that the soul is one and indivisible, that it could not be so if it consisted of parts, and that what has no parts cannot be resolved into parts, and hence is naturally immortal. Now as the rational soul is said to be man, and the rational soul has no parts, what can be clearer than that man is without parts? Moreover, man is also impassible (*impassibilis*), incapable of suffering, or, as it is translated, *without passions*;

for this is the very argument of the Psycho-pannuchists, who maintain that a being without body, and indiscerptible into parts, is incapable of suffering, and is hence in a state of profound slumber. And indeed all theologians have confessed the extreme difficulty of reconciling a state of happiness or misery, with a state in which we are without body and without parts.

Thus have we demonstrated, by the very same arguments which are employed in regard to the Deity, that man himself also is without body, parts, or passions; and upon the faith of this argument, I might proceed to address you as a friendly evening meeting of Logical Entities, bodiless, indiscerptible and impassible. But, my friends, one great advantage to be derived from the study of physiology, in connection with theology, is this, that a true physiology disclaims such metaphysical puerilities, and is calculated to sweep away all that mighty mass of learned nonsense, which has imposed itself upon some minds, under the falsely assumed name of theology.

But what says Tertullian upon this subject? "Neither doth God stand in need of members, or of the offices of several parts, whose very tacit will hath all things present and subservient to it. For why should he desire eyes, who is light itself? or why should he require feet, who is every where? or why should he go in any where, seeing there is nowhere that he can go out of himself? or why should he desire hands, whose silent will effecteth all things? neither can he want ears, who knoweth the very silent motions of the heart."

May we not ask, who is he that thus argues? Is he a Jew? is he an unbeliever? is he an Arian? for there is not one of these who would not consider the argument triumphant. For why should Jehovah ever have appeared at all in a human form? why should he ever have become incarnate? why should he ever have assumed to himself a body? why should he ever desire eyes, who is light itself? or hands, whose silent will effecteth all things? or feet, who is every where? What, at this rate, becomes of the glorified humanity of the Lord; or must we believe that he is not the Lord, who assumed this humanity?

But the whole argument is founded upon mistaken ideas concerning the human form; for this form is not a mere piece of material mechanism; it has not its origin in the natural uses of the body, but in the spiritual uses of the mind; hence the human form is in its origin a form of spiritual uses, and in the Deity, a form of Divine uses. And if it be asked, why should he require feet, who is every where? we answer, that feet are but forms of uses in their ultimates; for, even in the human body, the ends or uses first conceived in the brain, are interiorly in the voluntary movements of the feet, when executing the ends conceived in the brain. In this view of the subject, indeed, the fathers coincide. According to Lauretus, we find that Eucherius, Cyril, Origen, Jerome, Augustin, Bernard, and Bede, affirm that the feet of God are the basis and support of his power, the ultimates of his Providencæ, or of his holy Word, or of his dispensations as acted out in the church.

The fathers affirm that the feet of God *signify* these things; and Swedenborg, that they signify them, because they are themselves the *essential forms* of these uses. The same we may say of every other organ and member of the human body; all which, in God, are essen-

tial forms of corresponding divine uses. Hence the senses, which in us are recipient of impressions from external nature, are, in God, the ultimate forms of his corresponding internal perfections, the complex unity of all which is one Divine Man. (Which obviates Sir Isaac Newton's objection in his *Optics*, p. 379.) And thus we establish a relation between theology and physiology; between a divine humanity and a finite humanity. On any other grounds, no relation between the two can be established, (Lord Bolingbroke's Works, Vol. v. p. 383,) unless you suppose a relation between an absolute simplicity in God, and a relative simplicity in man; between one point and another point, one inanity and another inanity, or at best one unknown divine substance and another unknown created substance. Exclude, in theology, the idea of body, either from God or from man, and what legitimate subject of investigation is left to the physiologist? assuredly, the whole subject is handed over to the metaphysician, hence:—

“Here we stand,” says Richerand, (*Elements of Physiology*, p. 45,) “on the confines of physiology and metaphysics. Let us beware of setting foot on the dim paths that are before us. The torch of observation would yield but ineffectual light, too faint to dispel the thick darkness that lies over them.”

And the torch of metaphysics, I fear, would only emit shadows of still thicker darkness, and put out the little light that observation supplies. Theology is in need, not of metaphysics, but of that physiology, which is founded upon the principles of a true analogy between God and man. In that physiology the doctrine of a *divine simplicity* has no place whatever; neither has the doctrine of a similar simplicity in the soul. The structure of the body is not simple and uniform, and analogy must lead us to a similar conclusion in regard to the soul and to God.

Hence, here we may see the difference between the order of metaphysics and the order of physiology; how contradictory the one is to the other. In metaphysics, we ascend from the complex to the simple. In physiology, we ascend from the simple to the complex. For, observes Richerand, in his *Preliminary Discourse to the elements of Physiology*, p. 61:—“Organization being constantly simplified in descending from man to the inferior creatures, but rising in complexity in re-ascending from those animals to man, who is the most complex being in nature, and was justly considered by ancient philosophy as the masterpiece of the Creator.”

Thus, in metaphysics, perfection is placed in the simplicity of the unity, in physiology, the perfection is placed in the complexity of the unity. In metaphysics, that is most one which contains no distinctions; in physiology, that is most one which contains infinite distinctions. In metaphysics, the most perfect entity has only a logical existence, to which is falsely assigned a real being; in physiology, the most perfect entity is a divine man, the only real being, who hath made us in his own image and likeness. The received theology is founded upon metaphysics. The New Church theology is founded on a divine physiology. And on the principles of this physiology, we take our stand, in that controversy, which will shake existing systems to their base, that those things which cannot be shaken may remain.

Let us, says Dr. Mc. Caul, in the last visitation sermon recently preached in St.

Paul's before the Bishop of London, and published by his request:—"Let us study well the evidences, testimony, language, difficulties of the Old Testament Scriptures, and be prepared for that *great and fearful struggle concerning the very foundations of Christianity, which nothing can now avert*, and which, if it find us unprepared, will shame and confound us."

Is then the Church prepared upon the subject of analogy? that question which we have seen involving the attributes, the existence of a God; and the destiny of the Church itself? Does not analogy, to this day, remain a question, unsettled, unknown, and threatening now, as it did formerly, the very foundations of every system of theology? Assuredly, we need not look to Germany for dangers; the chasm has been yawning in the Church for more than a century, and the Church has sought her safety, only in her oblivion of the question? Yet settled the question must be; there will be no escape from it. *In the substitution of the doctrine of a divine simplicity, for that of a divine humanity, all relationship is destroyed between God and man.* In the prevailing ignorance of analogy, the relation between God and Man remains an inscrutable mystery! In the denial of a divine body is involved the denial of Divine Attributes and of a Divine Being! Indeed, what idea of God has the Church to substitute in the place of the Divine Humanity? Bishop Beveridge says,—a pure idea of which, we are to form no idea! (See Bishop Law's edition of Archbishop King's *Origin of Evil*, vol. i, p. 82.)—Dr. Samuel Clarke says—a uniform infinite essence extending throughout space; i. e. with a sort of diffusive ubiquity, (*Sermon on God's Omnipresence.*) Sir Isaac Newton says,—a "*uniform Being*" with a *uniform sensorium*, in which are the bodies of nature. (*Optics*, p. 379, Eng. Ed.) And the schoolmen say, a mathematical point, for that the presence of God is as a point of space, as the eternity of God is a point of duration. Thus, in the place of a Divine Humanity, you have a uniform infinite essence, with a sort of a diffusive ubiquity, a uniform sensorium, a mathematical point, and a pure idea of which we are to form no idea.

Are we wrong, then, in maintaining, that the time is come, in which a true philosophy is needed to supersede metaphysics? Are we deluded, because we point out, as the object of worship, a divine humanity, instead of a logical entity, through the medium of a creaturely humanity? or, because we would arouse the attention of Christendom to the principles of a true analogy?

Even in the Church of Rome, it is acknowledged, that on the subject of analogy, an Aquinas is wanted to supply the church's need! Let that Aquinas come forth? Let him point out, if he can, any other principles of a true analogy than are contained in the *Wisdom of angels concerning the Divine Love*; and if he cannot, then let him acknowledge that the kingdom of God is come upon him. And as to the Protestant Church, I conclude, in the words of Lord Lindsey, in his work on *Progression by Antagonism*, p. 107.

"I do not undervalue the decisions of the general councils and the authority of the Creeds—God forbid. But these were authoritative declarations to infant Christendom—being of age, she is now called on to investigate for herself, and investigating, to believe—or dissent at her peril. WE NEED IN FACT A THEOLOGIAN, combining the simplicity of Newton, the imagination of Jeremy Taylor, the acuteness of Niebuhr, the judgment of Hooker,—and the comprehensive grasp of St. Thomas Aquinas, FOR

THE PRESENT DAY. And we should beware, lest the abuse of criticism, as witnessed in Germany, blind us to a privilege conferred as a duty imposed on us by God. Scripture is still, in some respects, what the heavens and the earth were till within the last century — *A World Unexplored.*"

GRATITUDE FOR GRIEFS.

BY A. J. C., IN N. C. E., VOL. II.

"We ought to be thankful for our sorrows as well as our joys."

"BEHOLD I make all things new!" is a solemn annunciation of sublime and emphatic meaning, which perhaps transcends the hopes and expectations, the comprehension and discernment, of even the New Churchman himself. Certain it is, that it has an unfathomable depth and compass when we come to extend it not only to the present world, not only to the church on earth, but to the world to come, and to the church as it exists in heaven. Its spiritual import is awfully grand and sublime, pointing to new heavens and a new earth, and extending to the widest circumference of the material and invisible universe of God. It has reference to the present and the future, and is not only to shake the dynasties, temporal and ecclesiastical, of this orb on which we live, but is to extend to distant orbs, and is to operate on spiritual existences throughout eternity.

But let us confine it to men of the present world, and to changes which are to take place in regard to the things which we see around us. And even then what an unbounded prospect of benefits and blessings, of grandeur and glory, does it present to the human mind! What a change is to take place in human creeds and human opinions! What a powerful revulsion is to be felt in the speculations of philosophy and the dogmas of religion! What an effulgence of heavenly light is to be poured on the human intellect, and what an expanse of heavenly good to be diffused into the human heart! Man himself is to become changed, radically and fundamentally changed, as it were, in all the operations of his mental powers, in his mode of thinking, reasoning, and discerning; and, leaving the elementary principles of his present sinful, shortsighted and fallible being, is to rise into a sphere of new life, pointing to new and more glorious objects, and ending in the certain reality of another and better world hereafter. He is to become a new creature, the subject of new thoughts and of new enjoyments.

If such then is to be the certain destiny of man, how altered will be his views on many particular subjects from those which are entertained by men of the present day. Take for instance the subject of an individual who is regarded as suffering under peculiar misfortunes, and whose whole course of life, so far as regards his worldly prosperity, has been one of discouragement and disappointment. Men of the present age entertain no other feelings towards such an individual than pity and commiseration. On his account their natural sympathies are very often excited to an immoderate degree, and they cannot but wonder that a man of perhaps inflexible virtue and integrity should be so deeply afflicted. Sometimes, indeed, and not unfrequently too, they are ready to ascribe all his misfortunes to his own rash and imprudent conduct, but to whatever cause they may be ascribed, these

misfortunes are almost invariably regarded by the world as a positive evil, and the individual who bears them, even while he is the object of sympathy and compassion, is nevertheless in danger of suffering from unmerited scorn and neglect. He is enduring the necessary inflictions of a kind and good Providence, necessary for his everlasting welfare in a future life, but which are little understood by the men of the world, and in many instances perhaps not understood by the sufferer himself. It is conceded by all that these evils are natural evils, ills which are felt to afflict the soul and to burden the spirit, but this is all that is understood about them. Their great moral tendency in purifying the heart, in humbling and at the same time elevating the inmost principles of our nature, in precipitating us to the earth in order that we may be raised to heaven, this is not understood and consequently not regarded, and while this series of events is not only pregnant with good to the individual, but with admonition and instruction to all, it is permitted to pass from before us with little impression and less improvement to the human heart. We admit its reality, but we mistake its consequences and its application.

But even if it were admitted that afflictions are sent to purify and elevate the human heart, it would in all probability be said, that then it must necessarily follow that he who endures the greatest share of them is laboring under the greatest amount of sin, and that therefore afflictions are not only positive evils in themselves but are certain evidence of evils existing in the person who is doomed to bear them. This mode of reasoning, however, is altogether natural, and not according to the love and wisdom of the Lord's divine providence. It is by no means true, that either as individuals or as nations, our afflictions are in proportion to our sins, or that our sins are in proportion to our afflictions. Such a doctrine is contrary to the wisdom and genius of the New Church. This church teaches us that the Lord never exerts his almighty power for the purpose of inflicting punishment on men according to the natural and literal meaning of such an expression. However extensively this idea may have been propagated and received in the world, every one may see on a little reflection that it must have had its origin in the gloomy and vindictive temper of man himself, rather than in the character and disposition of Him who is all love and all wisdom. The supposition is altogether derogatory to his divine attributes, and like a thousand other dogmas equally blind and pernicious, and taught with equal zeal and confidence, it must completely fade before the progressive light of the New Dispensation. It is an apparent, but not a real truth, and must be corrected by that superior illumination which is now diffused from the Heavenly Jerusalem.

As soon as men shall be taught to think and to reason according to this new light, it will be seen at once that afflictions are a means in the hands of Providence to advance their spiritual interests, and that these means are adapted to the states of different individuals, and are governed by laws as certain and as fixed as those which regulate the spheres. The providence of the Lord we know has reference to the minutest particulars of a man's life, and these particulars are of comparatively small moment except so far as they are made subservient to his spiritual welfare in a future world. Every thing therefore that befalls us in this life — all its vicissitudes and changes, whether

for good or for evil — all the apparently accidental circumstances by which we are surrounded — must have reference to this one great object, our state and condition in the world to come. It is easy to conceive therefore that all our trials and difficulties are intended ultimately to administer to our happiness, and that they are allotted among men just in proportion as they may advance each one's spiritual and everlasting interests. Some men are doomed to endure more and some less, but it by no means follows that they are graduated according to the good done, or the evil that we may have committed. The standard of visitation is not according to what we may seem to have merited, but according to the change which is to be induced on our will and affections, and its salutary tendency to assimilate our characters to the perfection of angelic beings. Hence it is that the man of humble, pure and upright disposition, may sometimes suffer these visitations much more severely than others, since they will more readily produce their effect, on his mind, than on the minds of a contrary disposition. "Whom the Lord loveth he chasteneth." In order that man should enter the kingdom of heaven it is necessary that he should become regenerate, and in order that he may become regenerate it is as necessary sometimes that he should be afflicted as that he should take medicine to cure himself of some natural disease. We ourselves indeed may not know the disorder and derangement under which our spiritual system labors. The Lord alone knows this, and adapts the means to the ends to be accomplished. Our spiritual diseases can only be cured in the way best known to himself.

One reason why the men of the present age are so little capable of seeing this subject in the light of the New Church is, because they have so little faith in the sublime realities of the spiritual world. When once the New Dispensation shall have dissipated the darkness which now so extensively prevails on this subject, and *all things shall become new* in relation to it as well as to every thing else, how different will be the views which will then fill their minds! How thankful will they be in the midst of their privations and disappointments! How contented will they be with their lot, and how wisely will they regard every visitation of distress, every infliction of sorrow, every dismemberment of their dearest earthly enjoyments, of their property and friends, as the very best thing that could befall them! How anxiously will they search their hearts, and investigate their motives, in order to learn whether the sad visitations under which they labor have not been sent to destroy some darling propensity, to humble some latent pride, or to eradicate some growing evil, which if permitted to increase and flourish, or if not removed, would prevent their growth in divine grace, and unfit them for the mansions of heaven! And how should we, as New Churchmen, even now, rejoice in the full conviction and persuasion that all things, both in relation to the church and ourselves, are happening for the best! We should be thankful for our earthly enjoyments and comforts, but at the same time thankful for our afflictions, our trials and disappointments. While we are suffering under the painful realities of an erring and sinful world, we should not fail to rejoice in the pleasing realities of that world for which the present one was created, and for the happiness of which it is preparing us by its sorrows as well as its joys.

TEMPTATIONS NECESSARY TO SALVATION.

N. J. MAG., VOL. II.

EVERY person who is in the habit of making any distinction between right and wrong, finds himself daily placed under circumstances in which his natural affections, or natural mind, prompt him to a course of conduct which is opposed by his sense of duty, or those more spiritual principles which constitute his spiritual mind. Thus a contest is produced between what is good and true in man, and what is evil and false. This contest, or combat, is temptation.

It is by overcoming evil with good in time of temptation, that the natural man is subdued; and, in proportion as the natural man is subdued, the spiritual man is formed—the kingdom of heaven is established within us. But when we suffer the evil affections by which we are enticed to prevail over the purer dictates of conscience, our natural, unregenerate mind gains a victory—the Holy Spirit is grieved away—evil is exalted within us, and good is abased.

From this simple statement it may be seen that there is a constant warfare carried on in the mind of every man—a warfare between the flesh and the spirit—evil and good—hell and heaven; that upon the daily results of these combats depends our advancement towards heaven or hell; and that upon the final triumph of good or evil in the mind, will depend our eternal state of happiness or misery. It is, therefore, at all times a matter of solemn concern, that we be not overcome with evil, but overcome evil with good.

The Psalms, and many other parts of Scripture, abound with language which teaches us to desire and pray that the Lord would conquer our enemies. The texts having this meaning are so numerous, and must be so familiar to all, that they need not be repeated. They all relate to deliverance from spiritual enemies; and they abundantly teach that it is the Lord alone who can deliver us; that whenever we trust to ourselves, or confide in our own ability to think, and intend, and do, what is right, we are sure to be deceived, and to fall under temptation. Whenever, therefore, we find this combat going on in our minds, it is our duty to deny ourselves and take up our cross; to decide against the suggestions and devices of the carnal mind, and to obey sincerely and fully those internal dictates which are given by the Spirit of God. We should, however, at all times remember, that even when we decide on what is right, we are in danger of giving ourselves credit for it, instead of acknowledging the decision to be from the Lord. In this way we rob God of the glory due to his name, and are guilty of honoring him with our lips, or by an external conformity to his will, while our hearts are far from him. In such case, we do not permit the Lord to overcome our evil; he is not exalted in the mind, but we exalt ourselves. We are never conquerors in any temptation, except when we acknowledge with real sincerity that every right principle within us is from the Lord Jesus Christ, and that all which properly belongs to ourselves is evil. We are never really and permanently delivered from any evil, except when we can say, after the combat in our minds, Thine is the kingdom, and the power, and the glory.

There is a peculiar class of temptations, in which we have much less to do than in those which have been described. They are combats between good and evil in the deep recesses of our souls — the essential principles of our life, which are too secret to be searched out by ourselves, and are known only to the Lord. These states of temptation are always accompanied by a great degree of sadness, or depression of spirits. Whatever, in other states, had appeared bright, now seems gloomy and discouraging. The path of duty is rendered obscure; all the hopes, and all the principles which had formerly sustained us, seem now unreal, and, perhaps, even sinful.

Every christian has suffered states of mind which were indicated by these, or similar symptoms. Sometimes the soul sinks in utter despair; but this is seldom of long duration. When we give up all for lost, the Lord is nearest at hand to save all. It is then that He gains the conquest, delivers us out of all our troubles, lifts upon us the light of his countenance, and gives us peace. While undergoing this kind of temptations, our principal duty is submission to the will of God. Our anxiety to see the path of duty, and to be relieved from our state of despondency, is to no purpose. The command, "Be still, and know that I am God," is then addressed to us. He conducts the combat, and we must not interfere. "Stand still, and see the salvation of God."

It is obvious that the temptations which have here been described, as well as those external trials which are commonly called temptations, are really caused by the evil which is within us. Yet while suffering temptations of any kind, the natural man ascribes them to the Lord. Almost every person has learned to *say* that the Lord does not tempt him; but this assertion does not agree with his common habits of thinking and feeling. He ascribes to the providence of the Lord, the peculiar circumstances which at any time expose him to do evil, and palliates his crimes by the consideration that he was exposed to peculiar temptations. Now this is in effect to charge the Lord with tempting him; for he ascribes his temptation to circumstances which were not under his control, but were brought about under the providence of the Lord.

It is because things appear thus to the natural mind, that we are directed to pray "Lead us not into temptation." This language is accommodated to the highest practical view of the subject which the natural mind is able to take. Every higher view of it is merely speculative, until man has been delivered from temptation, and has made some progress in the regenerate life. Considering these words, therefore, as accommodated to man in his natural state, they require him to set his mind steadfastly against those evils by which he is tempted; for he would not sincerely pray that the Lord would not lead him into temptation, without desiring to overcome those evils which would cause the temptation. While exercising this desire, and acknowledging that all his strength must be from the Lord, he is in a state of mind to be delivered from evil; and when delivered, he sees clearly that the evil, and the temptation which it caused, were of himself, and not of the Lord.

In concluding these observations, let us remark, for perpetual re-

membrance, that nothing good or true is, or can be, established in the soul, without a combat between the natural and the spiritual mind. Without the shedding of blood there is no remission of sin. We must through much tribulation enter into the kingdom of heaven. In every time of temptation, the result of the combat will depend on the answer which we then give to this question — Shall I live, or shall the Lord live in me? “He that saveth his life shall lose it, but he that loseth his life shall keep it unto life eternal.”

NATURE AND EFFICACY OF TRUE PRAYER.

BY S. W., IN N. J. MAG., VOL. I.

A SINCERE desire to have the kingdom of the Lord established in our minds, seems to us to constitute the essential ingredient of prayer; and this desire appears to be peculiarly consistent with much feeling and few words, with deep humility and little display, with the devout aspiration, *Lord teach us to pray*, and a complete abasement of our own thoughts and our own words. Many of the long prayers which we hear, commence with a history of the dealings of Divine Providence with the human race from Adam unto the present day. Sometimes there is a review of what passed long before the creation. It is not obvious that these historical facts, repeated from day to day, and from week to week, can have any effect in preparing the soul to hear the *still, small voice*, which saith, *this is the way, walk ye in it*.

A description of the present condition of the human family, and a statement of what needs to be done for their improvement, usually constitute the middle of a prayer. How far these are consistent in an address to Him who “*knoweth what things we have need of before we ask him*,” I shall not say. All that can be necessary, at any time, in order that we should receive what we need, is, that we should be prepared to receive it, — that we should remove all those obstacles which our errors and vices interpose, — that we should *open the door*. Many of the descriptions and statements to which I have alluded, seem to imply an uncertainty in the mind, whether the Lord is fully acquainted with the wants of his children, and a doubt whether he is willing to supply them.

The peroration of a prayer frequently consists in supplication for divine assistance in performing the duties of life. We are far from objecting to this, so far as the worshipper feels a consciousness of his own guilt and weakness, and a hearty desire that the Lord should “*work in him, of his own good pleasure, both to will and to do*.” But we have frequent occasion to object to the numerous petitions for special blessings. Upon this subject, I am desirous of stating my views more fully. Whoever attends to our Lord’s instructions in the sixth chapter of Matthew, must be sensible that they directly discountenance these special petitions for temporal blessings; and the reason given is, “*your heavenly Father knoweth that ye have need of these things*.” Our Lord informs us to what our earnest attention should be directed. “*Seek ye first the kingdom of God and his righteousness*,” and he assures us that the temporal good things which we

need, shall be added. We know that all things are made to work together for the good of those who love God,—that, if we put our trust in him, we shall not want any good thing.

It appears to me very certain, that the texts to which I have referred, and many others, were designed to teach us that our minds should be concerned rather about the *causes* of temporal blessings, than about *the blessings themselves*. What we call the good things of this life, are but the natural effects of a good state of mind. If the kingdom of God and his righteousness be established within our minds, these temporal blessings will be added, so far as they will promote our eternal good. We are very imperfect judges, how far they are adapted to promote our spiritual welfare; but our heavenly Father knoweth, and will not withhold any thing which he sees to be useful for us. While the tares and the wheat grow together, it cannot be expected that the wheat will enjoy the full benefit of the elements which are designed for its nourishment. Still it is true, that temporal blessings are, at all times, bestowed in exact proportion to our ability to improve them. Why then should we be anxious in supplicating for imaginary blessings, while we know assuredly that all real blessings will be bestowed, provided we devote our whole hearts and lives to seeking the kingdom of God and his righteousness?

The efficacy of prayer in procuring blessings for others. For the sake of illustration, let us suppose that you have a sick friend. Even natural kindness, or sympathy shown to him, is an excellent medicine. It produces a very salutary effect on his ultimate or sensual mind; and, consequently, upon his body. Who does not know that the pains of disease are mitigated by the kindness and sympathy of friends? From a perception of the truth of this principle, we are led to desire the attendance of our kindest friends when we are sick; and most persons are aware, that the recovery of a patient often depends much more upon such a display of kindness as keeps his mind in a good state, than upon the skill of the physician.

Many, if not all of our bodily diseases, arise from mental diseases; and if the mental diseases could in all cases be ascertained, it is probable that spiritual, instead of physical remedies, might be applied. The miracles of healing the sick recorded in the Bible, seem to have been performed by perceiving the spiritual causes of the diseases, and applying spiritual remedies. If natural kindness is a good medicine, how much more powerful must be the effect of real faith and charity. All men acknowledge the power of natural truth, displayed in the skill of the physician; and the power of natural love, displayed in the kindness of friends. Are faith and charity less active and communicable than the corresponding natural qualities? I believe that they are less obstructed in their operations by the material body; and that they possess a living energy, which disregards our natural laws of cause and effect. It seems plain to me, but it may require something more than natural truth to show it, that mind acts upon mind without the intervention of a material body. A great part of the influence which human beings exercise upon each other, appears to me to be effected by the immediate operation of mind upon mind. The more pure and internal thoughts

and affections are peculiarly adapted for this internal intercourse. We know that both good and evil spirits hold intercourse with us, without the medium of material bodies. Are not faith and charity sufficiently abstracted from what is material to possess the same power of operating?

The effect which your prayer for your sick friend will produce, will consist, first, in improving the state of your own mind, and, secondly, in imparting your own feelings to your friend. If, by drawing nigh unto the Lord, you abandon whatever is of yourself, and receive faith and charity from him, you must be in a state to impart healing virtue to any one towards whom your thoughts and affections may be directed. The power which the mind possesses in such a state, is the strength of the Lord. It can, therefore, be limited only by the laws of the divine providence. It may produce any effect on the mind of your friend which is consistent with his free agency. The faith and love which you exercise when you pray, operate upon the internal principles of your friend's mind; and these operate on the more external, and thence on his body. This is the only way in which I suppose prayer to have any effect in healing the sick. It cannot be supposed that your prayer changes the will of the Lord respecting your friend. Whatever good is done to him must therefore be effected by medicine, applied internally or externally, which changes his state. This medicine removes the cause of the bodily disease, or suspends its operation; and it sometimes so nearly repairs the injuries which the system has sustained, as to make the remedy sudden.

You will recollect that I consider prayer as consisting in such a state of mind as possesses entire submission to the light and life which the Lord imparts. In that state, the mind will exercise no desires which are inconsistent with the divine will; and therefore every prayer offered in this state will be granted. But you must not make yourself the judge of the praying thoughts and feelings which you ought to exercise. You must pray for things agreeable to God's will, and not for such as your natural man desires. It is important also to remember that you are very ignorant, and that you are likely to substitute your own will for the Lord's. It is of no use for you to pray definitely for what you ordinarily desire. Lay aside all your own notions about what is convenient and desirable, and receive new life from the Lord: let your prayer be a season of *refreshing* from his presence. In such a state of mind, it seems to me that your words would be very few. You would feel very little able to order your own speech before the Lord; but would rather say, "Lord, teach us to pray." You would be exceedingly cautious as to offering special petitions; and would certainly limit yourself to such as you distinctly perceived to be indited in your mind by the Lord.

With these remarks before you, you will readily infer what sort of prayers I think it proper to offer for our friends, and why I suppose that those which are offered aright, are always effectual. I do not think it necessary to quote those passages of Scripture which illustrate and confirm the principles here advanced, because your memory will readily supply them. The principal purpose of prayer for our friends, and for all mankind, is to improve their moral state. The

way in which this is effected, will readily be inferred from what has already been stated. Your mind influences the minds of others, not only through the medium of your body, but by internal, social influx. Your influence on others is good, in proportion as you are good; and goodness is promoted in you by drawing nigh unto the Lord, and receiving from Him those principles of faith and charity, which are exactly adapted to your own wants and the wants of others. You know not, and it is not your business to know, how much a real desire for your neighbor's good will influence him; but you do know, that in many cases its effect is very great; and doubtless it would be still greater, if your faith and charity were more pure, your prayers more from the Lord.

You will not fail to observe that prayer for our *enemies* is of equal importance with prayers for our friends. It is true that we cannot expect that our minds will improve our enemies while a state of alienation exists. At such times, human minds act upon each other only as opposites; and only do each other evil. But when we draw nigh unto the Lord, we lay aside all our enmity, we become reconciled to our brother before our gift can be offered acceptably. What we receive from the Lord is totally destitute of enmity. The very purpose of prayer for our enemies, is to remove evil from our own minds and from theirs. When we remove it from our own, and approach them, internally or externally, as friends, we may do them good; and even if the son of peace be not there, our peace will return unto us.

MARTHA AND THE SAVIOR.

N. J. MAG., VOL. I.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know that, even now, whatsoever thou wilt ask of God, God will give thee. Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. — John xi. 21-26.

THE ways of providence are dark and mysterious, because we cannot look into futurity and see what is to come; and therefore we cannot see the necessity and use of present dispensations. And the reason why we are not permitted to see into futurity, is because we are not made to be idle spectators of divine providence, but to be the subjects of it. The end of providence is to reform and regenerate men — to make them true and good. This is the principal, ruling end; all other things are means, subordinate and subservient. Since we are the subjects of divine providence, and the changes are to be made in us, we are naturally incapable of standing aloof and viewing them with indifference, or as topics of curious speculation. And since the end of divine providence requires that we ourselves should be changed, we cannot distinctly perceive the design and use of present dispensations until the change is effected, until our evil loves are loosened and removed, and new affections are implanted; so that we can see them from that state of mind which they were designed to produce in us.

In the mean time, it is necessary for us to have faith in the Lord, that he will, in his merciful providence, order all things for our real good, though they may for the time appear otherwise. This faith is necessary for us, because it is the only means of bringing forth to our view that divine goodness which is hidden within the dispensation. Affliction, without this faith, may serve to restrain our evils, but it cannot remove them, and introduce and implant within us good affections, and thus accomplish its design. It is by faith that we are led to see that afflictions are permitted of providence and intended for our good — that we are induced to look into ourselves and see why they are necessary. It is by faith that we can shun the evils which are then manifested to us, and thus prepare the way of the Lord — the way of that goodness which the Lord is endeavoring to implant in us.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. — These words of Martha imply that she thought the Lord had been absent, and that she could not believe that, if he had been present, he would have permitted her brother to die. She had loved the Lord, and she had perceived that the Lord was good to her; but she had no idea that it could be permitted of a merciful providence, or that it could in any way be good for her, for her brother to die. Hence it was, that she supposed that the Lord was absent; and that, if he had been present, he would not have permitted it.

Thus it is with all of us, in our present impure love of the Lord, in our imperfect faith that he is good, and that his providence is merciful; for, while our love is so impure, and our faith so imperfect, many things must occur unto us, in the course of providence, which are not agreeable to our wishes; and, when such things do occur, we cannot but suppose that the Lord is absent, for we do not see in the dispensation that goodness which we imagine to be in him. For the providence of the Lord does nothing to confirm us in the persuasion that we are now good — does nothing to make us satisfied with our present attainments; for the providence of the Lord is the providence of Him who is perfect — of Him who is goodness itself. The providence of the Lord, therefore, from its internal and essential nature, tends to make the just more just, and the holy holier. From its very nature, it endeavors to give unto him who hath. “The branch that beareth not fruit, He taketh away; but every branch that beareth fruit, he purgeth, that it may bring forth more fruit.”

There is something in this view of divine providence which may, and, in certain states of the mind, will effect it with melancholy approaching to despondency; for we are apt to ascribe merit to ourselves, and to view our attainments with self-approbation, or to look forward to certain points of apparent perfection, which, if gained, would make us happy forever. Hence we cannot bear to think that generation after generation of good affections and states must pass away, and still that we should find nothing permanent, no place to rest. And there is one thing here given to alleviate the pain, and to dispel the shades of melancholy; which is, that the goodness we have already received, or may now have in view, is really good, so far as it is seen and confessed to be of the Lord — as it is thus

united in the bonds of love to goodness itself, and receives its life from the fountain of life. But still this consolation is accompanied with a warning, that what we have called good, or do call good, is no longer so than while we perceive that it is from the Lord, and feel that he is in it; so that we must regard all that we enjoy and call good, *as conditionally so*; that is, it is good, provided there be within it a wish to become better; provided there be within it the purging, purifying, vital principle of divine love, which is perpetually casting off the lifeless bark and external shell of that which we have, and opening and bringing forth the interior, the purer, the living. We are then only in the grace of God when we are willing to grow in grace.

Martha represents those who, whatever may be their present state, wish to become still better; who therefore do not dwell with self-approbation upon what they now are, or now have, but are desirous of becoming more fully receptive of divine goodness, which is goodness itself. Therefore she says, *But I know that, even now, whatsoever thou wilt ask of God, God will give thee.* She has so much faith in the goodness of the Lord, that she cannot ask for the restoration of her brother, for she believes that whatever is good will be provided. Dictation could proceed only from distrust. And she herself too has undergone a change since the death of her brother. The exercise of her former affections having been so long suspended, they have become visible. She sees their want of spirituality, of vitality. In her sight, they are thoroughly dead, and therefore offensive, like the body of him upon whom they rested. She does not ask that her brother may be raised from the dead, but she hopes that the dispensation may, in the ways of a merciful providence, be productive of good; that it may be sanctified to her; that it may promote her spiritual good. Therefore she says, *But I know that, even now, whatsoever thou wilt ask of God, God will give thee*; thus leaving it entirely to the mercy and wisdom of Him who is the way, the truth, and the life, to determine how the present affliction should be converted into a blessing.

Jesus saith unto her, thy brother shall rise again. — By which is signified, that her very brother, he for whom she had been mourning, would yet again be the object of her affections, but of new and more spiritual affections. Thus her brother would rise again to her.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. — But this did not entirely satisfy her; for she was in a state of mind to require something more; and she represented those who do not need to look forward unto the resurrection at the last day in order to see the use of the things which they suffer here; and who, being more intent upon growing better now than of being received into heaven hereafter, are therefore permitted to see the ends of providence before that final consummation; — who regard the providence of the Lord as their teacher, their leader, and their regenerator and savior, which does not purge us for the sake of the suffering which it occasions, but that we may be pure. And, as their own desire is to be purified, the darkness with which divine providence is to the worldly eye involved, is in a great degree dispelled, and the misery which certain dispensations are apt to produce, is greatly alleviated;

for, by our having the same end in view for ourselves that is designed by providence, we can see the intentions of providence, so that it is no longer dark, and we can see that it is merciful, so that our misery is diminished, if not removed.

But to those who do not desire to grow better, the providence of the Lord, like the Word of the Lord, comes in parables. Their minds being occupied merely by the concerns of this world, they have no desires coincident with the designs of providence—no affections which can be reconciled with the ends of providence. They do not look into themselves to see what their evils are—do not desire to have them removed, and therefore know nothing of the good which would flow in upon their removal; and consequently all the efforts of divine providence to remove their evils, and to implant good affections, appear to them dark and malevolent,—dark, because opposed to what they call light, and malevolent, because opposed to their wishes.

But they who are represented by Martha, have not only a general faith that all things will finally terminate in good,—as that the dead will rise again in the resurrection at the last day,—but they have also a particular faith, which is more or less clear according as the divine ends have become their ends, that present events are designed to effect present good. They have approached so near unto the Lord and his providence, that they begin to discern the particulars of which the whole is composed; they have passed through the clouds and darkness which surround the throne of Jehovah, and begin to perceive the justice and judgment upon which it is founded.

Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.—Our Lord calls himself the resurrection and the life, because he is continually raising man from one degree of spiritual life to another. And as a resurrection implies a previous death, so the reception of new life implies the extinction of that which preceded. There is, in the process of regeneration, a perpetual succession of death and resurrection, of fall and spring, of evening and morning. As it was by going and returning that the flood subsided from off the face of the earth, so it was according to the same fluctuation and succession that the dry land appeared. As all things in nature are, in their growth and progress towards perfection, perpetually casting off the more external covering, and unfolding that which is new, so it is with all things in man, and also with the man himself.

But it is to be observed, that the inward vital principle, the life, does not die, but only its external form, or body; and that this is cast off by the expansion, development, and maturity of the inward life. The body may be cast off, and a more spiritual appear in its place, but the life itself is only the more fully brought forth to view. Thus all the principles which govern our conduct, all our affections and thoughts, are, as to their essential life, from the Lord, who is the resurrection and the life; but they receive their forms, or bodies, from ourselves. They are, as they descend into our minds, clothed with something selfish and worldly. Honesty is embodied in the best policy; rectitude, in expediency; truth, in a name for veracity or ration-

ality; charity, in the desire that our neighbor may love us; great uses, in a great name, or in great profits; and heaven, in a glorious reward. Thus there is an indefinite number of forms, in which the same principle may appear in our progress; and we are continually ascending from one to another. The inward vital principle of honesty, of rectitude, of charity, and of use, is from the Lord. It is the influx of his love and wisdom through the interiors of the soul. But the body of it, the form, the mode of its operation, is from ourselves. We receive it, and it operates within us, according to our state. It is from above; but we explain it, we annex the motive to it, and we execute it. The power of the Highest overshadows us, but we give the body. Thus the principles of heavenly life, the laws of God, are born in us, receiving a form according to our state. But, as we obey them, in adherence to their spirit, the external, selfish, worldly forms which we give them, will successively die and be removed, and that which is within, and from within, will come forth in its own essential innocence, truth, and omnipotence. They descend into us for our redemption. We are permitted to understand, to explain them according to our own state and character. But if, in the course of our obedience to them, we receive any thing of their spirit; if we acquire any affection for them in themselves; they will gradually put off whatever they receive from us, and shine forth in their own brightness, and be glorified with the glory which they had before they came into our world.

These acts of putting off the externals, these deaths, or divestures, are at first attended with pain and anxiety; for the bodies of truths are all that we have given them, all that we regard as belonging to us, all that we have had any affection for, all that we have communicated to others, all that we have confirmed, and contended for, all that we feel any personal interest in, or feel responsible for. It therefore requires in us the exercise of much self-denial to give them up and relinquish them. And we can by no means be reconciled to the separation, but by previously being affected with their spirit — with that internal vital spark of them which is from God, and can never die. And we must be affected by it in such a degree as to feel in unison with it, and sympathize with it, and even desire to cooperate with it in casting off all that we have of ourselves superinduced upon it, — all that is born of bloods, of the will of the flesh, and of the will of man, — and then to receive it and behold it as it is, born of God. This is at first painful; but the very pain is itself instructive: for by it we learn, and we are persuaded to make no likenesses, no graven images; to have no other gods before Jehovah; to give no form to truth which is not of truth — to circumcise it in its infancy; to perpetuate the covenant — to perpetuate its birth and descent forever. Then, although truth will still, in its descent, come into a form according to the state of our minds; and although these forms must consequently forever be imperfect, and therefore will need to be put off as we advance; yet we shall not be tenacious of them, but can part with them without pain or regret: for it was not the form that we valued, but the truth, and the spirit of truth.

Natural death, when taken in connection with its pains and its terrors, represents that change of life when the forms which we have

of our own selves wilfully superinduced upon the truth, are separated from it, and we are thenceforth affected by its spirit, and are willing to receive it as it is. Hence it is, that life and progress in heaven are not painful. And hence it is that, even in this world, those who rest in that which is from above, and are therefore willing that what is derived from themselves should be put off, can view the separation without pain and regret; for they are in union and sympathy with that which cannot suffer, nor die. They believe that it is the spirit which quickeneth; that the flesh profiteth nothing; that the words of the Lord are spirit and are life: and, believing this, they are willing that every thing which is from beneath should be removed; that the dust should return to the dust, and that the spirit should return to God, who gave it. They believe that nothing of spiritual communion is interrupted by death. They believe that the Lord is the resurrection and the life; for they hear a great voice from heaven, saying, "Blessed are the dead who die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

DIFFERENCE BETWEEN THE NATURAL AND SPIRITUAL MIND. — As the spiritual mind grows into maturer form, it contemplates the pursuits of men in the natural mind as the wanderings of insanity, which give fancied forms to fleeting shadows; since every thing which is of a transient nature, they view as permanent, and every thing which is of a spiritual and permanent nature, as visionary; thus bodily delights, which are constantly weakening, are speculated upon and fostered as though they were to last forever; power and riches, honor and fame, which time mocks, and death extinguishes, employ all the energies of the human mind, while it remains unregenerate.

That veneration for the Supreme Being, which all His works *without* us, as well as *within* us should excite, giving birth to a benevolence that encircles all mankind, the ambitious and restless cannot feel; since their ruling purpose is to make themselves great and mighty, by thinking little of the Supreme Power, and by seeking to increase their own enjoyments, instead of contributing to the happiness of their neighbor. In the regeneration, every natural joy, of however fair, plausible, and pleasing a complexion, must fade to give birth to a spiritual root, which will reanimate the natural joy, if it be innocent, and give it a permanent nature by uniting it with eternal uses. As regeneration advances, desolations and supports become more frequent; the former are often attended with sad despondency, and are shortened as they become more acute; the supports which are marked with particular providences, are frequently also of short duration; in the desolations, we perceive our own nothingness, and in the supports, the Lord's power. Were the supports to last, we might fancy ourselves something; and were the desolations to last, the Lord's power would disappear, leaving us apparently to perish. In proportion as we acquire a habit of *feeling*, as well as *viewing* ourselves as nothing, and the Lord as all in all, our states are more and more perfected.

TEMPORAL AND ETERNAL PROSPERITY.— It sometimes happens in the course of Divine Providence, that when the mind of man, in the commencement of his regeneration, begins to be open to eternal views, his worldly supports are taken from him, sometimes gradually, sometimes suddenly, and with apparent violence, that he may learn to look upwards, and to find his support in the Lord alone; to disentangle his affections from the world, and to break all their bonds and affinities. This, at first, proves a severe trial to the new convert, who will often shrink during his passage through the wilderness, and will look back with regret to the sensual delights of Egyptian bondage. During this state, were the days of his worldly prosperity to return, his worldly affections, which are to be subdued, would return with them; he is therefore kept in straitnesses of various kinds. Still worldly means are allowed for necessities, in various unexpected forms; a stranger hand will sometimes, like the raven, bring him food; he will, at times, discover the Divine Providence that brings him manna from heaven for his mental support, which he will loathe at times, and sigh for quails. When he falls into company with worldly minds, he is sometimes shocked and disappointed, and sometimes won over to his former delights; but in proportion as his spiritual mind is strengthened by privations, outward trials, and inward temptations, he blends with the world with less danger, can treat its levities and amusements which are not criminal, as children's play, reserving to himself his hidden satisfactions, which he feeds on, and ventures to impart only at prudent intervals. A ray of worldly prosperity, which would before have dimmed the light of his spiritual mind, and darkened its views, may now serve to make them more luminous, by removing the shade of worldly cares and anxieties, from which the free spirit disencumbered, takes a wider range; the elevated affections are at length instinctively taught, as is fabled of the bird of paradise, to live on the wing; there is no danger of their settling on earth. The divine favors, in the spiritual or natural form, are like grapes and figs from the promised land, and the triumphs of the humble regenerate mind are those of gratitude and tears.

COMPLAISANCE, which is a willingness to please and to be pleased, renders a superior amiable, an equal agreeable, and an inferior acceptable; it smooths distinctions, sweetens conversation, and makes every one in the company pleased and cheerful; it produces good nature and mutual benevolence; it encourages the timorous, soothes the turbulent, and promotes universal harmony; it is a virtue that blends all orders of men together in a friendly intercourse of words and actions.

THE study of history not only furnishes the mind with the most interesting events, but also with many distinguished characters that deserve our imitation; the study of languages, and of the arts and sciences, will add to their own particular uses, the enlargement and refinement of our ideas; but above all other studies, that of the Sacred Scriptures has a supereminent tendency to elevate the mind and meliorate the heart.

THE LORD'S PRAYER INFINITE AND ETERNAL. — As all the words as well as works of our Lord contain infinitude in them, so eternity cannot unfold them : the human mind, though finite, may, nevertheless, in the contemplation of this Divine Prayer, be opened more and more to new views of it, useful both for the animating spirit of worship, and the advancing progress of spiritual life.

In this prayer are contained seven distinct petitions, through which may be traced the seven stages of regeneration, in agreement with the six days of creation and the seventh day of rest, explained in the first chapter of Genesis. It begins with an acknowledgment of God ; for prior to this, no prayer can be offered up : in the beginning, God said, " Let there be light, and there was light." When the darkness of infidelity is dispersed, and it is seen that God is, man can offer up the first petition, that he may venerate his Creator in the boundless manifestations of His love, wisdom, and power. In the second petition, that he may live under their influence as the obedient subject of His kingdom : in the third, that his will, as well as understanding, may be submitted to the divine laws, that while the latter is convinced, the former may feel their control in the inmost affections : in the fourth, that he may arrive at a state of dependence, confiding for all things in the Divine Providence : in the fifth, that the laws of charity may be exercised in their forgiving operations, for he who can freely forgive, is arrived at charity's most exalted duties ; he who can forgive injuries with cordiality, can do all manner of good to his neighbor. In the sixth petition, man prays to be armed against the power of temptation from the kingdom of darkness ; and in the seventh, for a deliverance from evil. Thus man is taught to pray for the attainment of the celestial state, and the prayer, beginning with an acknowledgment, ends with a glorification. The gradual fulfilment of it may be traced back from acknowledgment to veneration ; from veneration to obedience ; from obedience to love ; from love to dependence ; from dependence to charity ; from charity to victory in temptation ; from victory in temptation to the cessation of the power of evil, which is the establishment of the kingdom of peace.

IT CORRESPONDS TO THE EIGHT BEATITUDES. — An attempt has been made, on a former occasion, to prove that the Lord's Prayer contains a summary of the ten commandments, the fulness of the prophecies, and the perfect form of our worship ; to this may be added its harmonious agreement with the eight beatitudes contained in our Lord's sermon on the mount. This harmony is not interrupted by the variety in the arrangement of the latter, since every part of the Divine Discourse will be found to accord with some part of the Divine Prayer. The blessing bestowed on those that hunger and thirst after righteousness, refers to states of the mind turning towards God. The blessing bestowed on the meek that shall inherit the earth, refers to those who in humility receive instruction, hallow the Lord's name, and become members of His church. The blessing bestowed on the poor in spirit, for theirs is the kingdom of heaven, and on the pure in heart, for they shall see God, refers to the state when the Lord's kingdom is come, and His will is done on earth as it is in heaven, and when our dependence for all things needful is on

the Divine Providence. The blessing bestowed on the merciful, for they shall obtain mercy, refers to the state of the forgiveness of our trespasses as we forgive those who trespass against us. The blessing bestowed on those who are persecuted for righteousness' sake, refers to states of temptation, from which deliverance is wrought. The blessing bestowed on the peacemakers, for they shall be called the children of God, refers to the state of peace, the final result of the beatitudes, and the completion of the Divine Prayer, for which we attribute the kingdom, the power, and the glory to the Lord.

TRUST IN DIVINE PROVIDENCE. — That the course of the Divine Providence should be inscrutable, is a truth that finds easy admittance in the regenerate mind, since all the acts of the providence of the Lord are a combination of His love, wisdom, and power; and these, being infinite, must transcend all human apprehension. To rely, with humble and unshaken confidence on the Divine Providence, is the highest privilege of human beings, since it is accompanied with inward peace, and serene, undisturbed happiness. But this happy state cannot be attained till the divine precepts are engraved on the heart, and act spontaneously through the tenor of life. The activity of goodness, as a ruling principle, and the sweetness of dependence on the supreme control, go hand in hand; if the former relaxes, the latter is clouded over. The affections, purposes, desires, thoughts, and even ideas of thought, must be under the dominion of truth and goodness in union, and self-dependence be discarded, before a delightful sense of the divine control and protection can be fully enjoyed; no wonder, then, that the fruition of this happy state, even with the regenerate, ebbs and flows. Severe trials are ordained for useful purification, and it requires great advancement in the Christian life, calmly and gratefully to contemplate the footsteps of the Divine Providence, through the medium of intense sufferings: the mind, oppressed by the tortured frame, will often shrink back, will strive to be composed, and will own its inability; it must wait for its cheering views and comforts, till Providence has passed by, and reveals a milder splendor than that which, in its approach, if seen, would have dazzled and confounded. At such times, we should take shelter in the rock of faith, and be content, with Moses, that the hand of Omnipotence should overshadow us till His glory is gone by; a few scattered rays, while it retires, is all that feeble mortals can bear: the slightest revelation then, of what Providence has done for us, is sufficient to overwhelm the reflecting mind with gratitude and astonishment. Should our sufferings, at any time, prove extreme, and such as human nature recoils at, when apparently forsaken, our Lord's example should prove our never-ceasing admonition, "Father, not my will, but thine be done."

RELIGIOUS virtue strengthens in adversity, moderates in prosperity, guides in society, entertains and edifies in solitude, advises in doubts, supports in sickness, and comforts in the hour of death. All this it accomplishes by leading us to our only source of happiness in God.

INTERCOURSE WITH THE WORLD.—What is life, that has death in it, and what are temporal pursuits, when separated from eternal views? They are not only fleeting, but delusive shadows. In the degree that we acquire the life of truth, every thing that is false will excite aversion: in the degree that we love goodness, evil must be held in abhorrence. Such being the nature of all things that are opposite in form and essence, the spiritual mind cannot, without much sensible pain, blend with worldly minds, where all things oppose the order it has adopted, bring confusion on all its arrangements, and offer it ashes for beauty. Doubtless, that kind and unerring Providence which has opened to our view the fountain of truth, and enabled us to partake in many an exhilarating draught of the waters of life, will not lead us to the shallow streams of the waters of bitterness, oftener than may be requisite for our advancing states, which we can neither see nor judge of. The bitter waters, which the children of *Israel* met with in the wilderness, were rendered sweet by casting wood into them; and so will the bitter waters which *we* so often complain of, be rendered palatable, when that good, to which the wood thrown in corresponds, has blended its benign qualities with them. If we watch our opportunities, when mixed with the world, we shall find many good purposes to promote; even to the laughter of inconsiderate mirth, that often leagues with mischief, we may administer some happier turn of thought than triumph or ridicule can boast; at the luxuriant feast, if mindful of temperate restraint, we may season the repast with something at least remotely good, some observations of moral tendency, some anecdote that shows the deformity of vice, or the praise of excellence; we may strive imperceptibly to bend, and not to break, the tide of conversation into something that savors of order, of beauty, of benevolence, of nature, of reason, and of God. We may smother the tale of scandal in the conspicuous merit of some living character; we may be politely attentive, without flattery, and by lending an ear to many things that are erroneous, perverted, and uninteresting, may in turn excite the more notice to our remarks on an infinitude of subjects, to be discreetly offered, which may introduce what is true and what is useful, even for the reflections of eternity as well as of time: on our return home we shall then have something cheering to recollect; or should these opportunities have been denied us, as they sometimes will, by the effusions of irrational mirth, or contending politics, let us at least look back to our conscious better purpose, and to the discreet, and often silent course which we have pursued, and the pain of uncongeniality which we bring home with us will be greatly mitigated, and quickly subside. But if we have not only been unguarded in our conduct, but have yielded to the vague delights of the natural mind, have forgotten those treasures which the spiritual mind has stored, and for hours have eagerly adopted the shadow for the substance, have fanned the flame of folly, have fed the sensual appetite, and enlisted, for a while, as the disciples of noisy inconsiderate mirth, or of too pointed railery, and heard the irreligious insinuation without a becoming check, when we return home, our pain and reproach will arise more from the life we have been insnared to, than from the privation of our

own, and we must, in this case, be humbled with the prodigal son, before we can sit down a guest to our accustomed feast; we must shake off the natural life, which has seduced us, before we can return to spiritual life.

Let us therefore endeavor, when invited to social intercourse with the world, to be guarded against its seduction. The mind that is regenerated cannot be seduced, but lives secure in its ethereal element; it cannot descend to inferior objects without being surrounded with its own atmosphere, which is more fully receptive of the Divine influence; but during the process of regeneration, the mind, exposed to varying affections of what is celestial above, and natural beneath, often, in the weakness of its progress, partakes, as it were, of an amphibious nature; its views are often at variance with its attractions, its understanding explores, with eagle sight, the heavenly kingdom, while the new will lends wings to aid its flight; but the old will would fain at times draw it down to earth again, and blend together irreconcilable properties. Let us watch, therefore, against evils, that good may become more and more permanent in its influence, securing us against the charms of fancy, and the fruitless wishes of a restless mind, which, under a veil of illusion, will offer us quails for manna. Let us proceed with diffident and humble caution, with a constant desire and unceasing prayer to be directed on our way, and we may rest assured that the Divine Providence will protect us while in association with the world, and will ultimately wean us from its influence, as we become more and more matured for heaven.

DIFFICULTY OF ATTAINING ENTIRE TRUST IN PROVIDENCE.— When worldly things go well with worldly minds, they are in good humor with Providence, and are willing to pay an apparent homage for those good things, which they secretly hope to preserve and to increase by their own independent endeavors. That this is the temper of worldly men in prosperity, is evident from their general conduct in adversity; they are then deprived of their apparent confidence, for they cannot trust Providence in the dark; still less can they suppose that Providence is equally kind in *depriving* us of our possessions, as in *securing* them to us. When all things prosper, they are willing to call their good fortune by the name of Providence; but when their darling schemes miscarry, they examine and endeavor to find out the cause in something casual. The natural mind, in reality, has no belief in Providence, but rather considers the world as a clock, or curious piece of mechanism, which, being once wound up, is left to go by itself, and is subject to many contingencies. Far different are the views of the truly regenerate mind, which, from an affection for truth, and from the hope of being more and more firmly fixed in that good to which the eternal truth of the Word unerringly leads, sees God in all things; the rational mind, lit up by revelation, clearly discovers that there could be no Providence, if it did not exist in the *small* as in the *great*; since great events are made up of small contingencies, and owe their unfoldings and progress to the latter, as trees grow out of and expand from their seed. The regenerate mind, in its interior

views, takes, as it were, a microscopic view of the Divine Providence; and though in its most lucid states even the celestial mind can discover but a small share of what is infinite, it is nevertheless led into myriads of wonders in beautiful and orderly display, which escape entirely from the natural mind, in its gross and confined vision. The changes of state, it must be allowed, are so various in the progress of spiritual life, that our general acknowledgments are often obscured in partial doubts; the old will, ere we can part with it, often interrupts the progress of the new; the former, whenever it prevails, opposes its sensations to confession and acknowledgment; while the latter, under every moment of its influence, leads to unconditional submission. Till we arrive at this state, the sweet and peaceful dependence of yesterday on the Divine Providence may be borne away to-day by some new form of difficulty. The understanding, in its renovating process, leads us to the Divine Word, like a child to be taught; it not only sees and acknowledges, but delights in the prospect of new degrees of attainment in heavenly affections. When the new will prevails, it realizes those delights; but so often as the old will returns, it deprives us of our tranquil states, asks for possession instead of dependence, and in its degraded concupiscence, will often sigh for those delights which the rational mind had left, and will excite a secret devotion to some golden calf, by seducing the understanding to its constant plea of a little more comfort and a little less care. Whereas, the new will in the celestial mind, in possessing the Lord, possesses all things; it can derive comfort from privation, and possession from dependence; and like the bird of melody, can sweetly sing with its bosom on a thorn. It has received, with the white stone, a new name, and derived from the union of goodness and truth from the Lord, the permanency of peace. The regenerate heavenly mind becomes more and more insensible to self and the world, in proportion as it becomes more and more alive to God; it can at times enjoy the harmony of social intercourse, and at times find the most enlivening society, even in solitude; for heavenly affections have intimate access to heavenly societies, whose mild influence is at times clearly perceived. In the world, its constant, though invisible operation, is to do good; it would require all injuries by an endeavor to rectify the disorder that gave rise to them; and would, if possible, return all favors by a communication of its own delights; when power is denied, it enjoys its heavenly purpose, and when opportunity is given, it immediately goes forth into action.

RELIGION commands men to be happy, and only forbids them to be miserable; it leads us by degrees to do that from choice, which its laws require of us, till we find our truest liberty in its apparent restraints.

MEN judge of the heart by our words, and God of our words by the heart.

It is more glorious to *bear* misfortunes with patience, than to desire death in order to *avoid* them.

ASSOCIATION WITH ANGELS.—As angels reside in the good affections, and these are so frequently interrupted or overshadowed, it is not surprising that we are seldom made conscious of their presence; it nevertheless appears at intervals, sometimes when the mind is in the delight of good and useful purposes, or when reflection has brought it to a settled calm. So when the purposes are disturbed or perverted by counteracting circumstances, or uncongenial minds, and the thoughts are ruffled, it is often the signal for the approach of evil spirits, who are delighted to fan the flame of discord, to encourage gloomy and desponding ideas, and thus to cloud the spiritual sun, that bright emanation in whose cheering rays we are made sensible that we live and move, and have a spiritual existence. The approach of angelic spirits is inexpressibly sweet and calm, it restores all things to harmony and peace, and in breathing forth the purposes of good will, tranquillizes the mind, and disposes it to the silent offerings of gratitude and praise. Who, that for an hour has felt the soft and enlivening association of angelic spirits, would willingly indulge in any evil course of momentary enjoyment, that must drive away such pleasing associates, and introduce, in their stead, the dark, disorderly, and malignant crew, whose delight is the destruction of human happiness? Angels cannot dwell with disorder in any form, either of envy, hatred, malice, uncharitableness, false pretence, or impure desire; to guard against these subtle foes requires perpetual watchfulness, and a resistance to all the bribes that self-love and the love of the world will not cease to offer; we have, besides these, obstacles to surmount, that are for the most part undefiled. Sickness, by detaching the mind from temporal things, will sometimes dispose to interior views, and open delightful prospects of futurity; at other times, the necessary attention to bodily complaints, as well as the sufferings themselves, will disappoint these interior views, and draw the attention to the poor, weak citadel, which the enemy will riot in with increased violence and effect. In the present state of the world, while the affections have to combat with hereditary evils, and the body with a morbid inheritance, while regeneration sometimes appears in determined degrees of advancement, and at other times seems to fall off by a retrograde motion, we cannot expect a permanent state of the fruition of the society of angelic visitants; but much may be done to solicit their more frequent visits, and their longer stay. Let us carefully arrange the subjects of our thoughts and pursuits, buoying them up with eternal views; let every evening prove a comment on the day; when our heavenly delights are obscured, let us bring the treasures of the Word to our aid; when we seem to be without uses, let us study the more to avoid evils, and we shall be sure to be in them; should Providence seem to forsake us, let us seek Him in His promises, our spiritual enemies cannot long endure the sacred pages: let us patiently wait, and the morning will return.

It is better to be inconsistent with yourself, and change your opinion, than, by pertinaciously adhering to it, to be inconsistent with truth.

APHORISMS ON GOD, MAN AND NATURE. — There is but one Lord God Almighty, who is the Creator of the universe, the Preserver and the Savior of all. This one Divine Being is omnipresent by the infinity of his love, and yet is not in space: omniscient by the infinity of his wisdom, but is not in time. His form is devoid of all extension, his life of all progression. Such is the fulness of his love that he imparts to every human being whom he creates a capacity for the enjoyment of everlasting happiness; and such the fulness of his wisdom that he provides for the salvation of all who are willing to be saved. Every human being is created, and is forever sustained in existence, by an influx of life from God.

The forms that receive the influent life are the will, the intellect, and the body; the *will* being a form created to receive an influx of love, with an endless variety of delights; the *intellect* being formed for the perceptions of truth, and their satisfactions; and the body for the gratifications of sense. The word "form" is here taken in its most comprehensive meaning: it is applied to the mind as well as to the body, and is more truly applicable to the former than to the latter. *The form of an individual mind is its aptitude for the accomplishment of particular uses, and the limits of its power.* But associated minds are also in a form, and the form of associated minds is their united aptitude for social uses, and the limits of their power. An aptitude for particular uses is given to the individual mind by the relative power of its various faculties.

Such is the fulness of the divine creative power that every individual form of mind is different from every other form. Though the faculties are similar in all, their relative power is different in each, and this is equally true of associated, as of individual minds. Each social form has its predominant qualities and uses, dependent upon the relative power of its faculties; and in these it differs from every other social form. The same is equally true of the associated forms of nations, worlds, and systems of mental worlds, each of which, in their comprehensive qualities and uses, is different from every other, and yet they are all so created as to harmonize and coöperate together. The original condition of the mind, on which depends its self-consciousness, or, that it has a consciousness distinct from the inflowing creative life, is this; that it is a form, which receives that life after a finite or imperfect manner. By the form of the individual mind it is adapted to accomplish such uses, as may best contribute to the well being of every one who is brought within the sphere of its influence. Every form of mind is so created in the relative powers of its faculties, as to be capable of *harmonizing* and coöperating with other *congenial forms*, that, by their mutual actions and reactions, the social form may be continually advancing towards a more perfect state. The continual actions and reactions of minds upon one another produce a succession of ever-varying changes in the relations of spiritual spheres. These relations of spheres are effects of the omnipresence of the divine life, in consequence of which there is an internal communication among the forms of mind throughout creation.

This omnipresent life of the Lord God is ever operating, by changes in the relations of spheres, to bring the forms of mind throughout

creation into states of greater harmony, and into a more perfect order, that the uses of the whole may become more exalted and comprehensive. This is effected as the self-love of each is voluntarily brought into subjection, and subordinated to the good of others. The love of self is brought under subjection and subordinated to the good of others by the presence of the divine life in the mind, enlightening the intellect by its reception, and, so far as the human being consent to the change, reforming and regenerating his will. Every human being, according to the form of his mind, has certain uses to fulfil, towards which he is attracted by the action of congenial spheres. The spheres, by which he is influenced, may, according to his own free choice, be either good or evil. If he concur, by reacting to the influence of good spheres, the uses, which he is then able to accomplish, will have for their object the happiness and good of others; but if he yield to the allurements of evil spheres, the original powers of the mind will be perverted to the promotion of evil uses, and in this state, selfish and sensual gratifications will be chiefly regarded, and other human beings, only so far as they can be made to minister to such delights as are felt in the gratification of evil passions. These influences, and the changes they produce, all belong exclusively to the interior worlds of mind, which together constitute a universal sphere of human forms, sustained in existence, and in the finite uses of their existence by the omnipresent life of the Lord God. This universe of minds is constructed by the harmonious relationship of forms among one another, or by the affinities and consanguinities of mental spheres.

The individual human being becomes a man, in the proper sense of the word, by applying his mental powers to their right uses. A human society becomes a man, in a higher, and yet parallel sense of the word, by the application of many congenial powers to social uses: and on the same grounds the universe of created minds, if brought, and kept within the sphere of the divine order, would, by the universality and complexity of its powers, be a man in the highest sense, in which the word could be applied to finite beings. The end of creation is to produce such a man, that shall become more and more perfect in form, by the continual regeneration of the minds of which the universal human form is composed.

In the progress of man's regeneration the opposite spheres of goodness and of evil in his mind are being separated from one another, and when separated the conscious man passes out of this natural state of life into a spiritual state. Then it is when opposing spheres are removed, that the good are associated together by affinities of heavenly love and truth, and the wicked connected by the opposite affinities of wickedness and folly. Besides this universe, with its countless and exhaustless relations and their changes, which is an object for the reason to investigate and perceive, there is another universe, which is an object of the senses, comprehending every external form which is, or can be, presented to any of the sentient faculties.

Sensuous objects are created by an influx of the divine life into the forms of mind, so that they may represent, by their changes, corresponding changes in the state of the mind. As signs of correspond-

ing mental states, sensuous objects are said to signify them, and the interpretation of their interior meaning by the science of correspondences is called their signification. The whole of nature, with every sensuous object which it contains, however trifling or minute, is such a representative sign. The representative signs of the natural world consist of the distinct forms belonging to its three kingdoms, and the complex relation of those forms to one another: which together comprehend all the external circumstances of human life.

APHORISMS ON SPACE AND TIME.—The two most universal properties of the natural world, which enter into all sensuous forms as necessary conditions to their existence, are *space* and *time*. To these correspond the two most universal properties of mind, which are necessary to its existence whatever be its form, and these are *love* and *thought*. These two kinds of properties, mental and sensuous, correspond together, not because there is any natural analogy between them, for they are unlike in kind; still less because they have any direct resemblance, but because *the universal mental properties are the producing causes of the two corresponding natural properties*. Space is the representative effect of finite love, and time the representative effect of finite thought. In other words, the *space* of the natural universe is an effect of the common condition of all finite wills; and the *time* of the natural universe is an effect of the common condition of all finite intellects.

It is the *finiteness or imperfection* of mental forms, common to all created beings, which is represented by the space and time of the natural world. All human wills partake of this in common, that they receive of the infinite or perfect love after a finite or imperfect manner, and the appearance of space or distance is an effect produced in the sentient faculties by such imperfect reception. Space presents various limits to the personal or conscious presence of the sentient being, and this limitation is an effect of his imperfect reception of the infinite or omnipresent love. The distinction between one sensuous form and another, which is exhibited to the senses in space, is an effect consequent upon the various and imperfect states of reception in the forms of all finite wills. But as self-consciousness depends upon an imperfect reception of the infinite love and wisdom, the appearances of space must continue to exist in, and be presented to, the sentient faculties, whether we be living in the spiritual or in the natural world; for the appearance of space is a necessary effect of the imperfect constitution, which is common alike to the minds of all self-conscious finite beings.

The Divine Being, and He alone, is the perfect Giver, and is not, as every human being is, an imperfect recipient; and therefore to the divine mind neither space can be present, nor the appearance of space, for these are effects produced by an imperfect state of love. Neither can He be in space as partaking of it; for so He would be a partaker in the imperfection of its cause also, and could not be the omnipresent or perfect love. Devoid of space himself, in no other sense can He be rightly said to be in it, than as its producing cause to the faculties of finite minds.

As the extensions of space correspond to the inherent imperfections of the finite will, so do the progressions of time correspond to the imperfections of the finite intellect. The imperfect condition of the finite intellect is marked in this, that its thoughts are successive, that its knowledge is acquired by degrees, and that it is never complete and full. This imperfect condition of the intellect is represented in the changes through which the objects of the senses appear to pass. As the appearance of space depends upon the mutual relations of spheres, so does the appearance of time depend upon a succession of interchanges in those relations. Thus is the imperfect condition of all finite wills the cause, of which space is the effect; and the imperfect condition of all finite intellects the cause, of which time is the effect.

As the universe of space is an effect which represents a universe of human wills, bound together by affinities in mental forms, so do the systems of worlds, which enter into the universe of space, correspond to various systems of minds bearing distinct relations of affinity to one another. All the planets in our system are bound together by a common relation to a central sun, round which they circulate at different distances and rates of speed, and in these they obey the divine law of correspondency, which requires that spiritual causes, and the complex relations of spiritual causes, should be exhibited in their corresponding effects upon the theatre of nature. The sun of our planetary system is an effect produced by an influx of the divine life into the collective wills and intellects of all who belong to the same system, and represents in its phenomena the common form of their natural thought and love.

THE NATURAL SUN; ITS HEAT AND LIGHT.—Natural love and natural thoughts are the love of self, and the fallacious reasonings to which that love gives birth, and by which it is confirmed. Such therefore is the signification of the mundane sun in relation to all those in whose unregenerated minds the love of self is predominant, and is not made to minister to the good of others. But, on the contrary, the mundane sun, in relation to those in whose regenerated minds the love of others predominates, and who regard themselves as ministers of the divine will in promoting the good of others, represents the love of self indeed, but the love of self subservient and conducive to such heavenly ministrations.

There are two properties of the mundane sun, which owe their sensuous existence to the conjoint spheres of natural love and thought. These are sensuous heat and sensuous light; and as the former represents by correspondency the love of self, both in its destructive tyranny, and in the blessings of its ministration, so does the latter represent by correspondency a like twofold condition of the natural intellect. The natural intellect, in its unenlightened condition, is so far under the influence of evil spheres, that its thoughts and reasonings all partake of the darkness of evil, and are deceptive. In such an intellect all things are reversed; truth is taken for falsehood, and falsehood for truth; the real for the unreal, and the unreal for the real. In the thoughts of such an intellect the creative influx of life is not through the forms of mind, but from without, through the forms of matter. The forms

of matter are deified, and nature is made a goddess, by the blind movements of whose atoms the conscious mind is created and formed; which mind exists so long as those movements can be preserved, but which perishes when they have run their course, and can be maintained no longer. In this and in every other respect, the unenlightened natural intellect is led and controlled by sensuous appearances, which without any exception are unreal, because they are contrary to the truth of things. Such is the signification of the mundane solar light in relation to the natural intellect disconnected from the light of spiritual truth. It is this latter light, produced by spheres, in which the good of others predominates over the love of self, that corrects the fallacies of sense, and teaches man the truth of things; showing him what the natural world really is, and by what kind of influx it is created. To a mind so instructed, the sensuous appearances, though they still remain the same as they were before the intellectual change, are no longer mistaken for the truth, but are continually being brought before the throne of the divine truth for their correction. In relation to the latter condition of the mind, the mundane solar light represents the same fallacy which belongs in common to all sensuous thought, but corrected and made serviceable as a basis for the true perceptions of reason.

THE PLANETARY SYSTEM AND ITS LAWS.—Planetary attraction in all its varied modifications is an effect which represents the actions and reactions of mental spheres one among another. In every relation of the planets to their central sun, and to one another,—and those relations are continually varying and never recurring,—such is the plenitude as well as the exactitude of correspondency that not a single natural relation can exist except as the sensuous effect of some supersensuous causes, and as the conjoint effect of some peculiar causes. The form of a multitude of mental spheres, linked together by general affinities and consanguinities of an essential kind, produces to the senses a planetary body, on which such connected forms of thought and of affection representatively live.

These mental spheres, in their collected form, have their spiritual gravitations towards each other. The power of their combined spheres of thought and love, and their general distance as to state, are representatively exhibited to the senses in the force of their mutual attractions, which is said to be directly in proportion to their masses, and inversely proportionate to the squares of their distances from one another. For the natural law is but the exponent of a spiritual law; their natural attractions are the effects of spiritual attractions; and the natural distances by which they are sensuously separated from one another, the effects of distance as to spheres of life. No change in their positions can be produced but by changes in the conjoint relations of mental spheres. For their motions are the effects, presented to the sentient faculty, of changes in the relations of their general forms to one another, and to the common form of love and thought.

Thus is the whole condition of the representative planetary system the effect, exhibited to the sentient faculty of sight, of the spheres

which belong to a great system of human minds, linked together in one comprehensive form, by the common affinities of thought and love, which enter into that spiritual system. The same law of affinity, which binds together the entire universe, and the great systems of minds of which it is composed, enters into all the forms of mind in the descending scale of worlds, nations and kingdoms, societies and houses, and closes in the mind of the individual man.

THE EARTH AND THE MIND. — Each world, in the aggregate of mental powers, and in affinities of love and thought, is a comprehensive human form of which the planetary globe in the whole of its natural condition is the corresponding effect and the representative image. The whole of the mental form, and its condition as to love and thought, are represented in the whole of the sensuous form and its condition; and all the inter-relations of spheres are represented in the changes which the sensuous form is seen to undergo. Each individual sensuous change is an effect, brought forth to the senses, of some individual change in the state of the will and intellect; a change not apart from other wills and intellects, — for such a state of entire separation is not possible, — but in conjunction with changes in the general spheres of thought and love. A single change exhibited to the senses of an individual man is an outbirth of a change in the relations of spheres throughout creation; of remote or external affinity where minds are remote from one another as to their form and condition; of near or internal affinity where minds approximate as to their form and condition.

The universe of minds, or of spiritual forms, being conjoined together by affinities of love and thought in innumerable degrees of proximity and remoteness, however slight the change in each, is a sign that the aggregate form of human wills and intellects is undergoing some corresponding change in the spheres of thought and love. The earth on which we sensuously live is the representative effect of the form, and state of such minds as by their peculiar uses, and by the general affinity of their uses, belong to the same mental worlds, and as are coexisting in the same natural plane of thought and love. There is a like kind of correspondency in the single objects of the earth as there is in the whole earth, and in the system of which the earth forms a component part.

MIND AND BODY, AND THEIR ANALOGIES. — Of all organized forms the human body is the most complicated in its structure, and, in the relation of its parts, the most perfect. Its internal structure is composed of many distinct systems, so harmoniously interwoven that the functions of each minister to the uses of the whole, and the functions of the whole to the uses of each. The systems of the body are distinctly marked — both in their representative forms and in their uses. The nervous system is distinct from the muscular, and both are different from the osseous; and yet so inter-dependent are they, that no one of them, in the full development of its uses, could exist

without the others. The bodily form is divided into three regions; the head, which is the seat of the organs of sensation; the chest with the arms and hands; the abdomen with the legs and feet.

In every region there is a dominant system; in the head the nervous, in the chest the vascular, and in the abdomen the systems which are dedicated to the functions of absorption, separation, and reproduction. But though every region has its predominant system, they all coexist in each in various subordinate and coordinate relations; and they have integuments which are common to the whole body, by which they are preserved in the exercise of their respective uses. The more minutely the body is examined by the art of the anatomist, and the more accurately the functions of its parts are known, the more complex do its forms appear, and the more perfect in their complexity. All these complex forms and the connections of their uses, are signs, brought forth by a spiritual influx into the region of the sentient faculties, which represent the united action of minds in their collective form upon an individual mind. For there are minds, which, connected together by harmony of use, are in correspondency to every system of the body, and to every part of every system. There are minds, which, by their original conformation, or their aptitude for the accomplishment of peculiar uses, belong representatively to the nervous system, and in that system either to the province of the cerebrum, the cerebellum, the medulla oblongata, the medulla spinalis, or to the nerves which pervade the whole body, and which representatively subserve the functions of the different parts. This correspondency belongs to the forms and uses of the minutest sensible portion of a single fibril, equally as to the forms and uses of the entire nervous system.

There are other minds, which, by their fitness for peculiar uses belong representatively to the vascular system, and in that system to the province either of the heart, or of the arteries or veins, which pervade the different parts of the body, and which subserve the uses of those parts; and in connection with these, there are other minds which belong representatively to the province of the lungs. There are other minds which belong to the region of the abdomen, and, in that region, or connected with it, to the province of the œsophagus, the stomach, the intestines, the liver, the pancreas, or the spleen; and there are minds which belong to the glands, organs, or other members of the abdomen, which subserve the uses of digestion, absorption, separation, and reproduction. Other minds there are which, in their fitness for peculiar uses, are represented by the different muscles, tendons, ligaments, tissues, integuments, or bones; and by the minutest sensible portion of whatever other system may be comprehended in the organism of the body.

Thus has every mind its own original form or uses of a peculiar kind which it is best adapted to fulfil, and by which it is distinguished from every other mind. This individual form of mind places it in a distinct and peculiar relationship to all other minds, and by such peculiar relation, gives it a form of body different from every other. For the form of the body is a representative image of the form of the mind, and this form consists in an aptitude for certain uses which it is, by the

law of its creation, in connection with other forms, best fitted to fulfil. The conjoint action of minds in their collective form, and the reaction of the individual mind, are represented in the individual body, every part of which and the uses of every part, are the effects, brought forth into the plane of sensation, and representing such mutual actions in the spheres of life. Every man is spiritually begotten and born into the uses of a certain system, province and part. In the relative powers and qualities of his faculties he differs from every other man, and yet is he connected with others by spiritual affinities, and more and more internally consociated with them by the application of his powers to good uses ; *until, by the regeneration of his mind, or by its separation from spheres of evil and falsehood*, he passes into that heavenly state of life, where all the good are externally as well as internally, or by sensation, as well as by thoughts and affections, consociated together.

But if this be the signification of the human body, in what does it differ from the signification of the earth, seeing that this also is a representative image of the form and state of such minds as, by their peculiar uses, and by the general affinity of their uses, belong to the same mental world, and are coexisting in the same natural plane of thought and love? Many things, by being classed in their significations under the same term or terms, may be thought alike, but which are nevertheless quite distinct in their signification.

The mineral kingdom, as to every object, is different in its signification from the objects of the vegetable kingdom, and these in their signification are different from the objects of the animal kingdom, and yet *all three kingdoms are outbirths of the thought*, and represent the state of such minds as have a common affinity of form and are co-existing in the same natural plane of thought and love. The various orders, tribes, and genera of animals differ in their signification, and yet are they all equally effects of the condition of human minds, and the images which represent their state ; and their signification is besides different from that of the bodily form of man. Let us proceed to examine the ground of these differences.

THE THREE KINGDOMS OF NATURE, AND THE WORD. — There are three grand divisions of natural objects, animals, vegetables, and minerals, and all these signify, or are effects of, the relations of mental forms to one another. Forms of mind, according to their affinities, stand in relationships more or less external to one another, and this distance as to state is marked in the general threefold division of natural forms. The kinds of forms in the three kingdoms represent different kinds of good or evil, truth or falsehood, and the predominancy of their spheres. The differences of their signification are determined by the different relations which natural forms bear to the human form. This of all sensuous forms has the highest signification, or is the representative sign of the inmost and fullest inter-relation in spheres of mind. This intimate relationship in spheres of mind is imaged in the order and complexity of the human form, by which it is enabled to produce, representatively, the greatest number of uses, and those of the highest kind.

Animal forms, in the imperfect, as well as excessive development of their different parts, are variations and departures from the order of the human form. The degree of remoteness in an animal form, from the complexity and the order which prevail in the human body, is the representative sign of the degree of remoteness, as to state, in the spheres of life which subserve in the production of the animal form. Remoteness of form is an effect which corresponds to remoteness as to state, and approximation of form is an effect which corresponds to nearness as to state, whether the state be good or evil. All animal forms, in so far as they are variations either by defect or by excess, or by both, from the human form, represent spheres of natural goodness and truth, as distinguished from spiritual spheres, or else they represent the opposite spheres of external evil and falsehood, as distinguished from internal spheres. But different climates and countries have animals which are peculiar to them, and they have others which are common to all. These local and general distributions are referable to spiritual, and not in the least to natural, causes. For nature consists of nothing else but effects, however it may appear to the uninstructed mind, as if one thing in nature were the producing cause of another.

A spiritual perception sees nothing but effects in all natural forms and their uses. The local or general distribution of animals it refers to living spheres; and all their external changes to internal changes in the relation of minds to one another. He whose mind is governed by the fallacies which are involved in the natural interpretation of space and time, will place in nature both his causes and effects, and will not look within, in the worlds of mind, for the causes of all those changes which the objects of nature, in obedience to determinate laws, appear to undergo. So powerful is the domination of natural thought, and so difficult is it, and in this world so impossible is it, for a continuance, to shake it off, that few persons will believe, what nevertheless is the truth, that all natural forms are conceived and brought forth into the plane of the sentient faculties, by spheres of thought and affection, more or less different as to form, and more or less remote as to state; and that animal and human forms come not unmeaningly before us through the extensions of space and the progressions of time, for such independent extensions and progressions are but appearances, which he who thinks *in* space and time will never be able rightly to understand.

Even the fixed laws of nature, which so forcibly impress the natural mind with the absolute externity of sensuous forms, are correspondent effects which represent our natural modes of thinking. The appearance of animals of different kinds moving about in various directions, and as it were fortuitously in a certain portion of space is, as to the entire picture and as to its slightest changes, representative effects of spiritual approximations and recessions in such living spheres of different kinds, and having different degrees of affinity, as are connected with the state of the sentient being. These, in the manner of their presentation to the natural mind, are included within the bounds of those laws which are called the laws of nature. Beyond those bounds, which coincide with the general belief in the externity of

space and its independence of the mind, they cannot pass without becoming miraculous; and therefore they do not disturb the order and harmony of appearances and the persuasions of the natural man. The true law of their existence remains unknown, until by the light of spiritual truth, the veil, that obscures the face of the natural world, becomes in some measure transparent, and correcter views of nature with its space and time are unfolded to the mind.

As animal forms are the effects of spheres, which are more remote or external, than those which are represented by human forms, therefore in the miraculous cure of the demoniac by the Lord, the devils first entered the herd of swine, which afterwards ran violently down a steep place into the sea, and were choked in the sea, and perished in the waters. For the infernal forms, which, in agreement with the prevailing Jewish belief, obsessed the very body of the man, were the representative images of evil spheres of an internal kind, by which the will and its affections were conquered and enslaved. These, in the progress of man's regeneration, — and the whole miracle relates to the spiritual birth of the mind, — are changed into like spheres of evil, but of an external kind, from which the mind is afterwards still more fully separated. So long as evil spheres have an internal dominion over the will, the distorted human forms of wickedness remain unseen. But when, by the power of the divine love, spheres of evil are so far removed and recede from man as to become external, then, being set as it were at a distance, the intellect can behold their quality; and this is represented by the swine, into which the infernal spirits entered. There was an actual transformation of the sensuous images, from those under which the devils were presented to the inner sense, into the filthy forms of swine, which forms came forth, and were exhibited to the outward sense. The next change of state is involved in the disappearance of the swine, when they rushed headlong down a steep place into the sea and perished in the waters. By this change they passed into and were lost in the form of another kingdom, the mineral; which transformation is the representative image of a still further recession and separation of evil spheres from the intellect as well as from the will, for then they are no longer felt as evil spirits, nor seen as swine, but being rejected from the will, and condemned by the intellect, the man is seen sitting at the feet of Jesus, clothed and in his right mind.

The same principles which governed the interpretation of this miracle, are equally applicable, and ought equally to be applied to the ordinary events of life. Those events do not differ from miracles essentially, or as to the causes of their production; for miracles are but a higher and more comprehensive development of the same law of spiritual influx, and ordinary events are equally called forth into the plains of sensation, by the spheres, indefinitely various, of goodness and truth, or of evil and falsehood, with which the sentient mind is in affinity, or with which it is congenial. There is the same law of correspondency, and of creation by spiritual influx, in respect to the vegetable kingdom, as there is in respect to the animal kingdom. In the correspondences of the animal kingdom, there is a predominancy of the will and its affections; in those of the vegetable kingdom the predomi-

nancy is of the intellect and its thoughts. Therefore, the forms of the vegetable kingdom are the effects of spheres still more external than those of the animal; and as the vegetable form is still more remote from the human form in its structure, and its uses, such too is its signification. Nevertheless the vegetable bears a general resemblance of a rudimentary kind to the animal form in its structure, and a still more imperfect resemblance to the human form; and as all animal forms present in their various organizations the different stages through which the human form passes before it reaches its perfect development, so do the different vegetable forms present yet simpler and more rudimentary resemblances. This simpler and more rudimentary condition in the organism of the plant points to the external character of its causes, which is to be found in the still further removal of spheres, and to the predominancy of the intellect and its thoughts over the will and its affections.

All the forms of the vegetable kingdom being effects of the presence of external spheres, representatively exhibited to the sentient faculties, in which the life of the intellect is predominant over the life of the will, therefore, in the miraculous cure of the blind man, recorded in the gospels, after the Lord had put his hands upon him, upon looking up, he saw men as walking trees; but when the Lord had put his hands a second time upon his eyes, and made him look up, he was then restored, and saw every man clearly. This transformation, like that recorded of the demoniac, was produced by changes effected by the Lord, in spheres of life. The difference between the two is, that the transformations recorded in the former miracle, relate preëminently to the will, and subordinately to the intellect, whereas in this, the changes of the will are in subordination to those of the intellect, and are consequent upon them. The changes were from blindness to an imperfect vision, in which men appeared as walking trees, and from this to perfect vision. In these changes three distinct states are represented; first, intellectual blindness, during which there is no perception of spiritual or rational truth; next, a state during which the appearances of truth, such as are drawn from the fallacies of sense, are mingled and confounded with spiritual truth; and lastly, one in which truth is seen, in the order and beauty of its rational form, unobscured by false appearances. These representative transformations were gradual, because in the stages of man's regeneration, an insight into spiritual truth cannot come at once into the mind, but it must pass through that state in which representatively men were seen, not in the outward human form, but as walking trees. They are under the appearance of trees, because this state, into which man enters when he emerges from spiritual darkness, is produced by spheres of an external kind, and in which the intellect is predominant over the will. But they walk, and by walking are distinguished from the forms of the vegetable kingdom, and in so far approximate to the human form. So long as spheres of an intellectual and external kind are predominant, the perceptions of man are obscure, and these are signified by the trees which were seen walking like men. But when he passes from this into an internal state of life, in which, love is predominant, his perceptions are then become

rational, and the truth and consistency of his perceptions are signified by his seeing men clearly.

The mineral kingdom is created by an influx of the divine life into the sentient faculties, and is the representative image of the foundation on which all human consciousness rests. That foundation is the love of self. Therefore the earth, in respect to the mineral forms of which it consists, apart from the living forms of the vegetable and animal kingdoms, signifies the natural mind; and the earth's centre, towards which every living being is attracted, corresponds to the conflux of selfish spheres, having a common affinity of form, and a common groundwork on which the self-consciousness of all depends.

But the elements of all organized bodies belong to the mineral kingdom. It is this kingdom which is the basis of all living organizations; of this they are composed, and it is the food also which supplies the waste to which all organized bodies are subject. In these respects the elements of the mineral kingdom correspond to their causes in the natural mind, and represent them. For the natural mind becomes organized by the living perceptions of the intellect and the affections of the will, and this internal organization, produced by spheres of life in various degrees of affinity, is represented by the objects of the vegetable and mineral kingdoms; those of a noxious kind representing various spheres of falsehood and of evil; those of a useful kind, contrary spheres of truth and of goodness. But whatever be the spheres, whether the useful predominate or the noxious, whether the love of self bear rule, or whether it minister to the love of others, self-love lies equally at the root of all, for it is the necessary condition of all finite or self-conscious life. It is the fundamental element which enters into all the organisms of the mind, as by correspondency the elements of the mineral kingdom enter into those of the body and minister to their uses. From the love of self, too, the mind derives the requisite supply of food for its growth and renewal; for it forms the basis of every change, whether it be towards the life of heaven by the reception of goodness and truth from the Lord, or whether towards hell by their perversion.

Two instances of sensuous transformations have been given from the Holy Scripture, which are classed as miracles in consequence of their not having been effected in a manner which places them within the laws that are supposed to determine the changes of natural bodies, and which are called the laws of nature. Several others may be seen in the same divine book, of transformations from one kingdom to another, and of one sensuous form into another of the same kingdom. These were effected not by the natural means, which man looks for in all sensuous changes, but by spiritual or supernatural means, which he does not look for. But if spiritual means be a proof of miracles, then are all the ordinary changes which take place in the space and time of nature, miracles; for they are all of them the effects of spiritual causes; as much so as those which in the manner of their presentation to the senses were not obedient to the laws which are drawn by the natural man from the fallacies of space and time, and which might with better reason be called the laws of the natural mind. But it is an essential condition of the human mind that it is

at first led by the fallacy of sensuous appearances, and afterwards, if it advance so far, that it have its fallacies corrected by the light of spiritual reason. It is this light which enables the mind to correct the fallacy, not by any alteration in the appearance, or in the mode by which it seems to be produced, but by a right interpretation of both; until at length the current of thought, being completely changed, man ceases altogether, when he leaves this world, and enters upon a spiritual state of life, to think after a natural manner, or to interpret sensuous changes by natural laws.

In the Old Testament several instances are recorded of supernatural changes of form from one kingdom into another, and also of changes in the forms of the same kingdom. Aaron, at the command of Moses, smote the dust of Egypt, and the dust became lice. Here the unorganized forms of the mineral kingdom were instantly changed, and in a manner quite independent of what are mistakenly called natural causes, into myriads of the organized forms of the animal kingdom. These two, the dust and the lice, represented two correlative forms of evil, the lice being produced by the approximation of such evil spheres as corresponded to the dust of Egypt. Another miraculous event was the production of water by the smiting of the rock in Horeb. Natural truth is signified both by the rock and by the water that gushed forth from it. But the truth of the rock is of a different kind from the truth of the water; and the change in the sensuous image came forth from an internal change effected by the Divine Power in spheres of life; by the approximation of which the pain of thirst was turned into the pleasure of quenching it. It was by a similar change in spheres of life that the bullock was burnt upon the altar without the application of fire, and even after it had had twelve barrels full of water poured upon it. For "it came to pass at the offering of the sacrifice, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art the God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me; that this people may know that thou art Jehovah God, and that thou hast turned their hearts back again. Then the fire of Jehovah fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The natural man, when he reads this, will most probably attribute the phenomenal change either to the immediate operation of God in the space of nature, or else to electrical combustion. But whichever way he may take to explain the miracle, he will be equally in error if he unfold not the mystery by the laws of spiritual influx. The phenomenal change was an effect, not of the immediate operation of Jehovah in natural space, for He is not in any external space: neither was it the effect of natural causes, for in nature there are only effects of spiritual causes: and the events which are presented to the senses, come forth into the plane of the sentient faculties from their internal causes, and by correspondency represent them. It was an approximating sphere of heavenly love which turned all into its own representative element. The forms of truth and of worship, when they inflowed from the mind into the sense,

were the twelve stones of the altar, the wood, the water and the body of the ox. But as the sphere of heavenly love drew nigh, the representative forms of truth, and of worship from truth, disappeared, and passed into the form of sensuous fire.

The New Testament, as well as the Old, contains many accounts, in the miracles wrought by the Lord, of the like kind of transformations. These, to be unfolded truly, admit of no other kind of explication. The change of water into wine, a form of the mineral kingdom into a product of the vegetable kingdom, was a transmutation wrought by the Divine Power in the capacity of the mind, during such states, as are signified by the marriage, by which it is able to receive from the Lord a higher order of truth than that which was represented by the water.

To the approximation of heavenly spheres, wrought by the same Divine Power, are to be ascribed the changes from sickness, disease, and infirmity, to health and strength, and from representative death to life; the accounts of which are to be found in the holy records. But the most remarkable as well as significant transformation of all, which yet was no other than the effect of an approximation of spheres, but of an intimate kind, was that of the person of the Lord himself when He appeared to his three disciples in glory on the mount. Before this transformation could be effected, his three disciples must be taken apart from the Jews, as well as from the other disciples, for the operation of their worldly spheres would have presented his person to them, as they had been accustomed to see it, in the form of an ordinary man. But when those spheres were removed, and their states of mind were changed so as to admit the influx of a purer sphere, He could then appear to them in a form of power and great glory, such as, representatively, He appears in heaven.

EVENTS OF HUMAN LIFE, AND FREE WILL.— Human life, in its outward form, consists of a countless variety of representative images, belonging to the three kingdoms of nature, which, by their reaction, communicate to man either pleasure or pain, according as the spheres which produce them, either agree or disagree, with the prevailing state of the mind. As the events of human life are the products of good and evil spheres of a more or less congenial kind, but coexisting in varied states of predominancy, they are necessary and inevitable; and viewed under this aspect, it does not appear as if man could be free, but must be the creature of circumstances. This, however, is a superficial fallacy, for man is free, and yet the events of life are inevitable.

That which is free in man is his will. It is this, which, by its tendencies to good or evil, and to congenial forms of good or evil, gives predominancy and power to one or other over the mind. Thinking and judging from effects, it would appear as if it were impossible to avert the misfortunes and calamities of life, and as if they were beyond the reach of man's control. But in this he is mistaken. They are altogether under his control, for they are effects of the spheres with which his will connects itself. All that he has to do, to be con-

vinced of this, is to seek first the kingdom of God and his righteousness; and then the representative blessings of riches, and health, and the sweetness of congenial association, will, when he is really regenerated, be sure to follow in their train. Let him, however, not seek these external blessings, and think to secure them by external means. They will elude his grasp, and leave him "wretched, and miserable, and poor, and blind, and naked." Rather let him daily and hourly endeavor to subdue the love of self and the lusts of evil, which, in ten thousand hideous and destructive forms afflict the world; and then let him welcome the influent love of the Lord God, and cherish a pure and disinterested affection for his fellow-creatures. So will he, by slow degrees, but with certainty, remove those shadowing spheres of evil, which produce all the miseries and discomforts, the pain, the sickness and the cares of human life. And when those spheres are actually removed, he will find himself, perhaps unconscious of the great change, in "a land flowing with milk and honey," "sitting under his own vine and under his own fig tree, and none to make him afraid." For by the subduing and the removal of evil spheres, the emancipated spirit will be brought into a world where every object will represent the victories which have been obtained for him by the omnipotent love of his Lord and Savior.

REMARKABLE MANIFESTATION. — *Gennadius*, a physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw one night in a dream a young man of a celestial figure, who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony that he had ever heard. To the inquiry from whence proceeded those ravishing sounds, his conductor answered, that they were the hymns of the blessed in heaven, and disappeared. *Gennadius* awoke, and the impression of the dream was dissipated by the transactions of the day. The following night, the same young man appeared, and asked whether he recollected him? — The melodious songs which I heard last night, answered *Gennadius*, are now brought again to my memory — Did you hear them, said the apparition, dreaming or awake? — I heard them in a dream. — True, replies the young man, and our present conversation is a dream; but where is your body, while I am speaking to you? — In my chamber. But know you not that your eyes are shut, and that you cannot see? My eyes, indeed, are shut. — How then can you see? *Gennadius* could make no answer. In your dream, the eyes of your body are closed and useless; but you have others, with which you see me. Thus, after death, although the eyes of your flesh are deprived of sense and motion, you will remain alive, and capable of sight and of hearing by means of your spiritual part. Cease then to entertain a doubt of the great truth of another life after death! — By this occurrence, *Gennadius* affirms that he became a sincere believer in the future state.

SCIENCE, without religious virtue, blinds, instead of enlightening.

TRUE PHILOSOPHY.— Without the utmost devotion to the Supreme Being, no one can be a complete and truly learned philosopher. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise, whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being, that is, he who thinks he can possess any wisdom without a knowledge and veneration of the Deity, has not even a particle of wisdom. The philosopher sees indeed, that God governs his creation by rules and mechanical laws, and that the Soul governs the body in a similar manner he may even know what those rules and mechanical laws are; but to know the nature of that Infinite Being, from whom, as from their fountain, all things in the world derive their existence and subsistence, to know I say, the nature of that Supreme Intelligence with its infinite arcana, this is an attainment beyond the sphere of his limited capacity. When, therefore, the philosopher has arrived at the end of his studies, even supposing him to have acquired so complete a knowledge of all mundane things that nothing remain for him to learn, he must there stop; for he can never know the nature of the Infinite Being, of his supreme Intelligence, supreme Providence, supreme love, and other infinite attributes. He will therefore acknowledge that, in respect to this supremely intelligent and wise Being, his knowledge is nothing; he will hence most profoundly venerate Him with the utmost devotion of soul; so that at the mere thought of him, his whole frame or membranous and sensitive system, will awfully, yet sweetly tremble, from the inmost to the outermost principles of its being.—*Swedenborg.*

REMARKABLE FACT.— At the crucifixion of our blessed Lord who was **THE WORD**, the title of “Jesus of Nazareth, the king of the Jews,” was placed on the cross, written in *Hebrew, Greek, and Latin*. The first revelation made to man was in *Hebrew*; the second was in *Greek*; and the third, which is now vouchsafed to the world in the writings of the herald of the New Church, is in *Latin*.

UNDEFINED repentance is no repentance: self-examination by detecting self-love, self-denial by weakening its power, self-government by reducing its despotism, turns the temper of the soul from its natural bias, controls the disorderly appetite, and under the influence of Divine aid restores to man that dominion over himself which God at first gave him over the inferior creatures.

IGNORANCE and presumption occasion stubbornness in a contracted mind: the stubborn will believe nothing but what they conceive, and they conceive very little.

OUR actions ought to be influenced by a sense of duty; not regulated by motives of expediency.

POWERS'S GREEK SLAVE.

BY M. G. C., IN N. J. MAG.

THORWALDSEN, the most eminent sculptor of modern times, on seeing busts cut by the American artist, Powers, and the clay model of his Eve, pronounced them finer works than he himself was capable of executing; and expressed the opinion that Powers was destined to found a new school of art. Supported by the opinion of such an artist, we deem ourselves justified in expressing our own belief that Powers is really doing this; though our very limited knowledge of art would certainly prevent our doing so, were we not thus sustained.

The exhibition of the statue of the Greek Slave, is now giving to the American public an opportunity of enjoying the wonderful skill of their countryman, and of analyzing his peculiarities, and ascertaining why it is that the marble, from his chisel, is instinct with a beauty and life such as we have never seen before. The most prominent traits of this beautiful creation which we would now notice, are the entire truth to nature in the form and finish of the figure, and the spirituality of the ideal which it represents.

The Greeks have left such marvels of art, that modern sculptors have been content to imitate their works, and where the peculiarities of the Greek taste induced them, as they imagined, to correct nature, modern artists have imitated them, in preference to going back to nature. Powers was convinced that the most perfect forms were those which came from the hand of God, and that the true idea of beauty could be gained only by the unwearied study of His works. Not that nature should be servilely imitated in art, because man's degeneracy and sin have impaired the beauty of the lineaments of his external form, just in proportion as they have degraded his soul, until beauty has become fragmentary, and of rare occurrence. In opposition to the opinion of the artists around him, who had learned to see beauty only through the eyes of the ancient Greeks, Powers believed that the artist should endeavor to represent humanity as it came from the hand of God in primeval days; and that to do this he must study the various races of mankind, and by careful comparison, learn to know the true proportions of human beauty; and when his imagination becomes thus filled with types of perfection, his hand will readily mould them into harmonious forms, for the enjoyment and instruction of his fellow-men. As the *geologist*, by long study of comparative anatomy, is able, from the scattered remains of fossil animals, to ascertain the precise forms of races long since extinct, so the *artist*, by equally diligent study and comparison, may learn to recombine the broken fragments of God's image, into a form that shall truly display man as he would be if his soul were in harmony with the divine laws.

It has been a commonly-received idea, that the best effect was to be produced in a statue by what is called massing the parts. That is, by endeavoring to give the general effect of the form, without descending into the minuter details. Not so, thought Powers. Respecting the human form, as the outbirth of the soul, he was convinced that it could be adequately represented only by being carried out in

all its details in full perfection. Accordingly his statue represents nowhere a mere general outline, but every minute undulation in the development of muscle about the knees, the ankles, and the delicate joints of the hands, seems absolutely perfect. So it is with the whole figure. It does not seem so much an *imitation* of life as life *itself*. It is difficult to believe that it is a hard, cold mass of marble; for it is so like a human being, that one unconsciously looks to see the breast heave with the emotions, of which one is sure the heart is full.

The Greek sculptors finished their statues with the highest polish of which the marble was capable; but this polish, though beautiful in itself, and not inappropriate in representations of the Greek divinities, was so different from the texture of the human skin, that it took much from the lifelike appearance of the statue. Modern sculptors have generally finished their works with a dead polish, which is nearer nature; but Powers has invented a way, peculiar to himself, of finishing the marble with what may be called a polished roughness, which imitates the texture of the skin with wonderful fidelity, so that the glow of life seems to rest upon it, thus carrying his imitation of nature into the very ultimates of the form of life. The subject of this statue is most happily chosen, portraying an historic fact of no uncommon occurrence, and which must excite the keenest sympathies of every heart, with a spirituality which elevates the beholder above time and space.

During the struggles which have taken place between Greece and Turkey, in recent times, young Greek females, sometimes from the highest families in Athens, were taken prisoners by the Turks, and exposed naked, in the public market of Constantinople, and sold as slaves to ornament the harems of their Moslem conquerors. It is the design of Powers to represent one of these females, young, beautiful, noble and Christian, thus exposed. A robe of richly embroidered velvet has been cast off, and thrown carelessly over a support on which her left hand rests, while a part of the skirt falls across the pedestal so that she stands upon it. The figure is rather above the middle height, graceful, and once commanding, but now relaxed and subdued by the struggle that has been going on within. The face is slightly averted, with an expression of grief that has been met and subdued to patience. The expression of the whole statue gives one the idea of grief and shrinking dread, overcome by Christian faith and fortitude. There have been struggle and tears, — even now the chin has scarcely ceased from trembling; but the inevitable must be met, and she knows the Heavenly Father still cares for her with more than a mother's tenderness.

The first feeling excited by the contemplation of the figure is delight at its exceeding beauty, but this is soon changed to pity for the hapless fate of her who possesses so many charms. The cross and locket that hang amid the folds of her robe, memorials of her Christian faith and of some loved one left behind in her own country, whom she can never again behold, add to the touching effect of the whole. But as you continue to gaze, the consciousness grows upon you, that you have not approached her to give her your admiration and sympathy merely, but that you have come to learn a lesson of the highest and purest fortitude. You have not come so much to

give as to receive, to learn how the most revolting and seemingly degrading of human misfortunes may be so borne, that its subject shall be exalted and purified by its influence; and as you look, her heavenly strength passes into your soul, and you depart from her presence wiser and better than you came. The majesty and power of virtue have been revealed. We may never arrive at such elevation, we may never see it in a living human being, but it has become a possibility to our minds which we can never gainsay. The imagination of the artist has not transcended nature, but fulfilled it. There is nothing beyond or out of nature, either in the physical or spiritual beauty of the slave. A careful and accurate study has taught the artist what is the highest possible perfection of the human form, and the study of religion and the human soul has shown him what is the highest spiritual capacity of humanity. The work which he has wrought, delights and purifies the senses while it instructs the soul. We learn to admire *physical* beauty because it is the exponent of *spiritual* beauty. Thus the senses enter upon the path of regeneration — the love of the *external* is subordinated to the love of the *internal*, and the equilibrium of the whole nature is maintained. Thus the true use of art has been performed.

Art is naturally the handmaid of religion. The first effort of the savage is to fashion a rude likeness of his god, and among polished nations it has always been as the exponents of religious faith, that painting and sculpture have reached their highest perfection. Every school of art displays the religious feeling of the age; and when religion becomes a matter of indifference, art declines.

The splendid relics left us by ancient Greece are almost exclusively representations of their gods, or of heroes whom they honored as demigods; and as they supposed their gods to be sensual beings like themselves, they have portrayed them with sensually beautiful forms, exquisitely perfect as the hand of man can fashion, or the imagination of man can conceive, and sometimes dignified with majesty and power; but still ever sensual. As faith in those gods died out, art sank; and in modern times the attempt has been vainly made to fashion representations of the heathen deities with equal skill, for imagination alone could never do the work of faith; it could never inspire such works.

Under the dominion of the Catholic faith, art rose to excellence in the service of religion; and the canvas glowed with representations of Jesus, the Virgin, Saints and Martyrs, which are still the admiration of the world. Although working from Christian inspiration, there were but few of these painters who were capable of conceiving true spiritual beauty; and probably none adequately understood how it could be united with a material form; because the Catholic church taught the *killing* of the senses, and not their *regeneration*. The perfect ideal of a Christian man is not one who has destroyed his *sensual* nature, but one in whom it has been *regenerated*; and the highest form of beauty can be represented only by an artist, who understands and fully receives this truth.

We have looked on the Greek Slave with feelings of the most intense interest, because we believe it to be an exponent of this idea;

and if Powers is to be, as Thorwaldsen asserted, the founder of a new school of art, we rejoice in the faith that this school is to be essentially a school of Christian art. Its disciples, drawing their inspiration from a pure and rational faith, warmed by love to God and to man, will feel that their mission is a holy one, — that their highest aim is to represent humanity as it ought to be; and that by manifesting in their works the beauty of holiness, they will be enabled to draw mankind into the love of all that is pure and beautiful, and raise them above the sensual and brutal. Religion will thus exalt art, and art in return will be the diligent servant of religion. The artist will no longer turn to the tales of the Greek mythology, or to the fables of the Romish church; but in illustrations of the Scriptures, and in personifications of Christian virtue, will find employment for the canvas or the marble, of endless variety, and of undying interest.

THE STATUE OF THE GREEK SLAVE, by Mr. POWERS, (a Receiver of the New Church Doctrines,) is a most splendid work of Art; but to be *appreciated*, it must be *seen*. The author of the following lines has evidently had the pleasure of *enjoying* what cannot be *described*: —

Naked, yet clothed with *Chastity*, she stands;
 And, as a *shield* throws back the *sun's* hot rays,
 Her modest *mien* repels each vulgar gaze.
 Her inborn soul of *purity* demands
Freedom from touch of sacrilegious hands,
 And *homage* of pure thoughts. Call her not *Slave*,
 Her soul *commands* what servitude would *crave*,
 Nor feels the pressure of those iron bands
 Clasping her limbs. O, godlike power of Art!
 Beneath whose touch, the *spirit's* inward strife
 Reveals itself, — even as earth's *tides* obey
 The influence of the *moon*, so dost *thou* sway
 The deep and passionate waters of the *heart*;
 For the unconscious *marble* throbs with *life*.

R. S. C.

God is a God of order, and as in natural things he proceeds by slow degrees, so he does in spiritual things. The sun rises not at once to his zenith from the darkness of night, but first sends forth in the dawn a feeble glimmering of light; the seasons also of the year make their approach gradually; so man cannot be brought from a state of sin to a state of glory but by the gradual process of regeneration. That holiness which apparently shoots up like Jonah's gourd in a night, is in danger of withering before morning.

Our Savior exhorts us to repose our entire confidence in his Divine Providence; — "Behold the fowls of the air, they toil not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." True it is that God provideth food for them, but they take the pains to seek it out, and to gather it, and to provide for their little families, and by being examples to us of industry and activity in their way, teach us that Providence will do nothing for the sluggish.

ORIGIN AND PROGRESS OF REGENERATION.—1. The first birth of man is of the body, for its proper uses and functions in the world; the second birth, or regeneration, is of the mind, for its proper uses and functions in the world, and, after this life, for sublimer uses in a spiritual body in heaven. The mind of man, consisting of will and understanding, having been through successive generations perverted from its genuine course, and too much captivated with this world to think much of its higher destination, it has become a work of persevering difficulty to regulate its powers, and to bring them under the divine influence to the obedience of the divine precepts, and to a life of such order as the heavenly inhabitants are subject to and delight in. The first dawn of the infant mind is to the use of the bodily senses, by which the body itself is preserved, and its health promoted; it is well, therefore, to indulge in a discreet degree these first delights of the mind, which, closely connected with the body, grows with its growth, and strengthens with its strength. In its maturer state, when the powers of reason are unfolded, the precepts of virtue taught by revelation should become the rule of life, and in proportion as their influence prevails, man becomes a creature of order, what is sensual is obedient to what is rational, and what is rational to what is divine; this order constitutes the second birth, or regeneration; for as the body was born of woman, so, in the regeneration, the mind is born of God; its primary affections are fixed on the Supreme Being, or the love of goodness, and on the promotion of the happiness and well being of mankind, which is the love of truth, or of the true order of things; for genuine truth is the principle of goodness brought into action, and manifested in its various operations and relations. The love of self, and of worldly possessions, are the prevailing obstacles to this great work, which cannot advance till these degraded affections are subdued, or rendered subordinate to more elevated pursuits. To be regenerated, is to prefer a heavenly inheritance to an earthly one, the attainment of moral excellence to worldly opulence, power, or fame; the love of justice and of social kindness to preëminence, or to any temporal reward of any kind; to prefer humble adoration to self-elevation, and contentment to ambition. Every one is regenerated only in the degree that the love of God and neighborly love, bearing the sway in the inmost affections, are manifested in the infinite variety of forms of the life and conversation.

2. As regeneration advances, the perception refines, the minuter shades of distinction between good and evil are seen in clearer light; and as in the commencement of the formation of the new will and understanding, grosser evils were shunned, so the lesser ones now come into view, and many of these, which before were admitted or excused, are now by experience known to be hurtful, and must of necessity be abandoned; many things which before were painful, and occasioned deep regret when brought before the tribunal of the understanding, are now condemned by the immediate instinctive sensation of the will or affection, till eternity becomes, as it were, the touchstone of time, till our actions here are transferred to our trial there, and till the mind revolts at any principle in its voluntary practice, which it would not wish should appear undisguised and naked before angels.

Every thing in the more interior stages of the new birth, or of the heavenly order of the heart and mind, are referred to God. If success attends our temporal undertakings, we shall discern in them so many gifts from God in a more extended scale of usefulness, and our triumphs will be those of thanksgiving and praise. Should adverse fortune prevail, we shall conclude it is best for us, and that some attainment in goodness, which we want, is forming in the crucible, for our future advancement. If we suffer pain, we know that our patience and submission are exercised; that some dross which adheres too strongly is removing from the virgin gold; that the trial, however severely felt, is a purifying process. Do we suffer by slanderous tongues? we shall look up to the Lord as our judge. Do our enemies prosper, and does malignity triumph over our fall? we shall consider that the purposes, as well as the conditions of all men, are under the supreme control of the Lord, whose footsteps of infinite goodness, wisdom, and power, are unknown. Does death threaten us, at the moment in which our temporal concerns take a brighter form? we shall consider that we know not what decoy may lurk in the transient sunshine, and that a brighter sun awaits us with unceasing rays. Have we been disappointed of a much-desired partner here, by many unforeseen events? our choice will become infallible hereafter, when Providence will direct our erring minds to an indissoluble union with the only kindred spirit that is in every degree suited for the improvement of our mutual eternal felicity.

3. In the progress of regeneration, the changes of state are, for the most part, inscrutable; most of them transcend angelic wisdom, and are known to the Lord alone: yet the little which we perceive, we are sometimes enabled to describe with some degree of clearness. In proportion as the natural mind is awakened to spiritual views, like a tree decorated with leaves in spring, every new shoot puts forth new beauty as it emerges from its winter state, till it is crowned and surrounded with blossoms, or with spiritual truths; the pleasing and delightful forebodings of abundance of fruit, in the degree that these escape the blighting winds of self-love and the love of the world. The natural mind, thus arrayed in the early spring of the regenerate life, is delightful to behold, and many more will be attracted by the appearance of its blossoms, than gratified by the deeper reflection that the tree must retire again to a comparatively winter state, and that what is outwardly so gratifying to the sight, must give way to the formation of fruits still more gratifying to the more useful sustenance of life. Temptations often repeated, and sometimes attended with direful despondency, will assail the new convert, and will at times lead his mind, with its affections, into the very desert of the wilderness, that it may contemplate its own vileness, discover its manifold evils, and look up to the Lord alone for deliverance. These temptations will successively excite an abhorrence of evil; and the sufferer in them, when refreshed with intervals of peace, will acknowledge at heart, that one genuine ray of spiritual sunshine is far more exhilarating than all the natural delights, which, in the former life, had been sought with so much eagerness, and cultivated with so much care; these grow more and more insipid, as the new satisfactions acquire strength, till the objects of time

gradually shrink from the grasp of eternity, and till the enlivening prospects of futurity, built on a sincere desire of obedience to the divine laws, give a serenity of mind, which the restless billows of passion cannot disturb. Worldly pleasures have been repeatedly experienced to end in a variety of pain, in satiety, regret, dissatisfaction, and disgust: spiritual sufferings, on the contrary, end in tears of delight, in calm and humble submission, in the sweetness of heavenly resolutions, in the reviving hope, and sometimes the foretaste of future felicity. The former pleasures were attended with disappointment, almost in the enjoyment; the new satisfactions are built on everlasting foundations, and are occasionally taken from us only to be removed by combats against those selfish and worldly foes that would deprive us of them, and that we may be rendered more and more sensible that they are, in every degree of attainment, like our life itself, the free gift of God. The spiritual life, in its progress, has much to undergo from uncongenialities, and very often as much from erroneous conclusions; so soon as we begin to prefer heaven to earth, we are impatient to be translated to a climate, in whose pure atmosphere we have not yet lungs to breathe, and where we should lose the pulsation of the heart. Heavenly affections are acquired by slow degrees; they are not promoted by impatient wishes and fruitless sighs. The spiritual traveller, who, on his first setting out, sighs so frequently for heaven, will find, only on a slight examination of his state, that he often sighs too for those worldly possessions which he fancies he could so aptly accommodate to spiritual use, while he discovers not the lure which fascinates him. Painful uncongenialities, occasioned by a forced intercourse with the world, which so often sickens on the new-born taste of the spiritual mind, have their real uses occasionally, by opening the contrast to our views, which brighten by things opposite, by forcing self to subside; even our spiritual selfishness, by a discovery of the states of the minds of others, to which, while we see much to avoid, we may endeavor to administer kind and seasonable aid; they will serve also to enliven by privation the relish of what we most prefer. There is, doubtless, a particular and unerring Providence in bringing us into situations that excite aversion, as into such as most favor our truest delights. When the spiritual mind advances in progress to the dawn of the celestial state, it will make more interior discoveries by a single glance, than it could have made in its prior states by its deepest researches, and in its clearest vision.

The spiritual mind is in causes, or means, or truths far above the comprehension of the natural mind, laboring in the dark shade of effects; but the celestial mind is in ends or goodness, to be brought about by the former causes, or means, and sees the accomplishment in the effects; it has a lively sensation, as well as vision, that the beginnings and endings of all things are in God; it is most in self-annihilation when in its most lucid states, for it is then most in the reciprocity of goodness from its divine source; and in the twilight of its evening shade, it quietly submits, and waits the revival of its energies with the rising sun. Evil, which the natural mind indulges, and which the spiritual mind condemns, the heavenly mind views with pity, as a feeble unavailing effort, the sad delusion of insanity, and the fretful workings of disorders which must be overthrown.

The natural mind exults in selfish and worldly loves: the spiritual mind is at war against them, and is blessed with intervals of peace. The heavenly mind, having subdued them by power from the Lord, presents such affections as are best calculated to win upon the heart. The natural mind offers the seduction of false delights. The spiritual mind offers the force of religious precept, realized by example. The heavenly mind shows that the end of the commandment is peace, and would win men to it by love. The natural mind is confined to earth, where it would gladly prolong its existence. The spiritual mind would gladly leave earth for heaven, and join the ascending angels which Jacob saw. The heavenly mind, having ascended the heavenly ladder, would return with the descending angels, to invite others to the celestial abodes.

WHAT IT IS TO LOVE GOD AND OUR NEIGHBOR.— If we love God, we shall love His laws and dispensations, we shall love not only His *gifts*, but His *chidings* also, which are His veriest gifts. If our self-will were not often checked, controlled, and forced by a strong hand from its course, it would remain forever in a perverted state; our pursuits, our attachments, our hopes, our fears, our triumphs, and our very sighs, must all acquire a new order, that they may be rectified. The tenor of the Christian's life, notwithstanding occasional inward trials and outward afflictions, is sweetened with intervals of peace; he enjoys a simplicity of heart, a serenity of conscience, an equality of temper, a lively confidence, a humble resignation. To love God is to love goodness in every form and in every degree, and to seek to promote it by every possible means, and to shun evils of every kind, as obstacles to its progress. To love our neighbor is to seek his well being and happiness, more especially by promoting his spiritual welfare, by good counsel, and by kindness, according to his state; we should travel lightly and pleasantly with him, and not tire him by leaning too heavily upon him with our own anxieties. By bearing our own burdens patiently, and by endeavoring to relieve those of others, is the way gradually to wax strong in the Lord, to find His yoke easy, and His burden light. In the most ancient church, charity was classed into a variety of distinctions, and exercised accordingly: at this day we seem to understand very little of its most general operations; the true love of our neighbor is beneficent, disinterested, forgiving, compassionate, seeking to set the purposes right by good counsel and by kindness, finding its own enjoyment in the happiness which it promotes. To love God truly, we must love the hand that gives, that takes away, that oppresses, that relieves, that elevates, and that confounds. To love our neighbor truly, we must love him with all his faults, without loving his faults; we must take him as he is, and increase our love as he increases in goodness; if he is capable of listening to counsel, we must advise for the best; if he is abandoned, we must pray for him, and never forget the general law of charity, which extends to all mankind.

MEN dote on this world as if it were never to have an end, and neglect the next as if it were never to have a beginning.

DELIGHTS OF RELIGION NOT DESTROYED. — The first abode of religion is in the *memory*, the second is in the *understanding*, and the last is in the *heart*; its last residence is comparatively with few. By prudent and religious parents, the subject is gradually introduced to the infant mind, in those pleasing and interesting, as well as instructive narratives, with which the Scriptures, in their literal sense, abound; the stories of Joseph and his brethren, David and Goliath, &c., are calculated, not only to inspire a relish for sacred subjects arrayed in interesting occurrences, but also to lay the foundation of veneration of, and trust in, the Supreme Being, and also of benevolence and forgiving charity. In maturer years, if these early impressions are not superseded by too much concern about vain and trifling worldly things, the understanding will revert to them, and will take up the deeper truths that are conveyed in the sacred pages, comparing the lessons of early instruction with ideas formed in a more free, as well as advanced state of the understanding; the precepts of the Divine Word are received as an unerring rule, counteracting numberless propensities that oppose them, and so soon as they are firmly believed to be indispensable both for our present and future felicity, an internal struggle and warfare is carried on between the false delights of erring reason and passion, and the calm and sober delights of rectified reason and subordinate inclination. While this contention remains, many bitter days are experienced of privations, of the subjugation of acquired habits, and of hurtful as well as imaginary pursuits. Internal peace cannot take place till our spiritual foes are subdued, and till experience has realized those satisfactions, towards the attainment of which, the understanding has submitted itself to divine teaching. When the will acquiesces with the dictates of the holy commandments, as the rule of life, and both the will and understanding harmoniously conspire to form new habits of thinking as well as acting, the delights of religion begin to shed their mild and heavenly influence on the heart; instead of revenge, hatred, and malice, the delights of a forgiving spirit are experienced; instead of the restless aims of ambition, gratitude and contentment give a relish to moderate possessions; the lapse of time becomes a constant delight in a nearer approach to an immortal existence; and as the prospects are eternal, so are the possessions during even this transitory life, forming the beginning links in the chain of our future existence; for they do not consist of wealth, or of an abundance in worldly things, which, if obtained, are principally regarded for their use; but they consist of unperishable satisfactions found in the treasures of heavenly wisdom, unfolded in the sacred Word, in acts of benevolence, in well-founded hopes, in calm dependence on Divine Providence, in sweet social intercourse, in heavenly communications, in retired meditation, in prayer, in worship that never ceases in the truly devout mind, and in activities that charity constantly excites, to promote the happiness of others. The purposes and actions of wicked men are patiently borne with, and prudently opposed to protect the cause of goodness. The delights of religion may be interrupted, but cannot be destroyed; being sown on immortal ground, they will survive the transient sufferings and difficulties of time, and will flourish, with eternal increase, in heaven.

NECESSITY OF A MILD AND GENTLE SPIRIT.—In the writings of Emanuel Swedenborg, we find the following interesting passages, to which very many more might be added to the same purpose.

“*Truth* from *good* is soft and gentle, *falsehood* from *evil* is hard and fierce; hence, the origin of hard and bitter speeches.— *A. C.* 6359. Every *natural* affection, as it ascends towards interior principles, or towards heaven, becomes milder, and at length is changed into a *heavenly* affection.— *A. C.* 3909. As sound, which is on high, where the atmosphere is more pure, is tacit, but when it descends to the inferior or more dense atmosphere, is louder and more sonorous, so, divine truth and divine good are, in their elevated state, pacific, and altogether undisturbed; but when they fall to lower degrees, grow unpacific, and at length tumultuous.— *A. C.* 8823. Goodness of disposition manifests itself by gentleness and sweetness; by gentleness, in that it is afraid to do hurt, and by sweetness, in that it loves to do good.”— *Earths in the Universe*, 50.

The life of our Lord on earth, was the most perfect pattern of mildness and of gentleness. When His disciples would have brought down fire from heaven to consume their adversaries, He mildly rebuked them, saying, “Ye know not what spirit ye are of.” When they seemed disposed to desert Him, He made this affectionate appeal to them; “Will ye also go away?” When Peter had thrice denied Him, “He *looked* on him, and Peter remembered His words.” Under the pangs of crucifixion, He prayed for His murderers with His dying breath. The spirit of violence, of impatience, of impetuosity, of preëminence, of the love of dominion from the love of self, are the very spirit of Antichrist, whatever softer name may be given it by insidious evil spirits; zeal is the apology they constantly supply for the disorder they unceasingly create; this false and intemperate zeal induced Peter to draw his sword. John had not less zeal, who lay on his Savior’s bosom, and whose mild and persevering endeavor was to win men to his love. It is the common practice of intemperate zeal, to sour the minds of men by vociferous and violent argument: this will often prevent their seeing truth, as much as their constantly presenting it in battle array will prevent the loving and obeying it; so to conduct ourselves as to endeavor to meet the apprehension of others, and to court it by a genuine display of the mild and orderly operation of truth on ourselves, is the way of wisdom;— in offering truth, we should show the *good* it has led to in ourselves, to invite others to seek the *same* good. Truth, led on by worldly principles, is loud, imperious, impatient, self-applauding and triumphant; conducted by heavenly principles, is candid, mild, patient, yielding, accommodating, engaging, yet sincere and steadfast. The man in heavenly principles will travel out of his way to bring the wanderer home, and if he cannot awaken his understanding, will gradually strive to impress his heart. In the well-prepared mind, the influx of heavenly truth is tranquil as the silent dew softly descending into a fleece of wool.

Do the disciples of the new dispensation meet for the delight of conversing on the sublime truths of the eternal Word, and do they suffer disputation and discordance to prevail? This would be to shut

out the sun's rays, instead of showing their beauty in a prism. Minds not in unison, cannot dwell together upon heavenly truth : it would be a concert without harmony. The love of truth cannot abide with any form of the self-seeking principle. Our surest remedy against a spirit of strife and contention will be found, in our constant prayer for strength to resist all disorderly tendency of the mind and its affections ; to watch the first ebullition of anger, of restlessness, and of anxiety ; and on such occasions, to turn the thoughts to heavenly things ; every day to go forth with an endeavor to be calm, moderate, and temperate ; to reflect more, and to speak less ; to dwell much on the truths of the living Word, and to look more and more to the Lord. Such endeavors will doubtless be ultimately crowned with tranquillity and peace.

THE WORD IS THE DIVINE HUMAN. — Doubtless this divine subject will be the delightful contemplation of angels to all eternity ; and the feeble apprehensions which our most humble and purest interior affections will be enabled to acquire during our abode on earth, will prove but as the lisping of infancy. The thoughts which are here ventured to be offered may, nevertheless, be acceptable to the candid and congenial minds of those, to whom such subjects are at all times interesting, however confessedly obscured in shade.

1. That the Lord made His humanity Divine, means, in a general sense, that the Lord, through progressive stages of putting off the maternal human, by combats and victories obtained, advanced from a state of infancy through degrees of intelligence and wisdom to the essential Divine ; He thus *glorified* His humanity, which He fully glorified by the last temptation of the cross. In the veil which He assumed, it is our great privilege to contemplate Him through advancing stages of our regeneration, till, by imitative degrees of the divine progress, we are enabled to throw off obstructing imperfections from evils and false principles, and by divine influx from our glorified Lord, from first principles to ultimates, to be again brought into conjunction with Him.

When the affection of truth humbly seeks for illustration, we shall find it in the living Word, in the internal sense of which the Lord condescends at this day to manifest Himself in glory, or in His glorified human ; in the same Word we contemplate Him in the maternal infirm human, and may, by the gradual renewing of our minds, become recipients of His divine influx, from first principles to ultimates ; for as the literal Word is the basis and continent of the internal sense, so in the one only manifested Lord, dwells the fulness of the God-head bodily. Therefore, as the Apostle says, "is any one afflicted, let him pray" to that merciful Savior who passed through the deepest trial of human sufferings. "Is he merry, (or in gladness of heart,) let him sing psalms ;" let him address his inmost thankfulness to his glorified Redeemer, the eternal and living fountain of all beatitude. We are informed by Swedenborg, "that in the time of the most ancient church, there was no *written* Word ; for the men of that church had the Word inscribed on their hearts ; inasmuch as the Lord taught them immediately through heaven, what was good, and thereby what

was true, and gave them to perceive each from a principle of love and charity, and to know from revelation. The very essential Word to them was the Lord. The succeeding church, which was spiritual, had a written Word, as well historical as prophetic, and in the beginning no other Word than what was collected from the most ancient people. — *A. R.* 3432.

Thus it opens to the mind's view, that when the principle of heavenly love was on the decline among the human race, when the Divine Influence was weakened in its effect, the Divine Teaching took a different form: when affection, which is as it were the *soul* of truth, was grown weak, it was necessary to give to truth a permanent body, or fixedness, that the mind might not lose sight of the object of its worship, and that the light of truth might not depend on the fluctuating state of the affections, but take the outward form of an inward and eternal document. So soon therefore as the heavenly church had lost its love, the promise of a Messiah gave to faith its permanency, which was in less or greater illumination according to the states of the men of the ancient church; a faithful obedience to the divine commandments was continually excited among them; first by truths retained from the heavenly church, and afterwards by a written Word. In the primeval state of the heavenly church, the Divine Human passing through the heavens, which were one, could influence the heavenly, spiritual, and natural mind, which, like the heavens, were one, and were acted upon in like manner from highest to lowest principles, or from the centre to the circumference. This church was in the province of the heart, and, in exact correspondence with the innocence of infancy, governed by a spirit of love. But the infant must grow, and its internal mental powers be developed; in his progress to adolescence, the youth questions, compares, and examines, those lessons which were taught during the innocence of his love, and fancies, in the opening powers of his mind, a superior and independent state; in like manner the posterity of the most ancient church, looking more to their own understandings than to the fountain of all wisdom, began to despise Divine communications, and by degrees, fancied themselves gods. Having thus set up the pride of self-intelligence, and worshipping that which in its order was a true image of the Deity, they rendered it, in its perverted state, the foundation of succeeding idolatries; since to make an idol of self-intelligence is not less insane than the external worship of an inanimate stock or stone.

To the ancient or spiritual church, a third church, which was the Israelitish or representative church, succeeded, which was a church of mere representatives, as consisting of types and ceremonies, in which were overlooked the spiritual things represented or signified. Thus the pride of self-intelligence, nurtured by the self-love of man, falls into degrees of life more and more remote, or into dense and denser shades. The recipiency of the human mind can only be adequate to its state; those commandments which were engraved on the hearts of the men of the heavenly church, and which were retained in the understanding and affectionate minds of the men of the spiritual church, were delivered by the hand of Jehovah Himself on tables of stone to the Israelitish church, that they might remain in indelible char-

acters on the memory, might at once confirm their divine authority, and discover the very low state of recipiency to which man had fallen.

2. DIVINE HUMAN MANIFESTED IN THE FLESH.— The Word which is divine, and which is the Divine Human, is ever invariably the same, but its manifestation has varied its form in every age, according to the state of human minds. Divine truth was well nigh lost to the human apprehension, in external rites and ceremonies, when our Lord condescended to manifest himself in the flesh; he veiled himself in the human form, that he might become a living precept, the bright and perfect example of his own documents, that he might restore his perverted Word, fulfil the prophecies, and in his clouded omnipotence might not annihilate, but consign to regions of darkness, those infernal and active spirits, who, after gaining possession of men's minds, had began to possess their bodies. Our Lord, by being clothed with human infirmities, was assailable by the hells, till the maternal human was progressively expelled by combats and victories obtained, and till divine truth again reassumed its glory unveiled.

The Lord, by manifesting himself in the flesh, became constantly visible and accessible, like the Word in the letter; His disciples, notwithstanding, who had so many opportunities of resorting to Him, and of hearing His divine instructions, had but a very obscure and feeble apprehension of His Divinity; while they resorted to Him as man, they could not fully comprehend Him as God; our Lord therefore acquainted them of the necessity, when His work should be accomplished, of withdrawing Himself from their sight, that His divine spirit might have a more effectual operation. "If I go not away, the Comforter cannot come." They were favored, at the transfiguration, with an anticipated view of the Lord in glory, that their minds might be duly impressed, and, in a more elevated state, be prepared to receive the influence of divine truth glorified. Our Lord, during His abode on earth, had given new spirit and new life to the Word by the gospel, but only a few scattered rays of its internal sense could find a recipiency in human minds. Though the prophecies were fulfilled, and the resurrection realized, still the hovering cloud hung upon the sacred text. The nature of the Divine Trinity, under the names of Father, Son, and Holy Ghost, and comprised in Himself, the one only manifested Lord, the Almighty Jehovah in a human form, an immediate resurrection, and the nature and order of the spiritual world, were still left in the veil of mystery. Our Lord's second advent was to reveal many things which he could not, at his first advent, disclose to his disciples; their minds were slow to conceive a resurrection in a spiritual body, a heaven without preëminence, where, to be *little* is to be *great*, and to be most humble, to be most elevated. It was necessary to leave them in the belief, that the material body would rise from the grave, to give reality to the resurrection; and that the visible world would be destroyed, to fix in their minds an impression of a general future judgment.

But the Lord is now come in the clouds of heaven, in glory, or in the internal sense of the literal Word, not to *destroy* but to *save* this visible world, and by gradual, but sure progression, by the estab-

lishment of peace and righteousness in harmony with the prophecies, to unite it forever with the heavens. The sensual principle, which was assumed by a miraculous birth in the weakness of the maternal human, was raised in power, having in the course of its purifying process resisted and overcome the hells; the disciple of His Lord can no longer be the slave of that principle, which has been lifted up by the Lord of life, secured against a host of enemies, and brought to be the foundation or lowest existing basis of the eternal order of the heavens.

3. The regular series of the regenerating process must terminate in a restoration of that image and likeness which have been well nigh obliterated; and is from faith to obedience, and from obedience to love. Man must believe at heart in Jehovah as manifested in the flesh, till, by shunning evils, that faith is vivified. Under the first impressions of truth, he will go with the Lord to the temple, and for a while, will hold disputation with the doctors or the learned, he will contend earnestly for truth; in a more advanced stage, he will accompany his Lord to the marriage, when goodness and truth unite, and will perceive in himself the water turned into wine; his truth will become spiritualized, and will unite with goodness: in the further progress of that union, he will be enabled successively to surmount his evil propensities, till they are at length nailed to the cross with his crucified Redeemer; he will arise to newness of life, till truth is glorified in him; he will then be fitted to receive the Lord in His second advent, and from being the disciple of His truth, will become the disciple of His love.

The Savior must be born in *us* as He was born in the *world*; must put off in us, (by fighting for us against our spiritual enemies,) those evils which He put off with the maternal human; must be crucified in us to the death, or quiescence of our former life; must resuscitate in divine truth in us, and establish His kingdom of love in us, before we can be fitted for His heavenly kingdom, and before the incarnation of the Divine Human can produce in us its triumphant and eternally saving effects. Thus shall we recover the image and likeness of God, in Jesus Christ, which can never more be effaced; the external, though distinct in degree, will be united with the internal in corresponding harmony, and the church immortal, which now descends from heaven, will establish its dominion with us forever. Many whom curiosity may incite to contemplate the wonders of the new dispensation, which is gradually diffusing its light through the world, may, for a while, gladly receive the testimony in the imaginative delights of the natural mind, but none can have any part or lot in the benefits of the second advent, who do not undergo the process of the first. We must die to self, before we can have life in the Lord; we must have genuine truth before we can have heavenly love. The Lord is the way, the truth, and the life, and every one who would participate the life, must, with heartfelt humiliation, apply to the manifested Jehovah as the only way which can introduce the sincere penitent to that divine truth which alone can enlighten, and to that divine love, which, in its bosom, contains eternal felicity.

SPIRITUAL BODY AND SPIRITUAL WORLD.

N. J. MAG., VOL. II.

THE changes of this world compel every mind to look beyond it. This is in itself no virtue; and although it may goad the mind of the deist and the libertine to form conjectures about a being hereafter, yet the other world, thus restricted to a void and shapeless existence, or moulded to suit the longings of a depraved mind, answers no end but to perfect a theory, and exerts no power but to foster the depravity which fashions it.

By the external senses, we know *this* world; but if they are disordered, they are not the mediums of correct knowledge. Through the mind only can we know a spiritual world, and only as the mind is qualified by spiritual love and thought, can we thus know it. Thus only can we know the things of that world, as by the bodily senses only do we perceive things of this. To learn the properties of each, we must have the qualifications for each. Spirit is known only through spirit, love through love, and wisdom through wisdom; as matter and its properties are known through material organs. The former process is imaged and illustrated in the latter, as the spiritual world is imbodyed and represented in the forms and objects of this. Because this world corresponds to that within and above it, and man possesses in his spiritual body, and in the material body which covers the spiritual body, the rudiments of both worlds, therefore he is capable of knowing both worlds, of living in both, and of ascending by an orderly process from one to the other; from a natural life to a spiritual, and from earth to heaven.

In the spiritual world there is good and there is evil, light and darkness; and the more perfectly man follows the light of the spiritual world, by obeying it in the love of it, the more fully are the rudiments of that world within him developed into form and energy; and the more do they take the ordering and government of the world without. Each, thus, becomes a more perfect medium of knowing the other. The spiritual descends more and more deeply into the natural man, to arrange, purify, and regenerate it; the natural, thus transformed and conformed, rises up and calls the spiritual blessed in ascribing the salvation to the Lord. The world without, becomes, as it were, a mirror in which are reflected the images of the world within. The forms and qualities of the spiritual world are thus manifested through the natural.

It is, therefore, the analogy and correspondence of the one world to the other, and man's having the living elements of that analogy within him, which make the knowledge of the higher world accessible to him whilst he is an inhabitant of this. The divine command, "set your affections on things above and not on things on the earth" would have been given in vain, were we not capable of knowing what things above are. Admit that the natural world owes its form and being to the spiritual which fills it, and exactly corresponds to and represents that spiritual world, then the knowledge and the love of *things above* become attainable. Nature then opens her storehouse, inexhaustible in means for learning and teaching, for exemplifying and illustrating the laws and properties of spiritual life.

But deny that analogy and correspondence, and this world becomes all in all to the conceptions, and the prevailing feelings. Divested of reality of being, of that form and order which can give it presence in the thoughts and power in the affections, the spiritual world becomes a thing only to be wondered at and not to be conceived of, to be talked of and not to be known, to be acknowledged with fear and reluctance, and not to be welcomed as a home. Hence it comes to be regarded as a dread and viewless region, the source of confusion and not of order; the issues of which only interrupt and destroy harmony, regularity and form. It becomes the mere creature of imagination, and is made any thing or nothing, as theory or enthusiasm, sensuality or superstition, self-interest or fear may govern. Such are the consequences of the belief that when the mind looks above this world, it must abandon what is real for what is visionary, and every thing of known and definite character for what is shapeless and unknowable, and all true reason for irrationality.

We are aware that unsophisticated nature knows or instinctively practises upon better principles. The simple and pure in heart, whom the Bible and not man has taught, think not of heaven but as peopled with angels, think not of God but in his glorious form. In their conceptions of another world, its analogy to this, is more or less perfectly admitted, and the mind reposes on conceivable forms from spiritual essences, whilst the Father and Lord of all in distinct personality, receives the pure offerings of the heart. For them, also, it is not difficult to believe that He who thus sustains and fills all even to nature, should clothe himself with a vesture from nature, to approach more nearly to his children upon earth; that he should thus become a visible person and have a known and definite character.

It is not strange that the unlearned and humble, in whom piety without pride has found place, should better know God, than they whose minds are filled with human devices. It is consonant with the teachings of nature when it simply transmits, without deforming, the impression of a higher power. It is agreeable to the divine declaration, for "thus saith the high and lofty one who inhabiteth eternity, whose name is holy, I dwell in the high and holy, with him also that is of an humble and contrite spirit." To this state must we be advanced, before we can know God; for here the Lord teaches, and not man. Elsewhere a God may be imagined, but here only is he truly felt; elsewhere he may be declared, but here only is he known.

All who worship God conceive or imagine him in some form or other; otherwise, they must worship that of which they have no idea; emphatically "an unknown God." If a mere word do not satisfy the mind, there is some form thought of, some outline imagined. Essence without form, being without mode of being, is something and nothing at the same time, which is as much of a contradiction in thought as in terms. The human form is the noblest and most perfect which can enter the thought; by abstracting this form from the idea of God, it may take the outline of the visible universe, or identify itself with the volume of ether diffused through space and be as shapeless as that is. In this case there is nothing definite to fix the mind, and it wanders and fluctuates with a vague imagination. It is nonsense to talk

of *pure intelligence*, if by *pure* is meant without form. How does intellect manifest itself but in a human form? Where does intellect reside but in the subject which imbodyes it? Divest it of form, and it is diffused and dispersed like the atmosphere. In attempting to conceive of it, the mind looks upon nature, or upon nothing; because there is then no other basis but nature for the thought to rest upon. Such effects spring from the propensity which man has ever had to make unto himself a graven image, or say in his heart, there is no God.

The idea which man has of his God, enters into every part of his religion; it is the soul which animates it, and from which it takes its nature and form. Still it is the result of his religion, as well as the cause of it. He knows the true God, only as he learns to receive instruction from the true one, and thus to find his true relation to him in obeying the laws of spiritual life, instead of following those of human device. Therefore it is not of small importance to man what his idea of God and heaven is, for his immortal well being depends upon it.

It was said that the analogy of the natural world to the spiritual, and consequently of the natural body to the spiritual, is tacitly admitted in the contemplations of the devout and simple in heart. It is, also, unconsciously taken for granted, among men, in a great portion of the language employed to express the properties and affections of the mind. This has arisen from a like cause. That analogy does actually and substantially exist. It is not imaginary. And it is the unrecognized influence of the spiritual world upon the natural which it fills, that has established such language. The more nearly these figures of speech, so called, approach the real and living fact by conforming to that analogy which subsists between body and mind, nature and spirit, the better they answer their use of illustrating the subject, and the greater power they have. Man thus has a glimpse of the correspondence of natural things to spiritual, and of the manner in which the latter invest themselves in the former; yet this view, from man's perversions, not being of sufficient clearness to satisfy the rational faculty, because contrary to his settled habits of thought and preconceived opinions, it more affects the feelings than the understanding. For this reason, analogical or figurative language becomes liable to great perversion, and serves passion oftener than reason.

Neither the things of heaven nor the spiritual body can be seen by the natural eye, because the natural eye was not made to see them; because, in other words, spirit is not matter. Both are united in man by correspondence. Hence he can have knowledge of both. But as well might we think to know sound by the palate, or see the sun with the ear, as to have the same, sensual evidence of the existence and properties of spirit that we have of matter. But we have latent within us a spiritual body with spiritual organs and faculties, which need only to be developed by obeying the laws of spiritual life, to know spiritual things. Whilst clothed with the vesture of materiality, the spiritual man in believing may see spiritual things, as in a glass darkly, yet when that earthly house of his tabernacle is dissolved, he will see them face to face.

From the analogy of the natural world to the spiritual, and man's destiny to immortality by passing from one to the other, we can see why he first lives in such a world as this is. Why should he have a momentaneous being in this world to fit him for an eternity in one totally unlike it? Why is he here endued with elements susceptible of a full and varied harmony, if he is to be reduced to an entirely dissimilar and monotonous state, which will not require these elements? Such is not the end of a heaven out of the human race. Man first lives in a natural world like this, because here first principles can be embodied by the laws of divine order in ultimates, and acquire fixedness of character; and then he may be transferred to a correspondent but purer soil and better atmosphere, where the spiritual frame and character here constructed and established, shall be perfected according to its nature. Here, on this ultimate circumference of God's creation, at his footstool, love and wisdom from their Source, first form man from the dust of the ground; from the ultimate thus gained and the principles thus fixed, having become a living soul, he may forever reascend towards the Fountain. Here man acquires the basis from which is his reaction for eternity; and the force and direction of that reaction depend on the religious, moral, sensual and corporeal life he had exercised and cherished here. His state, determined here, may be perfected by impletion, but not transmuted by change of structure; for he has ascended from the mould in which it was fashioned. On this theatre, then, is formed and exhibited that character which the theatre of another world shall only more fully display; a radical, interior change of the mode of existence is not required to pass thither, and death merely divests us of the material body that the spiritual may live in its own world. The outside bark which in this world had enveloped the living subject, is cast off, and, in the other world, the nature and growth of the interior being more fully appear.

In this wonderful chain, therefore, which reaches from the throne of God to the earth, and thence reascends to the Father's house, where there are many mansions, no link is deficient. Here is no interval of ages to break in upon and annihilate the order which Almighty Wisdom has established. Here is no resumption of a material body which has mouldered to the dust, and been scattered to a thousand winds. God does not after untold ages collect the scattered dust of an earthly body which he had caused to be thrown aside, but the body which was within the natural continues to live with the spiritual life that develops it in its own order.

The analogy of the natural world to the spiritual is not an unconnected parallelism between two objects. It is a correspondence of one to the other by which the superior flows into and gives form to the inferior; and by which it fills and sustains the inferior, as the vital principle, the soul, flows into and gives life and form to the material body. The order of influx is thus from interiors to exteriors, the spiritual world is thus present with and gives life to the natural. But the effort of the spiritual, interior to and above the will of man, is only such as consists with his essential freedom. Man may be in, or may have within him, heaven or hell. To have the order and power of heaven within him, man must obey the order and truth of heaven

in his life; a new will is in that measure given him, the gift of which he perceives and acknowledges; love in him then clothes itself with wisdom, and is manifested through it; the Father and the Son thus come unto him and make their abode with him; man then asks of the Lord and receives from him the drink which is a well of water springing up unto everlasting life. In thus receiving the Lord, man receives from him the power to become a son of God, and is born not of bloods, nor of the will of the flesh, nor of the will of man, but of God. His life is then from the reception of the divine influence through heaven, and he then becomes correspondent with that heavenly influence and action, and he has the kingdom of heaven within him.

We can now see why it is the spirit which quickeneth, and the flesh which profiteth nothing. The sensual man, with his lusts and falsities, is put off, as the spiritual is put on, by receiving and obeying the laws of spiritual life. If man so receives the spirit of truth, his heart becomes a living wellspring of it. It is not water spilt upon the ground, which cannot be gathered up. It is the wholesome and vigorous stream springing from the one Living Source; an everlasting Fountain opened in Judea and Jerusalem, whose streams are received, at once, in the heart and the understanding for *washing away* all uncleanness.

The world above nature has ever been pressing itself into notice through the veil which covers it; because the order of influx is from that world to this. It has been shadowed, though in a disfigured image corresponding with their state of life, in the popular belief and traditions of most if not all nations of which we have any knowledge. It has been forced upon the attention in extraordinary occurrences to individuals. If these have failed of producing extensive belief, it has been owing to want of disposition and not of evidence, agreeably to the trite maxim that "none are so blind as those who will not see." From such sources as these, however, it frequently finds some place in the feelings, even when not permitted to enter the understanding; and some belief in the existence of a spiritual world is thus preserved.

The operations of Divine Providence for man's spiritual good, reach him, in some form, in every state. They do not cease when spiritual light is extinguished by him, and nature apparently usurps the province of a purer influence. The attributes of nature are still brought into partial conformity with the effort of the Divine Providence concealed within them; and they are made indirectly to subserve its end in place of better things. The divine government is, in this way, accommodated to all, and thus reaches all, because its end is the greatest possible good of all. When the human mind cannot be elevated by love, it must be controlled by hope and fear; when it cannot be led upward by present good, it must be taught to look forward to future good; when a spiritual heaven cannot direct the mind, a natural one must answer this purpose. In this way an earthly heaven in the land of Canaan was graciously accorded by Divine Providence to the Israelites, as the goal to be aimed at, because, from their state of mind and life, they were capable of nothing better.

BANISH malicious thoughts, if you hate malicious deeds.

WISDOM.

BY D. H. H.

"She becometh a child, that children may understand her." — *Schiller*.

MEek, childlike, by our side,
The Instructress *Wisdom* sits, nor seems to know
How high her lessons reach —
How low she has come down.

Like him, whose countenance shone
From converse with Divinity of old,
She veils her radiant face,
And lays her crown aside.

Heaven-born, she only seeks
To win to heaven the wandering sons of earth ;
And thither, evermore,
Her earnest finger points.

She walks in humble guise
With peasants and with pilgrims, whom she leads,
In steep and tearful ways,
With kind and tender hand.

She brings them to the wells
Of Paradise, and with immortal bread
Sustains them. In their hearts
New springs of love and joy

She opens, and reveals
The charm of heavenly beauty; and they see
An *angel* was their guide —
And *they* are angels, too.

" THY WILL BE DONE."

N. J. MAG., VOL. I.

PROBABLY there are no persons who do not sometimes say "thy will be done;" for there are probably none so wholly reprobate, that their states of evil are permanent and unvarying. All affliction has for its end the subjection of our natural feelings to divine influence; and as there are none who pass through life without sorrow coming upon them for their good, so there are none with whom and for whom sorrow never does its work. The very first and fundamental operation of suffering permitted to effect its purpose, is, to produce an acknowledgment of divine power and a submission to divine control. Thus "thy will be done," may be said to belong to the infancy of regeneration; to be the first whisper of unfledged hopes and aspirations. But this is also all that he can say who has passed through many evenings of tribulation and mornings of joy, and reached that sabbath of the soul which is hallowed by Him who creates it; it is all the highest archangel can say or hope or feel when most blessed. These words, then, belong to every religious state; and this must be, for there is no other difference between the natural and the regenerate state of man, than that in the first, the natural human will is sovereign, and in the other His will is done. The different senses we give to these words; the different desires and motives with which and from which we use them, mark the difference of religious character.

The lowest state in which we can use the words "thy will be done," is when we feel that conflict is unavailing, and resign ourselves to the will of God as to something that is inevitable, and because it is inevitable. We are brought into this state as the avenue to a better; we are made to feel, forcibly and distinctly, that the course of events will not follow the direction our wills would point out, that God *will* govern, in order that we may make an effort to yield up both our actions and our hearts to his control, and be content that he *should* govern. It is thus that the clouds and darkness around his throne, or the arbitrariness that seems to belong to his power, are serviceable to man. They help to convince him the more deeply of divine omnipotence; they make him believe that it is altogether, and not less in its ends and rules and means, than in its limits, beyond his reach; and thus they assist in producing unconditional submission and those efforts to yield heartily and cheerfully, which, if persevered in, finally bring the soul into that state which it is the single object of divine mercy to produce: namely, that in which we see that the will of omnipotence is love, and the order of its operation, wisdom.

It is a very low state in which we say "thy will be done," only as an expression of our determination to resist no longer; but from this state we may advance into a higher, and say to our Father in heaven, "thy will be done," as uttering to him the prayer that we may, and the promise that, with his help, we will endeavor to conform ourselves to and actively to promote his will. In this state, in which we have begun to walk in the way of life, and our faces are turned towards his temple, we are liable to be diverted and deceived by many errors. We forget that our will is not as his will; and we think we are pious when we are simply self-satisfied. This enemy meets us when and where we least expect one; it wears a smiling countenance and easily betrays. For instance, things go on with us very placidly and comfortably; we have begun to execute our intention of conforming to his will, and we do not find that it demands the sacrifice of friends or wealth, or usual gratifications; and while we walk in the ways of pleasantness, the fervor and sincerity with which we think we can say "thy will be done," seems to us a pledge that our opposition to his will is at an end. But we are only loving his will, because it seems to be *our* will; and this we learn, or may learn, when affliction comes; then, that which we would have is far off, what we love is denied us, and our will is baffled and opposed by the events his will controls. At such times, we may learn, and they occur *that* we may learn, how much we love his will because it is *his* will, and how much we love it only because it seems one with our will. As in these states of grief and internal conflict, we are enabled to see that our wills are evil, so we are also enabled to see in what manner we may subdue and put aside this evil. If there are any principles of truth, or any feelings of piety, they certainly suggest that we must endeavor to submit wholly and unrepiningly; that this is what we ought to do, and is the best thing we can do. Such endeavors gradually teach us and vivify in us, the truth, that his will is not our will, and that the need of saying with the lips and with the heart and in the life, "thy will be done," arises from the fact, that our will is in distinct opposition to his will.

There is another error against which we should be on our guard. We should not forget, when we say "thy will be done," that it is our duty to do his will. He is omnipotent; but his will is love, and it grants to all and guards and preserves for all perfect freedom. When we are satisfied that it is in vain to contend, we may sullenly yield, and say that his will may be done *upon* us; but we are little better for this. The perpetual effort of his will is, for *us* to *do* it. It is a small thing for us to desire, earnestly, that his will should be done in matters which are beyond our reach; we should do better to leave them to him; and not, in idly gazing on the wastes that may spread far around us, neglect the fields it is our business to cultivate. How liable are all to this mistake, or rather to this sin! We may pray fervently and loudly and unremittingly, that the whole world may be made better; that the truth may dawn in strength and brightness upon the distant isles, or even that his will may be done better upon or by our neighbors who have been regardless of it. But we do not apply, with half so much force, or frequency or boldness, "*thy will be done,*" to our own favorite indulgences, to our daily and hourly selfishness and self-complacency, to our small, customary overlookings of our neighbor, — for *there* we should have at once to bring the sincerity of our prayer, "thy will be done," to the *test* of our readiness and desire to *do* his will. How important is it to learn and remember, that the utterance of the prayer "thy will be done," is of good and for good, only as it includes an effort to do his will.

There is a sabbath of the soul; and to establish it is the only end of divine Providence in his action upon every creature and upon all creatures — in every moment of each one's life, and in all the ages of time. In this hallowed state, "thy will be done," is the expression, the essence and form of every hope and every desire. And his will is done, for in this state it flows through our will and meets with no opposition. He has led us, by fire and cloud, to a land of blessing; he has worked within us; and by cooperating with him through the strength given us, we have worked out our salvation; and now because the work is accomplished and his labor is over, he hallows and blesses this day. Henceforth there is peace, for the elements of strife are powerless; there is truth, for the sources of error are closed; there is love, for he is love, and he is in us and we are in him. Hitherto temptations accompanied us; for by them, by resisting our evils in and under them, we were delivered from evil; but now they have left us, and we are delivered from evil *without* being led into temptation, *because* his is now the kingdom, the power, and the glory, forever.

In the degree that we estrange ourselves from God, we feel ourselves more alone and less energetic. Our confidence is the source of moral vigor: our removal from Him, is the cause of dryness of heart, and those insupportable voids, with which the life, purely material, is filled.

He is a weak man who *cannot* be angry, but he is a wise man who *will not*.

SUFFICIENT UNTO THE DAY IS THE EVIL
THEREOF.

N. J. MAG., VOL. II.

It is one of the principal arts of the great deceiver, to lead a man to think that his foes are without himself: and while he is gone as it were abroad to anticipate an attack which has not yet been made upon him, the citadel itself is left unprotected. It is a hard thing to believe that our business is always at hand, and as it were within our own bosoms; but such is the fact. We have nothing therefore to do with making preparations for the future, but only to resist those evils which are present. The anxiety and fear we often feel about the future, arise from a want of faith in the Lord and his providence, and a corresponding inclination to provide for ourselves. When therefore we are brought before magistrates and powers, we begin to take thought what we shall answer. We anticipate the trial, and prepare our defence beforehand. But this is the mere effort of human prudence. It springs from a want of knowledge of the nature and operation of the Divine Providence. We forget that its operation is constant and perpetual. And because we rely upon what is inconstant and subject to change and interruption, we seek to lay up store for the morrow. Thus we are led to lose sight of the evils which are present—which are indeed always sufficient unto the day, and to devise means for avoiding those which we discern in the distance. In this manner nothing is really met and overcome. The light of heaven shines brightly around us to direct our present steps; but we nevertheless grope our way in darkness, because our eyes are straining after the distant and the invisible.

There is nothing but faith in the Divine Providence that can cure this difficulty; and it may help us to have this faith, if we consider that the divine gifts and influences are communicated to us perpetually. This being the case, and the gifts being perfect in their own nature, there is no occasion for the laying up of these treasures for the future; for the morrow shall take thought for the things of itself. There is nothing that will fail, except it be our proper reception. And as our ability and disposition to receive are continually changing, it is obvious that the very best thing for us cannot be given, till the very time when we are ready to use it. The fact of what is now best for us, depends upon the use we have made of what we have hitherto received; and it is continually provided by Him who neither anticipates the future, nor remembers the past, but fills eternity. The provision is continual: it is therefore only for present use. *The Holy Ghost shall teach you in the same hour what ye ought to say.* To him who hath, more is given; for he has continually occasion for more. But from him who hath not, even that which he hath is taken away; for the gift is a continual, a living stream from the Giver, and can remain and be in those only who freely give as they freely receive.

SET a watch on the door of your lips; a word uttered in passion, or a thoughtless ill-timed jest, have been followed by ruinous consequences.

IMPORTANCE OF ABSTRACT VIEWS.

N. J. MAG., VOL. II.

IN order to have a right understanding of what is good and evil, of what is true and false, it is necessary that we should view them in the abstract. We must see them as they are in themselves, divested of personalities, and with a mind unoccupied with the consequences to which they lead. A man may indeed be in a state to require the personal influence of others, to restrain his evil affections and to guide his understanding in the way of truth. So, too, it may be necessary for him to look forward to the consequences of his choice of good or of evil, in order that he may be induced to abstain from the one, and to cleave at least to the form of the other. But while these necessities exist, he is not truly and freely a man. He has not a right understanding of good and of evil, nor of the true and the false. He does not love and hate on account of the inherent, essential quality of the objects of his affection or dislike, nor believe and reject on account of the inherent, essential quality of the objects of his faith or unbelief. But the good which he loves, is the reward or consequences of obedience, and the truth which he believes, is the light of personal glory and self-derived intelligence. It may be useful that he should for a time confide in such views; but it is necessary to salvation from our evils and falses, that we should learn distinctly to perceive the folly of this leaning upon broken reeds.

So also, in teaching others, we should be careful to adhere to abstract truth. This we may help each other to understand, but we must leave every individual to make the application to his own case. We shall thus be enabled to teach, without exerting an improper influence over others. In this way we may preach, not ourselves, but the Lord Jesus Christ. We shall not wish for personal influence, for we shall ourselves give all the glory to Him who is the Truth itself, and shall wish others to do the same. And when this is done by ourselves, what we say will be received in a corresponding manner. Thus every one being left to apply the truth to his own life, will judge no one but himself. And while the truth is performing this work within him, it will itself appear to be devoid of personality, and merely in the form of an abstract, universal law. We apprehend that in reference to this state, the following words will be easily understood: *I am come a light into the world, that whosoever believeth in me should not abide in darkness; and if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.*

It is by no means to be inferred, from these remarks, that we regard each individual as existing by himself, and independent of the influence of others; nor that we should strive to become so. But merely that this influence should be divested of its personal character, that each one may yield to it, or resist it, according as it shall be in itself good or evil. Indeed the doctrines of the New Jerusalem are perhaps on no point more strikingly remarkable, than on this very

subject of the extent and power of this influence, which they teach us is absolutely unlimited. For they teach that it is neither bounded by space, nor confined to the inhabitants of this world. That there are in relation to spiritual beings, as well as material things, two grand principles of attraction and repulsion, which operate according to the relation and propinquity of state, instead of space. This operation is unceasing.

But this very association with spirits and angels, regarded under all its circumstances, is the means which enables us to contemplate subjects in the abstract. For though we are so dependent upon our association with spirits, that our very thought and will could not exist without it, yet we are unconscious of this association, and the powers we receive from it. This is because the union is so perfect. Now this union or association is regulated according to our abstract views of good and evil, of the true and the false. According to these, are we associated with spirits who are in similar goods or evils, truths or fables. As we are ignorant from what particular spirits our thoughts are suggested, or our wills excited, and indeed unconscious of any influence at all, there is no room for personal partialities or antipathies. Principles and affections in the abstract seem to be presented to us, and as we change from time to time, and adopt new views and principles of action, we are introduced into the society of different spirits. Now it is obvious that if we were conscious in whose society we were, and from what particular spirits our thoughts were suggested, it would be extremely difficult or absolutely impossible to extricate ourselves from personal influences, and thus be qualified to pass sentence upon the real merits or demerits of the case. We often see men in this world who are led on in this way and made to act contrary to the dictates of their better judgment, through the influence of personal feelings and personal friends. What then would be the situation of men, if they were permitted to see and perceive all the spirits with whom they are connected? Some would doubtless be sensible of the fact, that of themselves they were associated with the evil spirits of the hells; but they might be unable to bear the full disclosure, and sink in utter despair. Others would be charmed with the personal appearance of their associates when seen in the light of their own fallacies, and would become wedded to their idols. But such a thing as changing from one society to another, by which the regeneration of man is effected, would be almost or quite impossible. The state of the will, would be so fully and adequately represented to the sight of the understanding in its own light, and so satisfied with its present condition, that it would not be easy for the understanding to be elevated into any superior light; and without this, it is impossible for man to be reformed and regenerated.

INCONSISTENCY OF THE WORLD'S WISE MEN.—The very men who enunciate as a maxim that man is a microcosm, would be the last to sanction any attempt at a detailed proof of it, in the field of nature or the sciences. The shadow of the doctrine is grasped, its power and substance are neither believed nor desired.

SEEING SPIRITS.

N. J. MAG., VOL. I.

WHENEVER we meet with a person who has heard any thing about Swedenborg and the New Church, but has not had an opportunity of becoming particularly acquainted with the subject, we are obliged to answer a great many questions upon this point. He inquires whether we do not set chairs and dishes for our friends who have left the natural body. It is really unaccountable that we should have such questions to answer, when it must be obvious to all, acquainted with the doctrines of the church, that no class of people would be more unlikely to do such things than the believers in those doctrines; for at the very threshold of the system we learn that it is impossible for spirits to be seen by the natural eye — to be heard by the natural ear — to sit in material chairs, and to eat material food. New churchmen cannot hear without smiling, and therefore cannot set themselves seriously to contradict reports, which are so entirely destitute of foundation in their principles and in their practice.

It is very true that we entertain many peculiar views concerning our present connection and intercourse with the spiritual world. We do indeed believe that every man in this world is attended by spirits, whether he be a new churchman or not — whether he be sensible of it or not, and whether he believe it or not; for we believe that men are spirits who are not yet divested of material bodies, and that they are now subject to the laws and order of the spiritual world as far as natural impediments permit. Swedenborg says, and it appears very reasonable to us, that all the inhabitants of the spiritual world are arranged and associated according to character — in general that the good are separate from the evil — that the different kinds and degrees of good are separated from one another — that those of the same kind and degree live together in the same society; and that the case is similar with the evil. Now we believe that man in the natural world is subject to the same order, arrangement and association, with only two considerable points of difference, arising from his living in this world and being clothed with a material body; the first of which is, that he is not fixed in any one society of spirits, because while he remains in this world his character is not fixed, and as his character changes, he changes his spiritual associations and connections; and the other point of difference is that while in this world, he may not know what spirits he is associated with, or whether he is associated with any.

These principles being settled in our minds, we feel, think and speak of our friends, when they are either by death or distance naturally absent, in a manner which is not common among other people; for we do not conceive that such absence affects our spiritual relation to each other. We do not believe that any spiritual separation is produced by death. Every union that is spiritual, and all that is spiritual in every union, remains the same as before, except that it is increased and made more intimate by the purification which natural absence tends to effect. The consequences of this purification are in part what our Lord alludes to when he speaks of the blessings which

would follow *his going away*, or as it is commonly called *his death*. Thus he says, — “Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Ye have heard how I said unto you, I go away and *come again unto you*. If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I.” Again he says, “Because I have said these things unto you, sorrow hath filled your heart; nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.” In a similar manner, whenever a friend of ours is, by Divine Providence, called out of the natural world, although it may for a time be very painful to us, yet we believe, and are sooner or later brought to feel, that “it is expedient for us” that he should go away, for by his going away we believe that his spirit is elevated, purified and converted into a more perfect friend and a medium of a purer influence; and by this natural separation our spiritual affection for him is separated from the natural selfish affections by which it was defiled, consequently we become purer recipients of his influence. On such an occasion we cannot therefore say, “we have lost a friend,” nor can we, without self-reproach, mourn for him, because in the next moment, the present influence of his spirit will teach us not to seek the living among the dead.

Thus we believe, and we do in some measure feel, think, speak and act upon the principle, that we are constantly attended by spirits, and that we are not really separated from our friends by death or by natural distance. We say that we are not *really* separated from them; for we regard, or at least we know that we ought to regard spiritual presence as real presence, and natural presence as comparatively unreal. But the presence of spirits, which we believe to be so universal, we at the same time believe to be almost as universally imperceptible. Exceptions to this rule there certainly were, during all the ages of which the Sacred Scriptures furnish us the history. No age since has been wanting in memorials of them. Nor is the present age as deficient in evidence as it is in faith, nor as deficient in private faith as it is in public.

In order that we may distinctly perceive spirits, our spiritual senses must be opened. By our *spiritual senses*, we mean the senses which we shall use after death in the spiritual world. These senses we now possess, for at death we do not put on a body, but we put off one. And these senses we now use, but we use them in connection with our natural senses, and the latter conceal the former from our view, as the body does the soul. To have these spiritual senses opened is what is meant in the Sacred Scriptures by being “in the spirit.” In this state we suppose Swedenborg to have been for about thirty years, and that this enabled him to see and hear the wonderful things which he has recorded. But as to those who are called his followers, they do not profess to be his followers in this respect. We believe that a few of them have been favored with visions of short duration, but for their own particular benefit, and therefore unsuitable for public examination. But that intercourse with the spiritual world is now becoming and will soon be more common than it has been, we have no doubt.

To a person ignorant of human nature, and of the arts by which it drives to the greatest distance what it is most unwilling to believe, it might appear, from the loud clamor which is raised against visions, prophetic dreams and premonitions, that there was, among men of this age, a strong disbelief of every thing of the kind. To others, these appearances look suspicious. And we would inquire whether there be not a great deal of affectation in all this clamor and ridicule? and whether the apparent difference in opinion between Dr. Johnson and our modern philosophers is not in part to be found in his characteristic regard to truth?

KINGDOM OF GOD WITHIN.

N. J. MAG., VOL. I.

EVERY one must know, from his own experience and observation, that the same things and circumstances do not afford the same degree of gratification and happiness to different persons. Indeed, the result is so different in different individuals, that we should doubtless speak truly in saying that it would never be precisely the same in any two. The cause of this difference is to be found in the affections of men; for we are happy in proportion as we possess and enjoy what we love. It is therefore evident that it is because we have placed our affections upon different objects, that the same objects are not equally a source of happiness to us all. From a view of this simple truth, any one may see that heaven and hell cannot be of arbitrary appointment; nor the final judgment of every man to the one or the other, according as his deeds are good or evil, an arbitrary act. For whether a person would be happy in a certain society, must depend upon his being in a similar affection with those who constitute that society, and not simply upon his being placed in juxtaposition with them. This is a rule which must be as applicable to a state of existence in a spiritual body as in a natural body, and even more so; inasmuch as the real internal character is there freely manifested, and of course all similarities and differences more fully made known and felt. So that mere admission into heaven could never make a man happy, unless he were first qualified for heaven. We must have learned the laws of heaven and have conformed to their spirit, and thus have become like unto the angels before we can enjoy their society.

When we consider that judgment to hell is not arbitrary, but every one who disobeys the commandments, does, by the very act, judge himself, and go into hell of his own will and choice, we shall find it to be true that in this case, which is the case with all who go there, the mere admission into hell does not make them unhappy, but on the contrary makes them less miserable than they otherwise would be. The cause of their unhappiness is the evil affections in their own bosoms; and they are less unhappy in hell, than they would be in heaven, and therefore go there from choice, because their evil affections, which have now become unchangeable and cannot be brought into subjection, there find less opposition and restraint, and are put under a more tolerable kind of government.

This view may serve to explain those words of our Lord, *Behold*

the kingdom of God is within you. We see that the affection, the love which reigns and rules in heaven, must rule in us, before we can be happy in heaven; or in other words, this love must rule in us, before heaven would be heaven to us. But there is always in each one of us, some ruling love; and the heaven we desire, is but the form and magnitude into which this love would expand itself, and the power with which it desires to be clothed. Thus the kingdom we look forward to and desire, must always take its character from the kingdom already within us; and the one can be no more the true kingdom of God than the other. This also explains to us the nature of an error, which we are all continually involved in, to a greater or a less degree; which is that of looking forward for admission into something or some place, which is to make us happy. If this were so, if any door could be opened by omnipotent power, where free admission would make all happy, it would surely be done by Him who is mercy itself. But this door is that which opens into our own hearts, which can be opened only by our free consent and coöperation. At this door the Lord stands and knocks; and it is opened only when we listen to his voice, and keep his commandments. Thus we are not to look without for that into which we may enter and find happiness, the kingdom of God; but the Lord says, *If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.*

EXCEPT YE SEE SIGNS AND WONDERS YE WILL NOT BELIEVE.

N. J. MAG., VOL. II.

MAN has a natural antipathy to divine truth, and will not receive it except upon certain considerations. A revelation must therefore be well authenticated; firstly, because otherwise he would have no inducement, no security of reward for making the necessary sacrifices in observing its commands; secondly, because he would lose his reputation by professing to believe what he could not support; and thirdly, because without palpable evidence he would have no means of extending his influence in the world by extorting the assent of others. All the pomp, therefore, and the miraculous power, which introduced the jewish and christian dispensations, were displayed in accommodation not only to the weakness of man's understanding but to the depravity of his will; that the natural affections of men might be turned into a new channel; that his very selfishness might contribute to spread the truth over the earth. It was an object, in which the natural man might engage with little or no self-denial, and with the expectation of an immense reward.

But the long series of miracles, which introduced and established the christian dispensation upon a foundation as firm and certain as the course of nature, answers also another and more important purpose. They represent those changes which must take place in the mind of every man in order to introduce and establish the spiritual kingdom of God within him.

That which is perfect is now coming, and that which was in part, is fast doing away. The New Jerusalem is born, not of blood, nor of the will of the flesh, nor of the will of man, and it will not be nursed and educated of them, but of God. It is a kingdom, which the God of heaven has alone set up — and it will destroy all those kingdoms, but it will stand forever.

Miraculous dispensations, with their rewards and punishments, have had their day, and have accomplished that whereunto they were sent. The kingdom which is now to be established, is an internal kingdom. An external assent to the truth without an internal, is not desired, and therefore external miracles are not given. But the faith of the New Jerusalem is to be founded upon internal miracles — upon those changes in the will and understanding, which give an affection for truth and a perception of it. Of these miracles, the former exhibition of miraculous power affords only an external representation.

The truths of the New Jerusalem are not addressed to the natural, selfish, hopes and fears of mankind. There are no rewards to be expected for obedience, nor punishments to be feared for disobedience. Here the good and the true are to be united. There is no compromise offered to self-love — no accommodation, to draw the natural man within the pale of the church. But truth is to be received only by the affection for it; and good is to be done only from the love of it, and the reward is to be found only in the cordiality and perfection of the obedience.

PASSING FROM TIME INTO ETERNITY.

BY S., IN N. J. MAG., VOL. I.

To pass from time into eternity, is to pass from the loves of self and of the world, to the love of the Lord and the neighbor; to have our thoughts and affections directed to spiritual subjects of which alone eternity may be predicated; and to become united with Him "who was, who is, and who is to come, the Almighty." When an individual has attained to this state, the proposition is then reversed. It is no longer proper to say that he is passing from time into eternity but rather that he passes from eternity into time. Not hoping for, but actually having eternal life; — he feels that the fountain of his thoughts and actions is with the Most High; and that the appearance of time is occasioned by their falling on natural objects — that time is not an attribute of the mind, but of the subjects on which it operates; as the various tints of light do not appear in the sun itself, but only as its rays fall on the infinite variety of objects which this world presents.

It is the effort of the Holy Spirit to leave, on all men, the image of the divine eternity; but the effect is various, according to the state of the recipients. The angels, in the perception that their life is from the Lord, perceive also that it is indestructible and eternal. But the operation of the same spirit, as it descends to lower states of mind, produces only a hope of immortality, more or less an object of doubt, and a subject of argument, according to the state of the individual. The mind which is united to the Lord, perceives that the life, the affections which it now possesses, can never die. Self may die, and

dies perpetually. The individual may even fall from the state of good in which he is ; but that good would still continue to exist, the spirit would return to God who gave it. But those affections which originate in self-love are dead in themselves ; — consequently, not being susceptible of any image of eternity, this doctrine as it descends from the letter of the word, can take no other form than that of a continuity of existence. The language of the Lord to the former is, “because I live, ye shall live also ;” to the latter, it contains no assurance of life, because their life appears to prigrate in themselves, but merely a promise that God will not destroy them. Their faith in this promise is in proportion to the sincerity of their intention to reform and follow the commandments. For this intention, being of spiritual origin, is as a window of heaven to the natural mind. The same spirit, as it descends to still lower states, produces the desire of perpetuating their name here on earth. To their perverted imaginations, the objects of this world loom up in the distance, and rest on the skies. Their whole heart and soul is here, and therefore it is here that they hope to be remembered. To them death does not open their view to scenes eternal, but concentrates their vision to those which are temporal. That vision possesses nothing of reality. That part of their reputation which commands their attention, is mortal like their bodies ; calculated to awaken the admiration of the natural, sensual part of human nature, as these are to become the food of insects. It is only when their labors on earth are refined from the dross of human ambition into the actual existences of those things which were always concealed under the shadow of a holy Providence, that their immortality begins ; “like the tree yielding fruit, whose seed is in itself,” springing up from its ashes, the work of the Eternal, and therefore the emblem of eternity. The prospect of lying in state, may gratify the vanity of the sensual prince ; and the fear of being buried where four ways meet, with a stake driven through the body, may have a tendency to deter the suicide from his crime. Their hopes and fears are only the reflected images of their own characters. The relation between memory and hope, between the recollection of the past, and the anticipation of the future, is much more intimate than is usually supposed. The roots which lie buried in the earth are gathering the sap which is to put forth the tender blossom. But in the existing state of society, futurity to an individual is, for the most part, like an object held above the mark, in order that he may strike the mark. He who knows the downward tendency of earth-born affections, hath so ordained it. The prospect before a person, is the united effect of his own peculiar character, and of the divine providence in regard to that character. It is his own shadow projected before him — a perpetual admonition of his immortal destiny. But this shadow is no longer visible when his face is turned towards the sun ; for he then perceives that nothing is but the present, and the stream of time is not seen to flow when he looks at its fountain. Thus it is with those who, “by seeking first the kingdom of God and his righteousness,” become united with the Eternal. They have far higher and purer affections for the inhabitants and the objects of this earth ; so high and so pure, that the fear of their extinction is incon-

sistent with their existence. Those affections, originating above the earth, though they terminate in it, are by death only deprived of their external covering; and those who possess them are insensible of the loss, because they have no longer the power of fully conceiving of its existence. Like the vine which is deprived of its superabundant foliage, their life is by this event, as by all the dispensations of Providence, more fully determined to the peculiar objects of their usefulness.

EXPERIENCE AS THE TEST OF TRUTH.

BY M., IN N. C., VOL. I.

WHAT is experience? Experience is the knowledge of facts, either recent or of long existence past. But, in the sense in which Deists and Atheists have taken the term, it means a natural history of events long known. Experience is an effect; because an event is such.

By this test, persons of the above description, among whom are Voltaire, D'Alembert, Hobbes, and the celebrated Mr. Hume, have proposed to judge of any proposition, whether civil or religious, being true or false.

The intention to enlighten mankind is certainly a laudable one; but as he who drinks smells frequently his liquor first, it must be permitted us to follow so general and prudent a custom.

This test is offered as the highest which these gentlemen knew of! Mr. Hume, particularly, carries it to an extreme length. "The Indian Prince," says he, in page 118 of his *Essays*, "who refused to believe the *first* relations concerning the effects of frost, reasoned JUSTLY." If he believed, afterwards, (as it would seem he did,) from subsequent relations, could he *then* be said to act *justly* by the *first*? for both were experience! Is not this a tacit admission that we may take one experience and leave another? that is to say, we may take the one which serves our purpose best? Carry this idea into one of our courts of justice. What would be the consequence if the judge and jury would not believe the first relaters of an event, legally adjudged, to which they were eye witnesses; supposing there were no legal impediment to their evidence!

There must be a first time to every event, and as events continue in succession, our predecessors, and ancestors, could not have our experience. Experience, then, varies; and thus a *variable standard* is proposed to judge of immutable and eternal truth!

If any man admits that there is a single falsehood in the world, he must also acknowledge there is such a thing as truth in it; for how can any one know it is a lie, except by its opposition to truth? Thence it follows, that no man can detect religious or other falsehood, except he stand upon a higher ground.

All events must have causes, or principles, to produce them; and, therefore, the event is lower than the cause which produced it. This doctrine of experience as a test of truth does not take wing, then, into the reason of things, but humbly creeps below on earth.

But, although experience varies in millions of instances, truth never does. The uniformity of nature, the changing regular seasons, the

revolutions of our orb, both diurnal and annual, the successions of animal generations in order, ideas of men written down hundreds of years ago, and admitted as correct by ourselves, and above all, the moral law of the decalogue, which proves the divinity of its origin, by connecting and preserving society together in bonds of mutual benefit, and leading up, by regular gradation, to the Great Creating First Cause — are all of them evidences that truth is *within*, in the cause, and not merely *out*, in the effect, directing and protecting them continually, and thus unchangeably.

Wherever order is, there is law, for where law is not, there regularity and uniformity cannot exist: and where there is orderly law, there is justice, and where there is justice, there must be rectitude, which is truth.

That there is no injustice in stating that Mr. Hume availed himself of adopting *convenient* experiences, as before noticed, facts prove. In naming this gentleman, we refer also to all philosophic anti-Christians, when speaking of the doctrine of experience as a test. He believed the events narrated in his History of England; charity obliges us to think so; yet, like his Indian Prince, *he had not seen those events*, nor were his materials *quite so clear* as in many other cases: whilst, at the same moment, he denies the history of a whole people, sufficiently marked, one would think, and condemned by that very history, which, therefore, could not be the production of vanity; as well as the christian documents, attested by men of fair characters, and who sealed their testimony with their blood. And why? because he could not reconcile them to his standard, the fallibility of which may be manifest to all. Miserable, indeed, is his state, who is reduced to such a standard! Unfortunately for him, and for others, he totally mistook his ground; and the adoption of one error led to many others. He believed that christianity was founded upon miracles; and he goes on to spend his force against a chimera!

It is allowable, always, to give an author credit for his assertions, except they can be flatly disproved. Had Mr. Hume carefully, and dispassionately, read the Bible, he would have seen that its author built his church and its doctrine upon the solid foundation of goodness of life, supported by the truth of sound reason, uniting, to form CHRISTIAN VIRTUE, as derived from himself. Neither Mr. Hume, nor any other man, can disprove this, nor find any such doctrine in the Bible, as a church founded upon miracle, or miracles; and if so, why has he, like Don Quixote, battled with windmills!

The Jewish church was a covenant of religious morality, written and confirmed upon two tables of stone, and laid up in the ark — the most holy place, where nothing else was. Would Mr. Hume say this is not true? or that a people could be virtuous without such a law? And will any person deny that immoral conduct was their ruin?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the Law and the Prophets;*” that is, the whole Bible; and not upon miracles. (Matt. xxii. 37–40.) Miracles are passing

events, but moral law is an imperishable thing. This law, with its duties and tendencies, occupies the chief part of the Bible. He who would do away with the Sacred Word, would take away all moral obligation also, and thus introduce wild anarchy. Take away moral obligation, and what society could exist? And see, so close is the agreement between a christian moral life here, and everlasting happiness hereafter, that the observance of the moral law is made the very passport to heaven — “If thou wilt enter into life, keep the commandments.” (Matt. xix. 17.) And who can, in this world, be a respectable character, without moral conduct?

Speculative opinions, and finespun reasonings, have led many a closet philosopher astray. Active life puts opinions to the test. Whenever our philosophers shall prove that christianity will make men wicked blockheads, we shall hear them. Or if they shall point out a way to make better fathers, brothers, sons, husbands, friends, citizens; together with more pious, tender wives, mothers, sisters and daughters; we shall be willing to part with our Bibles. Until then, we beg permission to be indulged with them.

No person need be at a loss to understand whether a tenet, opinion, proposition, or reason, be true or not. If it lead to good, it must be true; for falsehood never leads to that quarter. If it be false, it leads to evil; for falsehood and evil are bosom friends. The Bible, as a religious moral code, leads to a practical good life; and, therefore, must be true, according to our test: whilst experience, alone, is not a correct test of truth; because we see it can reject that code.

Deists and Atheists, of the present hour, rest in observation and experience as in their strongholds. If, however, the views above presented are correct, we may conclude that these holds are not invulnerable.

THE prevalent and lamentable taste for novel reading, vitiates and palls the appetite for food of a nutritive and wholesome kind; it leads the youthful mind to muse on improbabilities; and instead of imparting the elevated and sober comforts of religion, it excites the passions by administering a sweet but subtle poison.

MODERN authors complain of too partial a preference bestowed on the ancients; the latter, say they, 'tis granted, were the first to dig diamonds from the mine, but the mine is inexhaustible: true, but in a degenerate age pebbles may be preferred to diamonds.

THE love of God is the source of love to our fellow-creatures, and though a particular degree is undoubtedly due to those in whom we perceive more of the divine image, our love is to flow freely, like the refreshing showers, upon all who come within its influence.

As a good man rejoiceth in worldly things as though he rejoiced not, so a wicked man rejoiceth in spiritual things, as though he rejoiced not.

LOVE OF GAIN, A BARRIER TO THE ACTUAL PROGRESS OF TRUTH.

— The progress of regeneration, or what is the same thing, the progress of the Lord's church in the world, in a nation, or in an individual, is effected only as the predominant or ruling affections become purified, and that from the re-birth of these proceed the renovation of all the subordinate ones. While, therefore, the communications of truth fail to convert the ruling love, all their pleasing and promising effects upon the intellectual powers and upon the less important of the inclinations and habits, will be subject to the destructive influence of every circumstance that favors the ruling evil. Among the powerful evils that seek to get enthroned in the human heart, none, perhaps, are more despotic in their sway or more tenacious of their infernal rule, than the *love of gain*. It is a tyrant, who, while he is continuing to strengthen his authority in all parts of his dominion, will *graciously* tolerate, and even frequently and actively protect, the various truths and virtues of religion, so long as his sovereignty is but yielded to. Let them but fall down and worship him, and they may erect their temples and their altars, and publish and enforce their laws in every portion of his territory. The obedience which he exacts may be made, outwardly, consistent with a very considerable attention to the external duties of religion and society. And therefore it is that his dominion is maintained, while yet the cause of religion and social virtue appears to prosper. But the spirit of genuine truth, not satisfied with external sentiments, goes forth to renew the heart, to take possession of the human will, to set up the laws of righteousness, not merely to be looked at and admired, but really to be loved and acted upon. Coming down among us in all the purity of heavenly goodness, it cannot endure the grovelling and contaminating presence of this vile usurper. The sphere of low sensuality, which impregnates every thing around him, is too offensive for its endurance. He must be put down from his eminence and driven out to his proper region, nearer to the outer verge of human consciousness, and there, reduced to his proper character of an out-door servant, learn to exercise himself only as employed by the worthier occupants of the interiors of the will, the affections of goodness and truth. Not until this is effected can genuine truth succeed in preparing for the Lord of hosts his rightful throne in the heart. — *Chalklen.*

RELIGION is the offspring of truth and love, and the parent of benevolence, hope, and joy; — yielding to immoral pleasures corrupts the mind, living to animal and trifling ones diseases it, both in their degree disqualify it for its genuine good. Whoever would be really happy, must make the diligent and regular exercise of his superior powers his chief concern.

To be unwilling to share our privileges, is to incapacitate ourselves for the enjoyment of them.

As sin has destroyed our happiness, so sin must be subdued, before our happiness can be restored.

SUN OF THE SPIRITUAL WORLD.— There is a sun in the spiritual world distinct from the sun of the natural world ; the light proceeding from which former sun, is, in its essence divine wisdom, while the heat proceeding from it, is in its essence divine love ; both influencing and affecting the human mind, just as the beams of the natural sun influence and affect the human body. It is by knowledge concerning this sun of heaven that we are now able to ascertain the difference between what is *spiritual* and what is *natural*, which yet was never clearly understood until the present day : for heretofore it has been generally supposed that *spirit* was only a purer and more refined condition of *matter*, and consequently that the spirits of deceased men, and even angels themselves, were no other than so many vapors, exhalations, or breaths of wind, floating about in our atmosphere, and in that state waiting in anxious suspense for the great day of resurrection and judgment. Whereas we now find, that *spirit* is equally substantial with *matter*, nay, much more so ; and that, as Paul justly observed, spiritual and natural, or celestial and terrestrial bodies are perfectly distinct the one from the other. We further learn, that through the medium of the heavenly sun, all the spiritual life of angels and men is communicated to them from the Lord, who himself resides in the midst thereof, as in the midst of a sphere of glory issuing from and surrounding his divine person ; on which account it is written in the sacred scriptures, that when Jesus was seen in glory by his disciples, “ his face did shine as the *sun*, and his raiment was white as the *light* ;” and to John who saw him in spiritual vision, “ his countenance appeared as the *sun* shining in his strength.” But in truth his whole body, inasmuch as it contains all the fulness of deity, produces around him that circle of divine light and love which presents itself before the view of angels and happy spirits, as the sun of righteousness itself, healing, saving, and blessing them with a glorious immortality. — *Hindmarsh*.

RECESSION FROM VIRTUE.— The philosophical doctrine of the slow recession of bodies from the sun, is a lively image of the reluctance with which we first abandon the light of virtue. The beginning of folly, and the first entrance to an irregular course of life, cost some pangs to a well-disposed heart ; but it is surprising to see how soon the progress ceases to be impeded by reflection, or slackened by remorse. For it is in moral as in natural things, the motion in minds as well as bodies is accelerated by a nearer approach to the centre to which they are tending. If we recede slowly at first setting out, we advance rapidly in our future course ; and to have begun to do wrong, is already to have made a great progress.

EVERY thing of immoral tendency must be *sophistical* ; this life has no value, unless it is subservient to the religious education of our hearts ; unless it prepares us for a higher destiny, by our free choice of virtue upon earth. Metaphysics, social institutions, arts, sciences, all ought to be appreciated as they contribute to the moral perfection of mankind.

INFANTS IN HEAVEN.

BY S. B., IN N. C., VOL. II.

Away they have gone from the sorrows of time,
To the home of the Angels, their own natal clime,
And beautiful cherubs who welcome them there,
With evergreen garlands have braided their hair.

Away they have gone to the land of the blest
Where the wise and the good shall eternally rest:—
And there, where the dew gems of Hermon distil,
From the flower cups of Paradise quaff they their fill.

Away they have gone to the evergreen bowers,
To breathe the fresh fragrance exhaled from their flowers;
And there they have found their immortal abode,
Where they feast on the fruits of the Garden of God.

Away they have gone to the free schools above,
Where seraph instructors receive them in love;
And there shall they learn of the good and the wise,
To carol the anthems that gladden the skies.

Ah— Beautiful forms! as enchanted they rove
Through flower-scented meadows, the garden and grove;
And blessed are the mortals, whom Heaven shall prepare
To join in the pastimes of innocence there!



EFFECTS OF VOLUNTARY PRIVATIONS. — We are never so much disposed to have consideration for others, as when we impose on ourselves voluntary privations, and never so little, as when we extend our self-indulgences, though, to many, the reverse of this may seem to be the case. The reason is, that by restraining our own enjoyments of the sensual kind, we weaken the power of self-love, which, the more it prevails, the more it weakens the power of neighborly love. The keeping within due bounds our sensual gratifications, will always prove the surest means of heightening our rational ones, and the crown of all these is charity, in its disinterested and elevated purposes of adding to the happiness of our neighbor. The man whose sensual and degraded delight is the accumulation of wealth, will think very little sufficient for those who want, which he will deal out with a very sparing hand; and the voluptuary would, at any price of inconvenience to others, bring the pleasures of life, many of them falsely so called, into his own net; he would beggar his family to increase his gratifications, which we have daily proofs of; but he who, amidst the natural enjoyments of time, can contemplate an eternity to succeed, and will direct his thoughts and affections to worthy objects, and to that fitness for a future state which is his unalienable inheritance, will consider the love of God in the order which His precepts enforce, and the love of his neighbor in all the relative duties, as the highest attainment of an immortal being, and will be content with little in his journey to a happier country.



CHARACTER. — Character regards the *practical* alone. Only in what a man *does*, in what he *continues* to do, and *persist*s in doing, can he show character.

TRUE AND FALSE MARRIAGES.

BY E. M. H., IN MEDIUM, VOL. III.

THE darkness which now overspreads the established Churches, prevents them from knowing any thing of the internal sense of the Word; and the sphere of falsity by which they are surrounded, causes them to look upon divine truths in an inverted position, and thus will it be, until they rid themselves of the darkness and the falsity. And upon no subject has the human mind been more in darkness, or the human understanding more at fault, than upon the subject of marriage; upon marriages on earth, as well as marriages in heaven.

The world professes to believe that in heaven the conjugal relation does not exist—a belief which the understanding alone admits, because the *letter* of the Word is taken without regard to its spiritual sense; but it is a belief that the *will* cannot cherish; for however much the *understanding* may distort truths, the will, if inclined towards *good*, will not follow it.

The orthodox idea of Heaven is a vague, indefinite belief, contrary to all the good loves and desires of man. But the teachings of the New Church, present us with a beautiful and definite idea, which at once applies itself to our affections, and gives an aim to our heart yearnings, and our holiest loves.

Swedenborg teaches us that Heaven is a *home*; a home for all the good and just of the human race: and with the idea of a Home, comes others, which cluster lovingly around it, until the delights of Heaven, exceed in reality all our fondest and imaginative conceptions. Can it be supposed that one who has lived upon earth, in the love of Good and Truth, and in the blessedness of conjugal affection, surrounded by children and friends whom he has tenderly loved, can look towards Heaven with any satisfaction, unless he can believe that he shall there find a *home* as dear to him as the one of earth, and that he will there meet a wife, children, and conjugal friends? Whilst, would it not fire his soul with ineffable delight, to know that in Heaven he should meet the wife of his heart, and dwell with her eternally in the unalloyed delight of holy conjugal love, rendered holier and purer by the ever-acting divine influence? Truly the doctrines of the New Church may be termed “Heavenly Doctrines,” so surely do they impart to us a blissful reliance upon His goodness. One great reason why men will not receive the true sense of the Word, is because their minds are, by a love of externals, so perverted into a love of falsity; and because it is almost unknown at this day, what true conjugal love is. Marriage at the present, is scarce, even a union of internals, a “conjugation of two minds into *one*”—but men are satisfied with the union of externals alone, a union of the evil and sensual parts of our nature, which is but a mocking of marriage.

In the New Church we are taught the “mind consists of two parts; one of which is called the understanding, the other the will: when these two parts act as one, then they are called one mind,” “and that in a true marriage,” the husband acts that part which is called the understanding, and the wife that which is called the will, and that, “each one, as well the man as the woman, enjoys understanding and

will, but still with the man the understanding predominates, and with the woman, the will, and the person is according to that which predominates; but in marriages in the heavens, there is not any predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife—since one loves to will and think of the other thus mutually and reciprocally—hence their conjunction into one.”

By this it will be seen what love truly conjugal is, and consequently what a true marriage is; and when we look out upon the world, how very few there are, united by the external forms of marriage, that are really conjoined spiritually. They are all external unions, the effects of earthly influences, and which will cease with the earth-lives of those who form them.

The world is full of falsity, and happy are those who, in the divine light of truth, can pursue their journey upon earth, avoiding those external forms, which so fetter the soul, and keep us from the internal and spiritual.

Let no man therefore who loves good, and detests falses, enter into the sacred bonds of marriage, unless he is fully satisfied, that it will be a union of good with truth—of the will and the understanding, and that their loves, are truly conjugal, which will grow purer, deeper, and holier, as they advance in life, and be perpetuated in the infinite bliss of the Heavens.

LOVE IS OUR LIFE.

BY E. M. H., IN MEDIUM, VOL. III.

“The very life of man is his love, and such as the love is, such is the life, yea, such is the man.”—*Swedenborg*.

“Man is aware of the existence, but not of the nature of love.”—*Ibid*.

OF all the great and important truths that have been revealed to us by the instrumentality of Emanuel Swedenborg, none are greater or more beautiful than the truth contained in the first sentence quoted above. It teaches us of what our existence consists, and also how to modify our lives, by attention to the nature of our loves; for if our loves be holy and pure, thus will our lives, as regards internals, be equally holy and pure. We are taught that not only is love the common life of our bodies, but it is the common life of our thoughts; for if we remove from our minds all affection, can we think any thing?—can we do any thing? We may have many loves, as love to our neighbor, our children, our country, etc., yet there is always one ruling and governing love, which constitutes and governs our very inmost life; and the object of that ruling love will be ever in our thoughts, ruling the understanding and will: therefore, if a man's ruling love be the love of self, he regards self above all things—he will speak, think, act, and exist for himself, for his life will be the life of self.

We are the personifications of our love. If we love that which is beautiful and true, our lives will ever mirror forth all that is true and beautiful; while, if we love evil and falsity, our lives will show forth the evil and false in every action and thought. Thus if we would know what a man's life is, we have but to look at the nature of his

love — his ruling love — and we are immediately shown in what his life, and consequently his thoughts, feelings, and belief, consists.

As love constitutes our life, so does it constitute our happiness and delight. If we are in the love of goodness and truth, we have a delight which is of heaven — if we are in the love of evils and falses we have a delight which is of hell. Thus it will be seen that according as our governing love is, we are in heaven or hell.

That which coincides with the love of our life we esteem good, while that which opposes it we deem evil; so if our loves are evil, and our delight is evil, all things which are good, will be obnoxious to us and undelightful, until they are entirely rejected: and if we are in the love of good, all that is evil will appear undelightful to us, and will be shunned more and more until it is wholly and entirely put away.

When we look upon the great principle of love, as above explained and represented, how grand and truthful does it appear. By it we may know that we are not like a helmless ship floating upon the ocean of time, going whithersoever the winds of circumstances may carry us; but that we are ever guided by our chief love and our cherished affections.

With this sublime belief ever clinging to us, we shall never fall in our pilgrimage; for before us will be no doubt or darkness, but all will be bright and fair, and our celestial life will be presented to our sight. For we may know that a love of good tends to heaven, and a love of evil to hell; and in this there can be no doubt.

And while we are living on, struggling for the soul's development, sweet angel whispers will encourage us and sustain us, telling us in gentle accents, "thy love is thy life." Not only in this world does our love constitute our life, but equally so in the world beyond. "Our loves go with us," and there they are unchangeable, only to increase forever in intensity and development.

How beautiful is all this when applied to conjugal love, that holy conjugation of *two* into *one* mind — a glorious union of spirit, forever inseparable; not the sensual earthly love, which men call conjugal, that perishes with our material existence; but that God-given love, which is eternal in blissfulness, pure, bright and unchangeable.

Those who have for each other this heavenly affection can say with sublime feeling, "*thou art my life; I am thy life:*" for they are the very guidances of each other's existence, and their devotion will ever lead them upward and heavenward, and all their delights, which arise from each other's love, will be the delights of heaven.

Would that men at this day knew in what love really consists. Much of sorrow, of blindness, and misguided impulse might be avoided; much of happiness and joy, now unknown, might be attained, and the world would be truer and better than now. But alas! men look not to the internal, but to external appearance. Marriage is to them a thing of forms and ceremonies, and love consists but in appearance and action. Thus the misguided world goes on, amid a chaos of wrong belief and blinded prejudice, while the spiritual world in all its glory and beauty seeks in vain to illuminate the mental darkness by which we are surrounded, and angels weep that men should know not what celestial love is.

CORRESPONDENCE OF NATURE TO SPIRIT.

BY J. J. G. WILKINSON, LONDON.

THE fact that nature answers to spirit, is one which is confined to no new or narrow circle of experiences. The world at large is the school which believes in it; and daily life, in all its immense detail, is the theatre of its exemplification. The young child acts upon it spontaneously, when the changeful play of the mother's countenance is interpreted into gentle love or gentle rebuke; and mankind, in the main, are satisfied with the living face, as the natural representative of the soul. Love and dislike attach to the human countenance as though it were the inner man. Moreover, the whole body, in its obedience to the will, is known universally as answering to the spirit; and its actions are not regarded as mechanical, but as spiritual, by virtue of the correspondence. The difficulty under which the learned labor, of conceiving a connection between virtues and machines, is no difficulty at all for the common faith; which, in truth, embraces the learned themselves, and maintains that the bodily good deeds of good men are noble, and that their willing arms are the real extending of their spiritual powers and inclinations. It is the same with the Arts, which comprehend all rational actions, as contradistinguished from divine or natural operations; for whatever arts we learn and practise, answer to particular ends for which they are acquired and exercised, and are estimated, by all who understand them, in proportion to their correspondence with the design in the mind of the inventor, and to the requirements of those for whose sake they are applied. An art without an end is an absurdity; a body without a soul is fearful to souls; a face without a mind is idiocy, worse than death. No wonder, then, that we enjoy an intuitive perception of the correspondence of means to ends, and of nature to spirit; for otherwise the universe would be a vast charnel house, and society upon earth a mere brotherhood of the dead.

If the face, the body, the actions, and the inventions of mankind are always interpreted by an instinctive application of the law of correspondence, the frame of nature itself is also felt, according to the same law, in the workings of the poetic faculty; a power the most eminently passive to the great influences of substantial truth. For Poetry is the synthesis of our other perceptions, the universalization of our common thoughts, the midway hospice in ungenial times, for the wayworn traveller from the religion of the past to the religion of the future. When church and state, theology and philosophy, forsake the universal verities of existence, then poetry takes them up. In such times, it becomes the church, the provisional spouse of the Father of the fatherless. It is the only faculty to which all facts are welcome in all times. Place the most pinched sectary in the seat of the Muses, and you see his puckered lips expand into round and flowing smiles; and "his eye, in a fine frenzy rolling," communes manifestly with superior beings from all the quarters of the opened heavens. Unwittingly he transcends his creed, and all the creeds of his generation, and utters profundities which perplex his own understanding the moment the spiritual wine has ceased to work upon him. As the prisoner of

doctrine, he pusillanimously wrings his hands over the problems of existence, of which his own doctrines are the difficulty; but in his poetic enfranchisement, by the clew of unfeared love and harmony, he easily and gayly perambulates the open gardens of virtue and beauty, where feeling and delight are all-sufficient expositors of the unity of creation. Obedient to the guidance of the spirit of nature, he submits himself unconsciously, naturally, to the principles and laws whereby nature issues into satisfaction. The first of these conditions for poetry is, that all things in the world shall be capable of an application to the human heart, — that objects seemingly dead, shall still be fitly the objects of love or dislike, from relevancy, whether of harmony or discord, to the affections of mankind. Thus poetry is the complement of our social instincts, as it proclaims that the connection of the soul with nature is not limited to correspondence with the head or the body, or the works of the hands or the inventions of the thought, but extends to the kingdoms of the earth and the entire fabric of the universe; and that every form, great or small, breathes out life, and aspires to personality and animation. In this way, poetry is creative, because it revives the bodies of nature with new but congenial spirits, and completes their intended animation, by repossessing them in the name of the human soul.

This, however, is nearly all that can be said of the appreciation of correspondence by mankind at present. It is, wherever we find it, only an instinctive knowledge, and maintained for the necessity of the case; enough being admitted to carry on the business of the world, or to authorize the jaded mind to take refreshment in the ideal realms of song. For the rest, correspondence has died away out of religion; it has had neither revival nor shelter in the conceptions of philosophy; and science, preoccupied with engagements and distractions, has not yet had leisure to base it, where its lower foundations will lie, upon the rocks and mountains of nature. Let us briefly review the reasons which prevent its admission within the pale of knowledge, in any of these spheres.

It may be premised, that the acknowledgment of correspondence as a general law, depends upon the acknowledgment of God as one infinite Being, who has created all things for one infinite end. Whatever impairs the force of this idea, or perplexes its ultimate unity, also essentially disturbs the doctrine of correspondence. If there be not unity in the design of nature, then one thing is not answerable to, or serviceable for, another, which is the same as to say, that there is no universal correspondence. But where, among the religions and sects of the old world, is the theology which is not virtually, polytheism? As against the heathen religions, we admit the charge easily enough: their votaries bow down to wood and stone; and the fact is as palpable as the idol. They conceive of God as a finite being, man, animal, or thing; or perhaps they conceive of a multitude of gods; and it is impossible that creative or universal functions should attach to these, or that the uses of all things, in all worlds, should ascend by steps to such local and partial centres. Who can imagine for a moment that any of the gentile or national deities are the infinite ends of creation? But no finite power, and no number of such powers, could even modify

the universe correspondentially, still less create it so. The utmost unanimity among a thousand deities, would not amount to particular, but only to general unity, and general only for some one district of the planet. In short, to think finitely of God, is to think of him from the resistance of matter, and the environment of adverse circumstances, and not from love, wisdom, order, and unity, the omnipotent principles to which nature is completely plastic, and the grounds of the endless forms that minister to each other in their degrees, and specifically answer to one infinitely manifold end in the mind of the Creator.

The Pagan polytheism, then, can afford no place to a doctrine of universal correspondence; because Paganism does not admit the fact of a creation, but regards matter as either eternal or non-existent, and only conceives of an arbitrary modification of natural powers by a multitude of beings generically like ourselves; and, we may almost say *a fortiori*, neither can that more condensed and compact form of the same sensuality, which may be denominated Christian Polytheism. The theory of three gods and a devil, the cautious Heathenism and Manichæism of polite nations, is as destructive of all notions of *régime* and unity as if the three were three thousand; and darkness and light, good and evil, were coequally universal and divine. Thus, the Tritheist has no doctrine of a Creator, from which to deduce the universality of correspondence. But the counterpoise to this Tritheism lies naturally in the abstract admission of a unity in the Godhead, combined with the practical worship of the three mental idols; which brings us to the second point, or the aspect of Philosophy towards Correspondences.

The present philosophies are the reaction of the human mind, thoroughly ashamed of its theology, but unable to escape from it, except into pure negations. This is the reason of their abstract character; for, were they to let themselves down into shapes or images, they would alight at once among the monstrosities of the existing churches. Hence they flit over the whole of our intellectual possessions, as though there was no church in the world; and, in their unresting isolation from reality, proclaim in the strongest manner, the want of correspondence between the different organs of the mind. Their general doctrine is, that God is an abstraction;—an abstraction one and infinite; force, substance, mind, intelligence, wisdom, love,—what you please; but all these abstractions still, allied to no form, and barely allowed to be or exist. Where theology commits suicide, philosophy is its unhappy ghost; a thing with no power of embodiment; haunting the world, not dwelling in it; and disturbing the business of life, without aiding to bear and lighten its real burdens. Nevertheless, philosophy contains the shells of truth, and the general principle of correspondence. For force and substance answer to their peculiar manifestations; mind, intelligence, wisdom, love, infinite as well as finite, correspond to their own appropriate means, adaptations, ends, and delights. All this, philosophy recognizes, and produces even the general formula, that the human mind is the image of the Divine, and that man is the mirror of the universe. But the mischief lies here, that these philosophical principles are confirmed abstractions, or closed ideas, containing no internal series, and incapable

of tallying with the indefinite multiformity of men and things. For where an indivisible unity, like the God of the metaphysician, or the blank forms of consciousness, is the first degree or term, it is plain that it can correspond to nothing distinct in the second sphere, or the region of *causes*, and to nothing really various in the third, or the region of *effects*. Spiritualities, seized upon as a general formula, and carefully emptied of all particulars, can bear no relation to a world like ours, or a creature like man, where, and in whom, parts are distinguished from parts, in form as well as function, to a degree which baffles the most instructed faculty; and where, indeed, succession and detail of things comprise all the means of God. If there be no series, but a blank, in our knowledge of the higher and the highest, if it number none but closed ideas, plainly we cannot apply it to the series of the lower, and see piece for piece in each sphere; or discern the specific wisdom of any given natural form, still less the distinct carrying out in nature of any spiritual principle of existence. Now, this settled emptiness is the sole attribute of all confirmed abstractions; and philosophy, for the present at least, is forced, as we have shown, to continue abstract, for fear of falling into the incongruous imagery of the vulgar Christianity. The result is, that while, by its antagonism to the corruptions of theology, and the rational examination of the grounds of that antagonism, it gains some true maxims, these are confined to general admissions without details; for the very existence of this protesting philosophy depends upon its quarrel with the positive sphere, which is the lawful domain of theology. Such is the case with the philosophical maxim, that *man is a microcosm, and the mirror of the universe*, which, although recognized a hundred times, yet remains in the mind unapplied; and indeed the very men who enunciate it as a maxim, would be the last to sanction any attempt at detailed proof of it, in the field of nature or the sciences. All philosophy, in fine, implies or proclaims correspondence; no philosophy studies it. The shadow of the doctrine is grasped; its power and substance are neither believed nor desired.

But, if philosophy refuses to impregnate the natural sciences with those germs which it contains, or to put them through the circle of growth and fructification, it is only to be expected, that a counterpoise and reaction should arise to its abstruse barrenness; and this counterpoise exists in the sciences confining themselves to reality within the rigid limits of material law. Philosophy was seen to be the protest against theology; science is the protest against both, but proximately and prominently against the former. Hence, for the present, science is opposed to all general principles arising at once from the mind, and bestows its favor only upon its own generalizations, which are so slow in clearing even the material world, that it must be ages of ages before even the existence of correspondence could come before it as a question. For the prospects of a science, which receives the seeds of truth at the beginning, are very different from those of a science which has to make them before it can sow them; for this is a hopeless task, against the nature and possibilities of science. No wonder, then, that science, refusing to be distended with the data of subjective philosophy, should cleave to matter as a practical certainty, and seek

to locate the whole of knowledge under the dome of the visible heavens; building up cities of material philosophy and material theology, in rivalry of those other mansions which were the prospect and consolation of seers and prophets, and simple hearts, in less sophisticated ages. No wonder that she excludes useless truths from her careful foundations; for her aim is progress, in contradistinction to the immobility of philosophy, and hence she takes no cognizance even of the truth itself, unless it be presently capable of application and enlargement. This is the reason why there is no science of correspondences; the doctrine of correspondence being an abstraction standing by itself, which gains from theology no life or impetus sufficient to make it circulate downwards, and take body and clothing among the things of this world.

So great is the dread with which the inductive or scientific regard the philosophical class, that the former disregard practically the plainest and truest maxims of the latter, in order to break forever with all knowledge which is apparently unprofitable. Truth, in its commonest forms, becomes therefore *suspect* to the scientific analyst, lest some root of philosophic barrenness should lurk under it. You may venture such a truism as this, that *the general is made up of its appropriate particulars*; but the scientific man will refuse to apply it in its own mode to organization, or any set of natural objects, or to deduce from it any of those harmonies of construction which it manifestly involves. He will rather postpone indefinitely these precious results of so plain a principle, than run the risk of landing himself among the eunuchs of philosophical systems.

It is, however, far from my intention to deny, that there are exceptions to this view, both with relation to theology and science; for there are exceptions to every general statement, and it will indeed be my object to show presently, that there is a theology in existence, which not only admits the notion of correspondence, but fills it with details; and a science in outline, which will receive, open-armed, the instructions of that theology, and apply them to natural facts, as its most ennobling function. But this theology and science are not orthodox, or central to our present state, but exceptional and transitional, and will require a new general state, before they can become ruling influences in the world. Meanwhile, nothing could be more destructive to existing limitations and prejudices than a doctrine of correspondences, which might be inferred from the dread wherewith our thinkers regard analogical reasoning, although, by the way, reasoning and analogizing are fundamentally one process.

What is the first postulate for the successful prosecution of a science of correspondence? Evidently this, that there be at least as much detail in the higher sphere, as the mind or the senses discern in the lower, with which the higher is to correspond. Otherwise it is clear, that the two spheres cannot compare with each other in the way of apposite particular equivalents. For example, if light is the lower term, and truth the higher; and if light embraces the phenomena of reflection, refraction, polarization, &c.; then truth cannot correspond to light, unless there be modes of truth answering to reflection, refraction, &c., &c., and to the other exhibitions of which light is the

ground. Where the two fail to tally, the higher is occult, or its series is confused into uniformity, in which case it is impossible to say what it corresponds to. The beginning of mystery coincides, therefore, with the cessation of correspondence.

We may go a step farther than this, and declare that the highest object of knowledge, or the divine nature, must be capable of presenting to the mind as many truths as equal the totality of things; or otherwise there can be no correspondence. Indeed, in point of number, there never was, or can be, a polytheism which furnished a sufficiency of detail in this respect alone. It is therefore of primary importance to receive a doctrine of God, sufficiently ample to provide all the principles of correspondences, at the same time that is sufficiently unitary to contain them, and all things else, in one Divine Idea. This doctrine can be no other than that of the Humanity of God. For, according to the maxims of the philosophers themselves, all nature is combined in man, so that he is a microcosm, or miniature world, and man himself must be comprised in a Divine Man; which shows that the Divine Humanity is a doctrine coextensive with all things, and therefore an adequate origin for the whole existence of correspondences.

But, quitting the ground of number or measure, we may assert on other grounds, that the *positive* root of the doctrine of correspondences, as of all universal doctrines, lies in the admission of the Divine Humanity. For, apart from this, we have no right, save as a convenience of thought, to attribute ends, or Divine Ideas, or even a Divine Mind, to the Creator; failing which, the idea of God becomes altogether closed or occult, and can answer to no series of existence, either successive or simultaneous. Ignorance of correspondence depends, then, mainly upon ignorance or denial of the Divine Humanity; and, conversely, the possibility of our knowledge of the doctrine depends expressly upon the quantity and quality of our knowledge of the love and other attributes of the same intelligible humanity. It is not to be understood, that this doctrine of God need always be consciously admitted, in order to a belief in the unity of creation, and the universality of correspondence; but only that, for this purpose, it must always be accepted, either tacitly or openly, before the laws of Divine Order can be deduced from their genuine fountain. We know, however, that many simple men do really live an unconscious life, upon this glorious reception; nor is it to be doubted, that its bright rays have streamed down often for a few moments upon the pages of philosophers; nay, have been habitually though invisibly present, wherever worthy and open conceptions of nature and human destiny were the staple thoughts of the good or great in our own and other generations.

The Divine Humanity, then, is the only refuge from abstractions on the one hand, and from idolatry on the other. It is the only doctrine of God which involves neither mystery nor mental degradation; therefore the only doctrine which can be central to the whole of human knowledge. It is the sun, of which all the objects of science are the correspondences; even that brightness of wisdom by which the worlds were made. Radiant in the depths of the human soul, it makes our finite nature the delegated centre of the correspondential

world; and as it constitutes man the image of God, so it enables him to conclude, that his own constitution is in reality the minimal end of correspondence, and the microcosm of the microcosm. It opens up a highway from man to God, a broad path upon which the angels are ascending and descending; and empowers us to conclude with reverent intentions from the one to the other, and to reconcile the science of correspondence with the truth, that "*His* thoughts are not as *our* thoughts, nor *his* ways as *our* ways." We may, therefore, now pass on to finite man, as the secondary fountain of correspondence, or the modifying principle of the universe. Let us, then, narrow our field for a time to this convenient limit, and illustrate the law of correspondency from our own familiar actions and objects.

Now, what is the series and procession of all human works? Man undoubtedly lives for a multiplicity of ends, which arise to him one after another; and he proposes them to himself, in the sevenfold ages of his lifetime. These ends, we must repeat, are not abstractions, but objects containing indefinite details. For instance, the love of which children are the objects; or, to abridge so extensive a theme, let us take only that portion of the love which proposes the education of our offspring. Here the end or object (the end and object are the same ultimately, and the end is complete in proportion as it is correlative to the object primarily) comprises, or may comprise, all the results of moral and intellectual training, all the perfections of the character of the child; which perfections are the points to be attained. When the end is somewhat comprehended in detail, the next step is to place under or submit to it a series of means exactly adapted to advance it; so that, for every item that is desired, there shall be a specific adequate instrument or cause of gratification, and at least as many pieces in the cause as there are general divisions in the end. In the present instance, these pieces of the cause are all the suitable means of education. The last step is to direct the end, and to apply the causes, to the proper subject, or to the child, the genuine natural effect, recipient of education; an effect, however, less manifold than the cause, even as the cause is comparatively poor, in relation to the universal end.

Here observe again, what it is impossible to observe too often, that the end we have been considering is not a closed idea or a blank point, but a human being spiritually cultivated towards perfection; and that the same must be the case with all other ends, because they have the like divisions with their objects, and thereby correspond piecemeal, as well as in general, with their effects. Also, that the more thorough the correspondence between end, cause and effect, the more do we realize in the last sphere, that which we intend in the first; and the less perfect the correspondence, the more devoid of will and intelligence is the worker, and the more abortive the work. In the latter case, the ends are absent from the causes, or the causes omitted from the effects; or heterogeneous ends and causes are introduced, and operate confusion in the result. Let us further observe, as a corollary from the preceding, since human efforts themselves are always directed to the subjects of the Divine creation, that our action can never be perfectly harmonious, until it is consciously regulated by the universals of correspondence; until humanity is the transparent medium and directing

rein of Providence; or, in other words, until the modifying principle coincides with the creative. This is the attachment of correspondence to God, or its inauguration into religion.

Having regarded man in one of his parental functions, let us now regard the Creator under the same type of love, and we shall recognize that the Divine Father has prepared his universe for the spiritual education or sustenance of all his children. The goodness and wisdom of all possible generations in all worlds, is the object of his works; a greatest Man, containing all men forever, and forever increasing in its correspondence to his own infinite humanity. And this end or object, again, is not a closed idea, a blank point, a metaphysical unity, or an abstraction, but a subject more abounding in detail than the created universe; and hence, indeed, its power of abridging itself into a given correspondence with the creation.

This indefinitely ample and specific end marches to its accomplishment through all the Works of God in either world, and directly through his Word, whence there is a most particular analogy between the Word and the Works, and correspondence between both and the end. In fine, Revelation and Creation are the means of God, answering to and carrying out the Divine End or Idea.

Man is the subject to whom the Divine care applies, and hence the above end and means generate the very potencies of man; the great movement of the universe enters his body, and becomes his constitution. The world lives in him, and fits him to live in the world. Not a stone, or a plant, or a living creature, but carries up its heart's thread into his loom, there to be wound into human nature, and therefrom and thenceforth, in its form and fortunes, to obey the progress of his own immortal destinies. For, as was said before, while creation is the work of God, modification is the function of man; or, in other words, the world is continually created by God through man, that is to say, coördained to humanity.

Such are some of the preliminaries of a doctrine of particular correspondences: let us now look a little more closely at what it is that makes correspondence. We have seen, that the created universe consists of chains of specific correspondences, reaching from heaven to earth. What, then, is the condition of correspondence between any two things in these different spheres? To this it may be answered, that gradation or subordination of use is the first principle of the law, and that the same also is the universal principle of connection between spirit and nature, and particularly between the soul and the body. Thus, in studying correspondence, we are virtually studying the connection between the soul and the body, and between the natural world and the spiritual. This, the pressing difficulty of human thought for thousands of years, turns out to be only soluble upon the neglected theory of correspondence.

The body corresponds to the soul. Why so? it will be asked. Simply because the body is the soul over again, or is the vicegerent of the soul in a new sphere, whither the soul itself could not penetrate. The body is a form coördained to the service of the soul, shapen into usefulness by forces emanating from the soul. As the human hand shapes the pen, and then writes with it, so the soul forms the body, and

then makes active use of the properties resulting from the form. The connection between the soul and the body is not more mysterious than the connection between the penmaker and the pen; excepting, indeed, that our knowledge of the pen is so much more complete than our knowledge of the body. A science of the body, had we such a science, which displayed its uses, or its specific fitness to minister to the soul, would as evidently account for the attachment of the soul to the body, as the capabilities of the pen account for its connection with the fingers of the ready writer. It is, in both cases, the bond of service, of love, of use; for what other connecting principle is possible? Is this too simple for the philosophers? Nevertheless, it is the one only ground of any connection they ever formed, or could form, either with man or thing, since the world began. Unity of system alone would prescribe, that answerableness or correspondence of use be the tie between all spirit and all nature, and between each particular spirit and its bodily organ, as it confessedly is the tie which unites man to all his works, and the channel which carries forth human ends through the extensive ramifications of our mundane dwelling.

Correspondence, then, in nature means correspondence of use. Let us, however, as the first of all correspondences is that of the soul with the body, proceed to make the latter somewhat more objective, that we may see its uses more distinctly, and connect it more easily in thought with the uses of other instruments. For this purpose, let us admit that the soul or spirit itself is the spiritual or real body, and that the natural body is the well-furnished house, the admirable circumstance, of the soul. Something like the following analogical discourse may result from this point of view, in which a stand is taken farther inwards, to gain distance, distinctness, and integrity for the object.

The soul being assumed as the real body, the natural body will represent all the arts of life, whether economic or æsthetic. Thus the eye is its window, telescope, microscope, and serves for the whole series of media which transparent substances proffer to vision, and which are as curious and exquisite for appearance as they are excellent for use; for the eye receives the finest of impressions from things, and gives the finest of expressions from the soul. So likewise the ear is the hearing trumpet of the real body, which would otherwise be deaf to the sounds of nature; it embraces all the means of reverberation, whether in the free air, or of cheerful voices from the household ceiling, or of more solemn sounds from the long-drawn aisle and fretted vault; in short, both the whole instrumentality and the whole architecture of sound. But the nose is to the real body the prophecy of more devices than have yet entered our arts; for hitherto sweet odors and aromas are but casual visitants of the soul, and have few artificial aids for preservation or concentration; they come and go with the fitful winds, and where is the vessel that can hold them? For the nose seems more deficient of analogies in art than either the eye or the ear, and hence we can only identify it unworthily as the scent bottle of the real nose. To pass over the other senses, we next observe that the legs are the whole outward art of locomotion, from passive to active, from the nails of the toes to the wheel of the knee, and the globe of the hip; in short, from the cane to the railroad: the real body

uses them in nature, whether for the support of its lowliness, or the means of its swiftness, or the equipage of its pride: they are the dignified columns of all movement, material as well as social; the rich soul's carriage, and the poor soul's crutches. But the arms and hands are all the finer machineries or inventions, which are wielded directly by the arms and hands of the soul; they are the pen and the sword; the instrument of many strings; strength and manipulation in all their bearings; in short, the mechanics of animal intelligence, whereby the nice conveniences of truth are brought to the rooms and walls of the microcosmal home. Then the abdomen is the natural kitchen of the soul, raising to sublimity the processes of the gastrosophic art, preparing from all things in its indefinite stores one universal dish, lower than cookery, higher than philosophy, even the natural blood of life, to be served up day by day in repasts for the spiritual man: the viand of viands, solid and fluid all in one; varying from hour to hour, and suited with more than mathematic truth to the constitution of the eater. Then, again, the chest distributes, with a power of wisdom dictated from the halls above, this daily bread of the body of the soul; and the wisdom that ordains and distributes, enters the very feast, and it becomes a living entertainment; and the brain is the steward and keeper of the animated house, perennially receiving order and law from the soul or unseen body, and transplanting them into its mundane economy. Yea, and the brain is its natural universe, its wide-spread landscapes, its illimitable ocean, its blue vault of heaven; its royal library, studio, theatre, church, and whatever else is a place of universal sympathy for the soul. And, lastly, the skin is dress and clothing in every sphere, convenient, beautiful, or official, and it is the very mansion itself; for our houses are but our fixed and stiffest clothes, standing by themselves, and large enough to admit of some degree of movement; and these houses represent over again, even on their outside, the busy scene within, and themselves have eyes or windows, mouths or doors, and in general a parallelism true beyond our suspicions, with the real bodies of their inhabitants; for they are clothes which fit generally, ay, and particularly too.

Now, by this artifice, of holding out our bodies at some distance from us, we are enabled to illustrate for the commonest thought, the connection or correspondence between the soul and the body; and though there may be other motives of connection, yet it is sufficient to remark for the present, that, according to all the foregoing analogy, it is because the body is so replete with the most exquisite convenience, that it is the chosen residence or domestic establishment of the soul. Given a tenement of the kind stored with the sumptuous apparatus of the universe, and it is impossible that the soul which answers to it should not be present to, and fitly use, or, what is the same thing, animate it. Not to admit thus much, would be to think meanly indeed of the soul, and of the Framer of the soul. This, then, is the first solution, quite satisfactory so far as it goes, of this hitherto intractable question. Other solutions are too simple to be comprehended at all in these difficult ages.

But let us now reverse the picture, and suppose, for example's sake, that a savage is introduced for the first time into one of our convenient

mansions, and that he knows the use neither of table nor chair, knife nor fork, bed nor carriage, but that his naked body and unarmed hand have been accustomed to direct fellowship, or fight, with nature. Can he account for the connection of the civilized man with his house? By no means. Unhoused body that he is, we see in him a full type of those who dwell on the purity and freedom of disembodied spirits, and cannot conceive the bond between spirit and nature, because they know nothing of the uses of nature to spirit. At first, then, the savage cannot divine why his civilized brother limits himself to a house, because he is uninformed of the good of a house. As he learns the uses of the furniture, and still more, the mode of using it, the points of connection come forth one by one; and when all the uses are understood, then, for the first time, he has a plenary understanding both of the reason and mode of the permanent act of inhabitation.

Just so it is with the body and the soul. The physiological savage (I beg his pardon), who has been unaccustomed to the *means* of thought, and approaches all subjects directly with his uneducated, undisciplined senses, knows not of the body as a rational abode, but as a raw substance in the midst of nature; and how, then, should he see its connection with a soul? For the uses of things are the reasons why they are used. And hence the perception of the connection of nature with spirit is the exact measure of the perception of the uses of nature. To see the one is to see the other; as to miss the one is to miss the other also.

The soul corresponds directly to the body; it corresponds remotely, or through the body, which is the perfection of physical art, to the house in which the man lives. Or, to put the matter proportionally, the soul is to the body as the body is to the house. In a secondary sense, therefore, the house, including all the implements of social life, may be said to correspond to the body. For the body has to live in the material universe: but this it cannot do nakedly. Its skin is not a sufficient shelter, or a sufficient space, for life on the planet; its hands are not strong enough, or long enough, to move all and do all by themselves. And, not to pursue the enumeration, the body, wishing to be at home in the world, must build up in the world a medium corresponding to itself, for itself to dwell in. This medium is the house; which is a correspondence, because it extends the active and passive powers of the human frame to the general system of nature, and is a defence as well as a medium. The precise uses of the house, and all it contains, are the parts of this correspondence: they are the handles by which the body holds the house; and the form of the use need only be stated to explain the mode of the connection.

Strictly speaking, however, the connection between two things is subsequent to their correspondence, and is the use or fruit of the latter; and we therefore return, for the present, to the consideration of correspondence, and proceed to remark, that, whenever one thing is to a higher sphere what another thing is to a lower, correspondence has place between the two. Correspondence is, therefore, definite proportion between different spheres. Thus truth is to the spiritual world what light is to the natural world; wherefore truth and light are correspondences. Love is to the spiritual world what heat is to the

natural; therefore love and heat correspond to each other. The understanding is to the soul what the lungs are to the body; therefore the understanding and the lungs correspond to each other. This is the formula of that high kind of correspondence, which is identical with the law and order of creation, whereby the Divine Ideas are imbodied in the creatures. For the threefold world is a celestial equation, always coördinated from above and below, and fluent in a widening stream from node to node, and from immensity to immensity.

I have said that the lungs correspond to the understanding; and, to exercise abstraction, which is the ghost of thought, let us draw out the uses of the two a little particularly, that we may see with our eyes that they correspond, or that the one is in the body what the other is in the mind. Now, the understanding gives distinct division, or shapen general force, to the affections of the man: it is those affections formed from without, as the will is the same actuated from within. The lungs give the capacity of separate or circumstantial action to the organs of the body, and take up or absorb the propulsions of the heart by the formal attractions of the organs themselves: they enfranchise the organs from the general force and form, as the understanding enfranchises the man from the domination of the surrounding universe. The understanding dictates precise motives into the soul from without, and by the bonds of truth, which are its membranes, acts specifically upon the affections. The lungs, through their universal connections in the body, carry distinct motions into the system, and operate physically upon the vital parts. The understanding admits invigorating elements of truth from heaven: the lungs receive fresh air from the atmospheres. The understanding, obeyed in action, conciliates the earth with heaven, and joins spiritual powers to bodily works: the lungs, in their healthy operation upon an obedient frame, mediate between the brain and the body, and draw the animal spirit of the former into the blood and muscles of the latter. But, not to extend too far this parallelism of uses, we may state in brief, that the understanding distributes the affections into series, and provides for the separate and alternate, as well as combined, action of these series; and that analogously the lungs dispart the natural motions into free series, moment these into expansion and contraction, and also provide a general movement into which all particular actions cease as their office expires.

Now, then, so far as this has gone, the lungs are to the body what the understanding is to the mind. *Quoad* understanding, the mind cannot pass really out of its own sphere, or grapple with the material body; but it descends in its form, and adopts the prepared lungs, which receive because they express its form of motion, and, in performing their functions, carry out its designs in the lower world. This, then, is the correspondence between the two, that they are coördained, and the higher finds in the lower an answerable minister for extending its effects to a new goal. Similarity of end insures correspondence; also the virtual presence of the superior in the inferior, and reciprocal conjunction of each with each. And this endures so long as the lower can serve the higher, and rightfully demand the wages of the service, or continuance of life; but it is annulled, and

death takes places, when from any cause such service becomes impossible.

Correspondence is, then, *first*, coördination by creation; and, *secondly*, adoption and inauguration into analogous uses. The lungs are delineated by the soul, as a bodily form capable of communicating, when the time arrives, with its future understanding; the understanding is a spiritual organization coördinate with the lungs, and which, as it comes into being, by harmony of end flows into them, and by continuous harmony into the body. In the Divine Idea, which contains the soul or first end, the understanding generates the lungs, *which are but itself according to matter*; in human nature, the lungs come first, and the understanding afterwards; and then the two are coördinate, and the understanding, *as a motion*, generates the distinct animations of those organs, or the pulmonic functions. In creation, therefore, while there is absolute correspondence or causation, particular as well as general, subsisting between the Divine Ideas and universal nature, there is, on the other hand, a modifying power assigned to man, as always becoming a partaker in the Divine End, whereby the Creator consents to actualize in the world all the forms, whether good or bad, which man evolves in his mind; precisely to maintain inviolate, the creative law of correspondence, whereby the world is the exact habitation of humanity. As a great authority has said, "God passes through man into the world, and has nothing in common with nature excepting through man; whence the perfection of nature depends upon the perfection of man. For God, the Author and Builder of nature, disposes the world exactly according to the character of man, the medium whereby he communicates with the world." In the earliest ages, indeed, the whole creation corresponded, as far as possible, to the Divine Idea, and the first men also; but as the times ran down, and man decayed, then the creation corresponded to our fallen race, as their only dwelling and their best education. Thus the primary as well as the secondary world corresponded at first to the will of God; the later or subversive world, to the realized waywardness of mankind itself, free to draw to an indefinite extent upon the Divine permissions, which granted legions of substantial evils in all the kingdoms of nature.

Light is to the eye what truth is to the mind; and heat is to the body what love is to the man. Hence heat and light are the natural vicegerents of truth and love; because, by accordance of use, they prolong and extend the empire of truth and love through inferior nature. The Divine Light, *per se*, cannot enter the material creation; but, by the obsequious arm of lightgiving suns, it reaches the lowest world with creative love and power, and becomes omnipresent even through death itself, by the perfect correspondence of the instrument to the end. This correspondence necessarily carries with it the greatest force; for wherever there is a well-adapted instrument of use, a body expressly built and informed by nature for accomplishing a given design, there, that design or end is spiritually present with it (*for likeness of end or love is spiritual presence*), and inaugurates it into active functions. Thenceforth there is no way of severing the two, but by injuring the instrument, or unfitting it for the purposes of that principle

which can make use of it. This principle cleaves to its convenient form on the same grounds, and with tenfold the tenacity, that a wealthy citizen cleaves to his comfortable and convenient home, or civilized mankind in general to the appliances which make their position in the world.

On account of the universality of this force, the magic of the ancient world arose out of the science of correspondences. The conjuring rod and the paraphernalia of the magician's cave were symbols, into which, as appropriate bodies, spiritual forces entered. For the natural circumstances occurring in a certain order, by the laws of creation the upper world will animate them, and rush down through them with new and marvellous efficacy. This, indeed, is the ground for which the two comprehensive symbols of Christianity, Baptism and the Lord's Supper, are solid means or verities, and not superstitious abracadabra. But it is not surprising, after *obscurant* philosophers have been preaching for ages against the power of circumstances, and endeavoring to erect the freedom of the human will upon the ruins of natural facts, that the world should know little of natural order, and nothing of the effects which it does, and is designed to, produce in the happiness and highest relations of mankind.

If the creations of an infinite Being, or the house and domain in which man is to dwell, are necessarily correspondences, so also are whatever revelations he vouchsafes for the edification of his finite creatures. If, in a real sense, there be a Word of God,—if that Word be not the fruit of an exalted enthusiasm of our finite faculties, but the outward gift of Heaven,—then, as the world is made by correspondence, so must the Word be written by correspondence; and the inevitable effect of a devout, and still more of an intelligent reading of such a volume, must be the instantaneous presence of the Divine Soul in the letter, converting the heart, and making wise the simple. This follows in the strictest manner from the premise of a Word sent down from heaven by the golden rod of correspondence. How amazing our interest in the existence of such a Word, and the ministrations of such a Science! Better, for very hope's sake, to hold to them, than to sit in the seat of the wittiest scorner, or to wrap up the proud soul in the threefold honors of scepticism! Philosophy has nothing but darkness to offer, when it rejects precise and unitary ideas of inspiration, whether for the emptiness of rationalism, or for the incoherency and caprice of the Protestant ideas of the Divine Truth, from which the only safeguard is the blessed inconsequence of those who entertain them.

A correspondential Word is not, however, necessarily unalterable in its outward form, or incapable of modification and contortion. On the contrary, its letter may take a new and subversive shape, just as the creation itself has received the imprint of the Fall, and, in the majority of its subjects, reflects the social and individual depravation of its secondary Master. The harshness of the Jewish Word, and the hiddenness of much of the Christian, is, then, no more against the indwelling of the Divine Love in these difficult forms, than the savagery and hostility of the creation is against the fact of a beneficent Creator. It is finite man to whom all things ultimately correspond; and it is

even for his benefit that all things, good and evil, were and are created. By virtue of the science of correspondences, this will become clear as heaven's light, and the meaning of evil will be seen to be good, even Divine Goodness itself, [before perversion.]

It has been said already, that the first and most intelligible of correspondences is that of the body with the soul, and that the specific uses of the body demonstrate the parts of the soul. Now branching out from the human body, we find two great series of subsidiary or remote correspondences: viz., on the one part, all the works of the hands, the whole world of art and society; on the other part, the forms of the three kingdoms of nature. The first of these spheres is notoriously the prolongation of the powers of man; the second is admitted even by naturalists to be the prolongation of his interior powers, or organization. The first is his own world of finite creation; the second his divinely coördinated world, where he can modify, but not create; or where he is the medium, but not the rational origin, of forms. Herein lie the origin and currency of the law of series; of series which work for each other, and reciprocally gratify each other, through the ample range of the universe. The arts of outward life are to man what the three kingdoms of nature are to the human body; each insures the secondary omnipresence of its principle in its own arena. Thus, each vegetable, animal, and plant is referable to some province of the human body, and thereby to a corresponding province of the soul, as each invention belongs to some province of human arms, and human wants or wills. For the series runs inwards by many moments, and triple graduations, to the central complex or unit, which corresponds, and offers the series, to the form and mechanism immediately above it, or the unseen soul of the centre, and sun of the extended system. In this way there is a primary correspondence between souls and bodies; between ends, causes and effects; between the spiritual world and the natural; between the centres of life and the centres of intelligence and movement; and a secondary correspondence between the primordial centres and the circumferences of the movement, in so far as the circumferences advance the ends of the centres. So the very stones, or the horny nails and terminations of the earth, return by mutuality of services to God, and the creation respire its existence on the perpetual condition of spending alike its worlds and particles, or its days and its very seconds, upon humanity.

This is an analytic view of correspondence: there is also a synthetic view, and the difference between the two may be perhaps thus illustrated. The analytic form traces the series of nature to the living body, and the correspondence of the body to the states of the mind or soul, according to the division which is adopted of those states. As an example of this view, birds are said to correspond to rational thought; for they fly in the aerial series which terminates in the lungs, and the lungs correspond to the understanding. The synthetic form, however, is different: it deals, not with the roots of man, but with his fruits; not with his principles, but with his actions or ends; not with individuals, but with that which is the necessary sphere for individuals, viz., societies; not with the fractions of units, but with the powers of numbers; not with thoughts, but with dramas and representations.

Thus it takes the life, arts, and manners of the social man as the one term; and the forms of nature as the other. And although it traces these to ultimate psychological grounds in each individual, yet its method consists in regarding nothing that is more minute than the actions of societies, as parallel to the developments of the creation. This is a very noble form of the study of universal analogy, in no way contrary to the analytic form, though much more concrete, and dealing with masses of thought, and expressing its results in new terms; also criticizing man for his politics and social laws, rather than for his religious principles; in a word, judging of ages by their fruits, both in action, and in the representations or *tableaux* of the universe. The first of these methods is represented in the writings of the penetrating, celestial Swedenborg; the latter is yet to be realized on earth, in societies analogous to those that exist in the heavens, each coöperating with each, and all with God.

The analogies of this synthetic method, which, like the analytic, has its own limits and advantages, lie between human characters, as wholes, and the objects of nature: thus between the concrete terms of friendship, love, obedience, constancy, inconstancy, pride, vanity, coquetry, or any of the other phrases which express the practical shades of difference observable in private life: also between the various systems, political, social, commercial, with their numberless details, and the same objects of nature; for these systems are but the mechanized aggregates of human characters, gravitating into masses which have such inevitable properties. This species of symbolism is doubtless very ancient; but it has acquired new importance and precision from the labors of certain modern authors.

Where the powers of inward contemplation or psychological analysis are feeble, this Science of Universal Analogy will be an invaluable substitute for the Science of Correspondences; and it may serve to educate many minds, and even many nations, in the laws of unity, where the material faculties and interests are more developed than the spiritual. In short, it may prove a mighty lever in the hands of a living doctrine of creation and correspondences, coördinating the truths of nature for truths of life which are yet to come.

There is, however, one caution which cannot be too often enforced in the prosecution of analogies and correspondences. It is, that both terms of the intellectual equation must lie within some sphere of experience, or no conclusion will be valid from the one to the other. Where the upper term is intangible, there may indeed be "analogical conjectures" respecting it; yet the fact that the lower corresponds to it, will not indicate what the higher is, but rather what it is not; for correspondence subsists where different forms extend the same principles to different spheres. To infer from the lower to the higher, without also having experimental knowledge of the higher, would be like concluding from a staff or walking stick, to the hand and arm, or to the limbs; concluding, in fact, that the arms and legs are superior specimens of wooden manufacture. But this would be to miss out all the difference of the higher correspondent, or to mistake correspondence for useless identity. Experience, therefore, is indispensable in both spheres; and if there were no actual experience of the spiritual

world, there could be no safe conclusion, except a negative one, from the natural world to the spiritual. Therefore correspondence does not engender, but simply follows experience; and analogies illustrate, but do not demonstrate. As an intellectual fact, correspondence subsists between the known and the known, and not between the known and the unknown. And the notion of sameness excludes that of correspondence.

Correspondence, moreover, is a science to be worked; not a bare general intuition to be speculatively particularized. It cannot be drawn out of ignorance by any fineness of deduction. The philosophy that pursues it must be content to study it in the school of facts, with industry, or, what is the same thing, with induction. Even its true results, with the exception of a very few general cases, cannot be confirmed by an appeal to self-evidence; so little attestation of the majority of truths does "the self" at present carry with it. When we are told by a writer like Swedenborg, that a horse corresponds to intellectual truth, an ass to scientific truth, a camel to general scientifics, the mind makes almost no response to so *bizarre* a statement, and we even doubt the very existence of the principle which forces us into any such details. And why? Only because we expect to arrive at the truth of these matters by the force of our inexperience; because philosophy is too proud to submit to induction. Otherwise, we should suspend our judgment absolutely, until either the assertion were confirmed or denied by numerous true or false results, or by our repetition of the process by which it was arrived at. For, in contradicting it, we are supplanting something by nothing, and arguing that the first appearance of unlikeliness is justly condemnatory of all assertions; than which nothing can be more contrary to fact; for truth is stranger than fiction, and spirit and nature are more exquisitely modish and formal than human artificiality.

And what is the way to extend the science of correspondences, or rather to develop the general idea into a science? Undoubtedly, by studying the uses of all things to whatever is around and above them, and so pressing inwards from every side to humanity, whose nature is spirit, and whose light is life; also by studying the evolutions of humanity, as it goes out to meet the uses of the creation, and to marry them by correspondence. But it is in the Word of God especially, that the study of correspondence may begin, and has begun. For the material elements of the Word are the central symbols of nature; the object of the Word is the universal being, even mankind; and the life of the Word is God. Here, then, is the concentration of things, the divinely selected field of the principles of science. For this reason, perhaps, the objects mentioned in the Word may have a cardinal and representative peculiarity in themselves, so as to constitute them a just abridgment of nature; and the science of correspondences, without ignoring other objects, may at least begin with them; especially as the Father of our spirits uses them as the immediate vehicles of His instructions, which nature in itself is not, save by reflection, and through long sciences. But, however this may be, probably the first attempt should consist in the verification of those correspondences which are already alleged in worthy writers; also a gathering up of those which are im-

plied in human discourse, and in the very texture of many languages. This verification may be attempted by the construction of new tables, representing in series THE USES of each object, and dividing these series into degrees; by which means the connections of nature with nature will be wonderfully opened to the mind, and things will be brought together which never shook hands in human sight before. Also the upper term must be similarly tabled with reference to the mind. And then the correspondence may be tried, as the spiritual die and the natural cast are perfected. By such tables, not one of which, to my knowledge, has ever been framed,—for the corn of nature has had no granary, though the straw has been carefully stacked,—the mind will be led from sphere to sphere, through regions more wide even on this earth, than all our present conceptions of universal existence, and will prove the truth of the adage, that any road, duly followed up, will lead to the end of the world, and that there is a love in all things which enlarges the least spaces to infinity, and that uses are the vessels or channels whereby it circulates humanely through all things. I believe that the construction of only six such tables would be such a wide gate of knowledge, such an oil of flexibility, such a clew to more than Cretan labyrinths, such a highway to the acknowledgment of God, that it would open an age of new intellectual power, and form indeed the veritable beginning of the inductive study of the spiritual sciences.

We said before, that it requires experience of both the terms, in order to perceive their reciprocal correspondence: we may now add, that it will also require genius, according to the express declaration of Swedenborg, that great inductive student of correspondences. Both these assertions are indeed but truisms; for where is the science, or where the part of any science, how physical soever it matters not, which has not had to wait for the celestial gifts of experience and genius, before it could take its seat in the Congress of Knowledge?

Genius, in the sense of mental fitness for this study, implies especially a harmony of mind with the ends of creation, and an entrance thereby into the streams of causative wisdom; and as correspondence is the connection of things, so also it is their delight and love, and delight and tranquillity and sweet opportunity are the conditions of the soul which are the most generative of the perceptions of correspondence. Therefore the poets hitherto have dwelt in this bond more than others, because they have been resigned and childlike, and have walked with God in liberty, and been content to drink of the river of his pleasures.

Correspondence, we said, is the nexus of creation, and it will therefore be especially manifest in what Lord Bacon calls transitive instances, when, in point of fact, creation is taking place. For example, if, when thoughts were arising in the mind, birds of various kinds were invariably to arise in the heavens or upon the earth, the mind would be at no difficulty to assign the minute correspondence between the two things thus emerging, piecemeal, into visibility together. Such new creations would be startling evidences to common-sense perception. It is however clear, that nature upon this planet is far less active now than in earlier ages, when the scenery of existence, and the living souls of the drama, were entirely changed from age to age, and new

species and genera arose in myriads out of the womb of the universal mother. Also the activity of the human mind is similarly in abeyance. Scores of sacred books, of influential religions, whose fossils are now extant in Asia and in the traditions of Northern Europe, originated from the powers of man in remoter periods, and were as collateral growths in the great banyan tree of primitive Revelation. These religions were at that time spiritual, and full of correspondences. Given out by particular men, they yet manifestly wore the impress of the spirit land, and were genuine powers in nature. They held commissions from heaven, and kept the consciences of nations. Modern ages, however, until of late, have not produced one such hieroglyphic, with the exception of the Revelations of Swedenborg. The ages of metaphysical philosophy are not ages of spiritual productiveness, but of doubt, fear, and inaction. They cudgel nature for what they gain, and fail of her coöperation. The world is as stubborn as an ass to their elaborate sciences. It is not remarkable that *impuissant* ages should know nothing of creation, and nothing of correspondence, since they are not themselves creative; and nature reflects, by correspondence, their own barrenness and hypocrisy, and appears therefore to be callous and dead to humanity and the soul.

Hypocrisy I say, because hypocrisy is a superior term of non-correspondence. And this hypocrisy lies in the real sensuality and theoretical Puritanism of metaphysical philosophy, which, recognizing the immense perceptions and possessions of the senses, makes of the mind only the sharp point of the pyramid, of which sense is the broad basis; and consequently gives the senses all power; or power as possessors of all within the horizon, while the mind is limited to a pin's point in space; for the conception of a mind absolutely sundered from space is a mere pretence, which words necessarily repudiate.

However, under the expansive influence of a doctrine and progressive science of correspondences, this pyramidal mode of thought, in which, like a wasting flame, the mind rises upwards, and the point of perfection is the point of cessation, must give place to columnar progress, in which the length and breadth of the spiritual world will be recognized as the top of worldly knowledge, and the solidity of all things in and from their first principles, will be guaranteed by our distinct perception of the inalienable spaces that are occupied by their spiritual beginnings. Then will idealism and materialism be shouldered over the verge of the world by the exceeding fulness thereof; and the fitness of things for their perceived Divine ends will again engender, as at first, the profound study of correspondence, as the beginning and end of knowledge, or the Science of sciences.

For, properly speaking, the uses of things are the principal knowledges, or the principles of knowledge, and the uses of things are the reasons of usage, or the grounds of correspondency; and as all things, whether ends, causes or effects, also have specific uses, so all things are made into ends by the first end, and are the subjects of correspondence. Thus correspondence is transferred outwards, with ends, from sphere to sphere, and is omnipresent in the great circle of the universe. Its science is thus the crown of those sciences which show the adaptation of nature to the developments of humanity; and the analytic

investigation of uses or ends is the point of union between the ancient and the modern worlds, — between the physical sciences as now studied, and the ancient science of correspondence.

The doctrine of correspondence teaches the value and the limits of circumstances in affecting our minds and actions, and shows in what powerful spiritual streams outward situations and events may place us. Without in the slightest degree perilling the doctrine of free will, it rather makes the strength of that freedom an object of statistic and experimental, than of *a priori* knowledge. It shows that circumstances are the *nidus* of both heaven and hell; and that the presence of the innermost good depends upon the presence of an order corresponding to it, in the disposition of society, and the distribution of the world; for every corporeal being, of whatever kind, is used or animated by the spiritual world according to its form, and its form is the essence which proceeds from without, even as the essence is the form proceeding from within. In short, outward nature, hereditary nature, the influences of the age, the instructions of the parent and the teacher, the light of truth and revelation, are all circumstances; and will is the organ which acts according to them, or not at all; and freedom is the state of preparation, before the will is fully made up to act. Thus man is the conductor of correspondences, and also the modifier; for, in making what use of things he pleases, man draws down new and different influences from the spiritual sphere, which give rise to new and appropriate extensions of the creation.

In fine, the science of correspondence is the most mathematical, mechanical, or intellectual of the sciences. The foundation of it is justice or equation, and the working of the law insures permanent equilibrium in the world. Grounded primarily for human knowledge upon the felt correspondence of the soul with the body, and the connection between the two, it first infers, and then scientifically demonstrates, the pervading fact of correspondence and connection in all other relations. Correspondence of the individual with the society, of both with the world, of all with the Word, and of the Word with Divine Truth in the heavens, is in reality the bond wherewith God has bound in one the sheaves of his great universe. It is the system of the world. The perception of this, or of the uses of things, is one important phasis of the understanding of universals. When this understanding comes, the main study will be to put things through all their uses, or to bring nature into generative conditions with spirit. From the bed of this state, new creations must arise in all the kingdoms of nature, so as to gratify the heavens with many and desirable children; and the earth, even as Sarah, will smile, in her apparent old age, at the fertility of the regenerate creation. "The barren woman shall rejoice, and be a fruitful mother of children." Then the doctrine will be exemplified, not in schools or dry diagrams, but in garden and in grove, in arts like nature, and in growths like art, in new messengers of truth and instruction, growing in the night from the sportive soil, from no seed but heaven, yet with no mystery, because in the fulness of time, and in the attraction of requirement; and, even in the physical world, the use and beauty and completing series of all things will be as an advancing testimony of the correspondence of God with

nature, and of that supreme correspondence which constitutes the Marriage of the Lamb.

POSTSCRIPTUM.

From what has been said we may infer, that the relation of cause and effect, as of end and cause, is no other than the relation of correspondence; and that the perception of causation depends primarily upon our perception of the uses of effects as carrying out causes. This applies to that which is strictly causation. The continuity of the principle reaches, however, to the relation of prior and superior to posterior and inferior effects. Thus there is the evolution of actual will into forcible motion, in which production the will passes as motion into the dead sphere, or will is the cause and soul of motion, as motion is the effect and body of will. This is a case of genuine correspondence; for will and motion are each the other, or the others. Will is spiritual force, or force raised into the spiritual world; force, or active motion, is will dropped down into the lower world: the difference of cause and effect being therefore only the difference between the two spheres into which one single principle introduces itself. Besides the alteration or qualification of will into motion, there is also the expansion and vibration of motion into widening natural spheres, or the transference and transmission of motion from one subject to another. This is the only kind of cause and effect recognized by one class of metaphysicians. It also is, however, only the continuity of a single principle through different circumstances; and that principle is force, and that force is will, the unimpaired transference and account of which fall under the head of the mechanical and dynamical, and not of so called metaphysical sciences. If any one asks what is power, we say therefore that it is originally will, and no abstraction, but embodied in the human arm; and that from this central body and symbol it is transferred to all machineries, and extends through the world as a Divine arm, or Almighty power. For the arts are the comparative anatomy of the will and understanding, the three kingdoms of mind, as the three kingdoms of nature are the comparative anatomy of the soul. And there might with profit be a parallel distribution of the two into mineral, vegetable, and animal; the body, in both cases, being, though in different departments, a fourth, or what some denominate, the *hominal* kingdom.

Besides justifying the common-sense perceptions of cause and effect, correspondence also justifies the usage of analogies, metaphors, and similitudes, so frequent by the human mind, and so attractive in discourse when fitly used. For the one infinitely manifold principle of creation passes down into the worlds by indefinite streams or series, and yet is but one principle, realizing many uses, tending all to the return to unity. For example, all things in our houses are for the one end of enfranchising man from the wants and forces of nature; and therefore they all carry one principle, but subdivide or anatomize it into different parts. Thus are they all images of one principle, and all, therefore, images also of one another; for things that are equal to the same are equal to each other. Hence there is nothing but resembles, if we catch the right point of view, all other things in all worlds.

The human body is an image of the cosmical body; the house, of both; the room, of all three; the trades and commerces also, of all; and so forth. So the creation may, in considering its analogies, be regarded as a globe, on which the poles are the generative centres, from which radiate, and to which converge, the lines of longitude. These lines each correspond in its whole length; the frigid to the temperate, the temperate to the torrid. The first part of the line engenders the second, and the second the third. This generation is, and is by, correspondence. Analogy may be represented by the lines of latitude, which intersect the former, and bring them all into relation, making of the whole a solid coherent sphere. The lines of analogy are not, moreover, merely straight, but run in all curves and declinations, and make the coherence of all things most multiple and safe. These lines are to be studied by the constitution of a science of universal analogies, whose home shall be the entire globe of knowledge. It is the most superficial in contact with the most deep of the sciences; Analogy in contact with Correspondency: Poetry and Imagination in contact with Divine, Creative Truth; human fancies justified and accepted by God himself: for it is impossible for the most vagrant fancy to *fancy* half the odd analogies which science reveals; and hence fancy will become but the useful matter of fact, incomprehensive scullery maid of science. As instances of these analogies, we may cite many things from the superficial parts of the animal kingdom. Thus, for instance, — not to mention man, who is like all the animals, which similitude occasionally blazes out with striking splendor, as in the pigfaced lady, — the Ox tribe, in the buffalo, the bison, the aurochs, &c., by its mane and contour, evidently touches upon the lion, the fountain of the feline; by the Brahmin bull, and other species with humps, it touches upon the camel tribe; by other characteristics, with the deer tribe; and so forth. The ass, by the zebra, touches upon the tiger; and the tiger, and the cats, by their marks, as well as their flexibility, upon the snakes. The camel, very evidently, upon the slave; the toad upon the pauper; and so forth. The blushing rose upon the maiden's cheek; the fragrance upon her modesty. Flowers upon sexual characteristics and delights; and so forth. All these analogies, which extend causation laterally, or give breadth to correspondency, are, in our view, as much running lines of the creation as the lines of correspondency, and are not fanciful, unless fancy be admitted as a poor caterer for science. In a word, in the orb of thought, they are, as we said before, the Divine or real lines of latitude; the relation and friendliness of truth subsisting between all things.

It is not going too far to say, that Analogy is the breadth or the truth of truth. It is the intersection of the mountains and rivers and hedgerows of analogy that makes the field of truth to be, not a blank arena with a mathematical diagram, but a living landscape. It is analogy which gives flowing imagery to all ideas; for that which is not the body of a truth, which is not in its immediate sphere, becomes its clothing. Thus, all things are indifferently bodies or clothes, and these clothes are themselves created and living. Analogy is indeed the breadth of truth, because it shows how the true is true diversely

in many things or parallel fields; and, in continuity with that analogy, which consists in the relation between parallel streams of existence, there is that mere likeness which appears every now and then on the very surface of nature, and proclaims a connection where its reason and principle are at present inscrutable. By such points of likeness every thing is surrounded, and becomes a plenary mean even in visible appearance to other things all around it: as between the stag's antlers and forest trees; between flowers and insects, butterflies and papilionaceæ, &c., &c. Thus, at the very bottom of the vegetable kingdom, a substance, the mushroom, fungi, &c., blazes out precisely like animal substance. — *Æsthetic Papers*.

ORIGIN OF CORRESPONDENCE. — Swedenborg says, "The sun is the seat of pure fire." By this we understand him to mean, that there the action of spiritual forces upon inert matter began, and is perpetually at its point of greatest intensity. Spiritual *forces* produce spiritual *media*, spiritual *vibrations*, spiritual *forms*, and by influx into inert matter, correspondent natural media, natural vibrations, natural forms. The science of correspondence flows, as is obvious, from this fundamental truth.

OBEDIENCE TO DIVINE COMMANDS. — Physical ill is the consequence of the interruption of our relations with the Divinity. United to God, by essence, why should not man be so in action? If this were impossible, the Creator would deceive him in giving him hope; the Scriptures would deceive him still, in giving him the promise. God communicates himself to those only who devote themselves to Him. "Give thy life if thou wishest to receive life."

LITERAL SENSE OF SCRIPTURE. — The many fallacious appearances of truth in the literal sense of Scripture, can with no more propriety be urged as evidence of any imperfection in God's Word, than the fallacious appearances of many natural things can be urged as evidence of any imperfection in nature.

TRUTH. — The possession of exalted truth justifies no conclusion, as to the actual moral state. It proves only, that truth of that order and degree is best adapted to effect the measure of moral and religious improvement of which the individual is capable.

PHILOSOPHY WITHOUT RELIGION. — The ages of metaphysical philosophy are not ages of spiritual productiveness, but of doubt, fear, and inaction.

BETWEEN reason and imagination, there is no antagonism. All the powers of the mind are brethren, and it is only *error*, never *truth*, which kindles hostility among them.

CONNECTION BETWEEN THEOLOGY, PSYCHOLOGY, AND PHYSIOLOGY.

BY REV. A. CLISSOLD, ENGLAND. LECTURE THIRD.

ON a former occasion, it was observed, that the doctrine of the Divine Humanity of the Lord, is the foundation of all true Theology, Psychology, and Physiology; that the doctrine opposed to this, and generally received in the Theological world, is that of the Divine Simplicity, and that this doctrine had brought mankind into ignorance, then doubt, then denial of the attributes and the very *being* of a God.

On the present occasion, we proceed to consider the doctrine of simplicity, in relation to the soul, and hence to show: First, that the soul has, in like manner, been considered to be a simple substance; and that this doctrine has misled the physiologist and brought its advocates into a state of ignorance, doubt, and denial of the nature and very existence of the soul. Secondly, we proceed to show, that this doctrine of the simplicity of the soul has deprived the soul of all extension, and duration; and that it has no true foundation either in philosophy or theology. Lastly, we shall proceed to show, that the same doctrine has led to a state of ignorance, doubt, and denial of a future world.

First, we observe, that the soul has been generally considered to be a simple substance; that this doctrine has misled the physiologist and brought the very existence of the soul into doubt and denial. We have already shown, that God is said to be without parts (*impartibilis*) by which is meant, such impartibility or indivisibility as precludes distinction; that division is said to imply, not only a distinct separation of matter into parts, but also distinctions made by the mind; intellectual distinction being regarded as intellectual division, hence, that in God, there is no diversity, or distinction. We have seen, consequently, that God has been regarded as a vacuum and a point, it being of these two things that the same is predicated as of God, for that both are without parts: (See Colliber's *Impartial Inquiry* into the Existence and Nature of God. p. 230.)

Now hear how the same thing is predicated of the soul, and for the same reason; for the arguments concerning God and the Soul run parallel one with the other. Lord Monboddo says, in his *Ancient Metaphysics*, vol. 2, p. 64. (*See also* p. 44.)

"If mind be not material, it cannot have parts, for that is an essential quality of matter, which cannot belong to any thing that is not material. And here we may observe the analogy, I before took notice of, betwixt geometrical abstractions, and those by which we come to the idea of mind; for it appears that the mind may not be improperly defined, as Euclid has defined, a *point*; namely, *that which has no parts*. . . . Mind, having no parts, must also be indivisible; so that, as it is the most excellent, so it is the purest and simplest of all substances."

Mr. Woollaston observes in his *Religion of Nature Delineated*, p. 44: "The soul of man subsists after the dissolution of his body; or, is immortal. For, I. If it is immaterial, it is indiscernible, and therefore incapable of being dissolved or demolished as bodies are." And he adds in a note, "This is Socrates' argument in Plato. The soul is altogether indissoluble and therefore cannot be destroyed." Which Cicero interprets thus, *nec discepti nec distrahi potest, nec interire igitur*, it can neither be divided nor separated into parts, and consequently cannot be destroyed.

A similar observation is made by Dr. Samuel Clarke, who observes,

that "thinking is *not* made up at all of *parts*, and consequently, that it cannot reside in a substance that consists of distinct and independent parts." (*Cumberland's Appendix* 16. See also p. 6.) whence he argues the soul to be a simple indivisible substance. See also *Bayle's Dic. Art. Leucippus, Notes.*

Archbishop Secker observes: (See *Blackburn's Works*. 3. 294.) "I have no reason to imagine the soul made up of parts, though the body is, and the acutest reasoners judge, that what perceives and wills must be one *uncompounded substance*, and consequently, cannot be dissolved, and therefore probably cannot die."

In Lord Brougham's *Discourse of natural Theology* a similar observation occurs, p. 107. "But it may be said, he remarks, why should not the mind, like the body, be changed or dissipated, or resolved into its elements? The answer is plain: it differs from the body in this, that it *has no parts*; it is *absolutely one and simple*; therefore it is incapable of resolution or dissolution." Again, he expressly affirms in p. 109, that the nature of "mind is *simple* and not composite." (See also Le Clerc's *Abstract and Judgment of Dr. Clarke's Polemical or Controversial writings*, p. 85, et seq. And the answer of Barclay on *Life and Organization*, p. 17, 525. Dugald Stewart's *Dissertations*, p. 58 — Poiret's *Works*, 1. 175 — Sherlock's *Discourse on the Immortality of the Soul*, p. 63.)

Bishop Newton observes, in his *Dissertation on the Intermediate state of the Soul*: — 3, 645. "Self-consciousness is *one simple individual power*, and must necessarily result from *one simple undivided essence, without parts, without divisibility*; but all matter consists of parts, and being never so often divided, is still divisible. Since then, soul and body are so distinct in nature and essence, the dissolution of one by no means infers the dissolution of the other. Nay more, the destruction of any thing being effected only by the divulsion and separation of its parts, that *substance, which hath no parts, cannot* be so divulsed and separated, and consequently cannot be destroyed." (See also *Cudworth* 4-78. *Sherlock's Vindication of the Trinity*, 49. 76.)

Dean Sherlock, in his *Discourse upon the Immortality of the Soul and a Future State* observes, p. 59 — The soul "must be a monad, and indivisible, unextended, and therefore an immaterial substance, which receives all the impressions of sense and judges of them. The reason of it is this, because we have but one sensation, one notion or idea of whatever we see, hear, or feel, or understand; and therefore it is some one indivisible thing in us which perceives the whole."

Lastly, Dr. Brown says, in his *Lectures on the Philosophy of the Human Mind*, 1. 234; "The complex mental phenomena, as I explained to you pp. 217, 218, 220, 221, are complex only in relation to our mode of conceiving them. They are strictly and truly as *simple and indivisible* states of a substance, which is necessarily in all its states *simple and indivisible* — the results rather than the compounds of former feelings — to which however, they seem to us, and from the very nature of the feelings themselves, cannot but seem to us, to bear the same species of relation, which a *whole* bears to the parts that compose it."

These quotations may serve to show how generally the doctrine of the simplicity of the soul has diffused itself throughout metaphysics and theology.

Now what have been the consequences of this doctrine to physiology? In Mr Lawrence's *Lectures on Physiology*, p. 88, occurs the following observation: — "Physiologists have been much perplexed to find out a common centre in the nervous system, in which all sensations may meet, and from which all acts of volition may emanate; a central apartment for the superintendent of the human panopticon, or in its imposing Latin name *sensorium commune*. That there must be such a point, they are well convinced, having satisfied themselves that *the human mind is simple and indivisible*, and therefore capable of dwelling only in one place. The pineal gland, the corpus callosum, the pons varolii, and other parts have been successively suggested. Now there are many orders of animals, with sensation and volition, which have none of these parts. And this assumed unity of the sentient principle becomes very doubtful, when we see other animals, possessed of nervous systems, which, after being cut in two, form again two perfect animals. Is the immaterial principle divided by the knife, as well as the body?"

The physiological untruth of the theological and metaphysical doctrine is, however, shown more at large in Dr. Spurzheim's *Phrenology and Doctrine of the Mind*, particularly in page 72 in his section on the *Unity of Consciousness*. Hear, however, what he says in the *Introduction*, p. 5:—

"The metaphysical notions of the schools, says he, have impeded improvements in psychology greatly. By substituting such metaphysical opinions, on all occasions, for data, which the observation of nature would have furnished, physiologists and even anatomists came to regard these opinions as sacred. The schoolmen, for example, say *the soul is simple*, and therefore its material residence must be simple also, and all the nerves must end in a point—in other words, the nerves can have only one origin, because each individual (person) has but one soul. Bonnet, Haller, and others, having extended its seat to the whole substance of the brain, were contradicted by the metaphysicians, who did not reflect, that a little more or less room could not enable them to explain the nature of the soul any better; nor that according to the remark of Van Swieten, Tiedmann, and others, a material point, in which all ideas and sensations should centre, is inconceivable, in consequence of the confusion and disorder which would result from such an arrangement. It appears indeed ridiculous, that the naturalist should be guided in his researches and inductions by such *frivolous speculation*. If metaphysicians, on the contrary, would observe facts, and ascertain the conditions with which these are coupled, on which they depend, their notions would never be at variance with the inferences of anatomy and physiology, and one science would not arrogate the right of setting bounds to the progress of another. The doctrine of a single origin and central point for all the nerves is neither true, nor possible, as may be verified by examination. If, after this, the metaphysician cannot comprehend the unity of his individual consciousness, I ask him, if he can understand how, in automatic life, such different apparatus concur by their varied functions in forming one whole? If he can reconcile, in animal life, the concurrence of double organs, with unity of function and *simplicity of consciousness*? If he can comprehend any single power in the material world?"

Now, if, in a muscle, what appears to be a simple motion, be made up of a number of motions, and so be not simple but complex, why may not the same occur with regard to sensation? Why not the same with thought?

Van Swieten observes, says Spurzheim, p. 72: "That as the consciousness of impressions in two similar organs is single, &c., as for example in the two ears, two eyes, &c., so, mental consciousness generally is single, though the brain be double."—*See Bell's Anatomy*, 3, 127.

Be it so, let the sensation be single, as when I see one person; yet that one single sensation is made up of two; the sensation of the right eye and the sensation of the left; and so distinct are these two sensations, that there is only one place in which they are perceived as one, and that is in the focus of vision. Here then is a single, yet compound sensation (Richerand 279—Mayo 283). Now, has any philosophy of mind proved that the same thing cannot take place in regard to thought? that there is no such thing as a focus or plane of convergence of thought? that out of that focus, or plane, thought may not be two and not one? that in that focus or plane, one operation of mind may not be made up of two;—*i. e.*, one operation of the brain in the right side, and another in the left? If not, then there may be a right and left in thought, as there is a right and left in vision; and in the plane of convergence of the two in the brain, these two may appear as one, as single, nay, if you please, as simple—not that simplicity which excludes complexity, or composition, but that simplicity which arises out of the union of the two. And I would

ask, why there may not be a focus or plane of thought, just as there is a focus of vision? for the organs of thought are double, just as the organs of vision are double, and these two meet in the great commissure; and if that be true, which, on another occasion, we shall demonstrate to be true, that idea is formed out of sensation,—that ideas are internal sensations—then we have internal sensations or ideas, formed out of external sensations, which are dual; we have the very organs by which those internal sensations are received from the external, dual also; whence, by analogy, those internal sensations, ideas, thoughts, or whatever they may be called, might naturally be themselves presumed to be dual. Hence, as a given visual sensation is perfectly one, yet dual, so, why may not mind be perfectly one, yet dual; consciousness one yet dual? the ego, egoity, individuateness of each person perfectly one, yet dual? and as one single visual sensation is made up of two sensations, one from the right the other from the left side, so, that there is a right and a left in a single sensation; in the same manner why may there not be a right and left in thought, mind, soul, spirit, or by whatever name you call it, even as there is a right and left in sensation? the union of the two into a perfect one being what I understand Swedenborg to mean by a marriage in the soul, as there is in the individual body of each individual person. Indeed, this is the original cause of symmetrical order, the nature of which we reserve for another occasion.

We say, then, there is no reason to believe, that the act of consciousness is simple, in the sense of being uncompounded; and that the probability lies quite on the other side. That self-consciousness is at least dual, though apparently single, consequently that it is not a simple uncompounded act, and does not argue a simple uncompounded substance; that the ego, or egoity, or I, of each individual, is not simple, in the sense of being uncompounded, but is a unity, formed out of a duality.

But says Dr. Spurzheim, p. 73: "It is not true, that consciousness is always single, either in reference to the external senses, or to the internal organs. There are diseased persons, who see objects double, and all monomaniacs have a complicated consciousness. Tiedmann speaks of one Moser, who was alienated on one side of his brain, and observed his madness with the other. One of Dr. Gall's friends, a physician, often complained that he could not think with the left side of his head,—the right side was one inch higher than the left. Dr. Gall attended a gentleman who, for three years, heard peasants insulting him on his left side. He commonly discerned his derangement and rectified his error; but if he took a little too much wine, or had a fit of fever, he always imagined there were voices abusing him. Numbers of madmen hear angels singing, or the devil roaring, only on one side. Now, as the hemispheres may be in quite opposite states, so may the individual organs of each be differently affected. In treating of the functions of the five senses, I shall examine the various opinions which have been broached to explain single consciousness, but whether any of these be found satisfactory or not, it will still remain indubitable, that all the organs of animal life are double."

Indeed, they who maintain the simplicity of self-consciousness or egoity, are often self-contradictory. For they admit the soul to be a substance, though simple; they admit the body to be a substance, which is complex; they admit that the operations of the two are perceived as one, the body not acting separately from the soul, nor the soul from the body; consequently they admit, that what they perceive

as one, is really two. Much more does the argument apply to those who conceive that man consists of three substances—intellectual, animal, and vegetative. See *Bolingbroke's Works*, 5.349. Not only, however, has the doctrine of the simplicity of the soul led to a false system of physiology, as we have seen, but it has undermined the foundations of moral responsibility.

Physiologists tell you, that there is no life where there is no organization; that in proportion to the perfection of organization is the perfection of life; in proportion to the imperfection of organization is the imperfection of life; and that at the dissolution of organization, life disappears; that the soul, being a simple un-compounded substance, is not organized, is not therefore the seat of life; that the only organization is that of the body; that this one and only organization, the body received before the will of the individual had been developed; that this organization therefore is involuntary, that the operations of the will and intellect are consequently involuntary, being functions of an involuntary organization; and hence that man is not responsible for his moral feelings and opinions. Now, the fundamental principle upon which this conclusion rests, is the doctrine, that life is a function of organization, and that there is only one organization, which is that of the body, because the soul is simple or un-compounded.

But if, as we have seen reason to suppose, self-consciousness is not simple but composite, it certainly is as fair an argument in proof, that the substance of the soul is composite, as the supposed simplicity of self-consciousness is that the soul is simple; and if, consequently, the soul is composite or complex, then the objection is removed, that the soul is not organized because it is simple, and the soul may after all, be an organized substance. If persons will maintain the absolute simplicity of the soul, they assert for the soul, a simplicity above that which some theologians claim for Deity himself. We have seen how the doctrine of the divine simplicity has embarrassed those who maintain it; that it has been rejected by Bishop Berkeley and Bishop Brown. Mr. Howe himself acknowledges that such an absolute simplicity in the Deity cannot be maintained, and that if we allow of a distinction in the Divine attributes, that distinction must be conceived as existing in the very Divine nature from which they proceed, and so must nullify the doctrine of an absolute simplicity. Augustin, however, who sometimes held the absolute simplicity of God, would not hold, in the same sense, the absolute simplicity of the soul; for says Dr. Fiddes, — *Body of Divinity*, i. 77 — “St. Augustin argues very well that the human soul, though in comparison of body a simple being, yet is not absolutely so, in the same sense according to which we ascribe perfect simplicity to God.” Now if, according to some theologians, God has not this perfect simplicity, and if, according to others, the soul has a still less degree of simplicity, where is the argument that the soul is a simple un-compounded being? I will say nothing of the doctrine of the simplicity of the soul tending to destroy its individuation, and so to merge all souls into one, (See *Physical Theory of another Life*, p. 38,) but proceed to observe, that as in the case of the Divine simplicity, it was argued that that, which has no parts, is no whole, and that, which is no whole is nothing, and

that, which is nothing, is nowhere, so, it was maintained before the French Revolution, that the soul, as a substance existing separately from the body, was equally nothing and nowhere — hence, that the doctrine of its immortality was only a philosophical and theological imposture; a position which was argued with a great deal of subtilty by Dr. Coward, in a work entitled — “A Grand Essay on Reason in Religion against the Impostures of Philosophy — proving, 1. That the existence of any immaterial substance is a philosophic imposture; 2. That all matter has in it a principle of self-motion; 3. That matter and motion must be the formation of thought and reason, in men and brutes.”

Now this work was burned by the common hangman, but many of its arguments survive in the works of those divines, who advocate the sleep of the soul in an intermediate state; for they justly argue, that there can be no sense, where there are no senses, no senses, where there are no organs to sensate, no organs or members, where there is no body, no body, where there is no organization, no organization, where there is only a simple un compounded substance. (*Cudworth, 4.54.*)

Thus, my friends, have we traced the doctrine of the simplicity of the soul and its consequences; and in so doing, have refuted those arguments in proof of it, which have been drawn from the simplicity of self-consciousness, or, as it has been called, the simple unity of our egoity; it having been shown that this simplicity is only an appearance and a fallacy; for although the unity of each individual is a perfect unity, yet that it is not simple but complex.

We now proceed to show, that the doctrine of the simplicity of the soul has no foundation, either upon philosophical or theological grounds; and though it may appear to you for a time, to be a superfluous and unnecessary task, yet I trust, before we arrive at the end of our observations this evening, to show you its extreme importance.

It may appear to some quite unphilosophical to enter into any argument concerning the substance of mind, or the substance of matter, for it is often and often insisted upon, that we know nothing of either, but by its operations; (*See Brown's Lectures, i. 209*), consequently, that it is with these operations that true philosophy is concerned, and not with substance. But to this objection there is the following answer: — Supposing that it is only with the operations of the mind, that a true philosophy is concerned; how do we know those operations? It is answered, by consciousness. Well, then, what is consciousness? You tell me that it is a simple act, because it is the act of a simple substance; and because it is the simple act of a simple substance, you say, that all the operations of mind, which are the subject of that consciousness, are also themselves simple, and you enter into a labored theory of simple un compounded ideas. Here, then, is a whole system of Philosophy of Mind, built up upon a previous hypothesis concerning the simple substance of the soul; and all this under the pretext, that we have nothing to do with the substance of the soul, but only with its operations. (*See Coleridge's Aids to Reflection, 1. 6.*) Now, if we know nothing of mind but by its operations, and have nothing to do with mind as a substance, why begin with assuming that mind is a simple substance,

and make it the very basis of all your speculations in Theology, Psychology, and as some have done, even in Physiology? If it be unphilosophical to enter into the subject at all, is it not equally unphilosophical to attempt to prove mind to be a simple substance? If it be not unphilosophical to enter into the subject, then the same liberty which you take to prove the soul to be simple, why may not another take in proving it to be composite?

But the truth is, that the very notion, that such an investigation is unphilosophical, has led to a great error in philosophy. For it has led metaphysicians to treat of mind as if it were not a substance, but a mere abstraction, operation, or power independent of substance, — and all this because it is unphilosophical to talk of the substance of mind, of which it is said we know nothing. We are told that there are mechanical powers, just as there are intellectual powers; but what is the mechanical power, separate from the mechanical instrument? what is the action of the lever, but the lever acting? or of the screw, but the screw acting? And so of the mind — What are the operations of the mind, but the substance of the mind operating? Not only, however, has the mind been conceived as without substance, and without intrinsic distinction and order, in consequence of its simplicity, but also as without spatiality and extension; and a false theory concerning the origin and nature of our idea of space and extension has been invented in harmony with it — a theory which has led to pure materialism.

Clarke, Locke, and others regarded space as only of one kind — that which is presented to our senses, in the visible, tangible, and material world. The result was, that they could not ascribe extension, or space, to mind, without falling into materialism and all its consequences. This led moreover to a further difficulty; for if extension could not be ascribed to spirit, how could duration? for “expansion and duration,” says Locke, i. 188, “do mutually embrace and comprehend each other, every part of space being in every part of duration, and every part of duration being in every part of expansion.” Besides, he admits, page 184, that “*where* and *when* are questions belonging to all finite existences;” and how could spirit exist, without either expansion or duration? This seemed indeed, to baffle the sharpest metaphysical wits!

“It is near as hard,” says Locke, “to conceive any existence, or to have any idea of any real being with a perfect negation of all manner of expansion, as it is to have the idea of any real existence with a perfect negation of all manner of duration; and therefore what spirits have to do with space, or how they communicate in it, we know not.” — *Essay on the Human Understanding*, 1, 188.

Dr. Clarke, however, seems to know something more about it than Mr. Locke; hence he observes (*Cumberland's Appendix*, 34) “How far such indiscernibility can be reconciled and be consistent with some kind of expansion; that is, what unknown properties are joined together with these known ones of consciousness and indiscernibility, is another question of considerable difficulty;” and he goes on to say, that nevertheless, immaterial thinking substances may have somewhat of expansion; but then, as he had made expansion to be only of one kind, that of visible space, this made Lord Monboddo say, 2, 22 — “The Doctor is a man, to whom I think that both natural and revealed religion owe a great deal; and yet his opinion of an extended spirit, and a Deity that has length, breadth, and thickness, is as absurd and impious a doctrine as can well be imagined.”

Bishop Butler expresses himself more cautiously, thus: “Not but that I think there

is somewhat in the manner of existence of spirits, in respect of space, that more directly answers to the manner of existence of body, but what that is, or of the manner of their existence, I cannot possibly form an idea." — Page 489.

Even Lord Monboddo, who conceived of mind as analogous to a point, without parts and without magnitude, consequently as not existing in space, (for *vol. ii. page 304*, he says expressly, that the mind does not exist in space), yet in the very next page, he tells you, that the mind exists somewhere, consequently in *some* space; although what that is, or how the mind exists in it, he does not pretend to say — only he intimates two kinds of space. Thus, the only way of getting out of this difficulty has been by admitting more kinds of space, place, extension, or expansion than one.

In the early opposition made to Christianity, some of the ancient Atheists argued, that whatsoever hath no parts and no magnitude, that is, no intellectual or conceivable attributes or distinctions, and hence no conceivable extension, is *nothing*; and the position appeared to be so reasonable that Tertullian, Augustin, Methodius, and others granted the proposition. Whence Cudworth observes, *vol. iv. p. 81*,

" As we have already intimated, there are other learned assertors of incorporeal substance, who, lest God and spirits (being thus made unextended) should quite vanish into nothing, answer that atheistic argumentation after a different manner, by granting to these atheists that proposition, that *whatsoever is, is extended, and what is unextended, is nothing*; but then denying that other of theirs, that whatsoever is extended is body; they asserting *another* extension, specifically differing from that of bodies . . . i. e., material bodies . . . and that *this* is the extension which the Deity has in an *infinite*, and spirits, in a *finite* degree." Here then are admitted *two* kinds of extension. Baxter also is very express upon this subject; Works, iii. 984: To the objection that spirits are not, as bodies, *extensive* and quantitative, and so not partible or divisible, he answers: "Number is a sort of quantity, and all souls in the world are more than Cains or Abels only; one feeleth not what another feeleth; one knoweth not what another knoweth. And indeed, though souls have not such corporeal extension as passive gross bodily matter hath, yet as they are more noble, they have a *more noble sort of extension*, quantity, or degree, according to which all mankind conceive of the spiritual substance of the universe; yea, all the angels, or all the souls on earth, as being more, and having more substance, than one man's soul alone."

And in proof of this second kind of extension, he instances the authority of some of the Fathers, such as Tertullian and those who were at the second Council of Nice. Thus, then, do we arrive at more kinds of extension than one, and such as is derived from the nature of the extended body. Now, in *Cudworth's Intellectual System, vol. iv. p. 60*, you will find a useful summary of the arguments, which have been used to show that mind is *not* extended; but then, before commencing the summary, he observes, that it was a thing formerly taken for granted on both sides, as well by the assertors as the deniers of incorporeal substance, that there is but *one kind of extension only, &c.* (See Tucker's *Light of Nature*, 3, 98.)

This, then, is the very thing that we do *not* take for granted; and as all the arguments against the extension of mind are founded upon this principle, we may at once discard them. Moreover, if, according to Leibnitz, extension arises from substance, there being no extension without something extended, then, the nature of the extension will depend upon the nature of the substance; hence there will be one kind of extension of material, another of spiritual substance. The one will not be the same with the other, but in a ratio to the other,

and there will be as many kinds of extension of spirit, as there are kinds of spiritual substance. Hence, as Swedenborg says, the extension of the first heaven is not the same with that of the second; nor of the second the same with that of the third; nor of the third the same with that of the essentially Divine Body; — and hence it is, that each heaven is invisible to the other, and that in relation to the Divine Humanity, those words of Scripture are true — “The heaven of heavens cannot contain thee;” — “Thou art exalted above the heavens.”

Now, what is the result of all this? The result is, that it is not true, that extension may not be predicated of the mind; that it is not true, that spatiality may not be predicated of spirit; that there is another kind of space belonging to the spirit; hence that as we have seen it to be a substance that is complex, so also it is extended, it is spatial. And if we argue from the fallacy, that solidity is that property of a body by which it fills space, then is the spirit a solid in relation to that kind of space which it fills. Thus to all intents and purposes the spirit is a substantial organized body; and thus do the arguments in favor of its being a simple substance without extension, exist no longer.

I now, however, proceed to inquire what evidence we have in Theology, to show that the soul is not a simple uncompounded substance, without body and without parts. It is observed by Mr. Barclay, in his *Inquiry into the opinions, ancient and modern, concerning Life and Organization* (and you will bear in mind that the observation was from a very learned physiologist of a standard reputation) that — p. 435: —

“It is strange to observe, how many so fondly cherish the fancy, that a soul, such as ours, may, in a future state, like the Deity, be able to operate and exercise its various faculties independently of any thing like corporeal organs. The sacred Scriptures afford no encouragement to entertain any such hypothesis. They explicitly inform us, that the human soul, after its departure from the present body, shall inhabit another, which is to be immortal; a species of body, which, for aught we know, may be as different from the present body, as is the loathsome and the crawling caterpillar from the winged, the active, and the splendid butterfly; two species of forms, which, in the progress of expanding faculties, are constructed by the same animating principle.” “Even Plato, amidst all his refinements and abstractions, never imagined that the soul could at any time be without a body, or something equivalent, which he called a vehicle.” — (*See Cudworth, iv. 169.*)

Such is the testimony of this physiologist, and as far as I can see, he seems to be of opinion, that this new body is possessed immediately upon the dissolution of the former. But be this as it may, I propose to set before you the observations of some of the most reputed writers in the Roman and Protestant churches upon this subject, and in favor of the position, that the soul is in possession of its new body immediately upon the dissolution of the old one.

There is, however, a passage in the Epistles, to which I draw your attention, and it is the following; 2d Cor. chap. 5 v. 1: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

Now what does Esthins, a learned Jesuit, say upon this subject, in his *Commentary upon the Epistles*? He says, that “by earthly house is meant the terrestrial and mortal body; by heavenly house, the glorious immortal and eternal body. Hence, that the latter part of the

sentence, *i. e.*, the one which speaks of the house not made with hands, many and nearly all interpreters, both Greek and Latin, explain in the same manner as we have done, that is, they interpret it as treating of a glorious *body*, to which interpretation Cajetan assents, who is very diffuse upon this passage."

Let us now turn to Bellarmine in his *Disputations*, ii. 842. He asserts, that when the Apostle says that *we have a house, not made with hands*, he speaks of the time which is present, immediately upon the dissolution of the earthly body, for that the Apostle says, not that *we shall have*, at some distant period, but that *we already have*, at the dissolution of the earthly body. Now this would make the Christian come into possession of his new body immediately upon the dissolution of the old one. But this would sadly embarrass the Catholic doctrine concerning the resurrection of the material body, for being already in possession of one spiritual body, many persons consider it to be perplexing to have another.

How, then, do these writers attempt to escape from this dilemma? Esthius affirms the Apostle to be speaking of a glorious body, but that when the Apostle says *we have*, he speaks of the future as if it were present, and means *we shall have*. Bellarmine maintains that the Apostle speaks of the period immediately consequent upon the dissolution of the body, and says, not that *we shall have*, but that *we have*, only that by earthly house, he means, not the *body*, but the *vision of God*, which Esthius says is contrary to the general sense of the Catholic church. Suffice it to say, that the one positively maintains that a glorious body is meant; the other, that the Apostle is speaking of the period immediately succeeding the dissolution of the earthly body; both of which interpretations, when combined, regard the Christian as in possession of a new body, immediately on the dissolution of the old one.

Indeed, Origen, (see Cudworth, iv. 52,) thus explains the passage "that this short life of our earthly body being destroyed, our soul shall then have, *before* the resurrection, a dwelling from God, &c.;" and this seems to be the interpretation of all those who maintain the doctrine of an ethereal vehicle.

In Protestant writers we find the same sort of interpretation and the same sort of testimony. In Poole's Synopsis, we find that Esthius, Cajetan, Tertullian, Mede, Vostius, are cited to show, that by *a house not made with hands*, the Apostle means a glorious, celestial, and spiritual body. The *Family Bible*, also, published by the Society for Promoting Christian Knowledge, (following Whitby), maintains the same thing; as does Bloomfield in his *Recensio Synoptica*, and Poole in his own Comments. (Cudworth 4, 10, 12, 13, 14, 16, 18.) On the other hand, Scott and Gill maintain, that the Apostle is speaking of what occurs immediately upon the dissolution of the earthly body; and again, combining these two interpretations, we find the Christian in possession of a glorious body, immediately upon the dissolution of the earthly one.

Mr. Caleb Fleming observes, p. 292. (*Survey of the search after Souls*.) "If the resurrection body was to be of the earth, there might perhaps, be some reason for the soul's waiting a distant period: but if it be a house from heaven, a spiritual body, and

not of the earth earthy, we have no manner of reason to expect it should be the produce of any fermentation, or transmutation, and refinement of gross matter." Accordingly, in p. 285, he observes. "In the system of opinion now advanced, the wornout body, or the infirm corruptible and mortal body is never to be restored, but a spiritual resurrection body is *immediately* superinduced upon the putting off of the natural body, and the soul recovered to an active consciousness."

Whence he says again, p. 281. "It is readily owned, that the soul will be happier in the future state, than it was when united to the mortal body; but then we are of opinion, that the spiritual body is *immediately* given." And he observes, p. 236. "Neither should any say, that the opinion of a spiritual body *immediately* given upon the dissolution of the natural body, is to suppose with some ancient heretics that the resurrection is already passed. That error did, I apprehend, deny any future state at all."

Again in the *Theological Repository N. 4. vol. 2, p. 346* (See *Blackburne's works* 3. 648.) there is an Essay entitled, *An attempt to prove that the resurrection takes place immediately after death*; and Archdeacon Blackburne says, p. 356, that the author "supposes, that in fact the soul exists not in a separate state for a single moment of time. The resurrection body, according to him, is put on *immediately* after the departure of the soul from the mortal body."

Even some of the advocates for the intermediate sleep of the soul, found their arguments upon this. (See *Caleb Fleming, p. 285.*) "That the ancient philosophers had no conception of a naked human soul, separate from and independent of all body, and that both reason and Scripture do countenance such an opinion. They did always suppose it joined to some body, and that reason and Scripture do plainly show, the human faculties do not exist without body."

This indeed, seems to be the origin of the doctrine of an ethereal vehicle. For as it was affirmed to be absurd, that there could be sense without senses, or senses without organs, or organs without a body, so likewise, inasmuch as the soul could not have its proper body till after some thousands of years, another and intermediate body was invented for the intermediate state.

But you will understand that the opinion concerning the ethereal vehicle is nowhere pretended to be derived from Scripture. It is a theory invented for the purpose of holding up another theory invented, that the soul is without parts. Like the two persons on deck, neither of whom could swim, who, on taking counsel of each other, what they were to do in case they should be shipwrecked, said one, if the worst comes to the worst, you hold me up and I will hold you up, and we will both be safe. I will say the same of these theories, neither of them can swim, and therefore their holding one another up is of no use.

But the Church of Rome has rendered both of them unnecessary, for in the year 1513, the Lateran council, held under Leo the Tenth, asserted the soul to be truly, and of itself, and essentially, the form of the human body. The canon runs thus, *Blackburne's works, 3. 56.*

"Whereas, in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, or one and the same in all men; and some rashly philosophizing, declare this to be true, at least according to philosophy; we, with the approbation of the sacred council, do condemn and reprobate all those, who assert that the intellectual soul is mortal, or one and the same in all men, and those who call these things in question, seeing that *the soul is not only truly and of itself and essentially the form of the body*, as is expressed in the canon of Pope Clement the 5th, published in the general council of Vienna, but likewise immortal, and according to the number of bodies into which it is infused is singularly multipliable, multiplied, and to be multiplied. Which manifestly appears from the Gospel, seeing our Lord saith, they cannot

kill the soul, and elsewhere, he who hateth his soul in this world etc., and also because he promises eternal pain and eternal torments to those, who are to be judged according to their merit in this life."

To all this we will add, that Aquinas infers the soul's capability of purgatorial pains, from its being the *substantial form of the body*. (See, however, an argument of Aquinas against diversity of parts in the soul, derived from intuition. Blackburne's works 3. 165.) And indeed (Cudworth 4-16) Dr. Cudworth says, that "Tertullian makes the soul itself to be corporeal, figurate, and colorate, and after death, to have the very same shape which its respective body had before in this life, etc."

Now in order to destroy the doctrine of Purgatory, some Protestants undertook to destroy the doctrine of substantial forms: here however, they were met by the statements of St. John in the Apocalypse.

St. John says, on the opening of the 5th seal, Rev. 5-9. "I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them, etc." Now the observation of Cotterus on this subject, as quoted in Poole's Synopsis, is the following; "St. John saw these souls in a *bodily and human form*, and Durandus says, that it shows, that souls exist and survive in a state of separation from their bodies."

And the sum of Mr. Jones's observations on this text is, that spiritual substances are capable of seeing and conversing with each other; for that the Scriptures lead us to suppose, that when the soul leaves this earthly house of its tabernacle or clay tenement, it does not exist without a covering, but is furnished with a building or house which is from heaven, and with which it is clothed upon. The author obviously meaning, by the covering or house from heaven, a glorious *body*. — (*Work on the Apocalypse*.)

Indeed Mr. Elliot says, in his work on the Apocalypse, 1. 87, that "the forms which are given them, are shadowy human forms, since white robes were given them." But some of the best commentators are of opinion, that this is the very same multitude which is afterwards mentioned as standing before the throne and then falling upon their faces, on which Cotterus and Cluverus observe, as quoted by Poole, that this was the case, because they were seen in the appearance of men — *humana specie*.

It is true, that Mr. Jones admits that the whole vision was symbolic; but then, according to him and other commentators, it was symbolic of a fact, that the soul of a Christian does exist separate from the material body in a human form, or in a new, glorious, and spiritual body. In accordance with this view, the living author of a work entitled *Catholicæ Doctrinæ* asks, p. 447, "Why should not spirits have shape and form as well as material substances?" (See also Taylor's edition of Calmet on the Article *Soul*.)

With this observation, we close the Theological testimony against the doctrine of the soul being a simple uncompounded substance, incorporeal and without form; and in proof that it is an organized substance of human form, which is the doctrine of Swedenborg.

I now proceed, in the last place, to show that the doctrine of the

soul being a simple un-compounded substance, has involved in darkness, doubt, and denial, the nature, and the very existence of another world. Every one will admit that such as is the nature of the body, such is the nature of the world in which it lives. Hence, the Millenarian, having provided for the soul a material body, naturally provides for both a material world — a new material heaven and earth.

The etherealist, or advocate of an ethereal vehicle, if he provides for the soul an ethereal body, is only consistent in providing for that body an ethereal world. Thus Mr. Taylor, in providing for the soul an ethereal vehicle, is only consistent in providing a residence for it in the Sun; others, in the air. Origen says, (Cudworth 4. 50.)

“Our soul, which, in its own nature, is incorporeal and invisible, in whatsoever corporeal place it existeth, doth always stand in need of a body suitable to the nature of that place respectively.” — See also p. 59. — *Hey. 2. 384.* In like manner it is but consistent to admit that to suit a spiritual body there must be a spiritual world.

Not only, however, is such a conclusion consistent, but it is also necessary; for, as we have said, if it is substance that originates space, body that originates place and consequently locality, then such as is the nature of the body, such is the nature of the space, place, or locality, consequently, such the nature of the world in which that body is. There is established thus, a mutual relation between a spiritual body and a spiritual world, just as there is between the natural body and the natural world.

This relation is further manifested to us in the very organization of the body; because the organization of the body is in relation to the world in which it lives; whence the one is a macrocosm, the other a microcosm. We cannot conceive an organized body, without an organized world; so that if we admit an organized spiritual body, we must admit an organized spiritual world.

The case is different, where the soul is presumed to be a simple un-compounded substance; for the existence of which it is not at all necessary to conceive an external world; and therefore, they who advocate that doctrine, are only consistent in saying, that it is absurd to pretend to know any thing about it — or rather about that, which, upon their metaphysical theory, does not and cannot exist; for that which is simple and un-compounded has no parts, that which has no parts has no magnitude, that which has no magnitude has no place, no *ubi*, no space, no extension, no world to live in; and this doctrine of simple un-compounded substance having prevailed, it is only natural that all pretended knowledge of its place, space, *ubi*, or external world, should be assumed to be positively visionary, fantastical, and ridiculous.

How different is the case when we come to organized body; — for body supposes locality. This was insisted upon by many of the Fathers, and their arguments have been repeated by various divines down to the present day. They are repeated by Mr. Taylor, in his *Physical Theory of Another Life*, p. 22.

“Without question,” says he, “we must affirm that Body is the necessary means of bringing mind into relationship with space, and extension, and so of giving it PLACE. Very plainly a disembodied spirit, or we should rather say an unimbodied spirit, or sheer mind, is NOWHERE.”

Dr. Good has the same remark in his *Book of Nature*, vol. 3, page 7: “If extension,”

says he, "appertain not to the mind, or thinking principle, the latter can have no PLACE of existence — it can exist NOWHERE, — for where, or place, is an idea that cannot be separated from the idea of extension; and hence the metaphysical immaterialists of modern times freely admit, that the mind has no place of existence, that it does exist NOWHERE," &c.

What then, becomes of it, on leaving the body? You say it is presumptuous to determine. I say you have already determined it; — that the presumptuous determination is on your side! for you have already determined that it is — *Nowhere!* That is your real creed! your real orthodoxy! and evade it you cannot.

Perhaps you will say, that on the dissolution of the material body, the soul will have some other kind of body annexed to it? Annexed to what? annexed to nothing; to that which is without parts and without magnitude. Suppose, then, you annex this new body — this new ethereal vehicle — what then? You call a coach; where is the passenger? you cannot find him, he is *nowhere*. Nowhere, then, is the intermediate state, or rather destination, of that which hath no parts, and no magnitude, and — it is a very suitable residence. For the idea of space, says Leibnitz, is derived from substance and order. But in a pure simplicity, there is no order, because no distinction. *Nowhere*, therefore, is really the proper name of that, into which a pure simplicity enters, after having been released from the body. Besides, it is not true that matter of any kind, whether ethereal or not, can give a place or locality to mind; for then the locality of mind would be the locality of matter, the place of mind the place of matter — which is pure materialism. The only locality of mind is the locality proper to its own kind of extension, a kind of extension different from that of matter, but analogous to it. But admit an organized body, and you must admit an organized world.

You will say, there is a difference between the soul having an organized spiritual body, and being an organized spiritual body. Granted. But we have seen (*Cudworth* iv. 57) that Tertullian, Methodius and others, admitting that what is unextended is not, felt obliged to admit, not that the soul had an organized body, but that it is one, and in this case, what need of the soul, on its separation from the body, organizing a new and ethereal vehicle? The spirit is already an extended substantial body, on the ground that what is unextended is not; and what is not, or is nothing, is not made something by adding to it an external body from without.

St. Augustin has been quoted in a former Lecture, to show that the soul, on its departure from the material body, might be immediately in possession of a new body. His mind, however, had, upon this subject, been very much embarrassed; and in a passage in the early part of his works, he seems to have thought, not only that the soul is not body, but that it *has* not body. But then I beg you to observe the consequences. (*Cudworth* iv. 56.)

"If it be demanded," says he, "when the soul goes out of this body, whether it be carried into any corporeal places, or to incorporeals, like to corporeals, or else to neither, but to that which is more excellent than both bodies, and the likenesses of bodies; the answer is ready, that it cannot be carried to corporeal places, or not locally carried any whither without a body. Now, whether the soul have some body when it goes out of this body, let them that can, show; but for my part, I think otherwise. For I suppose the soul to be spiritual and not corporeal, and that after death, it is either carried

to spiritual things or else to penal places, like to bodies, such as have been represented to some in ecstasies," &c.

Now, what is Dr. Cudworth's remark upon this passage? He says that "Here St. Augustin himself seems to think the punishment of souls after death, and before the resurrection, to be fantastical, or only in imagination; whereas, there could not be then so much as fantastic punishment neither, nor any imagination at all in souls without a body; if that doctrine of Aristotle be true, that fancy or imagination is nothing else but a weaker sense — that is, a thing which results from a complication of soul and body both together."

Thus, according to Dr. Cudworth, there can be no consciousness in the intermediate state without a body — no, not so much as fancy, dream, or imagination. Suppose, then, the soul is not a body, and has not a body, till the alleged general resurrection, what then? Why, the soul remains a simple uncompounded substance, concerning which, the Christian arrives at no definite idea, whose existence the sceptic doubts, and the unbeliever denies; while the great mass of the world are utterly reckless of knowing any thing concerning that which their teachers tell them cannot be known.

"No circumstance," says a clergyman of the Church of England, and author of a work entitled *Abdiel*, p. 111, "No circumstance connected with modern Theology, is more surprising than the vague and unsatisfactory notions entertained, by the generality of Christians, respecting the present and future conditions of the dead."

Now, my friends, I think you will say, it is not surprising at all; and that your surprise would rather be, that any definite or satisfactory notions whatever should be entertained upon the subject, as long as the soul is conceived to be without parts, without extension, without body — in fine, to be nothing positive, but only something negative, and even that something inconceivable!

Dean Sherlock had defined the soul, in his *Discourse concerning the happiness of good men*, p. 50, to be a substance which has no parts and no extension. The immortality of this substance he attempts to prove, after making the following admission, p. 51. These are his own words: "A substance which has no parts, and no extension, and is circumscribed by no place, sounds very like *nothing*; to be sure, it is what we can form no positive idea of."

Now, this remark occurs in a *Discourse concerning the happiness of good men*; but surely, a substance without parts and without extension, is not a man? — and even the worthy Dean *himself* seems to wonder what it is, for it is what he says we can form no positive idea of, and sounds very much like *nothing*. At all events, if good men are without parts and without magnitude any where, I do not wonder at any person not much liking to be one. Besides, it is curious, that in this intermediate state, souls should so much more nearly resemble the Deity in one respect than they can do after they have acquired their material body from the grave and are gone into heaven; for in heaven, they have a body which, it is said, God has not, for he is without body and without parts, which is the case of souls in the intermediate state; so that in regard to resemblance to the Deity, the change does not seem to be for the better — they are much more like God in the intermediate state, where they are without body and without parts, than they are in heaven, where they are with body and with parts!

But we are told that the human mind has no power to comprehend these subjects; that the human faculties are but limited; and

that all attempts are forbidden to transgress these limits. Be it so. Once put a man in prison, and you may discourse to him eloquently of the limits of his powers of circumambulation. Now a false hypothesis is a prison, and the limits of that hypothesis are the limits of that prison. Put a mind in that prison, and the limits of that mind are the limits of the hypothesis; and as long as the mind abides in that hypothesis, it cannot transgress those particular limits. Let the hypothesis, that the soul is a simple unextended substance be universally received, and the limits of human knowledge on the subject of the other world are the limits of that hypothesis; and the limits of that hypothesis, as long as the human mind abides in it, are the limits of all possible human knowledge upon the subject.

That this is really the case, you may see illustrated by an observation in Lord Monboddo's *Ancient Metaphysics*, vol. ii. p. 305. Having determined, (2310,) that the substance of our mind is like that of the divine, perfectly simple and one, without parts, and consequently indivisible, he asks *where* mind exists, and his answer is —

“If it be not extended, it cannot occupy space, for it is impossible to conceive a thing extended, which does not occupy that space over which it is extended. At the same time,” continues he, “it is necessary, as I have said, that the mind should exist *somewhere*, i. e. in some space, but not in the same manner in which body exists in space, but in a manner altogether different, of which we cannot have any clear idea (see vol. ii. 22,) any more than of mind itself, *which we are sure exists without parts*; and yet no man can say that he has clear conception of a substance existing without parts: the reason of which is, that being so intimately connected with body as we are, and conversant only with it in the first years of life, we never can so perfectly abstract ourselves from it, as to have any clear conception of spiritual substances, though we are sure of their existence.”

Now, that this is not the real reason of our ignorance of spiritual substances, and the manner in which they exist in space, is clear, from giving the author the benefit of his own hypothesis — an hypothesis, of which he had said he was sure, namely, that the mind exists without parts.

Let us suppose then, this hypothesis to be fairly acted out; and that the metaphysician, in order to have a clear conception of spiritual substances, and the manner in which they exist in space, should be allowed to be withdrawn from all body, in fine to have migrated out of this world of space and extension, in virtue of some perfect and profound metaphysical abstraction, such as some philosophers are apt to indulge in, and the world considers to be very wonderful and sublime — My worthy Friend, I would say, you have now migrated out of the world of space and time, for the purpose of being acquainted with the nature of spiritual substance and having the veil removed from the mysteries of your philosophy; remember then, that you are now a simple indivisible substance, without magnitude and without parts! Having no body, you have no locality, no place, no *ubi*, for you cannot have these without a body, and having no body, you are in every sense of the word — *nobody*! Having no eyes to see, no ears to hear, no tongue to taste, no any thing to feel, you can really be no wiser now than you were before; therefore, I wonder you should have thought of coming here to learn any thing about spiritual existence, or have imagined, that when you passed the bounds of the material

world, the mysteries of your metaphysical creed would have become any the plainer than they were before. You admitted that there might be some secondary extension in regard to some world in which you might be, but then, as you did not admit a corresponding extension of mind, soul, or spirit, which you said you were sure existed without parts, your secondary extension can be of no use to you, for you can have no locality in it, nor know any thing at all about it. So that, notwithstanding this profound abstraction from time and sense, you are as much in the dark now as you were before; but as you have no senses to hear what any one says to you, you are privileged by some to be clothed with an ethereal vehicle, (Cudworth 4 28,) always remembering this, however, that if what has no kind of extension is not, your ethereal vehicle cannot make you to be something when you are nothing. However, an ethereal vehicle you are supposed to have, for Dr. Cudworth says in his *Intellectual System* 4. 26 — “It is not at all to be doubted but that Irenæus, Origen, and those other ancients who entertained that opinion of souls being clothed after death with a thin and subtile body, suspected it not in the least to be inconsistent with that of the future resurrection, as it is no way inconsistent for one who hath only a shirt or waistcoat on, to put on a suit of clothes or exterior upper garment.” — Had you not been so positive that you are without extension, without magnitude, without parts, some locality might have been found for you in the admitted secondary extension; but having been so positive upon this subject, you have no alternative but to get into the ethereal vehicle and so come back again into the world of *time* and *space*, that is to say, if you exist at all. But now that you are at last supposed to speak, you ask me where you are to go to! You have a choice of many places; you may go under the earth, for Bishop Horsely says, that this is the proper destination of persons in your condition. But as you might there be disturbed by the theories of some geologist, Dr. Scott will tell you that you may go into the air; or if you prefer it, the author of the *Physical Theory of another life* will show you into the sun; or if you have not been what you ought, I read a book a short time ago to prove that the moon is your proper place, there being there many volcanoes, a great deal of fire, and no water. If that will not do, you may travel into extramundane space which some consider to be a vacuum, though others consider it to be full of length, breadth, and thickness in the abstract, or of points, lines, and surfaces, which will furnish you with abundant recreation, time without end. Be, however, upon your guard, as should it be a vacuum, the moment you fly into it, it so far ceases to be such. I fear, however, that under any circumstances you will not be very happy any where, for though you are in an ethereal vehicle, yet remember you are far from having your proper body, and consequently, as you must formerly have heard, you are now in a state of widowhood; or only one half of a man sighing for the other half. Therefore, my worthy friend, having followed out the results of your own theory, pray come back again out of your metaphysical revery, and be not offended, particularly if you have been a great natural philosopher, at the following gentle rebuke from *Pope's Essay on Man*: —

Go! wondrous creature, mount where science guides;
 Go! measure earth, weigh air, and state the tides;
 Instruct the planets in what orbs to run,
 Correct old Time, and regulate the sun;
 Go! soar with Plato to the empyreal sphere —
 To the First Good, First Perfect, and First Fair;
 Go, teach Eternal Wisdom how to rule,
 Then drop into thyself — and be a fool!

Surely my friends, if it was by its wisdom that the world knew not God, it is by the same sort of wisdom that man knows not himself. He may complain of his ignorance; is there not reason rather to complain of his wisdom? He may complain of the limitation of his faculties! Is not that limitation imposed upon himself by himself, in virtue of his false hypotheses — the simplicity of God, and the simplicity of the soul?*

THE LIFE MAKES THE MAN. — A clear and distinguished judgment, joined to an infirm and unstable will, makes a philosopher in speculation, a fool in practice.

We grow not wise at once. As far below
 Its real worth, our disappointed hearts
 View the lamented past, as we before
 Had overrated its prospective good.

MORAL COURAGE.

They are slaves who fear to speak
 For the fallen and the weak;
 They are slaves who will not choose
 Hatred, scoffing, and abuse,
 Rather than in silence shrink
 From the truth they needs must think.
 They are slaves who dare not be
 In the right with two or three.

THE appearance to any one of absolute truth, must ever depend upon the state of his own mind.

TRUTH. — Truth in the mind of man is never complete; it is with God, but not with us; all truth is only relative.

THE laws of correspondence are exact and definite; they constitute a science of great precision and certainty.

No divine prophecy can have a *complete* fulfilment in any natural event.

* In the course of our future observations on this subject we shall have occasion to illustrate an observation made by one from whom we should scarcely have expected it, I mean Lord Bolingbroke, who in his works vol. 5. p. 336, admits, that God is the place of spirits, as space is in one sense the place of bodies.

USES AND ABUSES OF SCIENCE.

BY REV. J. CLOWES, ENGLAND, IN MEDIUM, VOL. IV.

SCIENCE has its important uses with regard both to man's temporal and eternal life, for, without science, it is impossible that man can exercise, in the smallest degree, the faculties of either life; indeed, without science it is impossible he should be a man. The use of science, in regard to man's temporal life, is principally this, to instruct him how he may best attain the end of temporal happiness which he has in view; for science tends to promote the comforts and conveniences of temporal life, which, without it, would be very imperfect, as husbandry, architecture, mechanics, navigation, and all the useful arts, may testify. The use of science, in regard to man's eternal life, is similar in its operation, since without the science of what is conducive to eternal life, it would be absolutely impossible for man to put himself in any motion towards it.

Science then is the light of the mind, directing the affections to the attainment of their respective ends, whether those ends be temporal or eternal. The affections so directed are capable of moving towards, and of securing their favorite objects, but without such direction they would be totally blind, consequently incapable of accomplishing their purposes.

It is not, however, to be understood, that any merely human science, howsoever deep and mysterious it may be, can conduct man to the knowledge of God, and of eternal life, for such knowledge is only attainable by revelation. Nevertheless, human science has its important uses on this occasion, in enabling man both to confirm more fully, and to illustrate more clearly, the truths of revealed wisdom, when they have been received into his mind from the superior principle of faith.

It is a further important use of science to supply the understanding of man with its proper food and nourishment, and thus to form and perfect it, by replenishing it with all that variety of truth and knowledge, without which it can neither exist nor grow. For the scientific principle of man is as a rich storehouse, from which, and out of which, the intellectual principle continually selects the materials necessary for its existence and subsistence, deriving its character and quality accordingly.

Thus the grand use of science is, *first*, to form the mind of man for the right discharge of the duties of temporal life, and thereby to increase his temporal enjoyments; and, *secondly*, to receive and confirm the great truths of revelation, whereby man is rendered capable of ascending from earth to heaven, and of enjoying eternal blessedness in an everlasting conjunction of life and love with the God of heaven.

Science, like all other precious gifts of heaven to man, may be abused, and it is so abused, when man, by perverseness, separates it from the great ends for which it was given. This separation is effected principally in these three ways, *first*, when man rests satisfied with the science of what is right and good, without advancing to the love and practice of it; *secondly*, when science, instead of confirming what is

right and good, is perverted to confirm what is evil and false ; *thirdly*, when man elevates himself in the pride of science, by exalting it above revealed truth, and thus above God and heaven, and the eternally blessed life of love and charity

In regard to the *first* of these separations it may be proper to observe, that all science is given to man with a view, principally, to direct his love and practice, since man is born to *love* and to *do*, and becomes a man by *loving* and *doing*, and not by *knowing*, separate from loving and doing. Whosoever, then, a man rests satisfied with the mere science of what is right and good, whether it regards things temporal or things eternal, and stops short of the love and practice of that science, he then manifestly abuses that science, because he separates it from the end for which it was given, and in so doing, renders it, to himself, totally useless and insignificant.

In regard to the *second* of the above separations, it must be obvious to every one, that when science is perverted to confirm what is evil and false, instead of being applied, according to the intention of God, to confirm what is good and true, it must then needs be grossly abused, and the abuse will be proportioned to the degree of such confirmation. For science, in all cases, was originally designed of the Divine Providence, to be the handmaid of virtue, of wisdom, of piety, and of every excellence, both human and divine ; and, consequently, in whatsoever instance it is diverted from this end, and especially when it is prostituted to favor opposite principles and persuasions, it is rendered the unhappy and defiled subject of an abuse, the more criminal and the more dangerous, in the degree of its deviation from its grand original purpose and intention.

Nor can the abuse be deemed of less magnitude when considered in respect to the *third* instance of separation above adverted to. For what instance of the abuse of science can be supposed more tremendous than when it is made the instrument of separating man from God, from heaven, and from the eternally blessed life of love and charity, by being exalted above revealed truth, and thus, by elevating man, in his own foolish pride and preëminence, above God, and all the graces and virtues of his angelic kingdom ?

It deserves further to be noted on this interesting subject, that as science, when directed to its proper end, is instrumental in perfecting man's life, and promoting his happiness, so when diverted from that end by abuse, it becomes the fruitful source of his misery, and the powerful instrument of his greater destruction, agreeably to those words of the eternal wisdom, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke xii. 47. It is therefore far better and safer to be in ignorance, than to abuse science ; to know nothing, than to have all knowledge, and not live accordingly. Let every one, therefore, take heed to his scientific attainments, of whatsoever kind they be, that they may always be directed to their upper end, recollecting, that as the right use of science makes an angel, and conducts man to the temple of wisdom, of peace and bliss, so the abuse of it makes an infernal, and plunges man into the dark abodes of insanity, of restlessness and misery.

EMOTIONS, PRINCIPLES, AND HABITS.

A CONVERSATION BETWEEN A FATHER AND DAUGHTER.

D. — FATHER, I have often heard you say, that **EMOTIONS** become weaker the more frequently they are excited, if they do not produce the actions to which they have a natural tendency.

Father. — Yes, Lucinda, you have; and I am glad to hear that you have noticed, and remember it.

D. — I remember also, that you always mention in connection with “emotions,” principles and habits. I understand what you mean by *habits*, and how they become more easy, the more frequently they are performed; but how they can, as you always say, never become permanent unless derived from *principle*, I could never comprehend;— will you explain this more particularly?

F. — Yes, my dear, with much pleasure, because your inquiry evinces a desire to “*know yourself*,” and such knowledge is of the greatest importance in the formation of the truly Christian character. If I understand your difficulty aright, it lies in a want of clearness in your idea of *principle*.

D. — I suppose it does, for I seem to know very well what *emotions* are and what *habit* is. I know also that *principle* is defined in the dictionary to mean “element, constituent part, original cause; being productive of other being; operative cause; fundamental truth; original postulate, first position, from which others are deduced; ground of action, motive; tenet on which morality is founded.”

F. — Well, Lucinda, I suppose it is the very abundance of knowledge you possess respecting the meaning of *principle* that has created your difficulty. You know not which of the definitions of “*principle*” is expressive of the sense in which I use it.

D. — That is my very difficulty.

F. — Several of its senses are involved in my idea of the term; but the chief are those which regard it as “the ground of action.”

D. — Must not all *habits* then be derived from *principle*?

F. — From some principle, indeed, as “an operative cause,” but not as “a tenet” or “fundamental truth.” Thus not as from a “motive” within us; but from considerations of expediency arising from circumstances without us.

D. — I think I now comprehend what you mean by principle, and what it is to act from principle, and with the idea I now have, it appears that the principle from which an action proceeds gives to the action all its quality; thus that it is good or bad as the principle is from which it originates.

F. — You are substantially right, Lucinda, and as respects the doer of the action it is so; but it is possible some actions may have an injurious tendency though springing from “*sincere motives*.” These actions we call *rash*, and regret the want of judgment displayed in their performance. They serve also to teach us the importance of approximating as closely as possible to the *fundamental truth* upon all subjects, and allow it to be the *element*, constituent part, and “original cause” of all our actions.

D. — All this appears sufficiently clear, but it would seem that if

our habits are formed by principle, the *emotions* have nothing to do with them, and therefore the natural tendency you ascribe to them, of producing actions, does not seem very apparent.

F. — You appear to have forgotten, Lucinda, the relation of will and understanding. Emotions are states of the affections of the will; principles are *tenets* in the understanding. The true order of the production of *habit* would be this. The will, excited by an emotion of the good and the beautiful, would produce their appropriate forms in the understanding, which there would be “fundamental truths,” from these truths, actions in harmony therewith would proceed, the “emotion” thus descending to its ultimate, would acquire a permanent existence, being confirmed in its descent, first by acquiring the strength of a *principle* in the understanding, and then the permanency of an action confirmed by habit.

D. — The relation you establish then between “emotions, principles, and habits,” appears to be similar to that which exists between charity, faith, and good works; and I think I can now see more clearly the full meaning of the declaration respecting charity, faith, and good works in the ninth article of *our faith*.

F. — To what declaration do you allude?

D. — To that which states that “charity without faith is not spiritual, but natural; and that faith without charity is not living, but dead; and both charity and faith without good works, are merely mental and perishable things, because without use or fixedness.”

F. — You are correct, Lucinda. Charity *is* natural in the mind that is destitute of *truth*. It is an emotion merely; — an emotion prompting to action, it is true, but if producing it, being blind and indiscriminating, it is as likely, nay, *more* likely to produce mischief, where it intended benefit.

D. — And faith is dead without *charity* I presume, because, however clear the “principle” from which action ought to proceed, there would be no action, if there were no “*emotions*” exciting thereto, — no more action, than in a body without a soul.

F. — You have put it strongly, Lucinda, but it is so; and from what I have frequently remarked in reference to *habits* you may perceive the true character of *works alone*. They are not *good* except proceeding from *emotions* of good in the will, imbodyed in principles of truth in the understanding.

D. — Your position, then, Father, that *emotions* become weaker the more frequently they are excited, if not rendered permanent by habit, is a very practical one.

F. — It is so, my child, and I hope that you will allow it to exercise all the influence of a “principle,” of a “fundamental truth” upon your mind. Trifle not with your own feelings, nor let others do so. From the nature of your constitution you are peculiarly susceptible of *emotions*, and the unprincipled among mankind are but too apt to avail themselves of this *weakness*, as it is called, for base purposes. Habituate yourself, Lucinda, to inspect your thoughts when you are at home and alone: your spontaneous thoughts I mean, they are the *elements* of the principles from which you will act in the absence of the “*fundamental truth*.” Your intellect has been stored with knowl-

edge from the "Fountain of Wisdom," and the "tenets" upon which your morality is "founded," are from that source. You possess, therefore, abundant means of correcting the tendency of any "emotion" to lead you from the right line of duty. In proportion as you do so, you will make your knowledge of truth a "constituent part" of your moral character. Your present habits of virtue will become permanent manifestations of principle, and you will find that you have indeed "built your house upon a rock."

D.—Thank you, dear father, and I sincerely hope that your care to form my mind and life aright, will reap its full reward.—*New Church Reader.*

TRUE TEST OF THANKFULNESS.

SOME murmur, when their sky is clear
 And golden bright to view,
 If but one speck of dark appear
 In their great heaven of blue;
 And some, with thankful love are filled,
 If but one gleam of light,
 One ray of God's good mercy, gild
 The darkness of their night.

TRUTH AND GOOD.

TRUTH with man is altogether according to the principle of good which appertains to him; where there is a small portion of good there is but a small portion of truth, for they are in a like proportion, or a like degree, or according to the common expression, they keep pace with each other; which may indeed appear as a paradox, but still it is really so. Good is the very essence of truth; truth without its essence is not truth, however it may appear to be so; it is only a blind tinkling thing, and as an empty vessel; whoever wishes to possess truth in himself, not only ought to know it, but also to acknowledge it and have faith therein; when he does this, he then first begins to have truth, because then it affects him and abides with him; it is otherwise when he only knows truth and does not acknowledge it, and has not faith in it, in this case he has not truth in himself; several who are principled in evil are in this state, they are capable of knowing truths, and sometimes of knowing them in a superior manner, but still they have not truth, yea they are so much the farther from having it, in proportion as they deny it in their hearts. It is provided by the Lord that no one should have more of truth, that is should acknowledge and believe it, than in proportion to his reception of good.—*Swedenborg.*

THE principles taught by Swedenborg have the willing support of all the sciences.

GRADUAL PROCESS OF REGENERATION.—In the process of the formation of our minds, there exists the spirit of prophecy, and no advancement can create surprise, because we have always been conscious of that from which it is produced.

STUDY OF NATURAL HISTORY. — The Science of Natural History, or the study of the forms, properties, habits, and uses of the various minerals, plants, and animals, with which the earth has been replenished by its benevolent Creator, all of which are intended more or less directly to promote the happiness of mankind, has always been found interesting to the intelligent mind.

We are assured in the New Church writings, that nothing exists in this natural world, in a natural manner, that does not also exist in the spiritual world in a spiritual manner.

Now the spiritual world consists of three parts; heaven, hell, and the world of spirits. Heaven is the happy abode of angels. Hell is the miserable kingdom of darkness, into which, by their neglect of God's commandments, whilst they were living as men on the earth — the infernal spirits have sunk by their own free will and consent: and the world of spirits is the intermediate region and state into which enter all men, whether good or bad, on becoming spirits, immediately after death, and where the good are prepared for their final ascent into heaven as angels, and the bad for their final descent into hell as infernals. Now in one or other of these three great divisions of the spiritual world exist the spiritual things, the principles of goodness and truth, or of evil and the false, which, flowing into the natural world, of which the earth we inhabit forms a part, give rise to the innumerable natural productions we behold, whether *minerals*, as stones of all kinds, rocks or metals; *plants*, as trees, shrubs, flowers, &c.; or *animals*, as beasts, birds, fishes, insects, and many others.

But it must not be thought that either the inhabitants of heaven or of hell have themselves the power of creating any thing on the earth, for they are merely the instruments by which the Lord exerts his power in creation; all life flows from Him, but flowing through the minds of angels in heaven, and good spirits about to become angels in the world of spirits, who, during their natural lives in our world, have become images and likenesses of Him, by keeping his commandments, and loving him above all things, and their neighbor as themselves: this life produces on the earth all kinds of innocent and useful things. Among *minerals* it produces metals proper for man's use for money and for domestic utensils, precious stones and stones for building; among *plants*, corn, grass, fruit trees, and sweet-scented flowers; and among *animals*, oxen, sheep, horses, elephants, camels, and all others useful for his necessities or his lawful enjoyments.

The infernals in hell, and the evil spirits, about to become infernals, in the world of spirits, notwithstanding they have rebelled against the Lord by not keeping his commandments, and by loving themselves above all things, and loving their neighbor only so far as he did things agreeable to them, and hating him if he displeased them, still by the Lord's infinite mercy and goodness, they have the same life from Him that angels, and good spirits, and good men have, but by disobedience to his laws, they have rendered themselves not images of Him, but of hell, so that when the life he mercifully gives them flows into their souls, it becomes an evil life, for they turn all good into wickedness, and all truth into falsehood.

Now when the life of such unhappy beings flows from the spiritual

world into the natural world, though the creative power it has, (for all life has creative power,) was derived from the Lord, yet as this life has become a wicked one in their souls, it can produce nothing on the earth but noxious and destructive things. Hence arise poisonous metals and minerals, as arsenic and others; poisonous and noxious plants, as nightshade, funguses or toadstools, hemlock and many more; and also among animals, ferocious and venomous beasts and birds and reptiles, as tigers, leopards, vultures, crocodiles, and venomous snakes; insects, as scorpions, hornets, and wasps. The various natural productions which the earth affords are thus of two contrary and opposite kinds. Those which are of heavenly origin, having a tendency in all their properties and habits, to contribute to the happiness of man, and the welfare of each other, and those which are of infernal origin, having a tendency to destroy the happiness of man and the welfare of each other. But yet, as this world was created in order that man, by living a life of obedience upon it, might be qualified for a life of eternal happiness in heaven, these opposite tendencies of the productions of nature are so overruled by the Lord's Divine Providence, as to make the whole subservient to his beneficent design of making man happy, as well in this world as in heaven. Thus the ravages which would be made by some animals are prevented or checked by others, whose natural propensity it is to destroy and prey upon them. Vultures, for example, are birds certainly of infernal origin, for they are hideous in their forms, fierce and untamable in their dispositions, and ravenous and cruel besides; delighting for the most part to devour their prey alive, for they do not kill it first, but merely seize it, and then devour it piecemeal. Venomous snakes, or those whose bite is poisonous, are likewise evidently the result of evil, and the causes of their existence must be some of the horrors of the infernal kingdom. Now there are some vultures who prey only on snakes, and use many ingenious artifices in catching them; so that the increase of these snakes is thus in some measure prevented. Again, the insects called locusts, which so often become plagues, from their devouring all the corn and grass and green herbs in the countries where they descend from the air to feed, if not evil in their nature, must sometimes be receptive of an evil life. But there are many beasts and birds, especially in those hot countries of the world where locusts most abound, which feed wholly upon them and similar insects; and thus their destructive tendencies are checked by Providence. In like manner the innumerable flights of insects called lady birds, that were observed all over the country in the summer of 1826, did much good in many places, by devouring other little insects called plant lice or leaf lice, by naturalists, *aphides*, (pronounced *afidees*,) which would otherwise have consumed the green crops; for lady birds feed on scarcely any thing besides these destructive insects.

Thus we see, notwithstanding the evil which the wickedness of man has introduced into nature, yet that by the Divine mercy and wisdom of the Lord, every thing is kept in such a state, as may enable man, if he shun the commission of evil, to live a life of comfort here, and become prepared for enjoying a life of perfect happiness hereafter.

From the notion which we have endeavored to convey of the origin of the existence of good and evil animals in particular, we may draw a useful caution; both evil and good are of such a nature, that they increase by practice; and whilst the smallest action done in obedience to the commandments tends to prepare us for heaven, the smallest action done in disobedience to them, tends to produce in us such a state and disposition of mind, as will sink us to the infernal abodes. Now when we shudder at the cruelty of the tiger or the crocodile, which are such dreadful enemies to mankind in some countries, we should not fail to remember, that we may, without due care, become instrumental in producing such creatures, by becoming inhabitants of hell, from which, as before explained, they take their origin. Thus every unkind word or action we may give way to, has a tendency to make us infernals, and thereby to produce such horrible pests as the animals just named. And on the contrary, when we are delighted with the innocent sports of the tender lamb, or the gentleness and beauty of the dove, we should bear in mind the happy thought, that by obeying the commandments, by shunning every evil, every unkind, or improper action or word, we are led by the Lord towards heaven, where, when we become angels, we shall be the means, in the hands of the Lord, of producing on the earth such lovely animals as these, contributing so greatly to the happiness of our fellow-creatures, and the welfare of all creation. — *Brayley*.

LOVE OF THE WORLD — The love of the world will excite an ardent desire for its possessions, whether consisting of wealth, dignity, fame, or power, and being unbounded in its pursuits, is exposed to inordinate ambition and sordid avarice.

The love of the world will induce us to set a higher value on the external possessions of our neighbor, than on any superior attainments; its friendship being built on interest or convenience, its attractions are more to splendor than to virtue.

The love of the world, as the ruling love, will, by tying the mind down to earthly things, eclipse the love of God and our neighbor, and introduce many idols in their stead, and, when undetected, will deviate from the laws of truth and justice.

The love of the world, occasioning a diminution of every elevated and disinterested affection, will gradually decline to inferior objects, till it settles in *self-love*. — *Arbouin*.

CHARITY, faith, and good works, are as necessary to constitute the Christian character, as are three lines to form a triangle.

THE way of the righteous, and the way of the wicked, like diverging lines, have the greatest distance between them, at their termination.

A TRUE Christian alone lives in the *full* exercise of his rational powers.

LAW OF OUR LOVES; AND ITS LESSON. — The human soul cannot live without some kind of love. Every man has natural affections. God intended that these should be directed to himself and humanity, attract the mind to the most worthy objects of thought, and keep the will fixed upon the highest course of action. But even if this does not happen, the need to love still remains, and these affections cluster about other and unworthy objects and persons. Therefore, wicked men and wicked habits of life are loved with an attachment as perilous as unnatural. A man cannot exist without loving something. Love is life; the capability to love is the capability to live; and the depth and purity of love is a sure test of true greatness of being. Man cannot banish this need from his soul. He will love — either what is high or what is low, either like an angel or a demon.

Selfishness is merely a diseased form of love. The selfish man differs from others only in the quality and objects of his affections. He bestows himself upon things which will yield him the most speedy and full return. He hugs worldly possessions and pleasures close to his heart. He has not forgotten to love, but he loves falsely.

The great difference in men is not in the possession, but in the quality of their affections. One consecrates his powers to God and humanity, and loves wisely and with a celestial strength and purity; others, in various degrees, do not give themselves to the true purpose of life, and are punished by loving basely. There is a great variety in the objects of affection. Probably there are not two souls in existence who love precisely the same things in the same degree. Each spirit selects its own company out of the whole universe, and creates a heaven of its own liking. The objects of human affection are almost infinite in variety; so the quality of love is the surest test of difference between men.

How far can we control our affections? We have seen that love is a necessity of our nature, and its quality a test of our character. Have we the power to determine that quality? There is an opinion quite prevalent that a man *cannot* control his affections. They are supposed to be wayward, unmanageable and irresponsible. And, in practice, men commonly obey their affections as if they were a destiny. This popular opinion contains just half the truth, and is practically false because it omits the other half. It is true, in one sense, that we cannot control our love. We are obliged to love according to our characters, and we cannot *violently* change the current of our affections.

But the real question lies back of this. How came we to love what we, at present, do love? Had we any thing to do in producing that condition of mind and heart by which we are compelled, for the time, to love in a particular direction. The answer to this will expose the fallacy of the popular opinion.

Probably our natural constitution of mind and temperament, and the changes produced upon us by causes beyond our control, have a great influence in determining the objects of our affections. We cannot radically change our nature — at least not suddenly. For a

time our love must depend upon what nature and circumstances have made us. But no man is obliged by his constitution or by circumstances, to love what is actually evil. True, one may be born with diseased propensities, and may have been exposed to corrupting influences during youth, which determine, for a time, the quality of his affections. But such a person always has a consciousness of the lowness of his state, and a desire for something higher, strong enough to lead him into a better condition, if he will follow it; and this possibility of becoming better determines the whole question in its moral aspect. We have the capacity to follow our ideal of excellence, and, by thus doing, of increasing our capacity to love what is excellent and beautiful to an unlimited degree.

It is not, then, a matter of fate or chance what shall be the quality of our affection. The quality of our love depends upon our character. If we follow truth, devote ourselves to right doing, and cast off temptations to selfish and sinful living, we shall become good, and cannot help loving what is good and beautiful. On the other hand, if we love party more than truth, lose our manhood in a wicked course of life, and become the slaves of our lowest impulses, we *must* love what is low and like ourselves. The moral quality of our affections thus being dependent on our character, we have just as much control over it, as we have over our character. Nobody doubts that he can make himself good or bad, in the same sense that he can do any thing else. We build up our characters by our daily thought, speech and conduct, and insensibly mould them to the shape they assume; therefore, we create our own loves in the same way, since we love according to what we are. The mistake of the popular opinion is in supposing that, because we cannot *instantly* change the current of our affections, we have *no* power over them. The process must be gradual, and depends upon a previous change in the character; yet, though slow and imperceptible, it is certain. We determine the *moral* quality of our love by every thing we think, say, or do — by the whole course of our voluntary action.

Having thus attempted to show that we have power over our affections, let us briefly indicate the process by which a man may degrade himself, so that his love at last shall become his most fearful retribution.

Deterioration of character, and consequently of the affections, is so gradual that few are conscious of it. The character becomes degraded imperceptibly — even while the outward appearance of decency is preserved. Evil thoughts, ambitious purposes, avaricious desires, revenge, contempt, hatred, pride, are secretly cherished and brooded over. Sensual and corrupt feelings get a lodgment in the heart, distract the intellect, pollute the imagination, undermine the will, while the person hardly knows his danger. Day after day, a new crowd of these wicked, foolish, malignant guests is entertained, and no harm is apprehended while the outward life is yet firm. But each of these **secret** mental indulgences makes its mark upon the character, just as every violation of the laws of health breaks down the constitution, and hastens on final dissolution. Little by little, the tone of the **mind** is changed. The person becomes more and more incapable of

living nobly, or of cherishing affections and thoughts which his reason and conscience approve. He is below his own admiration; and, in spite of his better reason and occasional efforts to lift himself out of his low state, he is compelled to love and follow persons and practices which in his very soul he may abhor. And this slavery to wicked affections is an awful retribution, perhaps the worst that can come upon the sinful spirit.

A young man may in this way begin a downward course of conduct, which, after a few years, shall leave his soul captive in the hands of the lowest affections. Let him employ his leisure hours in dissipated or low society, in frivolous conversation, or corrupt reading; let him trample on the reverence for honor and perfect honesty with which he began life, and gradually go over to the practice of half-dishonest tricks by which a man may kill his conscience and fill his purse; let him give free admission to every impure thought, and lay up in his memory every vulgar and obscene jest and turn of expression; let him fix his eye on riches, or some post of honor in the gift of the people, and determine, at all hazards and by *any* means, to obtain them. He may thus, while outwardly decent, produce a total change in his character in a few years, and, while yet living in respectable society, really love best the lowest persons and things. He may think that he has lost nothing by indulgence in these habits of thought and life. But he has lost *much*. He has lost his power to love the best things—the highest, most worthy objects. He has lost the power to enjoy the society and conversation of noble, sincere men—the excellent of the earth; he has lost his conscientiousness of innocence and honesty, and is now able to derive a contemptible and demoniac pleasure from overreaching his neighbor. The love of place or popularity has caused him to lose his independence, and made him a coward, and a slave to the very people whom he despises. He has lost his relish for the society of pure and highminded women, and loves only the low, frivolous and gossiping, and such as best gratify his depraved taste. He has lost almost every thing of value. He has ceased to love the best and most elevated things in life. His affections gravitate towards, and grovel amongst, sinful, base, unworthy objects. He has lost innocence, and purity, and honor, and integrity, and sincerity, and independence. Is not this loss enough for one soul? He has brought upon himself fearful retribution. He has degraded himself till, gradually, he has become incapable of elevated and noble affections, and he is now given up to the wild, passionate, restless feelings which make a bad man's soul like an ocean tossed by storms, to which no calm day ever comes. His *low and wicked loves* are the *evil spirits* that inflict the punishment due to his transgression.

And, in like manner, a young woman may destroy the beauty, innocence and strength of her character, till she is compelled to live in the same low region of life. She may neglect mental culture, read only books full of foul insinuations and unnatural delineations of life, may love excitement and pleasure better than home, and overlook all preparation for the duties of womanhood. A few years of such a life will cause her dreadful loss—loss of delicate and pure

affections, loss of the true dignity of womanhood, loss of love of good society, loving instead the weak and foolish, loss of love of home and rational enjoyment. And, then, when the great want of a woman's soul comes, she will bestow her affections, and give herself away, loving one low and unworthy, but like herself. Her frivolous mind and restless passions will compel her to such a wretched union. Henceforth she must live in company with the lowest loves. She must live on husks and chaff. — *A. H. Gaz.*

THE ORIGIN OF BEAUTY.

A DIALOGUE.

Charles. — LOVE is the inmost element, the principle of all beauty, and is the cause of all sublime expression in the fine arts.

Augustus. — Yes, undoubtedly, because love is also the principle of christianity, and no true love can exist without religion, which is the tie, not only between God and man, but also between man and man. Religion and love in the highest consideration are therefore synonymous.

Charles. — Favor me with more explicit information on this subject, and show me how all beauty can have its origin and emanation from love or religion.

Augustus. — The essence of religion is a mutual interchange of love between God and man; when man loves his God truly, he then loves Him above all and alone, and throughout the face of the earth he admires that most, which bears the stamp of God most conspicuously, thus that which is holy and beautiful. But only what is perfect can be said to be beautiful. In the external world man is the most perfect being. The absolute perfect, as prototype of man, is *intellectually* an eternal unity of wisdom and goodness, *organically* an eternal unity of sublimity and beauty. But no individuality would be possible, unless that in the finite type the two poles be separated from each other into the masculine and feminine principles. On the other hand, the unity and organism of life will be perpetually restored by the very separation, as it is natural that the perfection of the thought should seek the perfection belonging to the affection of the will, for each loves the Divine in the other.

Charles. — A masterly demonstration! I find you now at last as zealous a defender as myself of the *spiritual* affinity of souls attached to each other. — *Deltoides.*

PROVIDENCE conceals from us the moment of our death, because the knowledge of it, by taking away our sense of moral freedom, would prevent us from employing the rest of our time well, by acting from liberty according to reason.

CONVENTIONAL politeness is founded on custom and fashion; natural politeness on reason and principle. All are mere dissemblers who prefer the former to the latter.

JONAH'S GOURD — SELF-LOVE.

“Doest thou well to be angry for the gourd?” — JONAH IV. 9.

JONAH'S prophecy contains a variety of interesting subjects, which, when seen in their own spiritual light, will afford heavenly instruction to the thoughtful and reflecting. The prophet was commanded to go to Nineveh, and cry against it; “for, (saith the Lord) their wickedness is come up before me.” Jonah departed from the presence of the Lord, but instead of going to Nineveh, he turned aside and went down to Joppa, where he entered a ship that was going to Tarshish. After encountering storms and many calamities on account of his disobedience, he at last came to Nineveh, and upon entering the city, he cried, and said, “yet forty days and Nineveh shall be overthrown.” (iii. 4.) Now he was not commanded to prophesy the overthrow of the city: he was to preach against the wickedness of the people, and to show that their iniquity would lead but to ruin and death. The people, however, repented at the preaching of Jonah, and God, seeing their repentance, remembered mercy and saved the city. This act of Divine clemency displeased Jonah exceedingly; he was very angry and prayed the Lord to take away his life. O! how strange that the mercy shown by the Lord to the repenting Ninevites, should kindle anger in a prophet's breast.

In his anger, Jonah went out of the city, and made him a booth, and sat under it to see what would become of the city. It was here that the Lord prepared a gourd, as a shadow over his head, to deliver him from his grief. And Jonah was exceeding glad of the gourd. (iv. 6.) But soon a worm smote the gourd and it withered. The sun beat upon the head of the prophet, he fainted and wished to die, saying, “It is better for me to die than to live.” It was now that God put this searching question, “Doest thou well to be angry for the gourd?” yes, replied Jonah, “I do well to be angry, even unto death.” Jonah, as a Jewish prophet, was, as each of the prophets were, a sign to the house of Israel, and while sitting under the gourd, showed the true state of that church as to faith, religion, and life. The church was then grounded in a sordid self-love, and thence in falsities of various kinds; the gratifications of which, with its sensual indulgences, led Jonah to have pity upon the worm-smitten gourd, but none for Nineveh and its repenting inhabitants. This gourd, a shrub-kind of plant with large broad leaves and bearing bitter fruit, was a true representation of that self-love, with its shadows and falsities, in which the Jewish Church was then principled, and from which her members acted. Here the prophet sat in his own fancied security, looking for the destruction of the Ninevites; but they repented; found mercy from the God of Jonah, and Jonah was angry on that account. Self-love, like Jonah's dwelling under the gourd, is exceedingly transient! it affords no peaceful home! no shelter from the storm — no permanent covert from the scorching heat. It turns the peace of the soul into anger, at beholding another's good, thus changing the sweets of life into a destructive poison. In self-love, there is what was concealed in Jonah's gourd, a *worm*; this will cause

the withering away of the hope and peace of him who *sits under its shade*. It is said of this gourd, that it "came up in a *night* and perished in a *night*:" (iv. 10.) to instruct us that the evil of self-love is the legitimate production of spiritual ignorance; for ignorance is a mental darkness, which, in scripture, is called night. Darkness is evil's dwelling-place, where it is but transiently nourished for the slaughter; like the gourd, it comes up and withers in a night. On the contrary, good has its dwelling-place in light, where, under a bright and cheering influence, it lives and flourishes forever. Thus, the true followers of the Lord are called children of the light, who walk in and possess the light of life! Hence, "light is sown for the righteous." (Ps. xcvi. 2.)

In self-love, shrouded in darkness, there is an inward *uncleanness*; this is the *worm*! fly from it, reader! lest ye perish under its shade! Remember there will always be found a worm in JONAH'S GOURD.
—T. Goyder.

PHARAOH'S BUTLER AND BAKER.

"He restored the chief butler to his butlership again; but he hanged the chief baker." — GEN. XL 21, 22.

IN this chapter, we read that two of Pharaoh's officers of his household, the chief butler and the chief baker, had offended their lord the king of Egypt, and for this offence, being wroth with them, he cast them into prison, where Joseph, who had been sold by his brethren, was a captive, and had the charge of them. These two offenders had each a dream, in one night, which appears to have preyed much upon their spirits. Joseph, in the morning, seeing their depression, said to them, "wherefore look ye so sadly to-day?" (v. 7.) They replied, "we have dreamed a dream, and there is no interpreter of it." "Interpretations belong to God," said Joseph, "tell me them, I pray you." The butler then said, "In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes, and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Joseph interpreted this by saying, that "within three days Pharaoh would restore him to his office." The baker, seeing the interpretation was good, told his dream, and said, "behold, I had three white baskets on my head: and, in the uppermost basket, were all manner of baked meats for Pharaoh; and the birds did eat them out of the basket upon my head." (v. 16.) Joseph interpreted this by saying to him, "yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." The result was as Joseph had foretold — the butler was restored, but the baker hanged.

There does not appear, in the mere words of this narrative, to be much instruction of a religious nature, and yet, kind reader! no scripture narrative contains matter for reflection more weighty and im-

portant than this: it involves all that is connected with thy peace, both here and hereafter. These two, the butler and baker, were the chief officers or stewards, of the king's household, and the offence each had offered to their lord threw them both into prison. Now if we could be constrained to turn our thoughts away from Pharaoh's household, and cast a glance at our own, the subject would then open in all its serious and instructive importance. The Lord Jesus says that "a man's foes are they of his own household," Matt. x. 36; so also says the prophet Micah, vii. 6. Every man's *mind*, in scripture language, is spiritually his *house*, and his household, which literally consist of his family and domestics, are mentally, all his affections, desires, and thoughts: his *foes* or enemies, are the impurities and evils of his will on the one hand, and his false persuasions in the understanding on the other. The former are as *devils*, polluting the inward life; and the latter as *satans*, perverting the judgment, and leading downward into all kind of falsehood and error. The two chief officers, or stewards, in man's spiritual household, are the *understanding* and *will*; the duty of the former being to furnish suitable nourishment for thought, intelligence, and knowledge, and that of the latter, to feed and cherish the affections and desires. These, in the narrative, are the *butler* and *baker*, who prepared food for their king. Food involves a twofold nourishment, meat and drink. Truth in Scripture is called wine, juice of the grape, water, milk, with other liquids expressing nutrition; and as the *understanding*, signified by the *butler*, is to provide these, and in his dream, he saw a vine with three branches, blossoms and ripe grapes, and pressed them into Pharaoh's cup. The office of the *will*, signified by the *baker* is to prepare what is good and holy for the affections; this good, in scripture, is called bread and meats of all kinds that are eaten. Thus the baker's dream is not about wine or grapes, but of baskets of bread or baked meats. We may now begin to see why the offence of the butler was pardoned, while that of the baker was visited by death. The understanding offends, when falsehood is introduced into the mind instead of truth — when the sour and bitter are offered instead of the sweet — the vinegar and gall of which the Lord would not partake, (Matt. xxvii. 30.) instead of wine. Falsehood may enter the mind without any evil intention on the part of man, and the understanding, like the butler may offend: but as no evil was intended there is a restoration to office, and a full pardon, after the three days or full state of repentance and sorrow for the unintentional error. But with the *will* it is different. Evil is introduced knowingly; for evil can never be mistaken for good, inasmuch as it pollutes the life and unfits for heaven! the sure and certain effect of evil is the death of the heavenly life in the soul; hence the death of the baker is nothing but the consequent and unavoidable effect of the evil that is loved and cherished. Joseph, the interpreter of both dreams, is the Lord, who as the Living Truth, illuminates man's night of dreams, showing the effects of unintentional error or mistake, as well as the nature of that evil of heart, which can end in nothing but death. The butler, in his dream, gave the cup into Pharaoh's hand, to instruct us that mere errors do not condemn; but the birds of prey ate the baker's food, to teach us that evils of the

heart or will, are food for the *false persuasions* of the mind, signified by *birds of prey*.

Learn then, O man! that errors of the understanding may be pardoned, while confirmed evils of will terminate in death. Remember the sad end of the chief baker. — *T. Goyder*.

DEATH IN THE POT.

“O thou man of God, there is Death in the Pot.” — 2 Kings iv. 40.

ELISHA the prophet, after performing two miracles; increasing the poor widow's oil, and raising the Shunamite's son from death to life, came to Gilgal. Here, a dearth was in the land, and the prophet commanded Gehazi, his servant, to set on the great pot, and seethe pottage for the sons of the prophets. Upon this command being given, one went out and gathered *wild gourds* and came and shred them into the pot of pottage. While the people were eating, they cried out, “O thou man of God, there is death in the pot!” and they could not eat. Elisha then threw in meal or fine flour, this rendered the food wholesome, and they partook of it, for then, “there was no harm in the pot.” Ver. 41. Is it not at once apparent, that the food was rendered *deadly* and unfit for nourishment, by the *wild gourds* from a wild vine being shred into the pottage? Elisha gave no orders to gather wild gourds, and he at once neutralized their deadly effects by throwing in meal or fine flour. It may appear mysterious and marvellous in our eyes, that a little meal should remove all the deadly effects of the wild gourds: but, dear reader! if thou art a man of God, look, I beseech you, through the mere *letter* of the miracle, to its inward spirit and life, and thou shalt see greater things than these! Do we not know, that a little good can annihilate a great evil, just as easy as a soft answer turns away wrath, or as the words of Jesus, “Peace be still!” turned the storm into a calm! Religion, immortality, and a future life are the grand subjects of Revelation, and these, under the literal clothing of miracles, parables, precepts and prophecies, are the subjects that should be nearest and dearest to our hearts.

Now it was at Gilgal this miracle was wrought. This place was within the boundaries of Canaan, between Jericho and the banks of the Jordan, where the Israelites first encamped, after crossing the river; and as Canaan represents the spiritual kingdom or church of the Lord, so *Gilgal*, the border of the land, denotes the external of the church, that is, the *first state* in the religious life, where man receives his first instruction — his first meal or mess of pottage. The great pot, that Elisha commanded to be set on for the people, contained its own proper food, and, as such, was the representative emblem of that great vessel, that contains the spiritual food given to nourish the soul unto everlasting life. The Word of God is this great and grand vessel: it contains within itself all the doctrines of truth, goodness, faith, and life, which are spiritual meat and drink, the food given in mercy by the Lord, to nourish a growth in the Divine Life. Our food, to be mentally good and nutritious, must be extracted from this vessel alone; nothing must be put into it from any foreign source — all its fruits are gathered

from Christ the true Vine! no wild gourds gathered from a wild vine must mingle here; for these are the evils and falsities of the world that corrupt the life and pervert the judgment. These, by mingling with the truths and celestial fruits of God's word, profane the heavenly food, and destroy its life and purity by introducing death into the pot. In the word, this sacred vessel, are contained the pure doctrines and truths of heaven! in this our food is all prepared, and from it alone, we should, for religious purposes, extract our daily bread. When wild gourds are shred into the pot, the spiritual fact is, that human evils and errors are then mixed with the truths of heaven, and the *food* or instruction, from such mixture, becomes poisonous and deadly. A religious doctrine, if entirely false in all its bearings, may easily be detected and its deadly effects avoided; but if mingled with truth, the falsehood becomes somewhat plausible, the understanding is deceived, and the will is polluted, by the teaching when *death is in the pot!* To counteract this, Elisha threw in fine flour, to teach us that when celestial love, this meal or flour, is thrown in, it neutralizes at once, by its soft nutritious properties, the baneful effects of error, and at the same time, brings the truth of God more prominently forth; thus, the instruction or food, becomes wholesome and sound. From this sacred vessel, the word of God, all our spiritual food must be extracted. It is, reader, from this Divine source alone, that the Lord will fill thee with the finest of the wheat. Ps. cxlvii. 14. — *T. Goyder.*

THE PRESENT LIFE. — This life is disciplinary and preparatory in no merely general sense. It is strictly so, always, in every particular, to all. Every one may know, for the Word of God, and all reason, and religion, are always ready to tell him, that his use or employment, however humble and poor, and opposed to his taste and wishes, is given him because it is precisely that which is best adapted to develop and exercise those affections, which may hereafter have the breadth of heaven for their scope, the works of heaven for their employment, and the happiness of heaven for their effect. Vast is the difference in earthly positions and occupations in the eye of man. In the sight of God, the only difference is in the use which is made of them; for there is no difference in the purpose for which they are given. They differ, as men differ, because to all, they are exactly adapted. But they are alike in this; they are always just those employments, by means of which, while man is heartily engaged in them, from love to his fellow-men, and a wish to love God and do his duty, his inmost life may be bending and leading the thoughts and affections which these employments excite, into conformity with itself, so that it may prepare them to be filled with the life of heaven. The degree in which this is effected, depends upon the degree in which we do the very duty which lies before us, from benevolent and religious motives, — or, to use better words, from love to our neighbor and love to our God. — *T. Parsons.*

So much of passion, so much of nothing to the purpose.

MIRACLES CONSIDERED RATIONALLY.

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THE most ancient church, represented by Adam, enjoyed an uninterrupted intercourse with the spiritual world. Inhabitants at once of the spiritual world and the natural, and conscious of their union with God, their residence on earth was simply the commencement of that course of life, in the progress of which, according to the divine order, at a certain period their internals divested themselves of that which was earthly, and they became as the angels of heaven. In the development of their powers, there was nothing of violence; and death was regarded as a necessary consequence of this development. They were conscious of the presence of a divine power working within them, unloosing the cords which would confine them to a stifled sense of the use for which they were created, and pushing them on to a full and perfect evolution. Instead of shuddering at the thought of annihilation and a new creation, they attained to such a clear perception of the inward endeavors of the soul, that no longer fearing death, they actually coöperated with the Lord in this great event of their spiritual progress. They were not afraid to die; for they were not afraid to be more fully what they were already. Like a child, who has not yet left his father's house, they were strangers to the ills and the fears which have attended the wanderings of their posterity.

In process of time this church degenerated. The love of self and of the world took the place of the love of the Lord and the neighbor; and a knowledge of the means to obtain selfish and worldly ends was substituted for a knowledge of the laws of divine order and of the things of the spiritual world. The communication of the Lord with man, became necessarily miraculous; for the cause and the ground of miracles is to be found in the aversion of man to that which is concealed within the miracle. God remained, as he must, unchangeably the same; but man no longer continued to behold him in his works, in the order, the beauty, and the harmony of creation, because he had ceased to love him. As divine things became less and less familiar to the human mind, there was more and more a feeling of something strange and incongruous when they were presented. Mankind were as one who has been stolen in his childhood by a band of robbers, and made familiar to all their scenes of violence: to whom the recollections of his infancy appear like a strange dream, by which he is terrified far more than by crimes. It is a necessary consequence of the laws of divine order, that, to a certain extent, the absence of love should be supplied by fear. The Lord, however, so wonderfully veils his presence as to preserve the free agency of man inviolate. The miraculous is the measure of our alienation from God; it represents the opposition of revealed truth to human depravity, and its want of coincidence with merely natural reason. There is something of the nature of a miracle in the relation between the word of God and the human mind, precisely to that degree that we have not followed the Lord in the regeneration, and become conformed to his spirit. Miracles are not, strictly speaking, confined to those particular acts recorded in the sacred scriptures, to which the term is usually applied.

The whole world is to the natural man a living miracle. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called *wonderful*, counsellor, the mighty God, the everlasting Father, the prince of peace."

As the conception and growth of the Lord was miraculous, so is there something wonderful in the commencement and progress of regeneration. Natural reason undergoes a complete inversion. In the exercise of reason, a subject is presented in such relations to others, with us of acknowledged truth, as to preserve the harmony, the order and the unity of the whole. Reason is the power of arrangement and organization; but that by which arrangement is effected, is always to be found within and above that which is arranged. In minerals, the cause of crystallization is to be found in the peculiar nature of a substance, which determines its particles to a particular form, in a manner altogether above the ordinary laws of attraction. In vegetables, the general form of the plant is wonderfully determined by the seed from which it is produced. In animals, the form and parts are precisely adapted to answer the end of that affection by which they are instinctively governed. In the human body, all the arrangement of the parts is effected from, and in relation to, one grand centre, the heart; and this, in its turn, acknowledges the supremacy of the brain; and the whole material man is precisely adapted to subserve the purposes of the soul, of which it is truly the effect. Thus, in all organized matter, there exists, as the cause of its organization, a power above the general laws by which matter is governed. The causes of decay and decomposition act equally while vegetable or animal life remains, as after it has ceased. But in the former case, these causes only coöperate with the life in removing the useless or noxious particles; that all which is without may be the servant of that which is within. The spiritual man is not exempted from this universal law. The actual cause of the arrangement of our thoughts, is to be found above the thoughts themselves, in that wherein they originate, the ruling love, or the will; and the understanding is considered the seat of reason, not because it creates this arrangement, but simply because it sees and points it out. A man's thoughts are arranged with a view to the accomplishment of his peculiar ends; and the character of his reason depends essentially on the fact whether these ends are good or bad; whether they regard self, or the Lord. Revelation, therefore, if obeyed, in gradually changing the ends from which we act, is undermining the very foundation of natural reason, by creating a new organization of our affections and thoughts. During this process, from our own want of conformity to the word, it cannot but appear to us as something "wonderful."

The introduction of any new truth to the mind, is like the introduction of a stranger into one's family, and giving him a situation and dress by which he becomes an acknowledged inmate, subject to the laws of the household. But if the master of the house discern, in this stranger, evidences of a character and of intelligence far above his own, the change that is effected is on his own part; his own understanding is enlightened; his own affections are exalted; his own manners are improved by the intercourse. If every moral and intellectual advance-

ment he makes, only opens his eyes to the still more exalted character of the stranger, the influence on himself and his family will continue to be more and more visible. If finally he discern, in this stranger, the person of his rightful sovereign, who has laid aside the outward trappings of royalty, that his subjects might show him simply the homage of the affections,—how will his heart burn within him as he recalls the scenes that have past; even from the time that he “was an hungered, and he gave him meat; was thirsty, and he gave him drink; a stranger, and he took him in.”

There exist, at the present day, two prevailing opinions in respect to reason, to our apprehension equally at variance with the truth. By one class, the supremacy of natural reason is boldly asserted, and its entire competence to judge on matters of faith. By another class, faith and reason are kept entirely distinct, from a kind of implied acknowledgment that they cannot coexist. They are unhappily involved in the same delusion, that there is no necessity of a change on their own part. The first falsify divine truth, by reducing it into harmony with the existing condition of their own minds; the last keep that which they call truth distinct from their minds, without suffering themselves to be transformed into its image. But “now also is the axe laid at the *root* of the trees: every tree, therefore, that bringeth not forth good fruit, is hewn down and cast into the fire.” Nothing but obedience to the word of God, from grounds more and more interior, can teach the former the extent of their presumption, folly and danger; or impart unity to the minds of the latter, by removing that which is irrational from their faith, and that which is immoral from their reason.

If we examine the general character of the miracles recorded in the old and new testaments, the rational mind cannot but be convinced that these partake fully of the peculiarities of the two dispensations. They were not a mere arbitrary exhibition of divine power, but the necessary result of the presence of divine truth, and consequently varied with the degree in which it was presented. There is really no more ground of surprise, that the Jews were not convinced by the miracles of our Lord, than that they misapplied the prophecies concerning him. Both proceeded from the same source, and both were separated, by their self-love, from the source from which they proceeded. The same cause which prevented their looking through the letter into the spirit of prophecy, prevented their looking beyond the exhibition of mere physical power, to the divine love and wisdom which produced it. Their language at the crucifixion, in that they called upon the Lord both for a prophecy and a miracle, is an illustration of their total insensibility to the spirit of both.

Who shall predict the character of the miracles which shall accompany a still further manifestation of divine truth? Who shall demand a thing impossible in itself, the same effects from the revelation of one order of truth, which have previously attended that of another? When “the veil of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose,” the heavens were in a state of comparative quiet; and as we enter

into the spirit of the word, we draw nigh to the Lamb, but feel not his wrath. The clouds which overhang the earth, are seen from the other side, gilded with the light of heaven. The wonders of divine truth advance inward; they are displayed not on inanimate nature, nor yet on the human body, — but the natural mind becomes the scene of their exhibition. “Father, glorify thy name. Then came there a voice from heaven, I have both glorified, and will glorify again. The people, therefore, that stood by and heard, said that it thundered; others said that an angel spake to him. Jesus answered and said, this voice came not because of me, but for your sakes.”

The world appears to be under a decidedly false impression, in regard to the design of miracles, in supposing them intended primarily as evidence of a divine mission. Their effect on the mind, in some states, in this respect, is merely an incidental circumstance. Miracles were not wrought by our Lord with this end; and in proportion as we take delight, that “the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached,” — we shall not make this use of them, any more than we shall look for a reward for the performance of our duty, when the act finds no opposition in our hearts. The miracles wrought by our Lord were not a momentary exhibition of power, which then ceased to operate, that the mind should find it necessary to go back to that period in order to realize its existence. The eternal fountain of divine love was opened. The same power which removed blindness, raised the dead, cast out devils, now imparts vision and life, and delivers from evil; and the only true practical belief in those miracles, consists in a perception of this fact. “And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, it is written again thou shalt not tempt the Lord thy God.”

But though the miracles, wrought by our Lord, were simply the operations of his divine love and wisdom, by which disorders, spiritual and natural, were cured, — it was not foreign from their purpose, that they should awaken the attention of those who were well disposed, but yet not in a state to be fellow-laborers with him, yet ignorant of the Father who doeth the works. When “John, calling two of his disciples, sent to Jesus, saying, art thou he that should come, or look we for another?” — he directed them to his works. By John and his disciples, are represented the literal sense of the word, and those who are in good in that degree. There is no reason to doubt that miracles have been useful, in this way, to the christian church. But those who have entered within the letter, and view our Lord’s miracles from their true source, are carried by his spirit *into* the works, which those on the outside regard as some evidence of his existence. The natural world may afford, to the sceptical mind, grounds of belief in the existence

of a God. Yet who would say that this was the design of its creation? It was created by the Lord, that it might be the seminary of heaven; and though we would discourage no man from finding in it evidences of the divine existence, we are aware that this will be no longer necessary, when he becomes so united with the Lord, as to feel that his own existence and that of nature are alike constantly dependent upon him.

It can never be too deeply impressed on the mind, that a miracle derives its specific character as such, not more from the nature of the act itself, than from the state of those by whom it is witnessed. There are no miracles connected with the revelation of the spiritual sense of the sacred scriptures, because with those who receive it, religion can no longer be regarded as a prodigy or a monster. It no longer retains a secluded, insulated seat in their minds, approached from motives of fear or interest, and secretly held as a tyrant, or viewed with contempt. It becomes their constant daily meat and drink, assimilating all things of the man to itself, and clothing itself with flesh and blood, as with a garment. The very cause of miracles is removed. The spiritual truths of the word are not only not supported by any new miracles, but to those who follow them aright, that which is recorded as miraculous in its letter, ceases to appear such. They create a sense of the presence and agency of God as constant and uniform as the laws of nature, and felt more powerfully in the operation of these laws, than they ever could have been in their apparent interruption. The truths of the spiritual sense of the sacred scriptures, derive illustration and confirmation from whatever of beauty or harmony exists in the natural world, and can receive no new evidence from aught that would seem to disturb the ground on which they rest. Picture to the mind the astonished multitude which had just witnessed one of the miracles of our Lord—the effect of the spiritual sense of the Word may be justly represented, by the countenances of the beholders, receiving a gentle emanation of light from the divine Performer, which melts their fear and astonishment, into an expression of subdued affection and exalted intelligence. When our Lord was upon earth, he descended into nature, and miracles were the necessary consequence. It remains for man to ascend into heaven; to become transformed into the image of those very works which have filled him with wonder. That part of the covenant which belongs to God is fulfilled; that which depends on the reaction of man, remains to be accomplished. While the prodigal son is in a far country, wasting his substance, the messenger from his native land is a bearer of strange tidings; but when he has returned, all other feelings yield to the warmth of a father's love, and the tender remembrances of infancy and childhood. Those who ask a miracle in support of the spiritual sense of the sacred scriptures, truly ask an impossibility. All christendom is acknowledging our Lord with their lips; when lo! he is standing in the midst of them and they know him not. We say "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;"—yet is his holy word profaned; its divinity is denied, and its letter is made the subject of contention. "They parted my garments among them, and upon my vesture did they cast lots."

The language with some, is now as it was then, "if thou be the son of God come down from the cross." It requires an extraordinary excitement, and an unusual exemption from the fear of the law, for the actual manifestation of those evils which really exist in the human heart;—yet is it a fact, that during the revolution in France, the Almighty was publicly defied to prove his existence by a miracle. Then, too, was merely natural reason worshipped in the person of her just representative, that of a prostitute. We say just representative, because it has always been, and must always continue to be her degraded office to afford grounds of belief, not in that which is true, but in that which favors the lusts of the natural man, of which she is the servant.

All that is violent in the divine operations appears to be occasioned by the want of proper mediums of the divine influx: as thunderings and lightnings, in the natural world, are produced by the want of conductors for the proper distribution of the electric fluid. All that is violent in the operation of chemical agents, is to be accounted for in a similar way. Substances are brought into contact which are constantly existing in and about us; but they exist in the most intimate relation to other substances, with which they are in amity, and all is peace and order. The lamp burns bright and quietly in the atmosphere, as God has formed it; but when it is confined to one of the component parts of this atmosphere, darkness or an overpowering brilliancy is the consequence. The spiritual world is not exempted from corresponding laws. Their operation is exemplified in the death of Uzzah, when he took hold of the ark. "And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." So also when the commandments were given on Mount Sinai, "the Lord said unto Moses, go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." In the ark, and the commandments it contained, Jehovah was peculiarly present; and as the Jews could not acknowledge him in their hearts, they could not approach his presence with safety, excepting such as were miraculously prepared by means of external representatives. Analogous to these, is a fact mentioned by Swedenborg, in the spiritual world, of a violent explosion, when the Word was approached by one by whom it had been falsified. To a similar cause is to be ascribed the surprise attending the abrupt communication of an important truth, without having prepared the mind for its reception by the preliminary steps. The truth stands insulated—detached from its proper mediums. When the child is first told that the sun, moon and stars do not revolve round the earth, he is filled with astonishment; but when the comparative size and uses of these several bodies, with the immense distance they would have to pass, are explained, this astonishment ceases. When we see simply the fact that the dead were restored to life by our Lord, we cannot but marvel; but when we understand what life is, the connection of things natural with spiritual, and of all with the Lord, our admiration ceases entirely, or is altogether changed as to its quality. The work of redemption was the miracle of miracles. It was that by which the heavens and hells were reduced to order. It was that by

which the proper mediums between the Lord and nature were restored, in consequence of which every man, whatever be his state, may be approached in a way consistent with the divine order and his own freedom. It was that by which divine truth becomes veiled and accommodated to every possible condition of the human mind. Though in consequence of the existing disorders in the spiritual world, the effects produced were sometimes, to appearance, necessarily violent, yet is it the end and consummation of the work, to prevent the possibility of such effects, by removing their causes. Satan had, as it were, ascended up into heaven, and must therefore fall as lightning from heaven. But he has not only fallen, but is held in perpetual subjection. This work was not complete till the last judgment, and the formation of a new heaven and a new church, by which the way is opened for the restoration of perfect order and peace. "And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God."

The New Jerusalem Church has been ushered in by no miracles; yet is the divine providence most clearly visible in the preparation for its descent, particularly in the general diffusion of knowledge in relation to the natural sciences. The discovery of the laws of the operations of nature may be regarded as the promise and the foretaste of the knowledge of the laws of spiritual influx also. The mystery which overhung the occult sciences has vanished. Their power to hold the multitude in awe no longer exists. They are no longer the secret of a privileged set of men, but are opened to the scrutiny of every eye. It is not, perhaps, a matter of surprise that as the clouds, which superstition and imposture had superinduced, were dispersed, a total disbelief of their connection with spiritual things should be the first effect; that a feeling of the presence of the angel of the Lord, should not instantly succeed the fears of imaginary spectres. But were man to continue to look no farther than to this world for the causes of natural phenomena, it would have been better for him to have continued to regard the thunderings and lightnings, the revolution of the sun, moon and stars, and innumerable other phenomena, as the effect of the immediate presence of Jehovah. It was not well that he should lay aside his admiration and fear, to gaze on these operations in a state of senseless apathy; but it was well that after he had heard the voice from Him who walks on the troubled sea, "be not afraid," that he should be thereby prepared for a still further manifestation of the divine power and presence, in that he says, "I am." The arm of the Lord has been withdrawn from human view only that the world may be prepared to see and acknowledge its connection with his body. The overwhelming sense of the divine omnipotence has been removed, that man might thereby be permitted to approach the divine love and wisdom. A state of liberty is now enjoyed which has not before existed in the world, and the salvation or the condemnation will be great in proportion.

If that which we have not *seen* is not, then is our science marvellously curtailed.

SALVATION IN THE COMMANDMENTS.

N. J. MAG., VOL. I.

THAT a life according to the commandments is in some way connected with salvation, is seen and felt by almost every one; but that the commandments are the way, the truth, and the life, few at the present day are disposed to acknowledge. One of the principal obstacles to such an acknowledgment, is an ignorance that the decalogue contains a spiritual sense. Many christians indeed suppose that the prophetic parts of the Word may contain something like a spiritual sense, but are at a loss to discover an internal or spiritual sense in the historicals and precepts of the Word. Hence an ignorance that salvation and spiritual life are within the precepts, not to murder, commit adultery, steal, &c. But the man of reflection, the humble and devout observer of the operations of Divine Providence, when he reads the circumstances of the promulgation of the decalogue, the miracles attending it, the profound veneration which was ever after held for it, will not pass over, as of no account, much less ridicule, what is contained in it.

We read that Jehovah descended upon mount Sinai with fire, and that none but Moses was allowed to approach; that the commandments were then promulgated by word of mouth, and that they were afterwards written on two tables of stone, by the finger of God; that the law thus promulgated was placed within the ark, in the inmost of the tabernacle, which was the holy of holies, surrounded by golden cherubs; that Aaron was forbidden to enter within the veil, except with sacrifice and incense, lest he should die. It was by reason of the spiritual sense, by reason of the dwelling of the Lord in the law, that miracles were wrought by the presence of the ark which contained the law; by its presence the waters of Jordan were divided; by its presence the walls of Jericho fell: Dagon, the god of the Philistines, fell on his face before it; and Uzzah died by reason of touching it. It afterwards occupied the holy of holies in the temple at Jerusalem; and the veil which surrounded it was rent asunder, on the event of the final glorification of the humanity of the Lord. These are some of the circumstances connected with the promulgation, and subsequent preservation of the decalogue. In its letter, it consists mostly of civil precepts which were then generally known. It was known throughout the world that murder, adultery, theft, and false witness were evils; and that society could not exist without laws to restrain them.

The decalogue may be said to be an epitome of the Word, which consists of those books in the Old and New Testaments which contain an internal sense. It is called the covenant, by virtue of its uniting man with the Lord through divine love; and the testimony, by virtue of its conjoining man to the Lord by means of divine truth. The commandments were written on two tables, the one containing the substance of all duties relating to the Lord, the other the substance of all duties relating to man. These are the two commandments spoken of in the New Testament, on which hang all the law and the proph-

ets, — love to the Lord and love to the neighbor. Consequently, these two tables are an epitome of the Word.*

It is remarkable that, in the second table of the decalogue, where the obligations and duties of man to his fellow-man are laid down, he is not required to do good, but forbidden to do evil. An important truth is to be gathered from this circumstance; which is, that man is unable of himself to do good, that is, spiritual, saving good. It shows, that man is inclined to commit the evils forbidden; if not naturally, yet spiritually. It strikes at the very root of spiritual pride; for he is not required to do good, of which he might boast, or on which he might rely for eternal happiness, as a reward for his good works. It shows him where he is, and in what relation he stands to the Lord; it shows him that he is to be saved through the divine goodness, and not by his own merits; as he will not be likely to claim to himself merit simply for refraining from murder, adultery, theft, &c. From this condition, in which man is placed with regard to the Lord, and with regard to salvation, it will appear that the Lord is goodness itself and mercy itself, notwithstanding those literal expressions in the Word where anger, wrath, punishment, &c., are attributed to him, according to his appearance to the wicked; that there is a perpetual endeavor of the Lord to impart divine love and divine wisdom to man, and that they are received by him just in proportion as he confirms the divine truth, just in proportion as he shuns evils as sins against the Lord, just in proportion as he keeps the commandments.

It was said, that man is unable of himself to do good. It may be added, that he is unable of himself spiritually to shun evils, spiritually to keep the commandments. For though he should succeed in keeping the commandments from his youth up, through an imaginary ability of his own, and for selfish purposes, all his acquisitions consequent upon such obedience, will prove to be only the riches of spiritual pride; these riches will only retard his spiritual progress, and, if cherished above all things, cause him to turn away sorrowfully from his Lord, from the true commandments; for he will be a stranger to that humility and poverty of spirit which is signified by *selling all thou hast and giving it to the poor*. To keep the commandments of ourselves, is not to keep them, but to violate them; it is striking at the very root of the first commandment, thou shalt have no other gods before me. For there is but one source of goodness, the Lord. The good which man receives, is not his, but the Lord's; it becomes appropriated to him just in proportion to his acknowledgment, that it is not of himself, but from the Lord. Now, if man undertakes to keep the commandments from his own proper ability, it is evident that he does not acknowledge the Lord, but himself, as god — thus violates the first commandment. He should keep the commandments *as of himself*, acknowledging, at the same time, that his ability so to do is continually derived to him from the Lord. In order to bring him to this acknowledgment, he is sometimes suffered, in the course of his regeneration, to commit those evils which his spiritual pride persuaded him that he could, of his own proper power, shun; whereby his spirit-

* For an explanation of the spiritual sense of the decalogue, see the *Arcana Cœlestia*, vol. x. from n. 8860 to n. 8912, and the *True Christian Religion*, vol. ii. from n. 282 to n. 332.

ual pride may be acknowledged and overcome, and he be brought to see that his ability to keep the commandments is by and through the Lord alone.

The decalogue is a perfect rule of civil, as well as religious life; and obedience to it by man, in the natural degree, secures to him all the blessings which can be communicated to him in that degree. Obedience to the first commandment in a literal sense, shunning idolatry and acknowledging the Lord, secures to his mind natural peace, and an exemption from all those evils which idolatry and false religion would entail upon it. And, if man obeys it in a spiritual sense, he will not only have no other gods before the Lord, but he will reject all precepts which are not in accordance with the truths of the Word; he will reject all fallacious arguments which tend to the rejection of the divine humanity of the Lord, or to divide and mar the oneness of his person. The consequences, of his spiritual obedience to the command, thou shalt have no other gods before me, will be conjunction with the Lord through the spiritual sense of the Word, a full reception of spiritual affections and thoughts, neighborly love, and an exemption from the darkness and perplexity which modern theology has spread over the face of the christian world.

An obedience in the literal sense to the command, thou shalt do no murder, is yielded, when man refrains from taking, under any circumstances, the life of his neighbor. The reward is civil peace, domestic tranquillity, and an exemption from all the consequences of returning evil for evil. But man obeys the command in a spiritual sense, when he refrains from committing spiritual murder. He will then not hate his neighbor, injure his spiritual affections, or attempt to destroy the truth which is in him, in order to gain ascendancy over him. The reward of his obedience will be a spiritual love for his neighbor, inward confidence and friendship.

So, in shunning adultery in a literal sense, he receives domestic peace as a consequence of his conjugal fidelity. But, if he obeys the command spiritually, he will guard against diverting the thoughts and affections of husband and wife from each other; he will view the wives of others as the forms of their husbands' affections; he will view a conjugal pair as a church of the Lord, and any violence done to it as violence done to the Lord's spiritual church. Obedience to this precept in a spiritual sense, prepares his mind for the reception of conjugal love from the Lord through his wife; and also spiritual love for the wife, which can only be received by shunning spiritual adultery.

Again, theft in a literal sense is committed, when man takes clandestinely the property of his neighbor, or when he withholds from him what is properly his due. But theft in a spiritual sense is committed, when man perverts and distorts the truths which are in his neighbor; when he misconstrues, and gives a wrong complexion to his meaning; when he imputes to him wrong motives; when he draws from his conversation, or his writings, wrong conclusions, in order to favor himself; or when he adopts as his own, and persuades others to think his own, sentiments and truths which he has taken from his neighbor, thereby perverting the medium through which

Divine Providence intended truths should pass. It is to be noted, that the decalogue, as well as the whole Word, contains three distinct senses; the celestial, the spiritual, and the natural. The foregoing remarks, however, are to be considered only as general illustrations of a spiritual or internal sense.

Man has an aversion to the precepts of the Word, because they impose restraints on his natural evils. And, in order to evade them, the conditions of salvation have been changed by him to favor his evil propensities. They have been changed from the precepts of the Lord to the various doctrines to which the various evils in the mind of man correspond: for the various doctrines which have finally consummated the christian church, are but so many outward manifestations of inward opposition to the commandments of God. The members of the New Jerusalem profess no personal exemption from temptations of those evils manifested in these various doctrines and sects. They find the path of regeneration alternately brightened by the rays of the spiritual sun, and obscured by the clouds of false persuasions. In states when conscience and duty are operative, the Lord appears as one in essence and person, as divine in the humanity: but when they are inoperative, the person of the Lord appears divided, and the divinity of his person vanishes, just in proportion to the decline of conscience and duty. Under such views of their own condition, they are not disposed to hold the various sects of the christian church as antagonists: nevertheless, opposition from the christian church is expected; but this opposition, under its various doctrinal forms, is only an image of the opposition, which the members of the New Jerusalem experience in their own minds, to the commandments of the Lord.

PHILOSOPHY OF PRAYER AND PRAISE.

N. C. REV., VOL. I.

In the beautiful language of the Psalms, there is to the attentive and humble reader, a power which wins upon the soul, and awakens feelings of grateful confidence and devotion. Their tones come to us in simplicity and in grandeur, as the unpremeditated outbursts of a full and overflowing heart, — an outward expression of inward feeling, — a revelation in words of spiritual states through which all men must pass in their efforts to subdue the evils of their nature, — a vivid portrayal of the *spirit of praise*, truly so called, and of the heartfelt homage which is due to the Divine Giver of good.

Imitative of such examples, and in obedience to our Lord's injunction, there is, throughout the christian world, a verbal acknowledgment of the necessity of praise and prayer; and hence it is a form in worship, universally and often rigidly practised. "Beautiful and comely" would this be in the sight of Heaven, were it not often a form only: but men's deeds tell too plainly that their lips, and not their hearts, are engaged in the sacred service; for the soul that sincerely prays to God, is continually striving against every inclination to the practice of those things which would be displeasing in His sight. When devotion's form alone is left, like any other lifeless body, it soon

becomes the prey of corruption. Thus the most extravagant misconceptions have been generated, productive at once of mischief to religion, and of triumph to its adversaries. What, exclaims the sceptic, is the efficacy or the object of prayer? Would you seek to change the counsels of the Most High? Do you doubt His omniscience and wisdom, and must needs suggest some better plans for His guidance? Or do you for a moment distrust the permanency of His love, that it is necessary to petition for its continuance? Assuredly not! the true christian has no such object in view. His God is ever before him, the Great, the Unchangeable: and in His Divine presence the deepest humility is alone becoming on the part of erring man; while from it springs the prayerful feeling, so full and powerful, that to express it in words is at once a necessary and delightful task.

There is a doctrine at present gaining currency in the world, that "clear conceptions of a thing diminish our wonder and admiration," and that settled and rational ideas of the Divine Being must, as a consequence, diminish the soul's devotion: even as it is found that with obscure and irrational notions of divinity, a wilder enthusiasm, and more unswerving devotion manifest themselves, than in those enlightened nations where God has been pleased to reveal Himself more clearly. In this theory, therefore, prayer is connected only with the vague and mystical, or in other words, with error and ignorance. The cold age from which we are just emerging, furnishes too much proof in favor of this position. When reason burst forth from its long-endured servitude, into intense independent action, it was only as an infant struggling at a giant's task. The philosophers, so called, were not content to examine things within their reach, and learn wisdom therefrom; they must needs span the universe with their little hands, and all things beyond their petty reach reject as visionary. It was not the progress of intelligence that produced this state of things; but the arrogance of still remaining ignorance. Nor is it through darkness and mystery that true worship comes forth; in the "innocence of wisdom" it is alone seen to perfection,—in the humility of greatness,—in the enduring ardor of an enlightened faith. Easily may be seen the source of this philosophic delusion. The science that is not wedded to religion, is as the light separated from its heat; and all worship comes from the heat, or the love which animates the soul, not from the truths with which the intellect may be stored. Why then should we "praise the Lord"? Our poor service can add nothing to His glory; nor our most urgent entreaties influence those unvarying operations, which Beneficence and Wisdom has deemed good and right;—yet the answer is clear and simple:—it is essential to our own well being and purity.

Man is essentially a prayerful being. There is not an individual in existence, but offers up his daily prayer, and bows himself down in obsequious homage,—not indeed literally thus; not that the knee is bent, and the voice heard in outward exclamation: these do not constitute prayer; but the incessant aspiration after certain ends, the continual endeavor to attain to something which the soul longs for,—this is the real prayer of every man, uttered in his every thought, word, and action. The apostles of Juggernaut pursue not with more devo

tion, their supposed means of happiness, than is manifested by each individual in the worship of his heart's idol:— be it wealth, honor, or mere sensual gratification, there is that internal desire for it, which results in incessant endeavor, and persevering action. What difficulties, dangers, and privations are endured by the man who devotes his life to the acquisition of wealth! Every faculty of his mind, from the highest to the lowest, is completely absorbed in pursuit of this object; and he allows no circumstance or motive, even be it good and excellent, to obtrude between himself and his glittering god. This is true devotion;— due only to Truth and Goodness as proceeding from the Lord; yet paid unblushingly to the things of earth, and to the most earthly feelings of our fallen nature.

It is a pitiable and a mournful thing, to draw examples of devotion from such a source, but they are the most striking that present themselves, and furnish but too vivid an illustration of that prayerful feeling, which should have regard only to the Divine Being. If those rational powers, and that steadfast heart, which can fix themselves so immovably on the perishable things of earth, could but raise themselves from the dust, and look upwards, — could but fairly see the base and unworthy objects of their adoration, it would be at once demolished, like the images of wood and stone in the days that are past. We have seen men wending their way to greatness through anarchy and bloodshed; we see men raising themselves to wealth by incessant and arduous toil; and continually may we see constitutions broken and health destroyed, by the reckless pursuit of vice and immorality; but how seldom do we find this devotion of self to the true God; how seldom do we see the singleness of purpose, which actuates bad men, — the unswerving adherence to special objects, when of a wretched and sinful character, — manifested in the adoration of Him, the fear of whom is the beginning of wisdom, and whose praise endureth forever.

Thus far we have shown that man must love, and perpetually strive after some object. To cease to love is to cease to live. Existence implies the activity of affection, and of thought; and in the activity of these is included all that is meant by praise and by prayer. Thus man cannot help but pray in spirit; — to whom, or to what, is the great question to be considered. The most consummately wicked, and the most devoutly good alike pray; but as far asunder as the light from the darkness are the objects of their regard.

The morality of nations and of sects, as well as of individuals, is chiefly determined by the ideal perfection after which they strive. If God be worshipped as a great unknown power, controlling and governing all things, there will be found a slavish disposition yielding almost implicitly to oppression; if He be approached as an angry and vindictive being, there shall we find intolerance and persecution, — the Gospel will be instilled with the sword, and the intellect narrowed to the dogmas of the day. If the prayer be directed to him as a partial judge, who of his own caprice assigns eternal happiness to one, and eternal misery to another, then is there the cry of hopelessness, and the people must be characterized by a sullen despondency, or reckless indifference; and where the Divine Being is almost en-

tirely unthought of, in the lower things of self and the world, daily experience furnishes ample proof that the worship so rendered, is to a great extent the symbol of the worshipper: in all cases the image and likeness of that which a man worships grows continually upon him. Hence may be seen how important the duty, to "examine the heart and try the reins," — to weigh every thought in the balances of Truth, to survey every feeling by the mirror of the Word, — whether they be good and from God, or evil and from hell: and above all, to think deeply and oft of that Being to whom our prayers are addressed, to see that the object of our adoration is the true and only proper object; for *that which we worship in the infinite degree, becomes essentially ourselves in the finite degree*, and determines our virtue and our happiness.

"Praise ye the Lord," correctly understood, is the most vital injunction ever given to mankind, tending to raise them from the mere things of sense to *their highest* perception of the Good and True. Addressed to the members of the New Church it is a call to *the highest* destiny of which humanity is capable; introducing us to an approachable God through the medium of a glorified Manhood, whose essential manifested qualities are Love and Wisdom, or derivatively, Goodness and Truth, — a Being, Infinite as to every attribute; yet clearly comprehensible in the finite degree by man, and one to whom the wayworn and the weary are invited in that affectionate and cheering welcome, — "Come unto me all ye that labor and are heavy laden, and I will give you rest." He alone should be the object of our praise: the ever-present desire to know and to love what is good and true, being the only proper manifestation of that praise. It is the heart that worships, and that must worship. Little will avail the bended knee, the prostrate form, or oral supplication, if the supreme affection rests on any lower object than the Divine Giver of good; and yet these also are essential; nor will there be wanting such outward manifestations if the real spirit exist.

Spiritual principles clothe themselves with forms in speech and action, and thus the desire to which we allude will necessarily come forth. It is also an external mark of order in the church, that the community of this feeling in its members should be simultaneously expressed in its public mind: but there is ever a tendency amongst men, to overlook the spirit of an observance in its frequent repetition; and thus to preserve the form when the reality is no more. Public worship in this way becomes a mere matter of course, a routine duty, — the "occupation" for the Sabbath; its nature, efficacy, and end, being quite unthought of. It would probably be a useful examination to try how far the beautiful words of the New Church liturgy find a response in our hearts; how far they have become to us dead forms, — lifeless, though beautiful. If they have ceased to affect us with their solemnity, if they are no longer the expression of feelings and of thoughts, felt and understood, then will there be ample reason to suppose that we have ceased to look upwards continually to the source of light, and have turned our vision to some lower object. It is, we know, a matter too lightly thought of; and it is a most dangerous lethargy, creeping unconsciously over the soul, if not strictly

guarded against, and rendering it callous to the feelings which alone should animate the Lord's true disciples when they approach to do honor to His name. None can tell where this incipient obduracy will end; it is the brink beyond which crime begins, the first backward step in a sinful life. Could we trace the miserable career of those who have fallen from the innocence of childhood into the snares of the wicked, or could we induce such a being to look back upon his life; and endeavor to find out the first fatal link, that, snapping asunder, left him a wanderer from the path of virtue; doubtless it would often appear but too evident, that the prayers which a fond mother had taught his infant lips to utter, had become meaningless and void; that the ordinances which had once impressed him with reverence, had ceased to affect his soul; and that a graven image had usurped the place of the great and good Being, whom he had once revered. Indifference in such matters is deeply fatal; each word and expression should be narrowly weighed, and become the medium of transmitting as far as they are capable, our consciousness of the ineffable mercies of the Divine Being. Words are at best, but an imperfect body for the thoughts. In the language of praise they should be expressive and meaningful, — meaningful to all engaged in the sacred service, or they were better left unuttered.

It has already been observed, that just what we worship in the infinite degree, becomes essentially ourselves in the finite degree; and hence, in proportion as we approach the Lord Jesus Christ in true humility, with the full consciousness and acknowledgment of our dependence upon Him for every good and perfect gift, in like manner shall we receive into our souls the essentials of His nature, — pure Goodness and Truth; and thus in proportion as we are receptive of these, shall we grow up in the original likeness of our Creator.

FIRST PRAYER IN CONGRESS.

BY REV. S. BROWN.

“WHEN Congress first met, Mr. Cushing moved that it should be opened with prayer. This was opposed on the ground that the members, being of various denominations, were so divided in their religious sentiments, that they could not join in any one mode of worship. Mr. Samuel Adams rose, and after saying he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was a friend to his country, moved that Rev. Mr. Duche — an Episcopal clergyman, who, he said, he understood deserved that character — be invited to read prayers before Congress the next morning. The motion was passed; and the next morning Mr. Duche appeared, and after reading several prayers in the established form, then read the collect for the 7th of September, which was the thirty-fifth psalm. This was the next morning after the startling news had come of the cannonade of Boston; and says John Adams: ‘I never saw a greater effect upon an audience; it seemed as if heaven had ordained that psalm to be read that morning.’ ‘After this,’ he continues, ‘Mr. Duche, unexpectedly to every body, struck out into an extemporaneous prayer,

which filled the bosom of every man present. I never heard a better prayer, or one so well pronounced. Dr. Cooper himself never prayed with such fervor, ardor, earnestness, and pathos, and in language so eloquent and sublime, for America, for the Congress, for the province of Massachusetts bay, and especially for Boston. It had an excellent effect upon every body here; and many, he tells us, were melted to tears. [See letter of John Adams to his wife, September 16, 1776.]”

The foregoing passage is copied from the Illustrated Family Christian Almanac for 1851, published by the American Tract Society in the City of New York. It may be relied on as a statement of facts, as Mr. Adams's letter to his wife will show.

But the authors of the religious almanac above named have not been careful to state that the same Mr. Duche was at the time alluded to, a well-known receiver of the doctrines of the New Church as taught by Swedenborg, although still adhering externally and officially to the Protestant Episcopal connection. One of Mr. Duche's daughters was the wife of the Rev. Mr. Hill, who first preached the doctrines of the New Jerusalem in the city of Boston. These facts are well worthy of record among the statistics of the New Dispensation; for it is surely interesting to know that the great American Republic was baptized in its infancy in that heavenly river which waters the city of God, the New and the true Jerusalem coming down out of heaven.

Who can fail to admire that charitable catholicity which induced the amiable and accomplished minister of Christ to adapt his devotional exercise on that occasion to the states and wishes of all the members of that august body of patriotic men, who laid, on that day, the corner stone of the Temple of American Independence? The first prayers which he read from the Book of the Church of England, were suited to all the members of Congress who belonged to that respectable communion; the Psalm which followed was suited to such individuals present as regarded all forms of prayer as unimportant; the eloquent and heart-moving extemporaneous ejaculations which followed the reading of the Psalm, went home to the bosoms of many sects of Protestants represented in that body; whilst the tearful silence which ensued, afforded to the Friendly Quaker, who stood *covered* in the presence of his companions, an ample opportunity for that silent adoration with which he delights to worship his Creator.

NEW YORK, February 17, 1851.

LIVING AND DEAD SCIENCE.

BY REV. J. CLOWES, ENGLAND.

EVERY thing is living or alive which has connection with the life of God, which is love and charity; and every thing is dead which is separated from this connection. *Living* science, therefore, is that which being acknowledged to be from God, and being operative according to such acknowledgment, is continually influenced by the life of the love of God, and neighborly love, and kept in conjunction with that life. *Dead* science, on the other hand, is that which not being acknowledged to be from God, and not being operative according to

such acknowledgment, is continually influenced by selfish and worldly love and is thus separated from the fountain of true life and all its blessedness.

It is much to be lamented that this distinction of science into *living* and *dead*, is, at this day, so little attended to and thought of, that few, comparatively, are aware of the ruling principle by which their science is influenced, being in complete ignorance whether that principle be from heaven or hell, from God or the powers of darkness. Hence it comes to pass that many persons, the most renowned for their scientific attainments, convert their language into a dead carcass, and by a fatal ignorance and inattention to their own conduct, embrace, in their pursuit of science, a putrid body, instead of a living and animated soul. For science, when separated from its proper life, which is the love of God, is a mere husk, rendered rotten and offensive in proportion as its possessor is influenced by self-love and the love of the world more than by the love of God and his neighbor.

It is not then the fame of science, nor its trophies, be they ever so multiplied and splendid, which can preserve it and its owner from decay and death; still less is it the vanity which it nourishes, or the ambition by which it stimulates; for if self-love and the love of the world be the idols before which it bows, and at whose altars it sacrifices; if it has never yet acknowledged the God of heaven as its parent, and has never yet submitted all its attainments to the guidance and government of his mercy, truth and righteousness; its fame, its extent and its trophies are, in such cases, only the symptoms of a more terrible dissolution, rendering it continually more putrid and offensive, in proportion to their multiplication, their magnitude, and their splendor.

On the other hand *living science*, though undistinguished either by glory or by its pretensions, as estimated on the scale of worldly judgment, is nevertheless always preserved from decay by the vigor and activity of that divine principle of life with which it is connected, and to which it refers both its existence and subsistence. It is always, therefore, in the spring of its youth, consequently ever blooming, and ever emitting the sweet perfume of that heavenly virtue which quickens it, to the delight of its possessor, and the recreation of all who come within the sphere of its odors and of its life.

GUARDIAN ANGELS.

N. C., VOL. II.

No inward pang, no yearning love,
 Is lost to human hearts,
 No anguish that the spirit feels,
 When bright-winged hope departs;
 Though in the mysteries of life,
 Discordant powers prevail;
 That life itself be weariness,
 And sympathy may fail;
 Yet all becomes a discipline,
 To lure us to the sky,
 And angels bear the good it brings
 With fostering care on high;

Though others, weary of the watch,
 May sink to toil-spent sleep,
 And we are left in solitude
 And agony to weep :
Yet they, with ministering zeal,
 The cup of healing bring,
 And bear our love and gratitude
 Away on heavenward wing :
 And thus the inner life is wrought,
 The blending earth and heaven,
 The love more earnest in its glow,
 When much has been forgiven.

MINISTERING SPIRITS.

MEDIUM, VOL. IV.

THE reunion of parents and children in heaven, as well as other earthly friends, is a cheering and delightful thought. And the idea that our departed friends may sometimes be near us, or wait to welcome us on the borders of the spirit land, is well suited to impress the mind.

A little girl in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as she was beautiful; and as the bud of her heart unfolded, it seemed as if won by that mother's influence to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child was the cherished one of the bereaved family. But she faded away early. She would lie upon the lap of her friend, who took a mother's kind care of her, and winding one wasted arm about her neck, would say, "Now tell me about my mamma!" And when the oft-told tale had been repeated, she would ask softly, "take me into the parlor; I want to see my mamma." The request was never refused, and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But—

"Pale and wan she grew, and weakly —
 Bearing all her pain so meekly,
 That to them she grew still dearer,
 As the trial hour grew nearer."

The hour came at last, and the weeping neighbors assembled to see the child die. The dew of death was already on the flower, as the life sun was going down in this world to rise with unclouded beauty in the next. The little chest heaved faintly — spasmodically. "Do you know me, darling?" sobbed close to her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if from the world of light, burst over the child's colorless countenance. The eyelids flashed open, the lips parted, the wan, cuddling hands flew up, in the little one's last, impulsive effort, as she looked upward. "Mother!" she cried with surprise and transport in her tone — and passed with that breath into her mother's bosom.

Said a distinguished divine who stood by that bed of joyous death :
 "If I never believed in the ministration of departed ones before, I
 could not doubt it now."

MANNA AND WHITE STONE.

N. J. MAG., VOL. I.

To him that overcometh, will I give to eat of the hidden manna. By him that overcometh, are meant those who conquer in spiritual warfare — those who do not yield to the seductive influence of self-love, but continually resist it, and whenever they feel its power in themselves, do repent of it and retreat from it and shun it, and pray unto the Lord that he would deliver them from it, and then cleave unto his spirit and cooperate with his spirit in putting it away and keeping it away. By the hidden manna given to those who thus overcome, is meant the delight of celestial love, or the delight which attends the love of doing the will of the Lord. It is called hidden manna, because man is incapable of perceiving it until he has overcome, for until then he takes delight in what is opposed to it, so that he cannot receive it and feel it, and it is therefore hidden from him. By their eating of the hidden manna, is signified their appropriation of it to themselves from the Lord; for when by overcoming they are made capable of perceiving this delight and do perceive it, from the happiness which they then enjoy, they call it their own — not that it is of themselves, but of the Lord in them.

And I will give unto him a white stone. — By stone in the Word is signified truth or wisdom. And by a white stone given by the Lord, is meant the light of wisdom and intelligence flowing into the mind from the Lord. This is given unto those who overcome, and by overcoming, come into the love of the Lord and the neighbor, which is the spirit and life of truth, because they can see truth in its light, as flowing from the spiritual sun, the sun of heaven.

And in the stone a new name written, which no one knoweth but he who receiveth it. — By the new name, is signified the quality of the life which is then received from the Lord; for all names in the Word, and also in the spiritual world, correspond to and express the quality of the persons and things to which they are applied. That no one knoweth this new name but he who receiveth it, signifies that no one from without can perceive the quality of this new life, because his external conduct and manners may not be altered, but remain similar to what they were before; hence it may not be visible that any change has taken place; and if it be, still no one from without can perceive the quality of his new life — the quality of the union and conjunction effected between him and the Lord. The quality of his affections — his motives — the ends which he has in view in all that he does, cannot be known; for they are not such as have acquired a habitation, a name and notoriety upon earth; but they are hidden in the pavilion of Him who seeth in secret.

JUDGED ACCORDING TO OUR WORKS.

N. J. MAG., VOL. I.

RELIGION has been so often perverted into a mere system of doctrines for the understanding, and salvation made to depend upon faith alone, that there is, doubtless, danger of running into the opposite

extreme. Tempted as we are by our own evils at every step, it is no easy matter to view things aright, and call them by their true names; yet the importance of the subject is not diminished by the difficulties that attend it. It would seem to be a plain doctrine of the Sacred Scriptures, that man is to be judged according to his works; and it is our intention to inquire into its true meaning.

In our common intercourse with each other, we are daily in the habit of making a distinction between those things which are done in sincerity and come from the heart, and those which are hypocritical and assumed for some selfish end. The word and deed may be in both cases the same; but on account of the opposite internal qualities, the one is commended and approved, and the other censured and condemned. All, therefore, will doubtless be ready to agree, that by good works, and good fruits, in the Sacred Scriptures, are intended such as are wrought in sincerity of heart and from good motives, as well as those which are good in the external appearance. As it is possible that a man may be induced to lead a moral life from selfish and worldly motives, and thus not be a religious man, it must be conceded that morality is not conclusive evidence of religion. The question then occurs, when is a moral man at the same time a religious man? This question is not asked from a disposition to judge the character of others; and whatever may be said upon the subject is with a view of aiding individuals in applying the test solely to themselves. For though we have nothing to do with the hearts of our neighbors, we have much to do with our own.

Man is made receptive of the influx of divine goodness and truth proceeding from the Lord; and his duty and perfection consist in acknowledging that all the good and the true in himself are from the Lord alone, and in loving the Lord as the source of the good and the true, and yielding himself to the work of dispensing what he receives to his neighbor. Without this acknowledgment, or some degree of it, though there may be morality, there can be no religion. While a man believes that the goods and truths in himself are his own and from himself, they are goods and truths perverted and falsified: thus not goods and truths, but in him they are evils and falses. They may be made productive of works that are externally good, but in the sight of Him who looketh on the heart, they are not so; they are born of the will of man, but not of God. The first step, then, in a religious life, is to shun the evils forbidden in the commandments, as sins against God. The effects of this change may be small in the external conduct and excite little attention from man; but they are not the less important in the sight of Him who came to establish his kingdom within.

Perhaps some may be ready to ask, what is the importance of acknowledging that all good and truth are from the Lord alone, and of shunning evils as sins against him; provided they only shun them, and do it not from selfish and hypocritical motives. The question itself involves a gross contradiction and false doctrine. As all the good and the true are from the Lord alone, the refusal or neglect to acknowledge it, is in itself a sin against him, proceeding directly from our selfish feelings, which would claim to themselves what belongs to

the Lord, and thus violate the first commandment, and place other gods before him. And for such a person to talk of not acting from selfish and hypocritical motives, however pure and disinterested he may seem in his own eyes, is but a contradiction in terms.

To him who has never endeavored to shun evils as sins against God, it is impossible to convey any adequate idea of the new life of which he would become receptive by so doing. It is the commencement of that great reward which is with those only who keep his commandments. It is purely a matter of experience and can be known and understood in no other way. We must *taste* if we would *see that the Lord is good*. But still some faint idea may perhaps be given from the ordinary concerns of life, between us and our fellow-men. Every one must have perceived a peculiar effect flowing from those actions which he has performed because he supposed that they would be particularly pleasing to his neighbor. Actions which in themselves appear unimportant and of merely ordinary interest will often thus acquire a power which is almost incredible, to knit men's souls together. It is not that a special benefit is conferred; but the act is received as a mere demonstration of the will, and therefore it has power. Thus the mere external of the act is in itself scarcely noticed; it is so filled with the motive whence it came, that it speaks of nothing else, in the ear of him who receives it. From the experience on this subject, which it would seem must be common to all, some faint anticipation may be formed of the power of producing a union between us and our heavenly Father, which belongs to the keeping of his commandments, as his commandments — the shunning of evils, as sins against him. But this is a state of life which he who shuns evil in act, because he fears the opinions and laws of man, can know nothing of. He may pursue a similar course in his external conduct; but he does not cleanse first the inside of the cup and of the platter, that the outside may be clean also.

THE WORD MADE FLESH.

N. J. MAG., VOL. I.

And the Word was made flesh, and dwelt among us, and we beheld his glory, — the glory as of the only begotten of the Father, — full of grace and truth. — JOHN, i. 14.

AMONG the multitude of questions which arise concerning this mysterious subject, the first is — What is the Word? In a literal sense, words are natural, material things, produced by our natural bodily organs. And since He that was made flesh, was called the Word, for the purpose of giving us some knowledge concerning what He was, we may infer that what words are in relation to our bodily organs of speech — what thoughts are, with our spirits — such the Word is with God. Hence, it may appear that the Word is divine truth; that it is the wisdom of divine love; that it is the adaptation and design in creation; that it is the order of divine providence; that it is the mode or means of the divine government. With this definition, there is an agreement of what is said concerning the Word, viz. that it was in the beginning; that it was with God; that it was

God; that all things were made by Him; that in Him was the life, which was the light of men; that He was the true light, which lighteth every man that cometh into the world; that unto those who received Him there was given power to become the sons of God. All these things can be said of the divine truth, and of that only; whence it is evident, that divine truth is what is signified by the Word.

Another inquiry which naturally arises, is, concerning the mode in which that which is called the Word existed and operated upon man before it was written or made flesh. To those who have come to any perception of the truth, it is well known that truth itself is something quite distinct from the propositions, commandments, and historical narratives, by means of which we come to the knowledge of it. These forms are given to it to make it visible to the more external faculties of those who are spiritually blind, and intelligible to those who have not the power of perceiving the thing itself. They are forerunners and heralds to prepare the way of his coming. Now, in the early ages of the world, in the infancy of mankind, men in general had no need of these external, verbal forms, to guide them into the apprehension and perception of the truth. Instead of the command to love the Lord with all the heart, or the proposition that we ought to do so, followed by the reasons why, they had this truth inspired through the heart, and revealed to them in the affection to do so. They needed no instruction from without—no authority from above—and no reasons to persuade; for to what is good they had a yea, yea, implanted in the heart; and to what is evil, a nay, nay; and they had not the stubbornness of will, which requires more than these. They needed no compass nor helm to shape their course, for the truth was in their wind and tide. As they received light from within, their inclinations and appetites were of the truth, and were true. The laws of God were written in their heart; and therefore their heart was in the law.

This internal word, or spirit of the laws, still flows into man through his interiors, and it flows down from that which is inmost, through his interiors, until it reaches those faculties which are under his control, and the influence of self-will. Thus, to be or not to be, is a question not given man to decide. He has not the power to choose, but the decision depends upon the divine goodness; and the life that is given is good, as the gift of God. But whether he will be true to this life, and live as it would move him to live, or live otherwise, is a thing which depends upon his free will and choice. So neither is it left to man to determine whether he will *love*, or not, nor whether he will *think*, or not; and therefore the essence of the love of man is good, according to divine love; and the essence of his thought is true, according to the light of divine truth; but still man has the power given him to love and to think what he pleases; and therefore the exercises of his will and understanding may be obedient to the law and effort that is in them, or they may be disobedient. But that he has such a law and effort operating within him, is evident from the sense of duty and obligation which he feels to obey the laws which God has given him in his word; from the rest and peace which he

enjoys when obedient; and from the compunctions of remorse which he feels when disobedient. These facts show, not only that there is a law flowing into man with his life, but also the unity and identity of this law with the written law of God. The justice and judgment which we perceive in the external laws, is nothing but their agreement with the internal.

The existence of such an internal law, is also manifest when that part of man, which is under his own control, is made inactive; for then the life and the laws of life, which flow in from the Lord, flow through with less perversion. Such is the case in infancy, before man assumes the reins of self-government. Such is the case when the truths of religion are displayed before him in such a manner as to raise his understanding above his will. Such is the case in sickness, when the bodily powers are weakened. Such is the case at the approach of death, when he is thinking about another life. And such is the case universally, whenever, from any cause, that part of man under his own control, is made quiescent, and in proportion to the quiescence; which evidently shows that the life which is given him is different from that which flows forth; and that there is a law in his spirit different from the law in his flesh. Whence it may appear that the words of the Lord are essentially spirit and life, and that this spirit and life have been revealed in natural language to help us who need such assistance.

And the Word was made flesh, and dwelt among us, that we might behold his glory, — the glory as of the only begotten of the Father, — full of grace and truth. — When the Lord came into the world, he fulfilled and glorified the word. And by fulfilling the word is not merely meant that he fulfilled those parts that are commonly understood to be prophecies concerning him and his coming, — nor that he strictly conformed to the moral law: for every part of the word was prophetic of his coming; and the law itself, and all the obedience ever paid to the law, were also prophetic of that fulfilment which he came to accomplish. Previous to his coming, obedience was only prophetic, because it was done in expectation of his coming, which was to fulfil it. It was emblematic of his fulfilment. It was a preparation in order that they might receive the law when it should be fulfilled.

In the Old Testament, the Lord is but seldom called our Father; and, when he is so called, it is evidently in relation to his coming; but, in the New Testament, he is constantly called by that name. The reason of this is, because the Lord fulfilled the word in such a manner as to bring the Father forth to view, and enable men to know Him as their Father, their spiritual Creator. Previous to the coming of the Lord, men had a law, but it was dead, because they were ignorant of the existence of a spirit within the law, as a soul within the body. They did not know that the Lord exercised a government over man, which was invisible and spiritual. When they read or heard the precepts of the word, they believed that the obedience which was required was to be, and must be, a work of their own; that, if evils were forbidden, they were to shun them of themselves; that, in consequence of actual sins, repentance became necessary for them.

they were to do the work of repentance of themselves ; that, when reformation was required of them, they were to reform themselves. They supposed that they could do all these things of themselves: that is, by their own powers ; and that when these things were required of them, they must use the power which they had of themselves. They supposed, for they could then know nothing more about it, that when the Lord had issued the commandment, his part of the work was done, and that he then waited to see what they would do. They supposed that his laws were merely words uttered, with which he had nothing further to do but to see whether his subjects would obey or disobey ; and then again to come forward and reward or punish accordingly.

There is, indeed, one thing about this which they knew ; for their scriptures plainly taught them that all things were created by God, and therefore they knew that all the powers which they possessed must have been derived originally from Him, and, among the rest, the power to obey his laws. This is surely a most important truth, most important to obedience ; but it was so understood by them as to lose nearly all its force ; for, in the first place, although they acknowledged that the powers which they possessed were conferred upon them at their creation, yet they supposed that, when once conferred, they were afterwards their own, and therefore they did not feel the need of continual acknowledgment, because they did not feel a continual dependence ; and they did not look up to the Giver continually, because they did not perceive that the gift was from continual giving. And secondly, they did not rightly understand the nature of the powers conferred: for they thought of physical, bodily powers. They supposed the powers to have been given them at their creation ; but they did not know that the word, which they were now required to obey, was the Word by which they were created ; that the creating word is the regenerating and reforming word ; that the life which gives them being and makes them men, is the reforming, regenerating and saving influence of God, and that it is one with his word. They were not sensible of any such inherent and intimate adaptation between them, and essential unity of one with the other. They were ignorant of the congruity and unity of the word with the source of life — with everlasting life — with their own inmost life ; because they did not, and before the incarnation and glorification of the Word, they could not, so overcome their own wills, and so interiorly and truly live according to the commandments, as to bring the light to the life in themselves, and thus permit their inmost life to come forth unto the light. Thus the Holy Spirit was not yet, and could not yet be, because Jesus was not yet glorified. Therefore, they were to obey in hope of the coming of Him who should fulfil the commandments, by uniting them with the divine life in Himself. All of them who looked upward, — all that tended upwards in them, looked forward to, and hoped for salvation in Him, who, when he was glorified, should cause rivers of living waters to flow forth from the bellies, that is, through the interiors of the minds, of all those who should believe in him. And when He, the hope and prophecy of times past, was made flesh, all that were in their graves came forth ; — they who, through hope and faith in

Him, had done good, came unto the resurrection of the life which was then revealed; and they who, through want of faith, and of that love which is the life of hope, had done evil, came forth unto the resurrection of damnation, because they were misprepared for the reception of the life which was then revealed.

When the Word was made flesh, and dwelt among us, the Sacred Scriptures were fulfilled. The obedience with which He obeyed was not an external conformity to the letter, produced by wary policy, by fear or by hope; but He obeyed in spirit and in truth. The natural humanity, which He assumed, was more and more purified, and more and more interiorly opened, until there was nothing to resist the presence of the divine. The divine will, as declared in divine truth, was so fully done in the humanity—was so fully done on earth,—that the spirit was as freely received by the human, as it was freely given from the divine; and it was given unto the Son to have life in himself, that is, in the humanity, even as the Father hath life in himself.

It is to be observed, that, when our Lord dwelt among us, glorifying his humanity and glorifying the truth, he not only spoke of the letter, from without, which was to be obeyed; but of a spirit, from within, which was to inspire obedience. He never spoke of himself as if he, of himself, separate from the divinity which continually dwelt and operated within him and through him, could do any thing; but on the contrary he is perpetually saying that the Son can do nothing of himself, but what he seeth the Father do; and I can, of mine own self, do nothing. Nor does he intimate that man has, of himself, any power to obey; but on the contrary he says, *No man can come unto me except the Father, who sent me, draw him; and without me ye can do nothing.* Thus the natural humanity was purified, by not looking unto itself—by not resting in itself—by not trusting to any power which might apparently exist therein; but by humbling and prostrating itself, and all that was self-derived, before the indwelling, inflowing, and inoperating divinity. It was prepared for full glorification by the essential divinity, by overcoming, and removing from itself, through the power of the Divine, all that was not of the Divine. Hence, our Lord could say, as to his human nature, that the Father dwelt in him and he in the Father; and that the works which he did, he did not of himself, but the Father within him did the work.

Hence, it may appear, that when the Word was made flesh, and dwelt among us, for us to behold his glory, and through faith in him to receive of his fulness, he did not fulfil the commandments in the common sense of a law given merely from without, and by a power of his own; but it appears that he broke through this fortress of self-love—renounced this self-derived ability,—that the veil was thus rent between the humanity and the divinity, so that he obeyed the commandments from the influence of that spirit which gave them, and thus fulfilled the commandments. He filled them with the divine spirit from which they were given. He glorified them with the glory which they had with the Father, in the beginning, when they were with God and were God.

It was because the law was fulfilled by the Lord, that the words of his mouth possessed such peculiar and miraculous power. With

authority he commanded the unclean spirits, and they obeyed him. He healed diseases at a word. With authority he commanded the raging sea to be still, and the winds and waves obeyed him. With authority he commanded the dead to come forth from the grave, and the dead came forth. It is to be observed that these things were performed by his word alone; and therefore to all the world they appear miraculous; but unto those whom he has by his spirit raised above the world, there is nothing unaccountable in such effects, for his words were not such vain things as the words of men. No such distinction as we commonly make between those of men, is to be made between his words and his actions, for his words were actions. They were the words of his action. All that those who stood by knew, were the words which he uttered; but his words only told what he did. They contained the divine power and spirit by which the heavens were made — by which the earth was at first brought into existence — by which it is now continued in existence — by which all things were made that were made. This spirit and power were thus brought down to earth by his fulfilling the word — by his fulfilling it from that divine spirit, and with that divine spirit, from which it was given; and the miraculous effects of his words appear wonderful and unaccountable to us, only when we have not as yet experienced in ourselves the power of the spirit of his word. The divine power, which created and sustains all things, descends through the glorified human, and thus becomes the divine, redeeming power. In Him dwells all the fulness of the Godhead bodily.

Wherefore, whosoever hath the Son, hath the Father also; for whosoever followeth the Son, in obedience to his commandments, receives of his fulness, grace for grace, and is thus prepared and enabled to behold him in the glory of his Father. Therefore he saith, *If ye had known me, ye should have known my Father also; he that hath seen me, hath seen the Father — believe me, that I am in the Father, and the Father in me.*

And what if the son of man hath ascended up where he was before? The words, which he spake, are spirit and are life. The words which he spake he still speaks. He hath not left us orphans, but is with us, and abides in us when we abide in him. Without him we can do nothing. When we read or hear his words, his spirit worketh within us to will and to do them; for his words are not a dead letter, but are full of spirit and of life unto those who are receptive of such spirit and life. His commandments unto us are filled with the same omnipotence that cast out devils; that healed the sick; that stilled the raging sea; that fed the five thousand upon five loaves and two fishes; and that made the hearts of the disciples burn within them while he opened to them the scriptures. And his words operate as powerfully now, as they did then, with those who, believing in him, receive and obey them. They operate in producing obedience. They operate in removing evils and the inclination to evil. They operate in giving a new heart and a new spirit. All the miracles which he visibly performed, are representatives of those spiritual miracles which he was then, and is ever, performing in every man that is willing, but which the world was not then prepared to suffer. He could raise the

dead; he could heal diseases; he could cast out devils; he could do all the good that man would permit him to do; all that was not inconsistent with man's free will, which it is contrary to the divine will to violate; but he could never cast out devils from those who were in league with the devil; nor evils from those who loved their evils; nor unbelief from those who sought honor one of another. All that could be done with such was, to unite their falses with their evils, and thus take away their power of doing evil.

But unto those who believe in him, and follow him in the regeneration, he is the Immanuel — he is God with us. They feel his presence. They feel that they are not orphans. They feel his influence working within them to will and to do. They perceive his spirit working a redemption corresponding to that which he wrought in his own humanity. They perceive that it is not of themselves that they are or can be induced to obey the commandments, and to shun evils as sins. They perceive that they are not left as orphans to do this of themselves; but that his spirit does it in them and for them; that his spirit is the living law — the fulfilled law working within them — conquering their evils for them — raising them up — drawing them unto himself. They perceive that of themselves they have no power to save themselves, but that all redeeming and saving power is of that goodness and truth which flows in from the glorified humanity — that he is the living bread which came down from heaven — that he who eateth of this bread shall live forever. For verily, verily, saith the Lord, whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

BIBLICAL SCIENCE.

BY S. S., IN N. C. REP., VOL. III.

God, in His Divine love and wisdom, "speaks as never man spake," in the utterance of a language containing a sense within a sense, or rather in the enunciation, at one and the same time, of *divine*, *angelic*, and *human* intelligence; so that, in its ample, or adequate signification, a plurality of senses are unitedly made to appear.

This language is designated by that of *correspondences*; and in its full and utmost meaning, there exist higher and lower degrees of wisdom; so that by one idiom or tongue, *natural*, *spiritual*, and *celestial* information is imparted by the one reading, and the ready comprehension of this notable and exact science.

To the apprehension of man, God is a Being of love, wisdom, and infinite use; his nature, laws, ordinances, and attributes, therefore, in the order of things, must be *threefold* also; as like, in its fertile resources and productive nature, is ever in the endeavor to reproduce its like.

The schools, both literary and theological, are silent, if not unadvised, regarding the nature and existence of this truthful and exact language; and hence the inexactness with regard to religious, moral,

and scientific subjects; most, or all, being theoretical, and founded upon imaginary data, and one therefore conjectural altogether.

Two distinct and inseparable order of degrees exist; both of which are employed in the promulgation of this *divine language*; one is of a *discrete*, and the other is of a *continuous* character; and by their use and uniform employment, "the ways of God to man" are made clear, distinct, and in all respects perceptible. Thus with precision and unmistakable exactness, the arcana of God's Word and works, in all their excellence and sublimity, are opened up to the finite vision; so that God is ever saying, "Let there be light, and there was light."

The subject of *degrees*, in all their amplitude and importance, is one not readily made familiar; because it is neither known nor treated of in a manner that is exact or accurate. When properly known and familiarly apprehended, the distinction between God's Word and that of secular or profane writings will be made apparent, as *truths* have a safe and inviolate guard and protection by this exterior and interior covering — this sacred envelope and outward letter of the Scriptures.

In all human composition, no pretension is had to any other than the obvious or literal sense, and what appears upon the surface of the letter; but the Word and its meaning, so far transcends this as the infinite is above and over the finite; so that, once for all, it may be discovered in good earnest, that the "Lord truly speaks as never man spake;" and by a knowledge and the observance of this mode of communication, the contrast or disparity may be readily seen and detected.

By the intimations given above, it may be clearly demonstrated, that man himself is of a *trinal* nature; and that, in the elements of his composition, *degrees exist*; for instance, the soul, body, and the ability to operate with each; in this we are shown, in a limited manner, a miniature likeness and image of that Being, who, in the production of forms and organizations, is ever in some degree of resemblance, producing things in many, if not all, respects assimilating to and partaking of a kindred nature.

Therefore it may be presumed that *human nature* especially is gifted with powers and faculties such, in their development, from time to time, or from states of progression one succeeding another, that all and each may ever increase, and in a ratio not subject to accurate computation, but that now and forever the perfection of intellect and purity of the affections may go on and add to gifts of a high and still more exalted order, for aught we may know, or now be advised of, than any thing within the range of what may be known or conceived of to an extent *ad infinitum*; so that, as the Psalmist is led to say, "In thy light, shall we see light."

EVIL OVERRULED FOR GOOD. — Every one, though, by means of regeneration, he has a heaven within, carries also his hell along with him; and the Lord provides that, from this evil, even a good is derived; for the evil, when it does not mix nor join with the good, brings it more forward, aids its growth, and fixes it more steadfastly; — the evil will be looked upon with due aversion and detestation.

INFLUENCE OF RELIGION ON SOCIETY.

BY LE BOYS DES GUAYS, FRANCE.

“SOCIETY IS IN DANGER!” Such is the cry which is daily sounding in our ears. A general fear that the social edifice will altogether disappear, seems to pervade the minds of men, while they anxiously look on all sides for some means of averting the threatened danger. And as it is beyond question that revolutions have rapidly succeeded each other since the general faith in the old religious opinions has been shaken by sophistry; many have come to the conclusion, and a still greater number seek to persuade themselves, that a return to those religious opinions can alone give to society its desired stability. As this idea is daily gaining ground, it becomes important to examine whether it is founded on truth.

But first, it should be remarked, that this very hope and desire of saving society by Religion, is a tacit acknowledgment, that the social condition of a people depends upon their religious belief: and that Religion has, therefore, an all-powerful influence on society. This, we also admit, with this addition, that, as a necessary consequence of the power of this influence, the condition of society becomes better or worse in proportion as true or false religious principles are entertained. If society is now in such imminent danger, it is because, from the highest to the lowest step of our social ladder, there is every where to be found, animosity and disunion, instead of mutual love; true, this feeling is not the production of modern times alone, for from the earliest ages, it has every where developed itself, with more or less intensity, under the different forms of self-love; but in our own day, it has increased to an extent which threatens to absorb every other principle. Experience proves that civil and religious laws are powerless against its attacks; they have but succeeded in moving it from place to place, or in forcing it to assume other forms; but its existence is not less real, or the danger from it less alarming; nothing but religious faith can conquer it, by changing entirely the human heart; but, to accomplish this, this faith must be strong and true, not those old creeds which have sufficiently shown their impotence, since, while their authority was generally admitted, they were unable to check the progress of this spirit of disunion. That which alone can destroy this principle, and change it by degrees into mutual love, is not a Christianity falsified for more than fifteen centuries, as we shall presently show, but *true* Christianity; for that alone, by its teaching, and its doctrines, possesses the power of persuasion necessary to effect such a change.

Those who are accustomed to confound Christianity, either with Roman Catholicism, with Protestantism, or with the Greek Church, will doubtless, be astonished to hear, that Christianity, as it now exists in these various communions, is a *falsified* Christianity; for while each of these three communions admits that Christianity has been corrupted by its two rivals, each equally maintains that its *own* faith is pure and true. However, as the spirit of disunion and disagreement reigns in an equal degree, though under different forms, in each of these three communions, the inference is evidently incontrovertible.

Either Christianity has been preserved in its purity, or it has been falsified. If it has been maintained in its purity, the social state of the Christian world during fifteen centuries, that is to say, since Christians have existed as a people, presents a continual accusation of its power, and occasions a consequent doubt of its Divine origin; but if it has been corrupted and falsified, it is free from this reproach, and the miseries of these fifteen centuries must be imputed to those who have thus corrupted it.

Will any true Christian hesitate to at once absolve Christianity? Will he prefer rather to accuse it of impotence?

It is very evident that if Christianity had been preserved in its purity, its powerful internal influence would have so outwardly developed itself, as gradually to have produced a social condition totally different from what history presents to us; and would have thus proved to all mankind its Divine origin. Let us now examine the various propositions which have been thus advanced.

And first, in order to comprehend what would have been the social condition produced by Christianity, if it had been maintained in its original purity; let us see what are its real doctrines.

When we consider the doctrines set forth in our own times, by the various Christian communions, one is tempted to believe, from the extent and number of their differences, that our Lord, in founding his church on earth, was willing to leave its doctrines to the discretion of men; or at least, that he had not put them forth in terms so clear as not to be misunderstood. Such, however, has not been the case; the foundations of our faith were so distinctly marked, that *they* must have been blind indeed, who did not discern them. But the love of power and self-derived intelligence, renders man blind to truth, and only capable of seeing falsehood, which he perceives as truth; and as these loves began to show themselves among Christians from the earliest ages of Christianity, and have since extended every where their dominion, the true foundations of our faith have been deserted, and others sought, more in conformity with these reigning loves.

The Christian faith, given to us by the Lord himself, had for its foundation, MUTUAL LOVE; and every man who reads the Gospels, without preconceived doctrinal ideas, will be astonished at the fact, that for fifteen hundred years, Christians have been torn to pieces by their dissensions on points of doctrine; while they might have clearly seen that our Lord had placed *all* Christian doctrine in *mutual love*, and when they were no longer principled in that love, they were no longer in that doctrine, that is, were no longer Christians.

In truth, there is not one really well-instructed Christian, who does not acknowledge that in the words, "The law and the prophets," our Lord comprehended the whole of the Holy Scriptures. Now, a pharisee having inquired which was the greatest commandment of the law, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 36-40.) Now, in inquiring of our Lord, which was the greatest commandment, the pharisee

evidently desired to ascertain what our Lord understood by the law, and what was the foundation of the doctrine which he preached; and our Lord expressly stated, "love towards God" to be the first and great commandment; but in order that this commandment should be taken in its fullest sense, he added, "The second is like unto it, Thou shalt love thy neighbor as thyself;" that is to say, "If thou knowest not what it is to love God, thou oughtest to know how to love thy neighbor as thyself; love then thy neighbor as thyself, that will be to love God, 'for the second is like unto it;'" then he adds, "On these two commandments hang all the law and the prophets."

Is not this saying in terms sufficiently clear, love to thy neighbor is the foundation of my doctrine; it is the touchstone which thou must use, when thou wouldst test any interpretation of Scripture; all interpretation which is in accordance with that love is true, and all which is contrary to it is false; for all is comprehended in love to thy neighbor, — which love, again contains within it love to God.

There was still wanting for the completion of the answer, an explanation of who was included in the term neighbor, and our Lord gave this, in the parable of the good Samaritan, (Luke x. 25–37,) when he replied to a lawyer, who addressed the question to him, "Who is my neighbor?" Our Lord also clearly explained in what consisted love to our neighbor, when he gave this rule; — "All things that you would that men should do unto you, that do ye unto them, for *that is the law and the prophets.*" (Matt. vii. 12.) Here, again, by these words, "the law and the prophets," which he here employs, and which are not to be found in connection with any other commandment, he has plainly declared, that this commandment is the same with the two preceding ones, — that they are identical; and consequently, that to do unto *others* as we would they should do unto *us*, is to love our neighbor as ourselves, — is also to love God.

All the doctrine of the gospel is then comprehended in this commandment, To do unto others, what we would they should do unto us; or, in other words, in *mutual* love; for if all Christians acted on this, they would entertain universal love one towards another, and there would be no more disagreement in the world. Besides, this doctrine has been abundantly confirmed by our Lord, in the last exhortations which he addressed to his disciples, "My *commandment* is that *you love one another*, even as I have loved you," (John xv. 12;) and again, "What I *command* you, is, that you should love one another." (John xv. 17.) And just before, he had also said to them, "I give a new commandment unto you, that ye should love one another; for by that, they shall know that ye are my disciples, if you love one another." (John xiii. 34, 35.) Is there need of any further confirmation?

The apostles, who had well understood how entirely the Christian religion was comprehended in mutual love, always preached that love, so strongly enforced by our Lord. Tradition says, that John the Evangelist, surnamed the divine, when in advanced age, only addressed to believers these words, "My little children, love one another;" and when they asked him, why he always repeated the same thing, he replied, "It is the commandment of the Lord, if they keep

it, they will be saved." Thus, one who was indeed the divine, made all divine knowledge to be contained in mutual love. Yes, truly, all divine science is contained in this love; *love*, and you shall know; but love *really*, or you shall remain in your ignorance. To love really, is to feel the happiness of another, as a happiness to ourselves; but to feel merely pleasure in others, is not the love of others, but self-love. To attempt to penetrate into the divine science, or to frame a theology without the real love of goodness, that is to say, without that love from which proceeds true intelligence, is to plunge into the thickest darkness. And, for this reason it is, that what is dignified with the name of theology in the Christian world, is only a tissue of incoherences and aberrations of the human mind. "They hatch cockatrice's eggs, and weave the spider's web."

Now, since the whole of the Christian religion is comprehended in the doctrine of mutual love, it is evident, that if that doctrine had been followed out to its full extent, Christianity would have produced a social state, which would have proved to all its divine origin; for mutual love, brought into practice, would have induced precisely the opposite of what has existed for fifteen hundred years. Christians would not have carried on continually a bloody and inhuman warfare, a warfare which has existed not only between nation and nation, but between city and city, village and village, and disregarding his neighbor, or only loving his family and family, and man and man, each despising neighbor from a principle of self-love.

But it will be said, that this mutual love has never ceased to be inculcated from every Christian pulpit. Granted, but has it been made the foundation of all doctrine? Has each doctrine been referred to it? Have all the dogmas advanced been in accordance with it? Have all the practices recommended been in obedience to its dictates? In a word, has it been set forth prominently above every thing else, as the sole and only means of salvation? What avail has it been to recommend it in sermons, if the preacher has not so enforced it by *example*, as to cause it to sink deeply into the heart?

The doctrine of mutual love, so expressly inculcated by the apostles, was held during the first three centuries. Not but what heresies already existed among those who called themselves Christians, but still the Apostolical doctrine was generally followed, and mutual love sufficiently practised to prove the divine origin of Christianity. However, it must be remembered, that at that time Christians were not formed into kingdoms and nations, but spread over a great number of countries, subject for the most part to the Roman dominion, and nearly always suffering persecution, and deprived of civil and religious rights. If the successors of the first Christians had imitated them, in living conformably to the Gospel, the true Christian doctrine would have been preserved; but the disputes by which they were soon agitated, had for their first result, to make them prefer truth to goodness, or faith to charity. Gradually these principles became inverted; that was placed *first*, which ought to have been *second*, and that *second*, which ought to have been first; and from this inversion has arisen the heresies, the schisms, the sects, and false doctrines, which have desolated the Christian world up to the present day. The Bible,—the

New Testament as well as the Old, has been made an arsenal, where each party of combatants has sought for arms wherewith to support the doctrine which best accorded with the governing love and self-derived intelligence, and the passage which appeared most to favor that doctrine was taken as its foundation. That this has been the case is abundantly proved by the fact, that among the numerous heresies and sects which have divided the Christian world, there has never existed one which did not support its opinions on the Scriptures.

From the moment when Christians first inverted the right order of things, by preferring truth to goodness, or faith to charity, they gradually lost all spiritual ideas, of which their predecessors had had so clear a perception. They lost their knowledge of God, of their neighbor, of truth and goodness, of charity and faith, heaven and hell, of the soul of man, of his mode of existence after death.

They had already arrived at this point, (at least those who professed to be leaders among them, — for the more simple yet preserved the ancient belief,) — when by an edict of Constantine, Christians were at length permitted the public exercise of their religion. Christianity was thus apparently triumphant; but it was only an outward prosperity, for it was wounded at the heart by the heresies and disputes which had so rapidly multiplied, and only preserved in its purity by a very small number. Arianism, though at that epoch extremely powerful, failed however to extinguish the true faith, since it could no more have existed even in name, had a heresy been victorious which denied the divinity of Christ. In fact, after a long and bitter contest, Arianism was vanquished, but the victory cost Christianity dear; for while hitherto, notwithstanding their discussions, there had been but one creed, — that of the Apostles, this had sufficed for those early Christians, who were generally simple-minded men, believing without disputation, but now (in order to allay the dissensions which had arisen on the subject of the Arian heresy,) the Council of Nice was convened, which condemned the doctrine, and framed the creed bearing its name. And a little later, to oppose still more effectually that dangerous doctrine, a third creed appeared, which is known as that of Athanasius. These three creeds still remain in the various Christian Churches, notwithstanding the diversity of these opinions. In the first two, the unity of the Deity is maintained, but in that of Athanasius it is not to be found, for it says, "I believe in God the Father, God the Son, and God the Holy Ghost;" therefore in three Gods; since it goes on to declare, "There is one person of the Father, one person of the Son, and another of the Holy Ghost." It is true, that it adds that these three Divine Persons from all eternity are nevertheless but one God; but although persons may declare with the mouth, that there is but one God, the idea of three Gods still remains in the mind, since to each is assigned different attributes.

The Arians denied the divinity of Jesus Christ, because they did not see any other means of preserving intact the unity of the Deity; and the authors of the Creed of Athanasius, have made three Divine Persons, because they saw no other means of preserving any acknowledgment of the Divinity of our Lord Jesus Christ; and as it was absolutely indispensable to the very existence of Christianity that

this truth should be preserved, Providence permitted the Athanasian error to obtain the victory over the still more pernicious Arian heresy.

This dogma of the Divine Trinity in three distinct persons, was from that time adopted by those who directed the Christian faith, and became the head of all their theology; the same dogma was also supposed to be inculcated in the Nicene Creed, where it is simply said, "I believe in one God, the Father; in one Lord, Jesus Christ; and in the Holy Ghost." And even in the Apostles' Creed, where it is said, "I believe in God the Father, in Jesus Christ, and in the Holy Ghost;" thus, to support such a dogma, it was necessary to introduce metaphysics into theology, and all sound ideas were supplanted by sophistry. Such, however, was not the doctrine of the trinity taught by the apostles. The first Christians did not acknowledge a trinity of persons; they knew that the Savior or Redeemer, announced by the prophets, and expected under the name of the Messiah, was no other than Jehovah Himself, since Jehovah had said in many places, and especially in Hosea, "I am Jehovah thy God, and thou shalt acknowledge no other God than Me, and there is no Savior besides Me," (xiii. 4;) and in Isaiah, "Thus saith Jehovah, the King of Israel; and his Redeemer Jehovah Sabaoth: I am the First and the Last, and besides Me there is no God," (xliv. 6.) They acknowledged then but one God, in the person of our Lord Jesus Christ, for he himself, in whom they believe, has said, "I and the Father are One," (John x. 30;) "Philip, he that hath seen Me, hath seen the Father also; why sayest thou then, Show us the Father," (John xiv. 9.) Besides, this was the doctrine preached by the first disciples; for the apostle John said, in his first epistle, "Jesus Christ is the true God, and eternal life," (verse 20;) and Paul declares, "That in Jesus Christ dwelleth all the fulness of the Godhead bodily," (Coloss. ii. 9.) Was not this an assertion, that in the risen body of the Lord Jesus Christ, there was the Divine Trinity, and that thus the Lord was the *true God*, as John had said? And now, enlightened by a new dispensation of Divine Truth, the New Church Christians know, that in the Lord, there is the Father, the Son, and the Holy Ghost; as in each man, created in the image of God, there is the will, the understanding, and the action which results from them. That the Divine Will, or Divine Love, is the Father; that the Divine Understanding, or Divine Wisdom, is the Son; and that the action which results, or the Divine Operation, is the Holy Spirit; or in other words, that in the Lord, the soul is the Father; the Glorified Humanity, or the Body, is the Son; and the proceeding, or providence, is the Holy Spirit.

Let it not be said, in order to support the trinity of persons, that this dogma has been founded on the Scriptures; for it is sufficient answer to say, that the Scriptures of the Old Testament teach every where the unity of God, and that if in the New Testament, the Father, the Son, and the Holy Ghost are spoken of, this Trinity concerns different attributes of the Deity, as has just been observed, and not distinct persons.

This dogma, of a trinity of divine persons from all eternity, shows how completely the authors of the Creed of Athanasius had lost all

true notions of the Deity. From this doctrine also proceeded another which attributes to God, human passions, and made him more cruel than the most vindictive man; and, what is more surprising still, however repugnant this doctrine is to reason, it is nevertheless preserved entire among all Christians, and still reigns in an absolute manner as much among Protestants as among Roman Catholics. Common sense, however, teaches every man endowed with reason, that God is Pity and Mercy itself, because he is Love and Goodness itself, and it is that which constitutes his essence. If then Christians had not, from infancy, been familiarized with this dogma, could they hear without a feeling of indignation, that God, who is our heavenly Father, and Goodness itself, according to the expressions of the Gospels, was irritated with the whole human race, and condemned it to eternal damnation? that long afterwards, and by a special grace, he arranged that his Son, — God from all eternity like himself, should descend into the world, to take on himself the damnation to which it had been doomed, in order to appease the anger of his Father? that it was only by this means that the Father could regard man with favor; that the Son executed this work in such a manner, that taking on himself the punishment of the human race, he allowed himself to be crucified under the *curse of God*; that the Father, after the accomplishment of this work, was appeased, and for the love of his Son, retracted this condemnation, but only in favor of those for whom the Son interceded, leaving it in full force on all others.

From these two principal dogmas of theology, the effect which their teaching would produce may be imagined, for all doctrine has proceeded from them. With true Christian doctrine, the action of Christianity on the social condition would have been such, that among all nations, where it has been received, since the fourth century, men becoming gradually true Christians internally, would have formed an *outward* social condition in conformity with their *internal* condition, and thus mutual love would have been the foundation of the social state, as it is the foundation of all religious communities which are truly Christian. On the contrary, with the Christian doctrine, perverted by these two dogmas, the influence of Christianity, instead of extending itself over Christians generally, has only affected a few; and thus, instead of mutual love, there is established in all Christendom that disagreement, which by degrees has at length arrived at its height, and threatens to engulf all Christian society.

If history is examined, from Constantine until our own age, will there be found in its annals one epoch, or even one year, in which mutual love has reigned! I say not among all Christian nations, but among one people, in one of its provinces, in the least even of its villages. What will be found there? Every where divisions, either open or secret; every where antagonism, either visible or concealed. Are these the fruits which the gospel ought to bear? Let the age in which we live, be compared with that in which Jehovah became incarnate to found Christianity, and to save men; what difference will be discovered in them? Was not civilization then at its highest pitch, even as it is now supposed to have reached its greatest refinement? Were not the reproaches cast in that day, by thinking men, on that

civilization, the same which is now cast upon it, in our own? In what has mankind altered? Is it that those evil passions which the gospel particularizes, and which it is intended to repress, do not exist with equal strength in the human heart? It is true that the civilization of the two periods, though similar in most respects, is different in others; we have no longer the same manners, the same laws, the same political institutions. But if man is now *externally* more smooth and polished, is he *internally* better? Is there not still to be seen the same egotism, the same cupidity, the same love of domination? If then there is any progress in the exterior, or natural order of things, it is not to the so called Christian faith that we are indebted for this progress, for it is sufficiently proved that it has employed all its strength in repressing reflection, and retaining in bondage what it considered could not be safely set free; but it is to true Christianity that we must look for the cause of the improvement, for although it has been stopped in its onward course, and enveloped in the swaddling clothes of Roman Catholicism, there is in its principles a latent strength which cannot be altogether stifled, and it is this which has produced these results.

Those who now direct the various Christian communities, will maintain that Christianity has not been falsified, and yet each one of these communities interpret it in its own manner, and claims exclusively for itself the name of Christian. They will say that it is to modern philosophy that we are indebted for the present social state. This manner of explaining the fact might be admitted, if, before the rise of modern philosophy, it could be proved that there was a single Christian nation who had shown, as the effect of their faith, the character of true Christianity; but for this, history would be searched in vain, not one would be found there, for of course this does not apply to the Christians who lived in the first centuries, for we repeat, till Constantine had admitted Christianity into his empire, there were no Christian nations. Christians formed then simple religious societies, and not a national body, and being continually persecuted, they had consequently no power over the civil and religious laws of the country which they inhabited.

It is true, however, that modern philosophy has contributed much to the present social state, but we shall see that it is only a *secondary*, not a *principal* cause.

It is generally believed that there is a natural antipathy between religion and philosophy, and that they cannot exist together; but this is an error, since as the one treats of spiritual things, and the other of natural, there is between them the same relation as between what is spiritual and what is natural; and as what is spiritual cannot exist without a natural corresponding, it follows that all religion has necessarily a philosophy belonging to it; that is to say, that it has *natural* principles which correspond to its *spiritual* principles. If the religion be true, its philosophy is true; if it is falsified, its philosophy is so also; as there can be but one true religion, it follows as a consequence, that there can be but one true philosophy. So long as a falsified religion only contains in its bosom blind believers, it will reign with its attendant philosophy without contests or dissensions; but from

the moment that blind faith ceases to be universal, those who have torn the bandage from their eyes will form to themselves principles of philosophy, opposed to the philosophy of that religion, and consequently opposed also to its spiritual principles; then a combat ensues between this old religion and the new philosophy, which latter (being self-formed, and not proceeding from true religion,) has not power to produce a true philosophy, but the contest will not be less fierce, for error attacks error, when opposed to itself, with as much bitterness as if it attacked truth. At the same time it should be remembered, that in all erroneous philosophy, as in all falsified religion, there is nevertheless some truth; but these truths, being surrounded by errors and false tenets, lose all their efficacy.

Again, it will be seen that when, besides its own proper philosophy, a falsified religion, in which a blind belief is required, allows a philosophy to be formed which does not proceed from its dogma, that religion runs inevitably to its destruction, and will find it impossible to recover its authority; for the contest will not cease, until the two adversaries, after many alternate victories and defeats, sink exhausted on the field. France, especially during the last century, affords a striking example of this fact; Roman Catholicism and Philosophy waged there a relentless warfare, sometimes open, sometimes concealed; and this war will only cease, when the destruction of both shall give place to the true christian religion and true philosophy.

These contests, more or less prolonged, which are every where found since the earliest ages recorded by history, are the result of the spiritual liberty which our Lord gave to man on his creation — Liberty, without which he would have been a brute, and not a human being. By the possession of this liberty, man fell; it is by this that he must become regenerate; but as he cannot be *freely* brought from this deep spiritual degradation, into the true religion, but by the operation of such religious principles, of which his fallen nature is susceptible, our Lord has permitted the establishment of religions suited to the state of each nation; and as all religion which is not the true religion, has a tendency to remain ever stationary, and will not suffer itself to be transformed into one less impure (for its directors strive to preserve it thus entire, in order to enjoy the worldly advantages which it procures them); therefore, our Lord has permitted these contests between each religion, and the philosophy which springs up sooner or later, notwithstanding the pressure kept continually on the minds of men. Thus is manifested, and more especially in our day, the law of progress. If, as in the present day, the entire world is shaken in its old religious belief, what is it but a part of that same providential plan, which will, by degrees, conduct all the inhabitants of the globe, by spiritual liberty, to the true religion. Could the nations under the dominion of Ismalism, could the Indians, the Chinese, the Australians, and all the inhabitants of the Isles, idolaters or savages, ever be delivered from the religious trammels which fetter them, if the Christian world, by means of railways and steam, did not insinuate along with their commercial goods those ideas which are the consequence of free examination? By this means a combat is preparing among all these different nations, between their old religion, and a new-born

philosophy, both of which, however, will perish when their work is accomplished.

As to that same law of progress, of which we have spoken, its reality would never be doubted, if its true route were known. It does not follow a straight line, it does not traverse a circle; but it takes a spiral direction, and like all spirals it is indefinite. This law, thus understood, is in agreement with the infinite nature of God, as manifested in the creation, by indefinites, and in the history of humanity itself; which descends, it is true, after having risen; but which only descends to mount again to a higher point each time. Besides which, this very law is illustrated in nature, by the apparent course of the sun, which, at the close of the winter solstice, rises and sets each day, only to become each day, a little higher in the horizon.

It is in accordance with this law of progress, that the various Christian communions, having evidently arrived at the end of their descending period, will, by degrees, give place to the true christian religion: and modern philosophy, having fulfilled the purposes of Providence, in destroying spiritual slavery, but being incapable of coöperating in the reëstablishment of order, from the unstable principles which it contains, will itself also be gradually replaced by the true philosophy, whose principles are derived from those of true christianity, — which, far from being weakened by the examination of reason, will receive, on the contrary, a more certain confirmation. If the social state of Christian nations is so deplorable, it should yet be attributed rather to the various doctrines of the different communions of Christians, than to the principles of modern philosophy; for philosophers, in combating spiritual slavery, serve religious progress, without the consciousness or desire of doing so, because Christianity can only enter into its new ascendant period, by means of a full and entire spiritual liberty; and therefore the teachers of the different Christian communions, in opposing, with all their might, spiritual liberty, retard this new period of Christianity.

Since the religious belief produced by the falsification of Christianity, is the principal cause of the existing social state, and since philosophy has been permitted by Providence, for the destruction of spiritual slavery, it is very evident that a return to these religious creeds would be powerless to save society; and that instead of preventing, it would only render the catastrophe more certain; for the cause persisted in, the effect remains, and to give more activity to the cause, would be to render the effect more rapid. Besides which, how can it be hoped that this impotence of the old Christian church will cease, when Roman Catholicism pretends to be unchangeable, and wishes to remain so; and when it is seen that Protestantism, variable by its very nature, is now endeavoring to return to the principles of its first founders, in order to become unchangeable also, and to avoid the rationalism which threatens its existence? But if, on one hand, a return to these religious creeds would be powerless to save society, on the other, a persistence in that philosophy would not be more efficacious, for that *philosophy* contains, in the order of natural things, almost as many errors as Roman Catholicism contains falsities in the spiritual, and, consequently, one is almost as dangerous as the other.

Let no one, then, depend on either, but rather suffer them to destroy each other. In the present day in France, the University is attacked by Roman Catholicism, and it gives way under the blows of its rival; it is not however a victory, but only a passing success; one of those alternate successes and reverses which are permitted by our Lord, in order that they may finally tear from each other their assumed draperies; and that their disabused partisans may see them in all their nakedness, and be ashamed.

The only means, then, of saving the social condition of our times, will be to accomplish by degrees, a return to true Christianity, not by retracing the course of ages, but by a new development of Christianity, in addition to the mass of spiritual and natural knowledge at this day acquired.

To retrace the course of centuries, that is to say, to take up Christianity at the epoch when it first began to be falsified, would be to run counter to the laws of Divine order, and to accuse Divine Providence of want of foresight, which would thus have wasted fifteen centuries; when, on the contrary, that long period of time has served to accomplish its all-merciful intentions.

When Christianity was founded, the veil which conceals the truths which the Word contains, could not be entirely raised; mankind was not then in a state to receive some of these truths, and if they had been exposed without a veil, not one of them would have been received: our Lord then but lifted one corner of this veil, and discovered to the world those truths which it was capable of receiving. He warned his disciples, that the church which he founded, would have the same fate with those which had preceded it; but that at the "consummation of the age," that is to say, at the end of that church, he would come "in the clouds of heaven, with power and glory," to found a church which should not have an end. It is this church, which our Lord restores in the present day, by taking away the veil which covered his word. Divine Truths, those "precious stones," now exposed to the eyes of men, may be contemplated by them, and approved by intelligence and reason; for the natural knowledges now acquired, far from being in opposition to the internal truths of the Divine Word, only serve, on the contrary, to confirm them; and the more rapid the progress of science, the more confirmations will it afford, — spiritual and natural truths being as closely connected as the soul and body.

This is not the place to prove, that the Lord Jesus Christ is no more with the Old Christian Church, whose consummation is already accomplished, and that He will now establish His New Church, signified in the Scriptures by the New Jerusalem. The proofs of this will be found in abundance in the theological writings of Swedenborg; it is only necessary to show that this New Christian Church can alone save society.

Society is a collective being, or a whole, of which men are the parts. If the *whole* is bad it is evidently because the *parts* are bad, and in order that the whole should become good, it is necessary that the *parts* should first become so. Make these parts good, that is to say, reform men, and the whole of the social state will be good; but

if you endeavor to reform it in any other manner, your efforts will be useless. Some, it is true, pretend that if man is wicked, it is because society being ill constituted, does not allow him to be good; and to sustain this assertion, they lay down the principle that man is born good; from which they conclude, that if he is wicked, it is the evil organization of society which makes him so. To admit this principle is to deny the utility of Religion. For if it is the evil organization of society which makes man wicked, it would be sufficient to reform this organization to render him once more virtuous, and therefore Religion would be useless. But it is positively the contrary: man is born wicked, for he is born into self-love, as will be clearly seen by the fact that little children, without any exception, refer every thing to themselves; now self-love, or selfishness, is the evil from which proceed all other evils, since it is opposed to mutual love, or disinterestedness, which is the virtue from which proceed all other virtues.

Thus society is bad because man is wicked, and it is not true to say that man is wicked because society is bad. We rest this on a general theory, founded on this principle, that mutual love or disinterestedness is virtue, and self-love or selfishness is vice; but we do not deny that the evil organization of society acts on many men, who, in a purer atmosphere, would have been less wicked. Besides which, it is easy to perceive, that the organization of a society is the consequence of the interior state of those who compose it, and that to endeavor to reform *society* without *individuals* having been previously reformed, is to desire what is impossible; they may, it is true, change its form, as it has already been frequently changed, but to alter the form is not to reform.

Let us suppose that in one of those revolutions which carry away an entire people, at that moment of enthusiasm, when, after a complete victory, each citizen, forgetting himself, gives every proof of a pure devotion; let us suppose, I say, that a legislator, high in general estimation, turning to account that generous impulse, should present to them a constitution in every respect suited to that pure devotion, and that it should be accepted without reserve, with general love and admiration. This constitution, if the citizens have been worthy of it, not accidentally, but really worthy, that is to say, if they have been individually reformed, will make the happiness of the entire nation; but, accepted in a moment of enthusiasm, it will not be long respected, and from the next day, this enthusiasm not being at the same pitch, the work so admired the evening before, will not be seen with the same eyes. Each man looking at society from his own point of view, wishes, and even desires with ardor, that it should be reformed; but at the same time, each would remain as he is, that is to say, unreformed himself; he sees evil in others, but in himself he does not perceive it, or if he perceives, excuses it.

Mankind collectively, or society, then, will remain evil, while self-love or selfishness reigns in man individually, and we have already said that human institutions are powerless in removing this love, and substituting for it mutual love; they may modify manners, and accelerate civilization, but nothing more. In what respect have they changed the human heart? Is man less selfish at heart? He may

appear less so externally, but internally he is as much so as ever. There is nothing but religion, that can work an entire reform, and only the *true* Christian religion, since the falsified Christianity, which has reigned for so many centuries, has completely failed in this work.

The Old Christian Church has failed, because the falsification of its doctrines has caused it to lose the ideas which it had received concerning God, the soul of man, and the life after death; and the New Christian Church can alone succeed, because possessing these ideas, with truths newly unveiled, and founded on true doctrines, it can regenerate man, and thus, by individual regeneration, accomplish the complete reformation of society. Would that those ecclesiastics in the various Christian communions, who understand the importance of their functions, that is to say, who desire the salvation of souls, and their own salvation, before all besides; would, I say, that they could be induced to fix their attention on this simple statement, and then resort to the theological writings of Swedenborg, for all the doctrines of the New Christian Church, and the unveiled truths now in the possession of that church. This church attempts not to break the chain of time by reversing the religious edifice, to construct a new one on the moving sand of human opinion. Revelation is carefully preserved by her, and it is on this revelation, as on a Book, that is founded the New Church of our Lord Jesus Christ, the one and only God, in whom is the Divine Trinity. It does not concern itself with exterior forms of worship; but allows you to preserve those which you have found useful for the salvation of souls, and which do not offend your own consciences; for the form is but a vestment which every one should be free to wear in his own fashion; but do not longer alter the substance of spiritual things. Cease to think, each in your turn, that your communion alone, is the church. The church is not in this place or in that, it is in all places where mutual love reigns, based on the acknowledgment of a God. All those who shun evil as sin, belong to the Church of our Lord Jesus Christ, whatever may be the religion in which they have been brought up; for to shun evils as sins, is to acknowledge a God, and to live in mutual love; and were the Lord to reject them, because of their never having heard of him, and therefore not acknowledging him, he would no longer be Love itself, and Justice itself.

To all well-disposed persons then, we would say, "Do you desire to save society? return to true religious ideas, and cease to persuade yourselves that the old creeds can do more than they have done; it is these creeds which have led society to the very brink of the abyss, and they will be powerless to prevent its fall. Besides, accustomed as you are to use your reason in other things, can you force yourself to believe what your reason rejects, and to make in religious matters a complete abnegation of your intelligence? Because man can never comprehend the infinity of God!—for to perfectly comprehend the Deity in His infinity, it is necessary to be God one's self; it should not be inferred that Religion necessitates the belief of what is mathematically impossible; for God is the Supreme Geometrician, and all the laws of divine order are regulated on strictly mathematical principles. To believe, is not to admit without comprehending; it is

to see with the eyes of intelligence those things which are not within the range of the senses. Abandon, then, those spiritual falsities, which are neither conformable to your nature or your education, adopt spiritual truths, propagate them, and you will then see antagonism disappear by degrees, and give place to mutual love; and society, reconstituted on a solid basis, will be raised above the reach of those violent revolutions which you with reason dread."

NATURAL AFFECTIONS.

N. J. MAG., VOL. III.

"The good man out of the good treasure of the heart putteth forth good things; and the evil man out of the evil treasure putteth forth evil things."

ACCORDING to the philosophy which now reigns among nearly all classes of Christians, the sins which are committed by the exercise of our natural affections, result merely from the excess of these affections. Thus, it is right for a mother to love her child; but she must be careful not to love it *too much*. Husbands and wives may love each other a great deal, without sin; but they must beware of *excess*, lest their love for each other should interfere with their love to the Lord, and He should be displeased, and separate them by death. So in the other relations of life, the same *excess* in loving those with whom we are connected, is to be avoided.

Scarcely any thing is more common even among ministers, and the best educated part of society, than remarks which involve this sentiment; and when its correctness is called in question, they stoutly defend it, and seem to be amazed that so plain and certain a principle should be doubted. But to us, it seems so inordinately absurd, that nothing but the great evils which it effects, constrains us to give it serious consideration.

We say, then, that these natural affections are right or wrong, according to the quality of the internal love which governs and fills them. Where love to the Lord is the internal governing principle of the soul, it produces neighborly love, or the love of doing good to others; and neighborly love, as it operates in the body, and by the body, appears in the form of natural affections. Where love to the Lord exists, charity, or neighborly love, always exists also, and the proceeding natural affections, are nothing but the streams or emanations from this love, operative in nature and by nature.

The love of husband and wife, of parents to children, of relatives and neighbors, of one's own country or society, are only different forms and applications of charity, or the love of duty; and the natural feelings or affections attending their exercise, are, in quality and quantity, like the love from which they flow.

Where the love of self instead of love to the Lord, is the internal ruling principle, love of the world holds the place of charity. Charity relates to the use of all things within and without us for the sake of good — thus for the sake of the Lord; the love of the world relates to the use of the same things, for the sake of self. The proceeding feelings or affections are, in this case also, like their fountain.

With these principles before us, let us consider the love of a mother for her child. The child is an offspring of the combined life of herself and her husband, and as such, whether she thinks of this reason or not, is an object of peculiar, personal interest. She may have no real love for her husband; and then the child will be loved as only her own offspring.

Now, if self-love be her ruling principle, her love of her child will be selfish. It will be a display of selfishness under its least offensive form. The child is to her, a kind of duplicate of herself; and to love herself in another, looks very much like genuine charity, although that other, be her own offspring. It is on this account that this love in wicked females, so much resembles what it is in the virtuous. It is often stronger in the vicious than in the virtuous; as, also, it is stronger in the wild and ferocious animals, than in the tame and gentle. But the internal quality of this love in the unregenerate, is truly selfish, and destitute of real charity. It cannot, therefore, in any case be sinful *on account of being excessive*; but it is sinful because it is selfish, and this quality belongs to every degree of it in the unregenerate.

Those who have attended to these remarks must see, without our describing the contrast, what must be the quality of the love of infants in those who love the Lord and their duty. And is any one so blind, as not to see that neither love to the Lord, nor any love proceeding from it, can be excessive? The common remarks to which we have alluded, do indeed imply definitely, that the evil consists in the excess, and not in the quality; and we have no doubt that this is the common belief. This mistake applies generally to loving others, and is not at all limited to the love of infants.

We are, therefore, compelled to ask gravely, whether any one can violate the first and great commandment, by an excessive observance of the second, which is like unto it? Is there any caution in the Bible against excess in keeping any commandment? Is there any precept or example implying that pure love of husbands and wives for each other, of parents for their children, of relations, friends, neighbors, or countrymen, may be excessive, and hence sinful? It is one of the strangest and most unphilosophical conceits of this conceited age.

We must not dismiss this subject, without entering our protest against the "orthodox" doctrine of human depravity. The "orthodox" profess to believe in total depravity; and yet many of their doctors concede that in the unregenerate, the love of parents to children, the love of husbands and wives, of relatives, friends, countrymen, &c., are right as far as they go. So, also, the love of life and happiness, and hence of the natural means of preserving life, and promoting happiness, receive absolution.

After conceding this, or any part of it, it is absurd to pretend that our nature is totally depraved. A vast proportion of "the issues of life" are thus declared to be pure; and yet the heart, which, whether they know it or not, is the fountain, is declared to be totally corrupt. We do not assert, for we do not know, that any leading individual of the orthodox party concedes all that we have mentioned, against the doctrine of human depravity. We have not the recent discussions

of the party at hand for reference ; but those who have, will find concessions in different writers, equivalent to what we have ascribed to them.

We have not room for even a passing remark upon the doctrine of those who deny that men have any heart—any essential ruling principle, out of which “proceed evil thoughts,” evil feelings, and evil life.

SPIRITUAL AND MATERIAL.— This lower world may be regarded as a world of effects, of which the causes are in the higher world ; and as the causes manifest themselves in these effects, so the effects do therefore correspond to, and represent, and signify these causes of their being. Hence all that we see around us of dead matter, lives and speaks, if we will hear. Earth is but an opened book ; her mountains and valleys, deserts gemmed with islands of refreshment, wherever springs break through the sand ; fields and rocks, and waters, — the great sea and “the sky spread like an ocean hung on high ;” all these are significant and instructive, if we will let them be so. Poetry has always known this. To her the beauty of nature has always been the transparent covering of its inward life, and it has always been her delightful office to make that beauty eloquent. But science, the truest and highest science, will, in coming ages, invest with her own firmness and consistency, truths that do indeed rest upon immutable and universal laws, although hitherto seen only by the poet. Seen indeed by him only in fitful glances, like the gleams which, for a moment, pierce a broad cold cloud that darkens the whole heavens ; and because so seen only, untaught reason, in the blindness of its pride, calls them mere beautiful imaginings, even while they stir and touch the heart with the power of living truth. — *Parsons.*

TRUE AND FALSE PLEASURE.— Would you judge of the lawfulness, or unlawfulness of any pleasure, take this rule ; whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things ; — in short, whatever increaseth the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

GIVE SOMETHING EVERY DAY.

LET us give something every day
 For one another's weal ;
 A word to make the gloomy gay,
 Or the crushed spirit heal.
 The objects of our love and care
 In every path we see —
 And when they ask a simple prayer,
 O, shall we selfish be ?
 We all can give, — the poor, the weak, —
 And be an angel guest ;
 How small a thing to smile, to speak,
 And make the wretched blest !
 They ask for kindness in our speech,
 And tenderness of heart,
 That to the troubled soul will reach,
 And warmth and life impart.

GRADUAL REGENERATION.

N. J. MAG., VOL. III.

THE notion of instantaneous regeneration is perhaps entertained, in some degree, by most persons; but it belongs with peculiar propriety to those who hold the doctrine of salvation by faith alone. For they who believe in this kind of salvation must believe in *arbitrary* salvation; as there is nothing in the mind of man and nothing in his affections which can suggest a reason why salvation *ought* to depend upon a naked faith. The believers in this doctrine argue, that God, having a perfect right to determine the means of salvation at his own pleasure, has determined them to be faith alone, and has so declared in his Word; and that we must take the fact as we find it, and reconcile it with what may seem to be principles of mercy, justice and order, as we best can, acknowledging always its indisputable certainty. Moreover, they must regard this faith as given, of God's free will, to whom he will, and at such times and in such way and measure as he will. Now, as salvation, or in other words, regeneration, is, in their idea, thus essentially arbitrary, they can have no reason for not supposing it to be instantaneous, and without either preparation or indication. They must believe it may be so always; and some notions, such as the greater the sinner the greater the saint, and the greater the suddenness, rapidity, and improbability of God's work, the more glorious the manifestation of his power and love, favor the supposition that regeneration would in most cases be instantaneous.

But this notion of instantaneous regeneration being thus necessarily connected with the doctrine of faith alone, has become incorporated, more or less, with all the forms of Christian belief; because, that pervading falsity, from the universal disposition of the natural man to love and worship it, has tainted Christianity, universally. The orthodox, of this day and country, preach this doctrine avowedly, although with limits, excuses and explanations, which each one applies in his own way. But, notwithstanding the discordant qualifications with which they would limit and neutralize it, they place it in a central position, make it a vital principle of their religious belief, the sun of their system; we find within the sanctuary of their temple, not the law of God, but faith alone. Hence, the notion of instantaneous regeneration is also in full vigor here. It is avowed, preached, and practised upon; by different persons, differently; but, in some way or other by all the orthodox.

Nor is this all. As there is in all a tendency to a reliance upon faith alone, so there is in all a disposition to regard regeneration as possibly instantaneous; to forget the order according to which it must proceed, and the means and processes by which it must be effected; to look upon a good beginning as if it were a final accomplishment; to feel as if the way were secure and without difficulty and the journey certain because we have entered upon it; and to forget, when troubles come and doubts embarrass, and fears beset us and night and death seem closing around us, that all these things may well belong to the strait and narrow road. Hence, the true doctrine of regeneration is all-important; it should not be learned only, but kept in mind; and as far as possible, distinctly seen in all its important relations.

Regeneration is a change of character ; a change of conduct, motive and end ; a total change of the inner man. The unregenerate, natural man, loves himself and always seeks his own advantage ; the regenerate man loves his neighbor and desires his good ; the natural man believes himself to have power, to think wisely and to be good ; the regenerate knows that he is weak and evil, and utterly destitute of good in himself. Such is the change ; and how it is effected, that is, by what means and according to what order it takes place, we may learn from the Bible ; and what we learn there, reason, looking at the nature of man, confirms.

It is not worth while to select texts of Scripture, for all Scripture bears upon this point ; every where, regeneration is represented as a work, done by the Lord within us, by our coöperation ; done step by step, " while the day lasts," and during the whole day. And the doctrine which is thus learned by an honest reference to the literal sense of Scripture, is every where confirmed and illustrated by its spiritual sense. The parts of the Word to which we should especially look for this, are those in which are described the creation of the world, or, spiritually, the creation of heaven within man, and the journey of Israel from Egypt to Canaan, or, spiritually, the progress of the natural man, upwards, from his falsities and evils into wisdom and peace. In the former, we may see, and may continue to see more clearly through eternity, in what manner it is that the Lord *makes man*, — makes him anew, filling the abyss of nature with light, and warmth, and life, and crowning with the sabbath of peace this new creation. In the latter we learn why it is that man's pilgrimage through the desert paths which lie between Egypt and Canaan must needs be slow and painful, burdened with hunger and thirst, watching and weariness ; why all that lived in the land whence he comes forth must perish, that new families of thought and affection may go up with him to occupy his new home ; why, when he enters upon the land of promise he finds there many hostile nations stronger and mightier than he, before whose power his own fails, and who are only to be put forth by repeated combats, the Lord helping ; and why they are to be put forth only by little and little, lest wild beasts increase upon him and possess the land.

They who have the notion of instantaneous regeneration, confirm themselves in it, by certain appearances which usually attend upon advances in true piety. All persons who have any sense of religion, have this sense much more strongly and deeply at one time than at another ; and it is common to be able to recollect some circumstances which give peculiar assistance, when the want of aid was most sensibly felt, and some moments early in the journey in regeneration, when the influence of good and truth from above was remarkably discerned and very heartily acknowledged. Such persons call these moments the periods of regeneration, and say, that *before*, the man was utterly natural, and without grace, and *afterwards*, was absolutely regenerate. But this cannot be. Such moments never come, or never come to any good and permanent end, without a preparation and fitness for them having first been created within the mind of the man ; and this, usually, by a course of internal preparation of which the man himself is conscious. Now this preparation is as much the work of the Lord as is the consummation ; for man of himself can do nothing, nothing

either of good or towards good ; and this work of preparation is the true beginning of regeneration, the first stage of a long and various and painful travel, the first of many combats and victories. Again, there are none who are not conscious of subsequent alternations ; of periods of quiet and hope, succeeding others, in which the whole head was sick and the whole heart faint. During these the work of regeneration goes on, and many are the days and nights, the risings and settings of the sun, ere it be completed.

The orthodox qualify their falsity of immediate regeneration by the doctrine of progressive sanctification, after regeneration, which doubtless exceedingly mitigates its evil influence upon the good. But it does not convert the falsity into truth nor render it perfectly harmless. There is no other way of wholly escaping its injurious consequences, than by wholly putting it away. Wherever it remains, it will continue to bring forth thorns. Whoever acknowledges or indulges it at all, will, just so far, be made presumptuous and secure in the day, and desperate and reckless in the night. Let him qualify, limit, or disguise it as he will, he will find it inevitably weaken his motives and his efforts for humility, watchfulness and perseverance.

In the Word, the growth of man in grace is often likened to vegetable growth. In this there is more than metaphor ; there is strict and instructive analogy. No one would say the tree was created when the seed began to swell in the ground, or when the radicle first penetrated downwards into the earth, or when the stalk pierced through and came out into sunshine, or when the warmth of spring first repaired the ravages of winter, although all these are discernible epochs in the history of its growth. Nor could any one make a similar mistake in regard to man, if the spiritual eye saw as clearly as the natural.

Men advance by little and little, because every step must be taken from the vantage ground gained by the preceding step. The series began with the beginning of life. Emotions favorable to final regeneration, fill the budding consciousness of the infant ; already, in the will and understanding of that scarcely-breathing baby, lie hid the germs of the future man. Providence attends all, always, with the same purpose of mercy ; but man grows not like a tree, because, to his growth, another principle is added — that of free will. By virtue of this, after he has left the infantile state, he may resist or coöperate with the influences which began with and will endure with his being, and which will, if coöperated with, lead him to heaven. But they must lead him there step by step, because every accession of truth and good must be confirmed and incorporated by use, by being *lived out* ; and then it will become the living medium by which more truth and good may reach the mind and will. Hence, by means of this gradual regeneration, the man is kept continually in uses. There are no changes so violent as to reduce him to inaction. As he advances out of a love of self and of selfish activity into a capacity for better employment, his sphere of action becomes enlarged and elevated — in fact, and in his own consciousness, if not in the eyes of men. And this change, or this series of changes is effected by the Divine Providence of the Lord, in an orderly and for the most part a peaceable manner, without shock or convulsion.

Some among the enemies of the New Jerusalem misrepresent its doctrine of gradual regeneration, dreadfully. They regard it as a command *not* to grow good rapidly; to check the advance lest it be too fast; to treat our evils indulgently, and be careful lest we leave them or bid them leave us too soon or too suddenly. It is sad that there should be such delusion in any minds as to think thus, or such wickedness in any hearts as to bear such false witness knowingly. Such persons would doubtless see, and probably do see, in the dealings of the Lord with the children of Israel in leading them by a route so circuitous and long, and instructing them to proceed slowly in taking possession of the land of promise, a disposition in Him to retard and embarrass this possession; most of the Jews probably regarded it in this light, instead of seeing therein the clearest demonstration of His Divine purpose, that their possession should be complete and secure to the utmost possible degree.

All truths are liable to perversion and abuse; and this truth concerning gradual regeneration may be so perverted as to protect from immediate destruction some evil ready for the fire. It may, by an evil heart, be made an excuse for indulging once more a favorite sin, a wrong propensity, or an idle habit. It is true that no one can become nor be made regenerate at once, nor by one instead of many combats; but this truth must be sadly perverted before it can diminish the energy of one's resistance to evil. It teaches that there must be many combats, but it promises and brings help in all; and it comforts the fainting traveller with the certainty, that before him, though it may be afar off, is a land of peace.

A NEW SCHOOL OF ART.—The following brief extract is from the pen of one, whose faith in the coming of a new school—a school of *Christian* art, we believe is as well founded, as it is warmly and hopefully expressed. Speaking of Powers, as founder of this new school, he says—“He seeks to found in Sculpture the *School of Humanity*. He would carry into his art, that divine spirit, which, since the advent of Christ, has been moving among men. The supreme element in all his works, as we have reason to believe, and in the Greek Slave, as we know, is the HUMAN. All this is something unknown to the antique, for the reason that Christianity brought it into the world; it has also, hitherto, been as little as possible expressed in the whole range of modern sculpture. The *Greek Slave* is something else, a most touching emblem of Woman in the time of war and discord. It is Woman the sorrowing, not Woman the triumphant; the Woman of the present, not of the future. In the Eve, Mr. Powers has made a type of Woman in the primitive age of innocence and happiness; the Greek Slave represents her after the Fall has set its brand upon the race, suffering the chains of slavery, and the brutal violence of her captors. When will the sculpture imbodily in marble, Woman, such as she is destined to be in the days of the Redemption, when “the ransomed of the Lord shall return to Zion, with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away.”

PHYSICAL CONSTITUTION OF THE SUN.

BY T. O. P., IN N. C. REP., VOL. IV.

It is well known that Swedenborg, in many places in his writings, speaks of the sun as being a body of "*pure fire*." This statement has sometimes excited surprise in the minds of his readers; and a lingering doubt has been entertained as to his correctness on this point, from a prevailing idea that it is not in agreement with the teachings of science. Our object, in this paper, is to remove these doubts; first, by showing that the statement of Swedenborg is not opposed to any established fact of science; and, secondly, by demonstrating, from the law of correspondence, between things natural and spiritual, as brought forth in the great system of New Church philosophy, that the truth cannot be other than as is affirmed in the fore-mentioned statement.

First, then, we have to show, that the declaration that the sun is "*pure fire*," is not contrary to any well-ascertained fact of natural science. We shall do this, by showing that science knows nothing certain in regard to the constitution of the sun: there are only hypotheses concerning it. From the intense heat and light of the sun, no one would have doubted that it was a body of pure fire, but for the *spots* upon it. These being dark, in comparison with the surrounding light, suggested the idea of cold, or unignited matter present there; and as it was impossible that such could be in the midst of the sun's fire, it was conjectured that there might be a dark body beyond or within the fire, which dark body constituted the centre of the sun's mass, while the fire occupied the circumference; or that what presents the fiery appearance, is a hot and luminous atmosphere, around and at a distance from the proper body of the sun. This was the theory of the elder Herschel, and is the one commonly held in the astronomical world at the present day, no better hypothesis having yet been presented to take its place, though various others have been suggested. Thus his idea of the *spots* was, that they were occasional *openings* in the mass of fire which constituted the surface of the sun (or rather in the luminous atmosphere encircling it), and so revealing the dark nucleus within.

The younger Herschel (Sir John) in his *Treatise on Astronomy*, thus speaks of the spots: "When viewed through powerful telescopes, the sun is observed to have, frequently, large and perfectly black spots upon it, surrounded with a kind of border, less completely dark, called a penumbra. They are, however, not permanent. When watched from day to day, or even from hour to hour, they appear to enlarge or contract, to change their form, and at length to disappear altogether, or to break out anew in parts of the surface where none were before. Occasionally they break up and divide into two or more; and in those offer every evidence of that extreme mobility which belongs only to the fluid state, and of that excessively violent agitation which seems only compatible with the atmospheric or gaseous state of matter. The scale on which their movements take place is immense. Spots have been observed whose linear diameter has been upwards of 45,000 miles; and, if some records are to be trusted, of even much

greater extent. That such a spot should close up in six weeks' time (for they hardly ever last longer), the borders must approach at the rate of more than a thousand miles a day.

"But what *are* the spots? Many fanciful notions have been broached on this subject, but only one seems to have any degree of physical probability, viz.: that they are the dark (or, at least, comparatively dark) solid body of the sun itself, laid bare to our view by those immense fluctuations in the luminous regions of its atmosphere, to which it appears to be subject." (Treatise, Chap. 5, No. 330-332.)

Thus, then, it appears that according to the view of this distinguished astronomer, the spots are openings in the vast fiery surface or atmosphere of the sun, revealing the dark (or, as he guardedly says, "*comparatively dark*") body, or central mass, within. But; though "*comparatively dark*," does it thence follow that that body of the sun is not in a state of *fiery ignition*? Let us hear what Sir John Herschel says further upon this point. In speaking of the intense heat of the sun, he has this language:

"That the temperature at the visible surface of the sun cannot be otherwise than very elevated, much more so than any artificial heat produced in our furnaces, or by chemical, or galvanic processes, — we have indications of several distinct kinds. From the law of decrease, of radiating heat and light, it follows, that the heat received on a given area exposed at the distance of the earth, and on an equal area at the visible surface of the sun, must be as 1 to 300,000: — a far less intensity of solar radiation, collected in the focus of a burning glass, suffices to dissipate gold and platina in vapor. The most vivid flames disappear, and the most intensely ignited solids appear only as *black spots* on the disk of the sun, when held between it and the eye. From this last remark it follows, that the body of the sun, however dark it may appear, when seen through its spots, *may*, nevertheless, be in a state of the *most intense ignition*."*

Here, then, does science not only assert nothing positive in contradiction to the statement of Swedenborg, that the sun is pure fire, but rather goes to confirm it. For, on the first discovery that there are dark spots on the sun, the mind unaided by science, would be inclined at once to conclude that there must necessarily be cold or unignited matter there; but science, by means of its experiments,

* Since writing the above, we have met with the late work of Professor Olmsted, of Yale College, the "*Mechanism of the Heavens*," in which we are pleased to find he confirms the view of Swedenborg, in regard to the constitution of the sun. After refuting the hypothesis of Sir William Herschel, as to the sun's being a solid body, surrounded by luminous clouds, and showing its inconsistency with established facts of science, he has the following language: "I think, therefore, we must confess our ignorance of the nature and constitution of the sun; nor can we, as astronomers, obtain much more satisfactory knowledge respecting it, than the common apprehension, namely, that is an *immense globe of fire*." See Ch. x.

Professor Olmsted does not offer any theory of the spots, though he states, and refutes, those of Galileo, and others; he, however, demonstrates mathematically, that they cannot be, as has been sometimes conjectured, opaque bodies between us and the sun, but that they must be on the sun itself, as indeed, the perpetual changes in their form and appearance, as above described, would sufficiently indicate. Perhaps it may never be possible to know with certainty, what the spots really are, as we have nothing within our reach analogous to the condition of such a vast body of fire. Might it not, however, be supposed, that the central mass of the sun may appear dark in comparison with its surface, just as a body of burning coals on the hearth is dark in comparison with the flame which proceeds from them? And may it not be, that in the ceaseless tossings and heavings of that fiery ocean, the parts below would be occasionally thrown up, temporarily displacing the flaming surface, and thus causing the appearance of *spots*?

ascertains that this is not necessarily the case, and that what appears as dark may yet be a fiery mass. So do the discoveries of natural science, the further they extend, the more go to confirm the revelations of Divine and spiritual philosophy.

Having thus established our first point, viz.: that the statement of Swedenborg in regard to the sun is not contradicted by any ascertained fact of natural science (whatever theories or hypotheses to the contrary may exist), we proceed now to the second point, which is to show that by the law of correspondence between things spiritual and natural, as revealed in the New Church philosophy, the truth cannot be other than as Swedenborg affirms, viz.: that the sun is "pure fire."

And in considering this part of our subject, we shall find that while on the one hand, natural science is unable to adduce any facts in contradiction of the affirmations of the New Church philosophy; on the other hand, that philosophy will be able to help natural science out of some of its difficulties, and to throw much light on some of the obscurest points of its research. One of these difficulties in regard to the constitution of the sun is thus stated by Sir John Herschel:

"The great mystery, however, is to conceive how so enormous a conflagration (if such it be) can be kept up. Every discovery in chemical science here leaves us completely at a loss, or rather, seems to remove farther the prospect of probable explanation." This mystery is solved in a very simple manner, when the true origin of the sun and its fire is known. What then is the real source and origin of the sun's fire? The doctrine of the New Church teaches, that there are in truth two suns, a spiritual and a natural, and that the latter is derived from the former, and is *perpetually sustained* by it. That the spiritual sun is an emanation of spiritual heat and light from the Lord, who is a DIVINE MAN in the midst of it. That that sun appears above the heavens,* and gives them their light and heat, as the natural sun does to the natural world.

That doctrine further teaches, that the spiritual sun is, in its essence, love; for love is spiritual heat, from which natural heat or fire is derived, and to which it corresponds: moreover, that the spiritual sun is *pure* or essential love, because emanating directly from the Lord, who is himself Divine Love. Hence it follows, by the law of correspondence, that the natural sun must be *pure*, or essential *fire*; and it is as impossible that there should be an inhabited globe in the midst of the natural sun (according to Sir William Herschel's fanciful hypothesis) as that there should be an inhabited spiritual world or heaven in the midst of the spiritual sun. So the heavens are created from the Lord through His spiritual sun, and far below it, so the natural earths are created by Him through the natural sun, at an immense distance from it. Thus, then, to those who are instructed in the great law of correspondence which connects the natural universe with the spiritual, it will plainly appear, that as the spiritual sun is pure love, so the natural sun, which is derived from it, must be, as Swedenborg affirms, "*pure fire.*"

* "Thou hast set thy glory above the heavens." — PSALMS viii. 1.

CORRESPONDENCE AND ANALOGIES.

BY J. W. L., IN N. C. REP., VOL. IV.

To the reflecting mind nature is suggestive. A rock shall speak to it of some end, answered by its creation and presence; of some cause by which it is produced, and of some power by which its character, its quality, and form, are preserved and maintained. These suggestions are in league with those which we have of a grand, pervading unity, in the end for which all things were created, in their causes, and their ultimate manifestations. And it is this admission of unity that makes us yield to the necessity of correspondence between one part of creation and another. The life of nature is from God, and so are outward, crass forms of matter. Here is the foundation of the unity which every man admits. And so far as we can trace the design of the Creator in the formation and sustenance of this and that object, so far may we trace their correspondence. Though this stone or that tree appear to exist independently of any higher or lower link in the chain of being, yet there is some use for which they were created, having relation to the earth, on the one hand, and to the human mind on the other. Else, why all these material forms?

Why yon moon? Why those starry suns of other worlds?
Why all this universe of suns and earths?

And does not a bright thought illumine our mind at this glimpse of unity; as if we had a key by which we could at any time unlock the hidden stores of nature? The science of correspondence, then, is that which makes nature transparent, that which enables us to see the design and use of objects through their qualities. Surely, Swedenborg has not inaptly designated it the "science of sciences." What other shall open our eyes to the light beaming from nature, or lead us along through the otherwise mazy labyrinth of mind-life? Or what shall explain with equal lucidness the Bible, and set forth to our perception so manifestly, the "spirit which giveth life" to its letter? With its aid we read the Bible with interest, nature with a pleasant zest, and the affairs of mankind with a broad comprehensiveness.

This science is justly to be considered as the corner stone of the New Church doctrines. Without it they cannot be proven. Destroy it, and you destroy the New Church; but at the same time you turn beauty, Nature, order, *κόσμος* into chaos, and the Bible into a meaningless book, confused in style, of many contradictions, and yielding any amount of material for conflicting thoughts, ecclesiastical schisms, and angry disputes.

In regard to the various objects of nature, involving the principle of correspondence, we must bear in mind that each has a distinctive quality, a *quale*, from which its correspondence is derived; thus, a stone signifies natural truth, from its hardness, fixedness, and power of resistance; so heat corresponds to love, light to truth, as we might say, intrinsically — from their very nature. But an object is not always viewed thus, as is evident from the signification of Moses and other persons mentioned in the Bible, or from that of each of the

precious stones. For illustration, a law, viewed by a criminal, will be thought unjust, though to the society in which he lives it seems perfectly just. The point of the matter is that the object is reduced somewhat to the state of the subject, or is viewed in different relations. So it is frequently with correspondence. Moses represents the Lord, not intrinsically, but from the relation in which he stood to the children of Israel in their representative character. The signification of the twelve precious stones, is taken from their color merely, that is, they are viewed in relation to the light.

This kind of correspondence might be termed referential or reflective correspondence, though the different manifestations of it are called *analogies*. It gives us the idea of infinity in unity, of melody in harmony, of elements in a body, and of penetrability and divisibility within a particle of matter, however small. The other kind of correspondence is intrinsic, and is always the same. Can the heart cease to correspond to love, the head to wisdom, the shoulder to power, or the feet to the sensual principle? We cannot imagine such impossibilities. This is the unity, of which analogies, or reflective correspondences, and the infinity, the harmony, of which they are the melody, the light, of which they are the colors, in short, the sum and substance of which they are the details and expansion. The latter setting forth the character of God as reflected from an unregenerated heart and life, says, "God is angry with the wicked every day;" the other, exhibiting the same object in his Eternal, unchangeable character, says, "God is love." —

FREEDOM, HEAVENLY AND INFERNAL.

BY S. R., IN N. J. MAG., VOL. X.

THERE are many words which have different and even opposite significations. Thus freedom is always according to the state or quality of the love or affection. That is to say, the freedom of any individual is of the same character with his ruling love. If his love be good, his freedom is true, heavenly freedom. If his love be evil, his freedom is infernal freedom, which is real slavery. Heavenly freedom, which properly speaking is alone freedom, is regarded and felt as freedom, only by those who are in good. And infernal freedom, which is slavery, is regarded and felt as freedom, by all who are in evil. The two things are just as opposite to each other as love to the Lord and self-love, or as heaven and hell.

It will be evident, then, that as man comes out of the love of self and of the world, and becomes receptive of love to the Lord and love towards the neighbor, he comes out of infernal freedom and into heavenly freedom. And the freedom into which he comes is wholly and essentially opposite to that which he has left. Still it is to be observed, that he is never led from infernal into heavenly freedom by compulsion. For every step in regeneration is taken as of himself and in freedom. Divine truths are so accommodated to the states of natural men in the letter of the Word, that they do not destroy their natural freedom, however opposed it may be to true freedom. And this is of the Divine Providence, in order that regeneration may be effected.

For regeneration can only go on while freedom is preserved. Whatever, therefore, be the quality of any one's freedom, that freedom is carefully preserved as the only possible means of his acquiring true, genuine freedom. If it were possible for the Lord to regenerate men by compulsion, all would be regenerated.

Hence we may see the propriety and the necessity of our respecting the freedom of others, if we would be serviceable to them. This is the way in which angels and good spirits operate; while evil spirits endeavor to deprive men of freedom and reduce them to a state of slavery. By respecting the freedom of others is meant that we should not attempt or desire to compel them, even to what is good and true. But that we should teach and lead them in freedom; that is, according to and in the freedom in which they are, of whatever quality that may be. Our object should be to lead into true freedom; but to effect this, we must not resort to compulsion. This would be certain to defeat the end in view. Still there is a certain kind of compulsion which is necessary in every case. But this is self-compulsion. In compelling himself, the individual is nevertheless free, for he voluntarily sacrifices his present freedom, to attain that which is better. This doctrine then would seem to teach, that while we carefully abstain from interfering with the freedom of others, we should yet teach them to watch and to compel themselves; and that while we refuse to permit others to interfere with our freedom, we should ever be open to the same instruction from them in return.

IMPORTANCE OF DAILY USE OF THE LORD'S PRAYER.—Remember that when you repeat the Lord's prayer, and say, "Give us this day our daily bread," you are then asking the Lord Jesus Christ to give you that heavenly bread, that same spiritual manna, with which he fed the Israelites in the wilderness; and that although you cannot see this with your natural eyes, yet if Jesus Christ was not to feed your souls with it every morning, as your bodies are with bread, you would either cease to live, or you would fall into all kinds of wickedness. You are therefore receiving this manna, at all times when you are dutiful to your parents, when you are diligent and attentive at your work or at school, and especially when you are attentive at church: also, when you are kind to your playfellows or companions, and obedient to all those who have any command over you. Be careful, then, that you do not neglect to say *this* prayer every night and morning; for Jesus Christ hears your prayers, and He knows every action which you have done, and every temper and disposition that you have been in, whether it be good or bad; and He only gives this food in proportion as you obey His command. — *Hodson*.

To stand still under any present attainment, whether of goodness or wisdom, is to change its character from progressive to stagnant.

THE best time is *now*; and the best place *here*.

MUSIC, ITS ORIGIN, INFLUENCE, AND USES.

BY G. J. WEBB, IN N. J. MAG., VOL. XVII.

IN the light of the New Church, natural objects no longer appear isolated, and at an unimaginable distance from the spiritual world. We no longer believe that they contribute to the uses and enjoyments of the present life only ; but they are seen in close connection with, and as proceeding from the spiritual world ; and as designed to prepare us for the performance and enjoyment of those spiritual and heavenly uses, which they represent, and to which they correspond.

Nature is, therefore, no longer dead, or silent ; every natural object and pursuit now beams with internal life ; and the light and life within natural objects, as they come down from above, so they bear our minds upwards ; and no longer riveting the thoughts and affections to the plane of time and space, they are instrumental in elevating them to the region of substantial realities. This is most especially true of music. Every age and nation have acknowledged in music, a charm and power intrinsically its own. With the entire history of human life, through the whole past, it is more or less interwoven. In every state and condition of humanity, a species of music is to be found, and in all cases it stands in close alliance with whatsoever there may be of religion and of social enjoyment.

Of the nature or kind of music, which existed with the men of the Most Ancient Church, we have no account. We know that they were principled in love to the Lord, and thus in a state of order ; and we may, from some intimations of Swedenborg, infer, that music, with them, was spontaneous, and in some respects, certainly more exalted in character and use, than that which has since existed in the world.

In the Ancient Church, music, both instrumental and vocal, is distinctly spoken of by Swedenborg. At subsequent periods, among the ancient Egyptians, the Hebrews, the ancient Greeks and Romans, music was very generally cultivated. It is said that among the Egyptians, it was regarded as a holy thing, and the privilege of teaching it was restricted to the priests. Among the Greeks, during the whole period of their history, it was held in the highest estimation. In ancient times it was regarded as of divine origin, and it was carefully cultivated, and very diligently applied to purposes of moral discipline and improvement ; it was especially regarded as a powerful agent in forming the mind of youth.

It is, however, a long time, since music has been considered as any other than an earthly product ; born here, to die here ; and designed for mere luxury and amusement. To these it has been made subservient in every sphere and grade of worldly life, from the palace to the cottage. In the concert room, the social parlor, and even in the temple, music has been sustained for the same grovelling or selfish purposes. This general perversion of the art has led many to doubt its possible utility. Possessing no higher idea of music, than of its being a source of mere recreation and amusement, they have numbered it among the vanities to be contemned, and have regarded those who would seriously set about its cultivation, as in danger of

unfitting themselves for the manly and rational employments of life.

Persons, however, are not wanting at the present day, who entertain better views of the subject; and regard music, from its very nature and peculiar power, as designed for important uses, though these uses may not be perceived by them in any very definite shape; and *they* are willing to attribute the ill effects of music to their proper source, viz. to its general and universal perversion.

The New Church is taught that music is an eternal reality. That it is heavenly in its origin and use. That the best music possible or conceivable on earth, is but the faintest, feeblest shadow of a heavenly substance. That music is not only a means of enjoyment in heaven, but of use; and of most important use. There it comes from, it exhibits, and it confirms angelic character. Its uses on earth *may* be, *should* be, and *will* be, in the New Church, analogous to these in the heavens.

It is difficult to know where to begin such a subject; — so little of the reality, so little of the living power of music is known on the earth, that it is difficult even to define it. Music appears to hold the same relation to the will, which speech does to the understanding. We are taught that sound corresponds to affection, and speech to thought. That affection determines the sound, and thought utters the speech. Now as all affection is derived from the will, in the same way that all thought is derived from the understanding, and as music expresses affection, may we not define true music, — genuine music, — heavenly music, — as the voice of charity. If music be indeed the voice of charity, can it be wonderful that its tones are in this iron age too often harsh and discordant? Would you not rather ask how it is, that there is any thing of music left upon earth?

I would explain it thus. Man, in a state of disorder, though not truly a man, may still appear to be one externally, since he is so constituted that he may appear in externals different from what he is in internals. The use, and the necessity of this are obvious; if it were not so, earth would be intolerable; if the selfishness which exists here, were manifest and active here, one half of mankind would be waging a war of extermination upon the other half. But it is not so: under Providence, the selfishness of man leads him to many of the same labors, the same industry, the same uses, which would still be performed, were our race regenerated; the difference being not so much in the form without, as in the life within. And as it is thus with the external forms of charity and affection, so it is also with the external forms of music. Still, as they are regarded as originating in self, and are used for self — as there is no acknowledgment of the Divine Source from which they proceed, nor any application of them to the uses for which they are designed; as they flow through a corrupt will, to which they turn as to their centre, they are not, therefore, *living*, but *dead* forms; they are destitute of spiritual life, being separated from the Lord, who is life itself, and the only source of life.

Here then it seems to me, we may at least begin to comprehend all the perversions of music. In its origin it is heavenly, and flows from the union of the Divine Love and Wisdom; from this comes all

its symmetry, beauty and delight. In the material world, heavenly things rest in their ultimate forms; and from a knowledge of these forms, and their effects, are derived the natural sciences. But to the man who lives of himself, and for himself, thus practically denying the Divine, these knowledges are without life, because their internal spiritual quality and use are not perceived. His knowledges are obtained for selfish ends and purposes, and are thus made subservient to the delight of his own corrupt will. And while Providence ordains that even thus, enough of the external forms of good may be preserved, to sustain the life of the external man; it is plain, that even these external forms must be cramped, corrupted, and distorted. Music, from being the expression of the delights of charity, which is love of the Lord, and love to the neighbor, becomes, in fact, the expression of the delights of self-love, and the love of the world, by ministering to pride, vanity, conceit and frivolity.

It exists in the earth as a natural science, — is cultivated as such, and on account of the delight it is capable of imparting. The natural man bends it to his own purposes. It addresses itself to his feelings, and is made at once the exciter of his joys, and the soother of his sorrows. It calls forth his courage and strength in war, and the trumpet peal of victory swells his pride into rapture; it imparts interest and pomp to his religion, and hides from him the fact that there is nothing there but sound and form; it gives hilarity and glee to his banquetings and revels, and covers with a welcome veil, their essential selfishness and impurity. In short, music is the servant of his will; and those who know what the will of unregenerate man is, need not be told that it often has to do most miserable work. Like all other things about him, music is disconnected from its spiritual origin and use; these are not seen, nor known, consequently they are not acknowledged. But the revelations which the Lord in his mercy has made for the use of the New Jerusalem, through the medium of his servant Emanuel Swedenborg, scatter, as with the morning's breath, the dark clouds which for so many ages, have separated the natural from the spiritual world. And while nature is now awakening into new life; is robing herself with her new beauty; is blossoming in the all-pervading heat and light of the spiritual sun, we are enabled to perceive something of the spiritual light and glory which exist in the things around us, because we are enabled to see with something of clearness, their spiritual meaning and use.

I have before stated that I regard music as the voice of charity, and as holding the same relation to the will, which speech does to the understanding. Words express thoughts; they excite thoughts; they communicate thoughts. They go from thought to thought — from one man's understanding to his neighbor's understanding. They reveal the discordances between thoughts. They reconcile those differences, and lead to harmony in thought.

Music expresses, it excites, and it communicates affection. It goes from affection to affection; from one man's will to his neighbor's will. By the presence or absence of harmony, it may disclose the agreement or disagreement of affection; and by the effort towards harmony, it may help to reconcile these differences, and produce a unity of

feeling. Music then seems to have, as to the will, functions and uses, similar to those which spoken language has to the understanding,

Is there not much in the instruction of the New Church, respecting the present separation between the will and understanding, and indeed the conflict between them, which bears upon this subject, and may help us in the understanding of it? We are told nothing more plainly, than that this unhappy separation of the will and understanding for ages, has prevailed on earth. Is not this fact connected with the formality, the frivolity, the barrenness, and the deadness of music? How could it be better, as things are? It is a universal law, that the genuine life of every thing depends on the degree in which it performs its proper use. Hence, music, in the world, has had no genuine life, because it has not only never been employed in its proper uses, but those very uses have scarcely been seen, nor acknowledged to exist.

The general use of music, may be regarded as adapted to harmonize the affections, to exalt that harmony, and make it orderly and delightful, and to give to that harmony a voice. But this very use could be but feebly imagined, in a world where there was no knowledge of the true laws of social affection, no knowledge that a genuine harmony of the affections of a society required that those affections should coexist as one, and as the will of one man. This, the New Church would probably consider as one of the chief uses of music; to cultivate the true humanity of a society. May we not hope, from the acknowledgment of this use, on the one hand, a higher culture of this music, and on the other, a greater moral improvement from this culture?

For what purpose and with what spirit then, should we cultivate music? Might it be to have one more means to while away a weary hour? That the social evening may have one more resource, when conversation happens to grow dull? To add one more accomplishment to those we may chance to possess, and to acquire and cultivate a talent that will promise us a smile of welcome when we mingle in the intercourse of society? Surely these are entirely inadequate to meet the uses of a heavenly art. We live, it is true, in a day when the moral and religious uses of music have sunk away from the sight of men. If there be any thought, any dim, faint feeling of these uses lingering upon earth, it is but like the light of a sun that has gone down, but which still throws its beams upwards to brighten the clouds of an evening sky; the light of day is lingering there, but the shadows of night are heavy, and darkness is triumphant. This figure is too painful; may I not change my illustration;—are not the clouds of morning tinged with the same sun which mingled its rays with the mists of evening? We observe very frequently now, in books upon education and elsewhere, notices and hints of the moral power of music, and evidences of a growing purpose to bring this power into active use. May we not look even upon these hints, as we would on the first blushes of the dawn, and read there the promise of a coming day?

We know that the harmonies of music are but the expression of the harmonies of feeling; and how fruitful is this truth of practical results. Shall we not remember on the one hand, when we are endeavoring to acquire the forms, and become familiar with the rules

of music, that, we have no right to hope, I had almost said, we have no right even to seek, purity and sweetness of tone, and delicacy and grace of manner, and harmony of utterance, unless we seek to make all these but the living forms of the purity, the sweetness, the delicacy, the harmony of the affections which bind us together. On the other hand, shall we not remember, that if we endeavor, in this spirit, to cultivate the art of music, we are acquiring a means, if we will but so apply it, to cultivate the living harmonies of the heart.

With what views should we regard the employment of music in our places of worship? Not without hesitation do I approach this subject. It seems to me, when I look forward to the boundless consequences, the infinite truths which lie within the little I have yet been able to see on this subject, — it seems to me, that I see and know nothing. But when I attempt to express even that little, words fail me. I remember what Swedenborg tells us of the glorifications of the eternal world; — when the north and the south, the east and the west, call upon each other to lift up their unnumbered voices in praise of their Creator, and all Heaven is vocal with his Word, and the infinite air is filled with melody. I remember these things, and ask, may we not hope, that the hour will come, when there will be even on earth, a music, that may go to the heart like the distant echo of the anthems of heaven? If we may hope this hour will ever come, may we not hope that even *we* may do something to help its coming? Surely we may say with joy, with humble joy, that even now our endeavors in this service of God, are not without a blessing. I have sometimes almost thought that the music of the Christian church service, has come to take the place of the burning of the sacrifices of old. It was a beautiful belief of the ancients, that their prayers and vows rose from their altars to heaven upon the smoke of the incense. And when we too, stand together in the Temple, and as we sing, feel our hearts moved within us, and warmed and opened, may we not hope that our affections are indeed ascending to heaven, borne upwards by the harmonies of worship?

That there are, or may be these uses in music, who of us will deny; and the church of which we would be members, calls every use by the name of duty. You will pardon me then for saying, that this duty is a solemn, a universal one. Do not understand me to say, that every body can learn to sing. In the present state of musical culture it is undoubtedly true, that some persons cannot; and others who have the faculty may be so circumstanced, that they cannot cultivate the talent consistently with prior duties. Yet all have a duty to perform. They who can only listen, have upon them the duty of listening aright; and no one but the practical singer knows how important it is that this duty be well performed. Let them so listen, as to bring to the aid of the singer, a kind, receiving, sympathizing attention, and they will aid the song, they will swell its volume, they will elevate its quality, they will strengthen its expression, they will give it life, yet more perhaps than if they joined with the voice.

But they who *can* sing, have a different duty. Let us examine the means which Providence may have given of cultivating that power. Let us judge well, carefully and wisely as we can, without self-

conceit, and without self-depreciation, of our probable talent. If that be much, we should remember that ten talents must earn ten talents. We then have a gift, not for ourselves, but for others ; not to neglect, not to be vain of ; but to watch and cultivate. Let us think but of music in its origin, in its influence, in its usefulness, and can we treat the gift heedlessly, and as a small matter of which we need give no account? Let us remember, that when in the service of the Temple, we worship with the singing of the Word, we stand in a holy place, we are engaged in a holy work, and angels are listening. Is this a work to do, or to prepare ourselves to do, negligently? Will not those then, who may have the power to aid essentially in this work, cultivate that power, even as they would guard and cultivate a tree, whose fragrant blossoms send their delightful odors abroad on every wind, and whose fruit contributes to the sustenance and refreshment of a neighborhood ; and which must perish if neglected, but, if cared for in the light of duty, and with the sense of duty, will hereafter be transplanted into an eternal paradise, there to blossom and bear fruit forever.

GREATEST ORGAN IN THE WORLD.— A traveller thus describes the performance of the great organ in the Church of St. Nicholas, in Friburg, Switzerland: "Inside of this church is to be found one of the greatest wonders of Europe. It is an organ of vast power and exquisite tone, which all who can muster a franc are allowed to hear every day during the summer. The time chosen for the performance is in the evening, just as the darkness without is making deeper the gloom within. Never have I heard such sounds as those on that evening, and never has my soul, naturally slow to be moved by music, been so subdued, excited, bewildered, through the external ear. I have, in my day, heard all sorts of instrumental music, and been bewitched by the sweetest of human voices, but never have I had a conception of what music really is, until I heard that organ. That such sounds could exist, that such impressions could be made, that such rapture could be imparted to the soul by any thing but heaven, was all new to me. The low sweet whispers that came creeping down those gloomy archways, and stole away to die in hidden corners ; the murmur, as of human voices, now clear and cheerful, as at a bridal feast, now sad and plaintive, as in the gloom of a sepulchre ; the sudden burst of martial music, with the ring of the clarion, the roll of the drum, and the fierce blast of the trumpet ; the loud crash of the thunder shaking the old temple to its foundations, and then rolling away sullenly, and losing itself in a thousand echoes ; these all, as they mingled with each other in the intricate composition of some master hand, came down upon us like sounds from another sphere. For an hour, a large company stood in awe ; not a muscle moved, scarcely a lip breathed, and when the last sound crept away, we stole out of that temple as still and fearfully as out of the chamber of a dying man. To hear a footstep fall, would have been like a harsh note of discord in the song of angels."

We feel we are free, we know that we are dependent.

RIGHT OF PRIVATE JUDGMENT.

BY D. H. H., IN N. C. REP., VOL. III.

THE Protestant churches claim for each and every individual of the laity, as well as the clergy, the right or privilege of examining the Scriptures, and of judging for themselves as to the doctrines taught therein.

In point of fact, however, this privilege has only nominally existed, except to a very limited extent. Among them, as elsewhere, the child, brought up under the father's creed, has usually continued of the father's way of thinking; and, if he becomes religious, joins his father's church. And whoever joins their churches, does so only after confession of the same creed, which all the rest have acknowledged before him; and he is expected to use his right of judgment only to find in his Bible the doctrines which his pastor preaches. And when any one, in the exercise of this acknowledged right, has been bold and original enough to differ from the received dogmas of his fathers, his opinions are usually adjudged heretical and dangerous, and he is admonished, with special warnings, to return to the true faith.

It is natural that this should be so. It is the almost universal tendency of human nature to respect precedents, and to be guided by established principles and customs, while new discoveries, inventions, or opinions are but slowly received, even where their advantages are apparently obvious. This tendency of humanity is not in itself bad. It is rather the safeguard of stability, the security for good order, in every useful institution. It is the abuse of this principle to the support of the wrong instead of the right, which is alone to be deprecated. The revolutionary principle (although it also has its use) ought to be the occasional anomaly, instead of the fixed rule, of human progress. And particularly so in religious affairs, which (taking men as we find them) few are capable of investigating for themselves; few have either the mental ability or the education for doing it properly; and of these few, still fewer have the honesty of heart and the singleness of mind so essential to lead them to right results. If each were to be the former of his own creed, who does not see how many more bad creeds than good ones would be originated?

But the phrase "right of private judgment" is not precisely the phrase we need, to express that religious liberty which the well being of the church requires. The proclamation of this "right" was founded on a protest against religious tyranny, in the midst, or rather at the commencement, of a religious revolution; and it involves, essentially, the revolutionary spirit. The demand for a right to judge and decide upon doctrines, implies not only that spiritual freedom has been infringed upon, but that there is a lack of confidence in the doctrines already acknowledged. Such a demand and protest, very properly, therefore, belonged to a state of the church in which truths were passing away; whose doctrines had no power any longer to maintain confidence, or efficacy to improve the mind and heart; and in which, if each one did not seek truth for himself, he might certainly fail of obtaining it at the hands of his constituted teachers.

When we ask for FREEDOM OF CONSCIENCE, we ask for all that we

need, and for all that the "right of private judgment" can substantially give. We do not wish literally to sit in judgment on the Scriptures, but we desire freedom to read and understand for ourselves. We esteem it a high privilege and duty, to *understand* the things of faith, which the Word of God teaches; but while we do so, we confess that we have no right to judge it by our reason, and to disapprove or approve merely as our reason inclines. Not that the principle of the right of private judgment is understood by every one as meaning this, but that it does essentially (in its spirit) lead in this direction, and is accompanied by no limitation to restrain it from going the entire distance.

Let us inquire, what will be the result of a better and more general education of the people; for it may be imagined by some, that it would lead to a fuller and more general exercise of this right of private judgment, which now, confessedly, is far from being complete and general. It would, it will be supposed, tend to render them more independent of their religious teachers, and better fitted and disposed for the personal examination of the grounds of faith and doctrine.

In the first place, a proper education would tend to remove prejudices, and thus open the mind to a more candid reception of new truths. Thus it would tend to combine the stability resulting from adherence to what is acknowledged, with progress in what is new and untried; for the errors of the old and the advantages of the new would be seen, and the one succeed the other, without the tumult and revolution which bigotry and ignorance are ever prone to occasion.

A right *religious* education, in like manner, will tend to open the mind to a candid appreciation and reception of what is good and true in religion. And it will, from the nature of the case, rather dispose to the acknowledgment of divine truth, as revealed, than to the investigation of it as unknown. For the effect of such an education on the understanding should be, to lead it to a state of singleness towards truth, and clearness of perceiving it. And truth is plain — spiritual truth in particular — not so much in proportion to acuteness of intellect, as purity of mind.

Again. Education of the masses, instead of eradicating the mental peculiarities of individuals, will rather tend to bring them out more distinctly. However learned and disciplined mankind become as a body, never can all become teachers, leaders, or expounders, even for themselves. There will always be comparatively few inventors or investigators, but many who will receive and apply truth. Here, as in mechanics, division of labor must prevail; and the more as the vastness of the explored fields of knowledge makes it impossible for any one to travel over the whole.

Finally, as we have looked at this subject in its most general application, let us consider it more particularly as modified by the influence of the New Church. The New Church writings constitute of themselves the *means* of such a right religious education as we had mentally in view in the preceding remarks. The purpose of these writings is not only to give people doctrines, but to satisfy them as to their truth. Not only to instruct the memory, but to cultivate and exercise the understanding also. And they fully meet what we have

shown to be the natural condition of humanity, by thus satisfying the cravings of those who love truth, but have not the talent to discover and explore it, while to those who have and love to use this faculty, it offers the profoundest fields of investigation, into which every sincere-minded discoverer is not only allowed but invited to enter.

STUDY OF HISTORY. — The following extracts are taken from a letter written by a gentleman (Dr. Arnold) engaged in one of the large Educational Establishments in England. The Doctor's views respecting the importance of the study of history appear to be as reasonable as the manner in which he wishes to have it taught is inviting; and it is not easy to see how well-grounded objections can be raised against the former, or how children can fail to be deeply interested in the latter.

It is to be hoped, at least, that those who object to the study of history, by children, on account of the peculiarly uninteresting style in which histories are now written, would see no similar cause of objection to a history written in accordance with the views of this writer. After briefly remarking upon what a good education proposes to accomplish, and, as briefly, alluding to the manner in which the work should be performed, the doctor goes on to say:

"For instance, a real knowledge of history in after life is highly desirable; let us see how education can best facilitate the gaining of it. It should begin by impressing on a boy's mind the names of the greatest men of different periods, and by giving him a notion of their order in point of time, and the part of the earth on which they lived.

"This is best done by a set of pictures, bound up together in a volume, such, for instance, as those which illustrated Mrs. Trimmer's little histories, and to which the writer of this article is glad to acknowledge his own early obligations. Nor could better service be rendered to the cause of historical instruction than by publishing a volume of prints of universal history, accompanied with a very short description of each. Correctness of costume in such prints, or good taste in the drawing, however desirable, if they can be easily obtained, are of very subordinate importance; the great matter is, that the prints should be striking, and full enough to excite and gratify curiosity. By these means a lasting association is obtained with the greatest names in history, and the most remarkable actions of their lives, while their chronological arrangement is learned at the same time from the order of the pictures, a boy's memory being very apt to recollect the place which a favorite print holds in a volume, whether it comes towards the beginning, middle, or end, what picture comes before it, and what follows it.

"Such pictures should contain, as much as possible, the poetry of history; the most striking characters, and most heroic actions, whether of doing or of suffering; but they should not embarrass themselves with its philosophy, with the causes of revolutions, the progress of society, or the merits of great political questions. Their use is of another kind, to make some great name, and great action of every period, familiar to the mind, so that in taking up any more detailed history or biography, (and education should never forget the importance of preparing a boy to derive benefit from his accidental reading,) he may have some association with the subject of it, and may not feel himself to be on ground wholly unknown to him. He may thus be led to open volumes into which he would otherwise have never thought of looking. He need not read them through; indeed, it is sad folly to require either man or boy to read through every book they look at; but he will see what is said about such and such persons or actions, and will have his stock of associations increased, so as to render more and more information acceptable to him.

"After this foundation, the object still being rather to create an appetite for knowledge than to satisfy it, it would be desirable to furnish a boy with histories of one or two particular countries, Greece, Rome, and England, for instance, written at no great length, and these also written poetically, much more than philosophically, with much liveliness of style and force of painting, so as to excite an interest about the persons

and things spoken of. Let the boy gain, if possible, a strong appetite for knowledge to begin with ; it is a later part of education which should enable him to pursue it sensibly, and to make it, when obtained, wisdom.

“Supposing a boy to possess that outline of general history which his prints and his abridgments will have given him, with his associations, so far as they go, strong and lively, and his desire of increased knowledge keen, the next thing to be done is to set him to read some first-rate historian, whose mind was formed in, and bears the stamp of some period of advanced civilization, analogous to that in which we now live. In other words, he should read Thucydides, or Tacitus, or any writer equal to them, if such can be found, belonging to the third period of full civilization, that of modern Europe since the middle ages. The particular subject of the history is of little moment, so long as it be taken neither from the barbarian, nor from the romantic, but from the philosophical, or civilized stage of human society, and so long as the writer be a man of commanding mind, who has fully imbibed the influences of his age, yet without bearing its exclusive impress. And the study of such a work, under an intelligent teacher, becomes indeed the key of knowledge and of wisdom : — first, it affords an example of good historical evidence, and hence the pupil may be taught to notice, from time to time, the various criteria of a credible narrative, and, by the rule of contraries, to observe what are the indications of a testimony questionable, suspicious, or worthless. Undue scepticism may be repressed by showing how general truth has been attained when it has been honestly and judiciously sought ; while credulity may be checked by pointing out, on the other hand, how manifold are the errors into which those are betrayed whose intellect or whose principles have been found wanting.”

The whole letter is interesting, but such portions only have been selected as referred particularly to history as a common school study, and which appeared to give at the same time a tolerably clear idea of the writer's views.

TRUTH AND LOVE.

With features stern and obdurate as steel,
 And armed with sword two-edged, with shield
 And adamantine armor triple strong,
 Pursuing his inflexuous way, comes Truth,
 With his attendant Duty. Never smile
 Irradiates his icy cheek, nor soft
 And gentle speech smooths the imperative
 Command, or narrative exact of deeds
 Performed, save when man in humility
 Has done his bidding ; and then all is changed.
 His sword becomes a rod of blooming flowers,
 His shield a mirror crystal as the light,
 His armor sunbeams wove by angels' hands,
 His voice music's harmonious cadences,
 His face a father's bending o'er his child,
 And all things in his smile beam forth delight.

NATURE OF EVIL AND GOOD. — It is the nature of evil to be desirous to annoy every one ; but it is the nature of good to be unwilling to annoy any one. The evil are in the enjoyment of their veriest life when making assault upon others, for they are continually in the desire to destroy : but the good are in the enjoyment of their veriest life when they assault no one, but when, on the contrary, they can be of use in defending others from evils. — A. C. 1683.

Not to revenge an injury, is to draw the sting of it.

KNOW THYSELF, AND ITS RESULTS.

BY A. J. C., IN N. C., VOL. I.

ONE of the distinguishing characteristics of the writings of the New Church is, that it lays open the interiors of the mind, and bases the proper estimate of good and evil on the motives from which they proceed. It is enjoined upon us to scrutinize the ends of our actions, and to judge of the spirit that is within us. We are constantly told that our external conduct, however much it may sometimes deceive ourselves and others, is wholly qualified by the internal principles from which it flows. A man may indeed long act the hypocrite before his fellows, and conceal from himself the state of his own heart. He may be swallowed up, as it were, by the love of himself and the world, while at the same time he is enjoying his own approbation and the approbation of those around him. But, even in this world, his real character will often break forth with powerful evidence, evincing the ruling love within him, and proclaiming, that, on other occasions, he has given but the counterfeit presentment of the good and the true. "There is nothing covered that shall not be revealed, and hid that shall not be made known."

"*Know thyself*," is a maxim sanctioned by reason and revelation, and one of the most important precepts of both. Self-examination is perhaps as necessary to sustain the orderly mind of a good man, as bread is to nourish and support his mortal body. And yet how few there are who know how to perform this duty at all, and how very few who know how to perform it aright! The self-denial, the humility, the willingness to become as a little child, to forego our prejudices, and to submit ourselves entirely to the guidance of the Divine Word as good itself and truth itself, are the portion only of those who have advanced in the regenerate life, and who have become willing receivers of that knowledge from on high which is able to make them wise unto salvation.

It is not wonderful, therefore, that there should be so much evil in the world, which has its source and origin in the inmost principles of the human mind, the qualities of which are not only not fully disclosed, but which are frequently lauded and mistaken for their opposites. Let us illustrate this by a familiar example. We are all pleased with a person who is found to be amiable in his manners, obliging and kind, and cautious of saying or doing any thing that would give offence to others. Examples of this kind are perhaps met with every day. They tend to sweeten the social intercourse of life, and give repose and security to society. We willingly pay to a person of this character the homage of our respectful regard and attention; we require nothing more from him to fit him for some distinguished office or place among men, and we consider his amiable qualities as a legitimate passport to honor and prosperity in the world. But, after all, amiable, and respected, and even loved as this man may be, we have no assurance that his conduct is founded in proper motives, or proceeds from a genuine affection for goodness and truth. Trace him a little farther in life, and perhaps he will turn out to be the wily politician, abusing with selfish prodigality the blindness and credulity of his

fellow-men, and making a show of extraordinary virtues for the mere purpose of reaching the highest round of the ladder of his ambition. Or he may be the mere grovelling man of business, intent on making money for its own sake, and therefore courting and flattering all who he may think will become instrumental in forwarding his selfish purposes. Or, worse than all, he may be the member of a learned and liberal profession, huckstering his talents at the venal stall of ready compliance with the wishes and prejudices of the multitude.

I know that, in reply to all this, it may be said, that, assuming the position asserted above, we may distrust the brightest, and purest, and holiest characters on earth; since, after all, the motives of men must remain to us concealed, and the only criterion by which we can judge of their internals, is the open and manifest expression of their outward conduct. "By their fruits ye shall know them." But let me not be misunderstood. I have already said that the external conduct will be qualified by the inward principles from which it proceeds, and that, although man possesses the power of concealment and dissimulation, yet, even in this world, he must necessarily commit himself on more than one occasion before those who may choose to study and observe his actions. The very fact of a person's anxiety and caution to make an impression different from the truth, will soonest betray him. Men of the world understand this so well, that they are much less liable to be deceived by each other, than they are to deceive those whose minds are more simple, and less suspicious. All that I mean to say is, that we should be on our guard against those who assume a pleasing external from no other motive than to serve the purposes of this world. We may be, and in fact we are, often deceived by such persons. For *wolves* may come in *sheep's* clothing. We know that "it is on no account allowable for one man to judge another as to the quality of *his spiritual* life, for the *Lord alone knows this*:" but we also know that, "nevertheless, it is allowable for every one to judge of another in respect to his quality as to *moral* and *civil* life, for this is of concern to society." Yet we are apt to love our own ease too well to question the conduct of others, when that conduct does not interfere with our own plans of selfish and worldly happiness. Unregenerate men do this, and there is too much reason to fear that even those of a more spiritual character are not entirely exempt from the like charge. Let us exercise the charity of the New Church on this subject; but let us remember, at the same time, that this charity does not, and cannot require, that we should sacrifice truth for the sake of an unauthorized and selfish liberality. And however pleasant the natural good of others may be to our natural feelings, we must not forget the doctrine of the church, that "they who are in natural good and not in spiritual good, cannot in any wise be led by *influx from heaven*." (A. C. 3470, 3518, 4988, 4992, 5032, 6208, 7197, 8002.)

But men are daily deceiving *themselves* as well as others. And it is most important that all men should attend to the maxim, "Know *thyself*." This was, I believe, the dictate of a philosopher. "Cleanse the inside of the cup and the platter," is the declaration of divine truth itself. Both have for their object the examination and renovation of those internal principles of the mind, which rest upon the

outward actions as a house on its foundation. It is very difficult, however, to persuade men that the inward workings of their minds are so tainted and corrupted as to need cleansing. They fly to every subterfuge of false reasoning and sophistry, in order to escape from the powerful and searching influences of truth. Our self-love is so strong, so subtle, so universal, so incomprehensible, that we know not the length, nor breadth, nor height of it. True it is, that men may be taught to confess with their lips that they are poor, and weak, and blind, and miserable; and such expressions as these, among a certain class of persons, are of every-day occurrence. But who believes it? Are these the solemn and serious convictions of their minds on this subject, and have they tangible and sensible evidence that what they utter is the pure and simple truth as contained in the Bible? It is one thing to assert a fact, but a very different thing to know and believe it. Man can only arrive at this knowledge by daily laying his bosom bare, and exploring the hidden motives which influence his outward conduct. Nor is this the task of a week, or a month, or a year. It is a part, and a very essential part too, of that great work of regeneration, which can alone fit man for "glory, and honor, and immortality."

What a diversity of professions, employments and pursuits there are in the world, and yet how seldom is it that we are led to follow these from a disinterested love of the Lord and of our neighbor! How few are there, even among professing Christians, who form a proper estimate of the end and object of human acquirements! To live to make *others* happy is scarcely recognized at the present day as a leading and living principle of divine revelation. Men are willing, it is true, to do many things in order to gain heaven, or rather perhaps to avert hell. They will go to church—they will observe the sabbath—they will hear sermons—they will say their prayers: nay, they will even contribute, in some degree, at least, to the support of the charitable institutions of the day. But when they have done this, they consider they have done all. That divine quickening principle of love to the Lord and to our neighbor, may still be wanting. The standard of christian excellence, so far from aiming at the universal diffusion of goodness and truth, or of happiness among men, is, with them, confined within the narrow limits of individual exertion for individual purposes. The social system is fostered indeed, because it secures to each the possession of privileges and blessings which could not be secured by separate and distinct responsibilities; but, that is a system which is founded in necessity rather than springing from the voluntary offerings of a truly christian and philanthropic spirit. Where this spirit exists, it will be fervent, and solicitous, and busy, in behalf of human happiness. It will pursue a straight forward and honest course in order to accomplish the object which it has in view, without spending a lifetime in the cold calculation of abstract and conjectural systems. Whether we possess this spirit or not, should be a matter of daily and constant inquiry with every sincere lover of the truth.

RICHES are servants to the wise, but tyrants to the fool.

DIORAMIC ILLUSTRATIONS OF DAGUERREOTYPES.

BY R. D., IN N. C., VOL. I.

ALL things in nature figure forth the realities of the eternal world. The natural sun corresponds to the sun of righteousness, that rises on the soul with healing in its beams. Natural light represents that spiritual light which irradiates the mind with true intelligence, and guides our footsteps in the pathways of true wisdom. Natural heat corresponds to that love which is the caloric of the soul. Mountains, plains and rivers, with all the scenery of this mundane system, image that celestial scenery which the Lord, in his mercy, creates anew in the soul's regeneration. And no one can fail to find in nature, striking, instructing and comforting illustrations of every spiritual subject.

Every one draws from nature the illustrative imagery which is most congenial to his own particular genius. To my mind, light and its modification are often most pleasing and instructive. And this is sometimes the case, not only in the objects of nature, but also in the works of art. I was particularly struck by the dioramas of Daguerre, which were not long since exhibited in this city. I could not help thinking, while witnessing them in the stillness of a darkened room filled with quiet spectators — a condition so suitable to meditation — that they furnished a most apt illustration of the change, in the mind's view, of natural objects and events, according to the altered lights in which they are seen under different and peculiar spiritual circumstances. Take, for instance, the mind's view of death, as it is viewed either from a natural or a spiritual state.

In one of the tableaux of Daguerre, you are presented with a view of Venice at noonday. Glaring sunlight presents, in most visible distinctness, all objects — the domes of cathedrals, the distant custom house, the residences of the gentry, the spacious and towering hotels, the blue water, bounded by its docks, and bearing on its bosom the lazy gondola, basking with listless idleness in the sun's meridian beams.

Presently, it is announced that changes are to be wrought in the appearances of the picture, by certain chemical modifications of the light which is thrown upon it. Three kinds of light are used, — gas, oil and wax, — by which, in gradual modification, the same painted canvas is made to pass through the various changes which actually occur, in a scene of nature, from midday, through the waning light of afternoon, and the dimness of twilight, to the obscurities of midnight; and then back again, through soft moonlight, and the gray twilight of morn, to returning sunshine, till it cumulates once more in the full blaze of the sun's meridian power. As the changes go on, from twilight, through the shades of evening, to the darkness of night, you behold the windows of the houses become gradually luminous, as it were from candles or lamps within. The vast gate of the Hotel de l'Europe becomes peopled with moving crowds of priests, and others, bearing flambeaux, in carnival procession, while the docks are gradually peopled with spectators of the religious pageant. The gondola, which, in daylight, laid idle and seemingly motionless, except to the heavings of the tide, now appears manned with laboring rowers, and caparisoned with every appliance of gorgeous adornment,

for the comfort or the display of the mingled party which reclines beneath its canopy. Soft music strikes up at intervals; and the mind of the beholder sinks into the illusion that he sees before him a carnival night at Venice. But, while his steadfast gaze remains fixed, the chemical modifications of light are going on, and the scene gradually changes, till these figures vanish from the canvas, and all appears once more as it did at first.

Just so it is with the real scenes of this natural world. The same tablet of nature presents different objects according to the light in which we view it. And the scene of death — that night of the soul here — is seen under very different aspects when spiritual light is thrown upon it. As the light of heaven, reflected from the pages of the Holy Word, is suffered to fall and shed its immortal splendors on the grave — the funeral procession, the weeping mourners, the sabled hearse, gradually leave the canvas of our minds; the wail of sorrowing friends ceases to be heard; and, while looking on at what first seemed the dissolution of the grave, we gradually see pictured to our spiritual sight the blessed existences, the eternal realities, and the substantial joys of the paradise of God. And, while our faith beholds the spirits of our friends, departed indeed from this mundane sphere, but rising into the light and life of a heavenly day, in the bright and blessed sphere of a purely spiritual existence, our spirits too rise from the grief, despondency and depression of our natural doubts and fears, into the joyful hope and the comfortable assurance of a life beyond the grave.

MARY LIVES IN HEAVEN.

BY J. W., IN N. J. MAG., VOL. XV.

No more, no more, at close of day,
 My Mary comes to meet me;
 No more she springs into my arms
 With fervent kiss to greet me,
 Nor tells how well her task was said,
 How well at school she'd striven;
 Ah, no! my Mary lives not here;
 My Mary lives in heaven.

No more her voice, at early dawn,
 With ours is sweetly blending;
 Nor with our evening orison
 Is hers to heaven ascending;
 Nor, when returns the Sabbath day,
 Is her attention given
 To its pure, solemn services;
 For Mary lives in heaven.

Yet oftentimes thrills the thought, although
 Our eyes cannot behold her,
 That in our midst her spirit comes,
 And angel arms infold her.
 And when from sleep our Bessie wakes,
 When night's dark robe is riven,
 She says she comes and plays with her,
 Though Mary lives in heaven.

O happy thought! that with the blest
 Our little darling liveth,
 And that the Holy One, through them,
 To her instruction giveth;
 And happy thought! that we may join,
 Repentant and forgiven,
 The band of blessed ones who live
 Where Mary lives — in heaven.

USE OF LANGUAGE. — The use of language is the expression of our feelings and desires; — the manifestation of the mind; but every thing which is, whether animal or vegetable, is full of the expression of that use for which it is designed, as of its own existence. If we did but understand its language, what could our words add to its meaning? It is because we are unwilling to hear, that we find it necessary to say so much; and we drown the voice of nature, with the discordant jargon of ten thousand dialects. Let a man's language be confined to the expression of that which actually belongs to his own mind; and let him respect the smallest blade which grows, and permit it to speak for itself.

Every thing which surrounds us is full of the utterance of one word, completely expressive of its nature. This word is its name; for God, even now, could we but see it, is creating all things, and giving a name to every work of his love, in its perfect adaptation to that for which it is designed. But man has abused his power and has become insensible to the real character of the brute creation, still more so to that of inanimate nature, because in his selfishness he is disposed to reduce them to slavery. Therefore he is deaf. We find the animal world either in a state of savage wildness, or enslaved submission. It is possible that as the character of man is changed, they may attain a midway condition equally removed from both. As the mind of man acknowledges its dependence on the divine mind, brutes may add to their instinct, submission to human reason, preserving an unbroken chain from our Father in heaven, to the most inanimate parts of creation. Such may be supposed to have been the condition of the animal, on which the King of Zion rode into Jerusalem; at once free and subject to the will of the rider. Every thing will seem to be conscious of its use; and man will become conscious of the use of every thing.

OF Christianity, humility is the prime grace, and this grace can never take root and flourish in a heart that is ignorant of itself. If we do not know the greatness and extent of our sins; if we do not know the imperfection of our virtues; the fallibility of our best endeavors; the infirmity of our purest purposes; we cannot be humble; and if we cannot be humble, we cannot be Christians.

MARRIAGE, to be truly happy, requires a union of heart and mind on the firm basis of religious and moral views, brought into external harmony by an affinity of taste and manners.

PAINTING; PICTURES AND ENGRAVINGS.

BY JOSEPH ROPES.

AMONG the great variety of arts which distinguish the civilized from the savage state of society, few possess higher claims to our attention than that of painting; therefore I have thought it would be appropriate to offer a few remarks upon this truly interesting and sublime art. I have selected this subject, not only on account of its intrinsic importance, but because it has hitherto received from the New Church only a small share of that notice to which it is entitled. While music, a kindred art, has on every side its votaries, the feeling has been prevalent in the old church, (and we have hardly shaken it off,) that the practice of painting is beneath the dignity of christian character, and inconsistent with christian duty; and even the more enlightened have not dared to advocate or practise it, lest the conscience of some scrupulous brother should be disturbed. We are glad, however, to perceive that this feeling is giving place to one more liberal, and trust it will not much longer be regarded as sinful, by any one, to make the "likeness of any thing in heaven, or upon the earth," provided we do not bow down ourselves to it and worship it.

I do not claim for painting the same degree of attention that is bestowed upon music. The latter is preëminently the language of the affections,—its power to awaken and give utterance to the emotions of the soul is much greater than that of the former, and its varied tones and harmonies are felt and understood, wherever affections, like those in which they originated, exist. The artist has less pliable materials to work with, than the musician, and with the highest genius to impel him, and a perfect mastery of his art, he can, at best, give but a feeble transcript of the picture, as it exists in his mind. He imagines his figures, and arranges them in groups, each with its appropriate attitude, costume and expression, and they are living;—he elaborates them upon the canvas, and however much they may have of the semblance of life, they are, in reality, dead. The painting is but a dim reflection,—a faint shadow of the conception. Not so, if I rightly apprehend its character, is it with music. The composer sends forth living forms,—forms not only imbued with the life that begot them, but capable of being the receptacles of the life of every one whose affections correspond to his own.

But though the claims of painting are inferior to those of music, I cannot repress the conviction, that it demands from us more attention than it has received. We are taught to regard all things in relation to their use. Let us then, in the first place, consider *the uses of Painting.*

Painting is the art of representing objects or events, by means of lines, light and shade, and colors. It embraces a representation of whatever exists in nature, and of events, as they transpire in time. More than this;—it is in the power of the artist, (and in this consists his chief claim to the name of painter,) to infuse, as it were, his soul into his works, and to cause them to glow with intelligence and feeling. He summons before us the past, with its stirring incidents, and fixes upon the canvas the people and events of antiquity, and even more

boldly treading upon the regions of fancy, creates both actors and events. He selects, by a tact peculiar to himself, regulated by much observation, the enchanting and beautiful, the wild and picturesque, the terrible and sublime from nature, and having determined upon the effect to be produced, draws upon his storehouse for materials, and by combining natural objects anew, harmoniously blending and vividly contrasting lines and tints, shows us new scenes in never-ending variety. By thus recombining her selected forms, he, in a certain sense, surpasses nature, and where the mere copyist would but please the eye, he moves the heart.

The aim of the artist, whatever may be his subject, is to give it its true character, and to array it in all admissible attractions. How far he is successful, depends, of course, upon his natural talents and his previous industry in their cultivation. Where these are of a high order, and well developed, his picture will be an enduring monument of his power as an artist, and a model, to which not the artist only, but all others may resort, to gain correct notions, both of the graces of art, and of what is true and beautiful in nature.

The idea that an insight into the beauties of nature can be gained from pictures, may, at first view, strike us with surprise. Nevertheless, this is a fact which I rank among the important uses of painting, and am confident that very much, which, in viewing a landscape, the human figure, drapery, or any article of still life, ordinarily escapes observation, and which, seen on the canvas, appears like exaggeration in design or coloring, will be found, on inspection, to be true to nature, though before unperceived. Every one, who has seen the image of an object in a camera obscura, must have noticed a variety of tints and delicate shadings, which give it the air of a picture, and which, unless he were an observant artist, he would be likely to pass unnoticed, in making a copy of the same object without the aid of the camera. So with a good picture. The painter has studied nature in her varied aspects, and put upon the canvas, not only her broad features, but the innumerable hues and shades, of which they are composed. When thus fixed, they strike the eye more readily than in nature, and may be advantageously studied by all, who would become acquainted with her harmonies.

As in common speech, so in the most simple, natural object, there is a pleasing variety, a running from high to low, in shade and tint, which none but a cultivated eye will quickly detect, but devoid of which, nature would be harsh and discordant. By a frequent comparison of a variety of pictures with each other, and with nature, we can acquire a knowledge of what is just and true, in coloring and proportion. The child, and the person of uncultivated taste, are generally more highly pleased with distorted figures, gay colors, and strong and violent contrasts, than with the most exquisitely designed and harmoniously colored pictures. By the study of art and nature, connected with judicious instructions, our gross taste gradually gives place to that which is keenly sensitive to excellence, and notices, at a glance, whatever is out of place, as easily as the ear of a musician detects a discord in music.

Hence the use of painting, of which I have spoken, is but intro-

ductory to a still higher use, viz., the development of one of the noblest faculties of the mind,—I mean that quality which renders it susceptible to impressions of exactness and beauty. Painting calls this faculty into exercise in an interesting and pleasing way, and while, if just to itself, it does not lead us away from nature, it shows her to us, heightened and improved, and more lovely than herself, because divested of her deformities. The artist has, in his mind, a standard of beauty which governs his hand, and leads him not only to select the highest excellences which he sees, but so to recombine them, and invest them with ideal charms, as to make them worthy of his standard.

“All objects,” says Sir Joshua Reynolds, “which are presented to our view by nature, have their blemishes and defects. The most beautiful forms have something about them like weakness, minuteness, and imperfection, but it is not every eye that perceives these blemishes. It must be an eye long used to the contemplation and comparison of these forms, and which, by a long habit of observing what one set of objects of the same kind have in common, has acquired the power of discerning what each wants in particular. The idea of the perfect state of nature, which the artist calls *ideal beauty*, is the great leading principle by which works of genius are conducted. By this Phidias acquired his fame. He wrought upon a sober principle, what has so much excited the enthusiasm of the world.”

The objects, then, by which the genuine artist appeals to our taste and imagination, and to our sense of fitness and beauty, and which we regard as a means for the *development* and *cultivation* of the imaginative susceptibilities of the mind, are more symmetrical, graceful and beautiful, than exist in nature. They are moulded by an idea of beauty, not, as Reynolds says, “drawn forth by laborious search from nature,” though this is the apparent truth, but communicated by influx into the artist’s mind, while studying nature, from the spirits with whom he is associated, in order that something of the heavenly idea of proportion, form and color, may be kept alive on earth, that man may, to some extent, be made acquainted with the beautiful things of another life, and trained for their enjoyment. If this view is correct, the uses of painting, of which I have spoken, are of great importance. They are not temporary, but eternal.

Another use of painting, is the imparting of refined pleasure to our minds. This is, in some respects, involved in the former, since we regard that as the cultivation of susceptibilities, which, in their exercise, are pleasurable. But I now advert, more particularly, to the power possessed by pictures, to excite in us pleasing emotions, without reference to their influence in improving our taste. What gives greater delight to a child than a book of pictures? Where can we find the individual who will not turn aside to look at a painting, and if the subject is pleasant, (as it always should be,) will not show his gratification in his countenance? Even the stern features of the savage are relaxed, and he smiles to see a delineation of himself upon the canvas. It cannot be denied that pictures have a strong hold upon our feelings, owing, in a great degree, to the pleasant sensations they produce. They make us happy. A fair inference is, that they were

given us for this purpose, and it becomes the Church to inquire in what way so desirable an end may be promoted. Deferring, for a moment, a few suggestions on this point, let us notice how prolific is the art of painting, in providing for our entertainment. So extensive is its range over the fields of mind and matter, that I can but touch upon it generally. I need not remind you how great a variety of subjects is afforded by History and Scripture, worthy of being treasured by the pencil. So great, too, are the diversities of genius, that the same subject may be painted again and again by different hands, without any abatement of interest. No less unlimited is the range of the artist, where his subject is merely fanciful; for who can place bounds to the flights of the imagination, or number the diversified combinations into which the forms of nature may be thrown? Besides, the artist can avail himself of great delicacy, purity, harmony and splendor of coloring, of breadth and force, of light and shade, and of a contour, combining accuracy with a graceful and easy flow of lines. Nothing can be more pleasing to the eye than that harmony, produced by innumerable tints and tones, blending into a general hue, and harmonized or contrasted by the hues and tints of objects that are adjacent, and when these are so united with correct outline, light and shade and proper expression, as to tell an interesting story in a clear and forcible manner, a treasure of art is produced, which may well excite our admiration.

The delight afforded by pictures is of a quiet and refined nature. We may sit down alone with a good painting, and contemplate it for hours, and return to it again and again with new zest. The pleasure we experience in this way is like that which comes from the perusal of a beautiful poem. The presence of others heightens our enjoyment, because we can point out to them its beauties. A good picture is a poem. It is a conception of the imagination, in which harmony of coloring takes the place of harmony of numbers; with this advantage, that its story is told at once, its happy points are seen at a glance, and the impressions it leaves are more forcible.

Most of us have probably seen a painting, by Raphael, (or a copy of it,) of one of his favorite subjects. The Madonna, Infant Savior, and St. John. So pure, benign, I might say heavenly, is the expression of the Virgin Mother, — such sweetness, artlessness and infantile innocence are blended in the countenances of the children, that united as they are with other attractions, they at once win their way to the heart. Wordsworth has written an admired poem, that calls up similar images, and affords a happy illustration of the idea that a picture is a poem; while it shows, as I think, the superiority of the former in producing distinct and vivid impressions. It is entitled, “A Jewish family in a small valley, opposite St. Goar, on the banks of the Rhine.”

“Genius of Raphael! if thy wings
 Could bear thee to this glen,
 With faithful memory left of things,
 To pencil dear and pen,
 Thou wouldst forego the neighboring Rhine,
 And all his majesty,
 A studious forehead to incline
 O'er this poor family.”

The Mother — her thou must have seen
 In spirit, ere she came
 To dwell these rifted rocks between,
 Or found on earth a name ;
 An image, too, of that sweet boy,
 Thy inspirations give ;
 Of playfulness, and love, and joy,
 Predestined here to live.

Downcast, or shooting glances far,
 How beautiful his eyes,
 That blend the nature of the stars
 With that of summer skies !
 I speak as if of sense beguiled ;
 Uncounted months are gone ;
 Yet am I with the Jewish child,
 That exquisite St. John.

I see the dark brown curls, the brow,
 The smooth, transparent skin,
 Refined, as with intent to show
 The holiness within ;
 The grace of parting infancy,
 By blushes yet untamed ;
 Age faithful to the mother's knee,
 Nor of her arms ashamed.

Two lovely sisters, still and sweet
 As flowers, stand side by side ;
 Their soul-subduing looks might cheat
 The Christian of his pride :
 Such beauty hath the Eternal poured
 Upon them not forlorn,
 Though of a lineage once abhorred,
 Nor yet redeemed from scorn.

Mysterious safeguard ! that, in spite
 Of poverty and wrong,
 Doth here preserve a living light,
 From Hebrew fountains sprung ;
 That gives this ragged group to cast
 Around the dell a gleam
 Of Palestine, of glory past,
 And proud Jerusalem !”

This is a pleasing poem, crowned with a moral, which, perhaps, could hardly be wrought into a picture of the same scene. And yet, if the hand of Raphael or Murillo, could fix it upon the canvas ;— if this “ragged group” might be made to live, as it were, before us, through the magic influence of the pencil, pleasurable as are the emotions excited by the few masterly touches of the poet, they would be deepened by the more perfect delineations of the painter.

But to form a due estimate of the uses of painting, we must further look at it as an instructive art. I have already spoken of the aid we may derive from it, in the cultivation of our taste for the graceful and correct in form, and the harmonious in coloring, and in enabling us to discover and appreciate these qualities in nature. I now refer to the art, as the means of communicating moral and historical instruction. Our most definite impressions come through the

medium of the sight. A description of an occurrence or scenery, where there were twenty listeners, might be differently apprehended by all, and by each one, in a manner more or less confused. But place the scene itself before them, or a pictorial representation of it, and there is little danger of misconception. Circumstances, objects and events, fastened in the mind in this way, are not easily forgotten. The most enduring recollections of our early years, are of things seen. There is a wise adaptation to this capacity of the mind to be affected by objects of sight, in the art which supplies so great a variety of pleasing and instructive imagery for its food in early life.

The first instructions which are given to infants, who are removed to the spiritual world, Swedenborg tells us, are by means of representations analogous to pictures. "Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful." Again he says, "Infants are instructed principally by representations adapted to their capacities." While we are showing pictures to children, we are probably little aware, how near we approach the mode of instruction practised in heaven. Dr. Doddridge tells us, that his earliest religious impressions were made by looking at the pictures in an old family Bible. Others have observed the same fact in the spiritual development of their minds; and it is an important one for us to consider.

Much of the Divine Word is so composed, as to afford the most interesting and attractive subjects for the pencil. Its narratives are but so many pictures, and when the artist puts them upon the canvas, he seems hardly to do more than give a fac-simile of the picture as already drawn by the sacred penman. So admirably are Scripture characters and events suited to the pencil, that painters have selected from them their choicest subjects. The practice of decorating churches with pictures, which, for a long period, prevailed in Europe, was doubtless the occasion of turning their attention to the Sacred Volume, and their works, which bear the marks of genius and skill, were instrumental in keeping alive in the minds of an illiterate and degraded multitude, a knowledge of sacred things, at a period when every other light but that which flowed dimly, or perverted through a corrupt priesthood, was excluded. Nor was this the limit of their usefulness; for by the art of engraving, copies of those pictures have been multiplied, and have served to interest children in the truths of the Bible, and to aid others in the contemplation of Divine things.

The use of painting as an instructive art, is likewise important in illustrating the records of history, and giving us distinct and vivid impressions of the past. In no way can we fix upon the mind of a child, the leading events of history more completely, than by exhibiting before him well designed pictures, illustrative of those events in connection with the narrative that records them. Thus he may be carried from the infancy of an empire, through its periods of prosperity and decline, to its final overthrow. Before he is old enough to read understandingly the history of his own country, its prominent events may be taught him by means of pictures, accompanied by conversational instruction from the parents. Thus his curiosity will be excited, and a desire awakened to know more, and to learn it in a more connected

manner. But it is not the child alone, to whom this method is beneficial. The individual can hardly be found, who has not had the irksomeness of reading a cumbrous volume of history essentially relieved, by the frequent recurrence of pictorial illustrations.

Again, the use of painting, as an instructive art, is seen in the acquaintance which it gives us with foreign lands, and the manners and customs of other nations. Through the medium of pictures, we are now almost as familiar with the characteristic features of the country and inhabitants of distant regions, as of our own country. With the present facilities for getting a knowledge of foreign countries, through books of travels, amply and beautifully illustrated by the artist, the sedentary "traveller at home," may attain nearly as accurate and useful an acquaintance with them, as the perambulating traveller abroad.

Having thus adverted to some of the most prominent uses of painting, permit me next to call your attention to the means by which its benefits may be more widely diffused. Within a very short time, facilities have been afforded to the great mass of the people, by means of engravings so beautiful, as hardly to be excelled by the paintings themselves, to become acquainted with the scenery of different quarters of the globe, and with some of the sublime compositions of those who are styled the "great masters." These engravings are brought to our doors, and offered at a price, which places them within the reach of almost every one. Though these are not, in all respects, a substitute for paintings, either as a means of amusement or instruction, still, so great is their use, that nothing but want of ability should induce a family to be without them. Through them, not only the first principles, but some of the highest beauties of the art, may be studied and understood. The drawing, attitude, grouping and expression of the figures, the general arrangement of the picture, so as intelligibly to tell the story,—the effective display of lights and shades, the cast and foldings of the drapery, and the accuracy of the perspective, are all important points in forming our judgment of a picture, and may as well be learned from an engraving, as a painting. Whatever relates to coloring, must, of course, be learned from the latter. Where it is practicable, therefore, the walls of our dwellings should be adorned with one or more paintings, pleasing in design, and moral and instructive in character. If every citizen would expend a portion of his income for this purpose, it would awaken the slumbering energies of genius, now in this money-seeking age, depressed and lagging for want of encouragement, and would besides, assist in the cultivation of the imagination and taste of children, as well as contribute to their enjoyment.

It is not, however, by an acquaintance with one or two paintings, that our taste is to be moulded and our judgment formed, of what the art can accomplish. We should endeavor, therefore, to extend our knowledge by visiting galleries of pictures, and studying the productions of different schools in the several departments of the art. We may also unite with others in establishing public galleries, to which all classes may freely resort, and where the youthful and aspiring artist may have the privilege of bringing his productions, and comparing them

with those of older living painters, and with such paintings of old masters, as can, from time to time, be procured. No source or species of public amusement can be less exceptionable than this. A taste for pictures and a correct judgment of what is true and beautiful, may be easily formed, if the groundwork is laid in early life, and a judicious and systematic course is pursued, to teach children practically, the art of drawing, and afterwards, theoretically at least, the principle of coloring. It seldom happens that the teacher of drawing possesses the requisite qualifications for his office, and parents are too often well satisfied, if, after a course of lessons, a child can present a tolerable copy of a picture from a drawing book, as evidence of his proficiency. The great ends to be gained by the practice of drawing, are, 1st, correctness of eye in judging of forms and proportions, (a faculty which we are called to exercise for various purposes, every day;) 2d, the strengthening of the conceptive powers, so that whether drawing, writing or speaking, we may have a distinct image of the idea we want to convey in the mind; and 3d, freedom and ease of motion to the hand, which will enable it readily to convey the mind's conceptions. No one should presume to teach drawing, until he is, to a considerable extent, master of these qualifications. A love of the art and of leading the young forward in it, should be the motive from which he should teach. He will not then be satisfied with the progress of his pupils, when they are able to copy from engravings the conceptions of others, but his aim will be, to enable them to produce pictures of their own. Nature must, of course, furnish the materials, and perhaps the best method which a teacher can adopt, will be to carry the learner at once to nature. At first, it will probably be necessary for him to sketch some simple object, such as the stump of a tree, a rock, a gateway, &c. After the pupil has copied this sketch repeatedly, let him attempt to draw from the object itself, first in the same position, and then a little changed. This, I think, is as good a course as can be pursued for the earliest lessons, and will, more than any other, produce an interest in the mind of the learner. The same plan may be carried through the whole course of instruction, gradually introducing more complex objects, such as a cottage or tree, then the surrounding scenery, and lastly, cattle and the human figure. Thus, in a space of time, corresponding to the pupil's capacity and application, the difficulties of drawing from nature will be overcome, and a source of exquisite pleasure opened, which, through life, both at home and in travelling, will be of great avail.

But the course of instruction need not stop here. Even if the youth is not to be trained as an artist, he may often find relaxation from the cares of life in sketching, as taste may lead him, his ideas, or illustrations of the fancies of others, which he may obtain from reading or conversation. It will not be very difficult to acquire the power of doing this with considerable ease and correctness, and when it becomes a habit, it will be found of very great advantage in strengthening the conceptive powers of the mind, and in enabling him readily to arrange and express his thoughts. In reading, too, if his author is a biographer, historian, or poet, the events about which he reads, will not merely enter the eye as words, but arrange themselves

under the marshalling baton of the imagination, and rise before him as distinct pictures.

To excel in sketching, we must have a knowledge of perspective and of the rules of invention and design, and these are seldom taught systematically, by the drawing master. Indeed, it seems to be almost a settled conviction, that none but a favored few, born with a genius for painting, can succeed in this way, and that it is of little use for others to try. While I concede that in painting as in music, there are those whose natural bent and capacity will insure excellence—men, capable of carrying the art to an elevation unattainable by the multitude—still, that multitude by whom the artist's labors are to be appreciated and enjoyed, can approximate his standard ; how nearly, can be determined only by a trial which has never yet been fairly made. When efforts similar to those now used for the instruction of the young in music, are applied to this branch of the fine arts, it will be seen that there is as general a taste and capacity for making proficiency in one as in the other.

One of the best methods of interesting a child in drawing and designing, is to place in his hands the biography of distinguished artists, and some useful treatises on the art. The enthusiastic fondness for painting, and the burning and tireless ardor with which most artists have striven after excellence, an ardor and admiration unsurpassed by those of any other profession, will perhaps, kindle a spark of the same fire in his bosom, and awaken similar aspirations.

It is to be lamented, that the character of artists has so frequently been unprincipled and dissolute. Pride, envy and jealousy, and a reckless disregard of virtue, have characterized too many of those whose works have made their names conspicuous on the roll of fame. Flaxman, (who, though a sculptor by profession, had, at the same time, no mean skill as a draughtsman, and may, therefore, be mentioned in this connection,) is one among other interesting exceptions to this general remark. I mention him, because his character, as delineated by Allan Cunningham, has made a lasting impression on my mind, on account of the peculiar quietude, purity, simplicity and energetic faith by which it was adorned. Unlike artists generally, he did not seem to labor for the emblazonment of his name, but hid himself behind his works, and like one who was conscious that he stood between heaven and earth, the medium for conveying the grace and beauty of the former to the latter, he divided his time between the chisel, the crayon, and the Bible, and without coveting it, has attained a name second to that of no sculptor of Great Britain. His life is, in many respects, a model for the imitation of others. He dedicated his talents to the service of religion, and drew no line, nor carved an image, which, dying, he could wish to obliterate. He was a New Churchman in creed, and aimed to be so in life, and though his biographer, as if he would gladly suppress the fact, as the only stigma upon his character, barely hints at his religious faith, by saying, that he loved to ruminate upon the wild reveries of Emanuel Swedenborg, yet we believe that we can see the fruits of his reading and meditations, disclosed in the rather blunt reply of one of his workmen, to a

question respecting his employer. The answer was, "He is the best master God Almighty ever made."

From the view which has now been taken of the uses of painting, it appears that the artist holds an important and responsible position among his fellow-men. He is endowed by the Creator with more than an ordinary share of those faculties which enable him to discover, appreciate and delight, in whatever is beautiful in form and color, and likewise to produce, for the instruction and delight of others, the glowing and beautiful conceptions of his mind. Let him remember, that beauty is the form of truth, and never profane his mission by making it the garb of vice or error. We mourn, and perhaps with reason, over the decline of art; but an era, brighter than the past, is in reserve. It will dawn upon us, when the artist, forgetting his own fame, is solicitous only to promote the happiness and intelligence of others. This is his appropriate use, and he fills his station only when he labors from such a motive. As he looks to the Lord in the spirit of acknowledgment, may we not reasonably hope that more perfect principles, and better modes of operation will be communicated, and that his mind will be made the receptacle of more sublime, pleasing, and instructive imagery! It is impossible for us to tell what forms the art of painting is hereafter to assume. Yet when we consider the nature of the art—so refined, elevated and beautiful, capable of embodying so fully human thoughts and feelings, and so powerful in its influences upon the mind, we cannot doubt that it will be made to act an important part as an instrument of regenerating the world. It is the duty of the Church to fix its eye upon it as such an instrument, and inquire how it may best be employed; and though it may be many years before it will bear its full part, yet now is the time for us to introduce it to its share of the labor. We may lay the foundation, by cultivating the tastes of children, and acquainting them with its ordinary principles. Another generation, by the Divine blessing, will reap the benefits, in more enlarged views, and more general appreciation of its uses. The days of its glory are yet to come. What shall hinder, when the science of correspondences is understood, the construction of pictures, like those which appear before the eyes of the spiritual angels, while the celestial angels are holding converse, ineffable to all but themselves. Every color, tint, and degree of shade, as well as every object has its appropriate signification. Why may not these be so arranged, as, while to the unenlightened observer, they would form an ordinary picture, to him who should look at it with spiritual desires, its secrets would be unveiled, and it would be to him the medium of heavenly instruction? Pictures may then be constructed in endless variety, conveying all manner of truths. If such should be the case, (and I believe it will,) the artist's employment will advance in dignity, and its use be inferior to none throughout the universe.

But I may be looking too high. There are many laborious steps to be taken in the way to so distant a summit. It is permitted us to catch a glimpse occasionally of unattained regions, that we may be cheered and invigorated in our progress. Our duty to-day is to *climb* afterwards we may *repose*, and enjoy the fruit of our exertions.

ESSAY ON THE HUMAN FORM.

BY DR. W. H. HOLCOMBE, N. C. REP., VOL. II.

It is a trite observation that while the forms of matter are continually changing or perishing, the matter itself is persistent in its nature. The chemical elements of our bodies existed before the creation of man, and will probably enter again at some future period, into combinations of vegetable or animal structure. But the spiritual form which vivifies our organization has never before been connected with matter, and never will be again after the dissolution of its present tie. It is itself an organized substance which will exist forever in its appropriate sphere, never to be decomposed into simpler elements. During its brief sojourn in the lowest plane of nature, it constructs for itself, out of the crude materials without and below it, and appropriates to its own uses, the wonderful organization we propose to consider. The mechanism of the human body has been carefully and successfully prosecuted, and its Physiology or the interpretation of its Anatomy, is at present the most interesting and the most progressive of the physical sciences. But there must necessarily be a terminus to the discoveries of the dissecting knife and the microscope. There is a plane or part of our being which the natural eye can never detect, and which natural instruments can never investigate. This spiritual element must correspond to its natural medium, and a knowledge of the human soul must confirm, modify, or extend our conceptions of the human body. Swedenborg has supplied us with this desideratum, and, as he avers, from personal experience during a special intromission into the spiritual world. On his Psychology then and its accordance with Human Physiology depends much of the credibility of his mission. This Psychology is directly derived from a consideration of the true nature of the Supreme Being. He does not shrink from an explanation of what the Biblical records *mean* when they assert that man was created in the image and likeness of God. When the Creator and his last and highest work are viewed in the proper light, a distinct outline of this resemblance should be clearly traced. Theologians have been involved in many inconsistencies and led to many false conclusions by applying analogically to the Divine nature the attributes of our human nature perverted and fallen as is its present condition. Swedenborg begins at the right extremity of the question, and having made us acquainted with the Creator, he shows us his true reflection in the spiritual and natural worlds, in the human spirit and in the human body.

It is a fundamental axiom of New Church theology, that the Divine Essence is Infinite Love and Infinite Wisdom conjoined. Love is the motor and Wisdom the determining or directing power in the work of creation. Most narrow and superficial is the view that God created the universe in a definite space of time, and left its subsequent management to certain laws of matter upon which he had impressed an outward momentum. That influx of spirit into matter which causes the evolution of every form is perpetual. Moreover it is progressive, and the budding of a flower or the birth of a new being is more wonderful than the fixing of the sun in his central position, and

ranging the planets in their orbits. The spiritual world is an outbirth, projection, or spiritual proceeding from the Divine Essence — and is not an ethereal expanse or an ideal phantom land, but an actual, infinite, and eternal substance organized into an endless variety of forms. This is the plane or sphere in which all forces originate, all forms are developed, all sensations are experienced, and all the phenomena of life are presented. That these things seem to occur in the natural world is an appearance only — a species of optical delusion. Matter in itself has no form, no substance, no force, no life. It is an inert basis which is moulded into transitory organization by virtue of correspondence with spiritual forms. Every object we see is a spiritual-natural substance; such is the human body. All of these spiritual-natural organisms are receptive of Divine Love and Divine Wisdom, and derive their animation in the natural world therefrom. Thus God alone is the source of life; he alone is life. All things exist from him and represent him. They represent him more accurately and truthfully according as their structures or forms are more fully adapted to the reception of Divine Love and Divine Wisdom. The human spirit is most fully adapted to such reception, and accordingly it is the highest of forms and the image of God. Premising thus much we proceed to the consideration of the human body, and for greater clearness we will divide our remarks into separate captions.

1. Of the Human Body as receptive of Divine Love and Divine Wisdom.

The gradual passage of matter from the gaseous to the liquid, and from this to the solid condition, was alluded to in a previous communication, and the orderly evolution of specific forms pointed out. But the Divine Life flowing into inert materials imprints also the *duality* of its nature upon these, and we find accordingly a grand law of symmetrical development. St. Pierre, a fanciful but gifted writer, suggests that the original forms of the two continents of our globe, the Eastern and Western, were perfectly symmetrical, and that traces of this wonderful symmetry are still visible amid the changes which violent disturbing causes have effected. This curious speculation may provoke the anger or contempt of the critics, but it shows how deeply the author was impressed with a sense of the all-pervading character of this law of symmetry. The remarkable forms of crystals have been long admired and the elementary substances, the pure metals for instance, crystallize in the simplest, most regular, and symmetrical manner. But it is only when we study the development of the organic germ, that we see the duality of organization in its true light. The three laminæ of the embryonic ovule to which we formerly referred, produce the same organs on the two sides of a median line, each side being a perfect repetition of the other. This symmetry in the vegetative or nutritive layer which contains the stomach, liver, spleen, intestines, &c., is nearly obliterated at a subsequent period by the disproportionate growth of other organs and the supervention of functional changes. Its primitive occurrence, however, is fully established by microscopic investigation. In the second or vascular layer the law of symmetry is much more fully sustained, but nevertheless, there are occasional but generally unimportant deviations. In the

third or nervous layer, in which the *animality* of the organism peculiarly resides, the duality of structure is beautifully presented. If we draw a line between the hemispheres of the cerebrum and cerebellum, through the centre of the lips and tongue, down the middle of the spinal column to its termination, we divide the body into two halves, of which the nerves, muscles, and bones are precisely identical in shape, size, position and peculiarities. In connection with this astonishing fact, Cruveilhier, the distinguished anatomist of Paris, remarks, that he has examined many deviations from this symmetrical development, particularly of the cranium, and that such deviations were invariably found in idiots and lunatics. The cause of such idiocy or lunacy is readily perceived when we remember that the manifestation of influx is determined by the form into which the influx is received. An unsymmetrical lens will distort all objects we survey through it, and in the same manner the Will and the Understanding acting through perverted media will produce phenomena which we characterize as idiocy or lunacy. But the principle of duality is not lost sight of here. We reserve the consideration of it, as displayed in the *sexes*, for a future communication. In the formation and arrangement of the great organs of the body which execute the main functions of natural life we detect the agency of the same principle. Influx can only take place into organic forms prepared for and corresponding to it. The Divine Love and Divine Wisdom must have corresponding organs in each of the three planes of animal life, in and by which they may animate, sustain, renovate, and perpetuate the living body. Accordingly we find in each of the three laminæ we have described, *two* organs of prime importance. In the nervous system we have the cerebrum and cerebellum. Although composed of the same nervous tissue they differ so much in anatomical character, that is, in *form*, without reference to chemical nature, that they might be readily supposed to execute different functions. All physiologists agree in assigning the seat of the understanding to the cerebrum. About the functions of the cerebellum there has been more discrepancy of opinion. Some consider it the organ of the Will as distinguished from every other principle; others give it a harmonizing or *consensualizing* control over the emotions of the body; while a third party commits to it exclusive jurisdiction over the sexual feeling. All concur, however, in connecting its offices with the motor and emotional in opposition to the perceptive or reflective part of man. The Divine Love and Divine Wisdom animate the nervous system through the cerebrum and cerebellum, and the reaction or product of this animation appears to us under the forms of will and understanding. This occurs in the sensory plane of our nature.

The heart and lungs represent or correspond to these Divine principles in the second or middle plane of life — the heart to the Love or Will — and the lungs to the Wisdom or Understanding. Swedenborg has dwelt particularly and emphatically on this correspondence, because it maintains the simultaneous connection of man with the spiritual and natural worlds. The heart and lungs can continue their functions without the aid of cerebrum or cerebellum, as is seen in brainless monsters, but when either circulation or respiration is perma-

nently arrested the result is death, and the spiritual organism is removed forever from the natural sphere. Correspondently to this, the heart and lungs form the connecting link between the animal and vegetative parts of the human system. The heart is the motor or propulsive power which drives the blood elaborated in the nutritive or vegetative apparatus, through the body. The lungs purify that blood for the proper discharge of its functions, and particularly for its adaptation to the necessities of the nervous system. Popular language has universally pointed to the heart as the seat of the passions, and the emotions of the mind certainly have a powerfully exhilarating or depressing effect upon the movements of that organ. None of the prevailing dogmas of Physiology offer a satisfactory solution of the enigma. The connection between the lungs and understanding is not so obvious. Swedenborg says that the life of the understanding purifies the life of the Will as the air of the lungs purifies the blood which has been transmitted from the heart. The natural man perceives here an analogy more or less vivid according to his powers of perception, but he requires an argument more tangible — more physical than a mere analogy. What relationship then exists between sensation and respiration? In the first place there can be no sensation without respiration. This is sometimes seen in cases of swoons and trances, when the individual lies insensible with scarcely perceptible respiration, although the heart continues to beat. It is better marked during the long period of fetal life when the lungs are in a dormant state. Respiration and sensation are both excited by external stimuli; the motory powers of the heart by internal stimuli. The connection of the vocal apparatus, the medium of thought with the pulmonary, should not be overlooked. The stomach and liver in the lowest plane of animal life correspond to the heart and lungs in the next above it, although as we descend from the fountain head of the forces of life, the analogies between their media or organs of reception become more remote. The stomach is a motory organ for dissolving and triturating the food and propelling it forward into the intestines. The liver is a gland, divided into lobes, and exceedingly vascular, like the lungs. The stomach is commonly considered as the seat of the mere appetites, and its intimate sympathies with the heart and brain are proverbial. The function of the liver is very analogous to that of the lungs, eliminating the superfluous and noxious carbon from the blood, and purifying and renovating that fluid for the continued wants of the system. In animals whose lungs are deficient, small, or dormant, the liver by a process of substitution is unusually developed. A pathological obscurity of long standing, viz. the occurrence of diseases of the liver after injuries of the head, presents a curious point of connection between these distant parts of the body. The relations between these wonderful organs thus appearing in pairs on the three planes of life, demand further investigation, and will reward the inquiry.

On a superficial view it appears singular that affection should precede thought in an act of the mind, when to appearance a determination of the Will or Love is subsequent to an effort of the understanding. Metaphysicians, not receivers of New Church doctrines, have

sustained this order of mental action on psychological grounds, but we think it is also borne out by physiological analogy. In the embryo, the organ of the Will is developed before that of the understanding — the cerebellum before the cerebrum — the heart before the lungs — the stomach before the liver. In the fulfilment of function, the stomach precedes the liver; in point of time, the heart precedes the lungs. Analogically the cerebellum fulfils its function before the cerebrum, but the rapidity of nervous action will always make the interval inappreciable to our senses. We would refer again to the median line dividing the body symmetrically as a proof of the universality of the laws of organization. The sun's axis and the earth's axis of rotation are analogous centres. The axis of an atom — the poles of an atom — are familiar phrases in chemical speculations, and their existence may be almost said to be more than hypothetical — even probable. Dr. Kane, in some remarks on crystallography, warns us from considering the axes of crystals as a geometrical fiction, and declares them to be “real centres of attraction around which the crystalline particles arrange themselves symmetrically.” And the botanist teaches us that the regular arrangement of flowers on a stem or branch is governed by beautiful and uniform laws — and that such a stem or branch is called an *axis of inflorescence*. Now the median line of the cerebro-spinal axis is a similar centre, round which the organs of the body are arranged and through which their functions are maintained by the influent forces of life.

2. Of the Human Form as representative of the constitution of the spiritual world.

The incredulity with which the teachings of Swedenborg have been received is not surprising when we consider how entirely his account of the spiritual world conflicts with the preconceived opinions of mankind. That spirit is substance and not idea is denounced as sheer materialism, while they who believe that some curious metamorphose will change the decayed structures of a natural body into a spiritual body, are considered free from the charge of such awful heresy. That an angel has the form, functions, and sensations of a man; that angels are distributed into societies according to their affections and thoughts, and experience a kind of community of being, and that there are three heavens, each of which is composed of many major and minor societies — appear to the natural eye vastly improbable. But when Swedenborg says that he saw and addressed a whole society, consisting of thousands of angels under the form of a single individual, and that the whole heavens appear to the Lord as one Grand Man — our opponents cry aloud against the folly, yea the *lunacy* of such representations. We need not refer to the scriptural account of the man from whose mouth many devils answered a question in the singular number, “*My name is Legion for we are many.*” Clarke, Henry, Benson, &c., have explained that or left it unexplained equally to the satisfaction of the multitude. We need not refer to Mesmeric experiments thoroughly attested for examples of transference of thought, community of thought, identity of sensation, and many other mental phenomena. The science which opens a fairer field for spiritual discovery than any other is a disqualified

witness before hearers who have prejudged the question. But accepting the connection which Swedenborg has established between the natural and the spiritual worlds, accepting also provisionally the constitution of the heavenly societies he has taught, we are entitled to expect that certain phenomena, as correspondents to these, will be found in the material plane of nature. Our space allows us to illustrate this correspondence but in a single point. Taking then the angel — the society — the heaven — as the three types, we conclude that there are units of three degrees — first, second, and third. The planet or globe is a unit of the solar system; an atom, spherical or ellipsoid (let crystallographers decide), is a unit of the mineral kingdom; the physiological cell is the unit of the living organism, vegetable or animal. These are units of the first degree. Crystals are aggregations of atoms; some plants of inferior type are combinations of cells with scarcely more connection than that of juxtaposition; some animals are formed by the cohesion of segmentary rings, each one of which is endowed with a distinct vitality. These are units of the second degree. A tree, a bird, a man — aggregates of specific organs compound in their own nature — illustrate the third and highest degree. If this unity of organization pervade the philosophy of nature, in the human form of course we must look for its most perfect exhibition. And we cannot turn to a portion of the human body, however apparently unimportant, without finding the truth of the proposition fully exemplified. The organic cell is not a physiological fiction invented for the plausible explanation of phenomena. It is a positive entity — an individual — which is born, grows, fulfils its function, reproduces its species, and dies. We recollect with what surprise we once heard a distinguished professor in Philadelphia say — “Man is an aggregate of myriads of minor individuals,” yet such is the common definition which the human body at present receives at the hands of Physiology. The arrangement of these cells produces the various organs of the body, just as the definite arrangement of inorganic atoms or molecules produces a crystal — and each organ is an independent unity with respect to the rest of the economy. The combination of these organs into apparatus and the establishment of appropriate connections between these last is the crowning work of development which prepares the anatomical structure for the indwelling of the spiritual body. Notwithstanding all differences of form and function this unity of three degrees can be traced in every tissue. A muscle has its specific action to which every portion of its substance contributes. But every muscle is a composite body — an assemblage of many fasciculi or bundles, which in their turn are aggregations of many ultimate fibres or filaments. This ultimate fibre is the unit of the first degree in the muscular system. The same structure is repeated in the nervous system, the glandular system, the osseous system, &c. Every air vesicle is a little lung — every biliary cell is a little liver. Every nervous spherule on the surface of the cerebrum is a miniature brain. These facts have been long appreciated, but this grouping of them is peculiar to Swedenborg. Men, whose ideas of Anatomy and Physiology are drawn from professional treatises alone, may consider our remarks as presenting a distorted

view of common facts, and pronounce our spiritual and natural analogies entirely unwarranted. But to those who have received the revelations of Swedenborg as embodying the genuine philosophy of nature, they will be full of confirmation. They will not be surprised to read of the spirits which inhabit the province of the eye, of the heart, of the spleen, of the feet, &c., nor of a society which dwells within or without another, above or below another. Reflections of this kind give us clearer ideas of the infinity of the human form. And by such unflinching and universal application of his theories to all science does the great philosopher so secure our confidence, that at all times we are readier to acknowledge the dulness of our own perceptions than to question the infallibility of our commissioned teacher.

3. Of the Human Form as the type of all forms and the aggregate of all uses.

Having briefly considered the human form as an image of God, and a representative of heaven, we descend into the third and lowest plane of its significance to point out succinctly the relations it sustains to the objects or forms in the material world around it. It is composed of the same substances, which in their passage from the bosom of inorganic nature — yea, from the primordial matter of the world — have been subject to the same laws. The transitory connection of these inert elements with the receptacles of Divine Life, impresses no new character on their constitution, and they return again to the sources whence they were drawn to renew again their courses of perpetual change. But if we could trace and interpret the successive relations which the elementary substances of chemistry bear to each other during their combination in the human body, from the conception of the embryo to the death of the adult, we would have the philosophy of life condensed into the magic circle. All the forces of nature are at play in the human organism. Gravitation, cohesion, attraction, repulsion, chemical affinities, electric and magnetic excitation, and all the vibratory phenomena which produce light, heat, sound, &c., are there displayed in their most interesting phases. The functions of a large portion of the human system are precisely analogous to those of vegetables. Simple imbibition, endormose, capillary attraction, absorption by vessels analogous to roots, and all the motions which vivify the plant, are constantly repeated in the humbler plane of our life — that which connects the superior and more important part of our being with the inorganic world which is the basis of all. In a higher plane the human form presents the greatest wonders of animal life, realized in the least possible amount of space. The mechanical beauty and perfection of the skeleton, the hydraulic powers of the circulatory organs, the intricacy, extreme delicacy, and yet harmony of the acoustic apparatus, the marvellous adjustment of the numerous pieces of the eye for optical purposes, the numberless modifications of the voice, have all been expatiated upon by natural theologians as monuments of the wisdom and glory of God.

In a previous communication we pointed out the fact that the phases of embryonic development are typical of all the lower forms

which had successively filled up the arena of life. Volumes have already been written on this subject, and the future microscopist will find his richest treasures to lie in this field of investigation. As a representative or type of form, the human-body may be dissected with the knife and compared with other forms, but as an aggregate of uses it must be studied as a book, as the divinest of all books except the Bible, for it is a physical commentary on the Bible. This aspect of the value of anatomy the present age is scarcely prepared to appreciate. On the subject of the human form we cite the words of an eminent New Churchman: "Its anatomy is the conglomeration of schools, in which the advancement of learning may be carried on in many ways, either directly or indirectly. For the physician, it is a theatre of health and disease, or of general sensations, according to which therapeutics proceed. For the mechanic, it is mechanical; for the geometrician, geometrical; for the philosopher, philosophical. For the moralist it is full of moral rules and instructions. For the economist it is the highest instance of economy. For the statesman it is the truest example of power and gentleness, winding ways, and direct forces, action and equilibrium, subordination and coördination, government and constitution. In short, for all classes it is the best analogical piece of physics that can be imagined, or indeed, that can exist."

4. Peculiarities of the Human Form.

The human form being the masterwork of organization must present features which distinguish it from all other forms, and indicate its superiority. These have been long noted by physiologists, but we will pass some of them briefly in review.

a. The erect attitude. The head is so articulated with the neck, and the extremities with the trunk of the body, that the erect position is natural to man. No other animal can pretend to share this advantage with him, and we involuntarily associate the full possession of it with superiority and nobility of mind. In the language of correspondence to be erect is to be celestial, and as the human spirit is the only form capable of being made celestial, so the human body is the only form to which the upright position is a normal state.

b. Size of the Brain. In the size of the cerebral hemispheres, in the complexity and development of their internal parts, and in the depth and number of their convolutions, the human brain far exceeds that of all animals — even of those which most resemble man — the ape and orang-outang. It is here indeed that we should anticipate a great difference, as the brain is the medium of mental manifestation.

c. Relation of the Cranium and Face. The facial angle which expresses this relation is a tolerably fair index of mental power. An appreciation of this fact lies couched in the common opinion that a bold, high forehead is a mark of intellect. The facial angle of the European averages eighty degrees, that of the Malay or Asiatic seventy-five, that of the African seventy. The Greek sculptors understood the significance of this feature, for they made their statues of Jupiter **TORANS** with the forehead protuberant even beyond the level of the face. Now in the adult chimpanzee, which of all the monkey tribe approaches

nearest to man, the facial angle is only thirty-five degrees, and in the orang-outang it is no more than thirty. In other animals it is still less. It has been remarked that the facial aspect of the young ape is strikingly similar to that of the human infant. This resemblance decreases with the advance of growth; one animal retains forever the stamp of the brute, the other, in the interior of whose being a spiritual plane is opened, acquires the unique and expressive physiognomy of man.

d. The structure of the Hand. The celebrated Sir Charles Bell wrote a work on the human hand as an evidence of creative design, and he defines that instrument as an organ belonging exclusively to man. Carpenter asserts that the structure of the whole frame must conform to that of the hand, and must act in reference to it. "That," says Cuvier, "which constitutes the hand, properly so called, is the faculty of opposing the thumb to the other fingers so as to seize the most minute objects." This is the faculty which acting as a laborer under the guiding mind has enabled man to build the pyramid and construct the microscope, to fell the forest and to rear the city. The hand is worthy of the signification of POWER which it bears in the science of correspondences.

e. Possession of Speech. The varied expressions of which the countenance of man is capable, are representative of emotions and thoughts which occur in the soul. But this method of mental communication is comparatively ineffectual in the present condition of the human race. Accordingly we find an apparatus connected with the organs of respiration for the production of sound. The innumeral vocal utterances of the lower animals appear to be excited by their instinctive or emotional states, but another element enters into the constitution of man. He is capable of reflection, and articulate language is representative of his thought. Affection may produce a sound, but thought is required to modify and modulate it into a part of speech expressive of an idea. Many prior and superior phenomena, spiritual and physical, are involved in the pronunciation of a single word. There are many other characteristics which would enter largely into the natural history of man, all of them confirmatory of Swedenborg's psychology, which we have not the space to particularize.

5. Relation of Astronomy to Microscopic Anatomy.

This caption may appear fantastic or even absurd to those who are unfamiliar with the all-embracing character of Swedenborg's philosophy. But a theory which propounds the real connection between the natural and spiritual worlds, while it analyzes the minutest fibres of the body must not shrink from the consideration of the starry heavens. Notwithstanding the telescope has revealed to us 75,000,000 of suns, we are restless under limits which our imperfections impose on our vision, and would pierce beyond the Ultima Thule of discovery to acquire some idea of the size, shape, and structure of the universe. Swedenborg left nothing recorded on this subject which we can construe into a positive assertion, but his disciples have taken up the thread of speculation and pursued it with ingenuity. One of the most talented and useful of these, the author of the "Letters to a Man of the World," has broached a theory, that the whole material universe

when aggregated is precisely in the human form. His train of argument we briefly recapitulate. The natural body corresponds to the spiritual body and precisely resembles it in form. The natural world corresponds to the spiritual world as the body does to the soul. The form of the spiritual world is that of God-Man; therefore, the form of the natural world must be the same; for form is a spiritual substance, and when it becomes ultimated it is recognized by our natural perceptions under the conditions of size, shape, and structure. His physical arguments in support of this hypothesis are necessarily limited. He enlarges upon the infinity, or rather, the indefiniteness of space, to show that the aggregate of solar systems visible through our instruments, is scarcely a molecule in the great mass of creation. He then supposes an ultimate molecule to exist in the human body similar in structure to a solar system. In defence of this, he urges the porosity of matter and the universality of interstitial spaces between its particles, and brings forward a speculation of a French philosopher, that the atoms of matter revolve around each other in a manner analogous to that of the planets around the sun. From this view we are obliged to dissent, and we think upon conclusive grounds. The material world is the continent or basis into which spiritual forms are inserted or infused for the production of uses. Every form is determined and limited by its use. An animal, a plant, a crystal, a world, have different uses and different corresponding forms. The lowest use in the spiritual world is first ultimated in the natural world, and appears to us as an immense globe of matter for the mechanical support of all things elaborated from its bosom. We cannot conceive how its use can even be changed, and of course its form will be persistent. It has attained its maximum of development. But other forms proceed to higher degrees, all, however, inferior to the highest degree occupied by the human body. When a use can no longer be fulfilled or is no longer required, its corresponding form perishes. Many species of plants and animals have become extinct, but man and the earth which sustains him will exist forever. We believe that no aggregation of matter, microscopic or infinite, can possibly take the human form unless it is animated by the human soul, and executes the functions of humanity. The last clause could not conceivably be predicated of a Grand Material Man, alone and unsustained in the midst of space, for we are now reasoning of space, and must reason from it. For this reason God is *not* the soul of the universe in the sense inculcated by Spinoza and others. For this reason also, when Jehovah would come into contact with the lower planes of nature, he was obliged to assume the form of the *man* Christ Jesus. But Swedenborg expressly declares that no extension can be given without a tendency of that extension to assume the human form. Some relation then must exist between astronomy and human anatomy. The microscope has certainly established no such positive analogy as that which M. Gendrin's theory proposes. The universality of interstitial spaces establishes nothing. If the molecules of the human body do not perform the functions of a solar system, we see no reason for their presenting the relative arrangement of the sun and planetary orbs. Where then is the relation to be

found? We think it is to be found in the unity of material development which we pointed out in a previous essay. We there showed that organization always begins at the same point, and proceeds through the same phases. Every cell or nucleus of material substance is a centre of action — in other words, a centre of influx. The Divine Love is the motor, and the Divine Wisdom the modifying power in every case. Under one condition a planet, under another a crystal, under a third an organized being is produced. None but the very earliest stages of embryogeny can reveal any analogy between the solar system and microscopic anatomy. The human body and the solar system in their present developed condition seem to have no more relationship than this, that they are formed of the same material, governed by the same physical laws, and possess a general cellular or globular structure. With regard to the material universe we believe that our solar system is the unit or type of that universe, and that all systems have emanated from and revolve around some great centre.

Swedenborg's doctrine of the human form which we have thus briefly canvassed may be called the central point of his philosophy. It is a subject of much ridicule among those who from ignorance or interest are prejudiced against the system. One of its corollaries — the denial of a resurrection of material body — is particularly obnoxious to the so called orthodox denominations. Their doctrinal works, their exegetical labors, their funeral discourses, their monumental inscriptions are all redolent with prophecies of our future anastasis. They cry out that we tear from them all that is sacred in their recollections of the dead when we deny the cherished dogma of a material resurrection. But we feel assured when we consign dust to dust that the spirit returns to God who gave it, never to be shackled with the fetters of earth again. Nor does this reflection cloud our bright anticipations of a spiritual state of existence, when we shall see each other, not as in a glass darkly, but face to face. And there the study of the human form will be the highest employment of intellectual power, for every advance will improve our conceptions of the Maker and Preserver of all.

APHORISMS. — Lessons of wisdom are taught by our most ordinary actions viewed in the light of correspondences. The washing our hands with soap and water is representative of spiritual purification; for as the oil or fat in the soap will not unite with the water without the presence of salt; so natural truth, signified by the water, will not unite with spiritual *good*, to which the oil or fat corresponds, without an ardent desire for conjunction on the part of man, which desire is represented by the "salt." And, as with washing, the filth of the flesh can only be removed by the combination of the *soap* with the *water*, so spiritual purification can only be effected by the conjunction of *good* with *truth*.

ALL uses, even the lowest, are from the Lord, and he is present at their performance.

DOCTRINE OF ALL FORMS.

BY W. H. B., IN N. C. REP., VOL. I.

IN Part Third of the Economy of the Animal Kingdom, Swedenborg has given an exposition of the Doctrine of Forms, which, we believe, as yet remains untranslated into English. We had hoped to see a translation by some one well qualified to give a precise and elegant version worthy of the original. We shall not attempt what we deem ourselves incapable of performing sufficiently well. The work of translation we leave to others. We shall, however, attempt to give an exposition of the Doctrine as we have learned it, following the original more or less closely as we may deem proper; and at the same time illustrating and confirming it by such examples and suggestions as may present themselves to our mind.

In the first place it may be well to understand what is the signification of the term "form" and the term "figure." Form is the essential determination, or the determinate fluxion, of parts, points, substances and forces. Thus we have a form of motion, a form of modification, and a form of substances. We cannot conceive of form without at the same time having the idea of a fluxion. Figure is the limit of extension, or the boundary of such fluxion, that is, the termination of such essential determination. Or figure may be otherwise denominated external form. Figure or external form is an image or likeness of internal form. Yet the converse does not hold true; for we may cut away the angles, and shape the planes of a cube into the figure of a sphere; yet the internal form or essential determinations, as well as the interior qualities, remain unchanged. Yet from unchanged figure we may learn the quality of the form: as from the countenance we may recognize the character of the soul.

THE ANGULAR FORM.

The Angular is the most imperfect, as well as the ultimate, of forms. It consists of angles and interjacent planes, is composed of lines merely rectilinear, which are otherwise determined than uniformly to a common centre; as may be seen in triangles, quadrangles and all other forms known to plane geometry. If from assumed points in the planes of such forms we demit lines perpendicularly, then such lines will not converge to a fixed centre, but will be parallel to, or continually intersect each other. In the circle or sphere all the lines falling from the periphery or superficies are concentrated in one point; and if we desire by external force or pressure to reduce it permanently to an angular form, all its determinations must undergo a mutation, so that the lines converging to its centre must remove themselves therefrom, to other points out of the centre, and intersect others falling perpendicularly from other rectilinear planes; otherwise the circle or sphere will resume its own form.

Thus it appears that in these forms, the determinations are opposite, or more or less contrary, falling upon and intersecting each other more or less obliquely or directly, and since in each intersection and coming together, there is a cessation of progression, a termination of fluxion, and an extinguishment of forces; it follows that such forms

are in their very nature unsuited to continued motion : but are on the contrary the very forms of rest and inertia. Yet not from the course of perpendicular lines alone arises a high degree of rest within the internal compages of a body, but also within many forms where they mutually oppose each other ; for in external appearance they are similarly angular : that is, constructed of planes and angles, since such as is the essential determination such is the limit, or what amounts to the same thing ; such as is the form such is the figure which is the limit of extension. Also as many as are the angles so many are the causes of obstruction ; and as many the planes, so many the causes of coherence. .

The angular forms cannot be rotated upon an axis, much less about a centre, which they do not possess. Angles and points hinder, delay ; and planes, if conformable, unite and conjoin. Thus every angular form is to be conceived as intrinsically consisting of mere trigons, or cubes ; altogether as in effigy in the larger mass into which they coalesce when many of them are mutually applied to each other, for then they cannot be moved about unless all contiguous ones yield their places. Therefore these forms are the most imperfect and subject to the force of inertia ; wherefore they are properly earthy and identical with those termed saline, acid, alkaline, urinous, sulphurous, nitrous and vitriolic.

The plane triangle, among planes ; or the trigon or tetrahedron among solids, is the first and simple of angular forms — to which the compound forms refer themselves, and to which they reduce themselves, when resolved into their simplest elements. The equiangular or equilateral triangle is the most perfect, and the scalene triangle the most imperfect. The quadrangular plane, and the solid octahedron are the second, in order, of angular forms, being immediately composed of the former. The equiangular and equilateral quadrangle is the most perfect of such forms. The more imperfect are parallelograms, rhomboids, trapeziums, with unequal angles and sides. To these succeed polygons and multilaterals, which are similarly regular and irregular ; and hence more perfect and imperfect ; the latter of which exceed all computation. Thus we have genera and species of angular forms.

From all which it follows, that the first angular forms are exceedingly minute tetrahedrons and octahedrons, and may be deemed the elements, primitive entities, or principles, of saline, acid and sulphurous substances. All these with their compounds are so many hard and inert corpuscles, immovable among themselves without the assistance of fluids ; properly heavy, material, extended, and figured ; of themselves fixed and fixing ; inexpandible and unelastic, cold, tempering the fluidity and heat of active forms in various modes ; but best fitted for forming various compositions. Without these neither the earth, the vegetable or animal kingdom, in a word, the world, such as it is, could exist. These minute forms affect with so great variety the senses of taste and smell, and properly constitute that part of animals, which we call the body ; and they are such as fall within the province of the sciences of Geometry, Trigonometry, Physics, and Chemistry.

THE CIRCULAR FORM.

The Circular or Spherical Form is proximately superior to the angular, divested of the angles and planes of the latter. It may be termed a form infinitely angular, with a perpetual plane. It is a likeness of what is perpetual and infinite, relatively to what, in the angular, is finite. What is perpetual, is also a One — thus there are not many angles, nor many planes, for in the circular form there is one common angle, and one common plane. This is also a natural consequence, when a volume of angular forms are forced to rotate about their axis, and similarly when they are exposed to the action of surrounding flames, then, the angles being cut off, the forms become round, and adapted to a rotary motion among themselves; and the longer the motion continues, and the greater the velocity and force with which they are carried round, the more do they assume the extrinsic form of the perfect sphere and are liberated from the form of inertia.

Yet there still remains something rectilinear in the circular form, for there are as many right lines demitted perpendicularly from the periphery, as there are semi-diameters or radii. Hence it follows that this form is the veriest of motion itself, and that it possesses the greatest power of resisting, and in its nature is most constantly permanent and unchanging; and likewise when consociated with angular forms is most aptly accommodated to all kinds of compositions. That the spherical is the very form of motion itself follows, from the consideration that it is devoid of angles and planes, for resistance is in proportion to the angles; and the coherence, to the planes. Many spheres or globes in one volume and confined in a given space are most freely and easily rotated upon their axes: one does not move another from its place, neither touch the other except in the least and similar point, and instantly after contact it returns to and revolves in its own plane. Therefore angular forms, moved and turned among themselves, are turned by the force of motion alone, are rounded by the abscission of angles, and are adapted to an axillary motion among their associates.

The spherical forms most readily gyrate upon any axis whatever, for there are as many axes as diameters; but gyrate not about a centre, unless the rectilinear directions are changed into circular, and a spiral determination exist; for in the more perfect forms of motion there is both an axillary and central motion, upon which depends the nature of fluidity, undulation and modification. The smoother the superficies, the better fitted for continued motion; and the rougher, the less suited; so that there may be forms of motion more perfect and imperfect. The determination of the lines, also, within the circle or sphere conspires to the same thing, for this is the genuine form of motion; since the semi-diameters fall perpendicularly from every point of the periphery together into one and a common centre; nor at any other point of their course do they mutually fall upon each other, as in the angular forms, wherein the oppositions are in proportion to the points; and the causes of inertia, which are perpetual and infinite, to the oppositions. From the concurrence of the determinations in one centre, it follows that axillary gyration is suited to the

very form of motion itself ; for without the centre nothing impedes, so that it may not revolve and each diameter represent an axis. That the diameter represents an axis not only follows because one diameter may differ from another, and that one, always in its place, represents an axis ; but also because the spherical form may be considered as consisting purely of concentric circles from its ultimate periphery to its centre.

That the spherical form affords the greatest power of resistance against every impetus and external assault whatever appears from this ; that all lines, as so many radii, run together in one common point, in which is singular and all absolute opposition, so that one cannot be moved from its place unless others are moved at the same time ; the forces are thus conjoined, one regarding the safety of the other lest it be destroyed. This is the cause of resistance in the spherical form which escapes less than those having more centres, between which the determinations are divided — as in the ellipse, having two centres, and in other curves in which there are more ; for the relation of centres to periphery from which perpendiculars fall, is what measures the degree of resistance. In the circle the relation of all the lines, or if for lines we substitute forces, then of all the forces, is to one centre in which all concur to every given kind of opposition ; for in this centre every line respects another as diametrically opposite, others obliquely, and others at every conceivable obliquity. Wherefore it is said that nothing is more inert, hard, resisting, and cold than the centre of this form. Hence it follows generally, that the spherical forms in their essence are most constantly permanent, however their modes are varied, for the determination of one line is most similar to that of the others ; neither can it be changed unless all are simultaneously changed, and lest that should occur one regards the safety of all, and all of each ; for each one respects the universal state of its form, from a centre, and in a manner contemplates it, so that it is sensible of whatever happens to the other of its associates.

If it be supposed that the essential determinations in the circle or sphere do not consist of lines or radii, or hard corpuscles, but of innumerable lesser spherules ; and that in these are those still smaller ; and that the more interior they are, the more perfect the forms ; then it will follow that the whole sphere composed thus in order of smaller ones included, will possess the highest elasticity, that its superficies will yield to every assault and impetus. For if the lesser spherules are most yielding, then the larger complex or totality of the smaller must possess a similar power of yielding, or an elastic virtue. Now suppose that the spherical forms are most constant in their essential determinations, it will follow that from no accidental cause, as pressure from without, can possibly reduce it from its own proper form into another ; much less change it into an angular form ; but in proportion as they are urged or pressed upon they will be compressed to a less diameter, or dimensions, and when the compressing force is removed, they will relapse into their primitive expansion. Thus the variation of their modes consists in this, that they suffer themselves to be forced into a lesser spherical sphere, but not into an oval form. Thus they correspond to every ratio of the assailing forces ; and under

the least impulse react as they are acted upon: for in proportion as the sphericles are constricted, do they become hard and resisting, even until they produce a resistance corresponding to the action of the extrinsic forms; which is a consequence of the law, that nowhere is there any thing more inert, hard, and resisting than in the centre of the spherical form, and this in proportion to the distance from the centre. That the atmospheric particles are such forms appears from experiments upon air.

The spherical forms associated with the angular are exactly accommodated to all kinds of compositions, as appears from this; that the primitive parts of salts, sulphurs, and minerals, are not simply angular forms, but are mediate between angular and circular; for there are as many minute trigons and octahedrons, with their sides excavated exactly in conformity with the convexity of spherical particles, as there are particles of water, to which they can thus be mutually applied, and conveniently united into a larger corpuscle. This would be otherwise if their sides were unexcavated planes.

For a full development of this theory, see the Author's "Principles of Chemistry," where this, and his theory of Crystallization are tested on geometrical principles. Moreover, the circular or spherical form is the measure and form of all angular forms, and thus in sort their universal type and complex, for angular forms and figures cannot be measured without the aid of the circle, and much less subjected to calculation. It follows from this that the spherical form is a perpetual angle and infinite plane; and that it gives a perpetual and infinite law to the changeable and finite; and thus it adjudicates upon its quantities and qualities. There are genera and species of circular and spherical forms, varying in perfection; thus there are elliptical, cycloidal, parabolic, and hyperbolic forms besides others, as well geometrical as arithmetical. Their determinations are not to one, but to more or less fixed centres; and their directions are not wholly opposite but flow together upon a certain line or plane, so that they are less perfect than the simply circular, but more perfect than the angular forms.

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We suppose that all curves and surfaces whose coördinates are rectilinear, and are referable to rectangular axes, primarily — whose element lies in one plane or is a single curvalim, and whose equation is, in its degree, limited by the conditions of the curve — belong properly to this class of forms. Perhaps this class should not be limited by the latter two conditions; if we refer its coördinates and determinations necessarily to rectangular axes.

THE SPIRAL FORM.

The Spiral Form is the next in degree above the circular, and is anterior and more perfect than it. Its determinations do not flow in continuous concentric circles; nor through right lines to a common centre; but through continuous spires to and upon a certain circular form, holding the place of a centre; with associated endeavor they flow; around such circular superficies they continue or endeavor to continue their fluxions; and from which superficies they respect the centre of its sphere by radii, as in the perfect circle.

Thus in this form there is again something perpetual and infinite compared with the circular; as in the latter compared with the angular form; for the spire is a sort of perpetual circular fluxion; from any part of the superficies which is the limit of its fluxion; by perpetual winding spirals unto some lesser sphere holding the place of a centre: so that each spire is as well a circle as a semi-diameter; or it represents both determinations at the same time; thus it is every where a circle and every where a semi-diameter; that is, perpetually circular.

This fluxion, as was said, is terminated in the superficies of a central sphere: but the determinations never mutually oppose each other, but unanimously fall upon all points of this superficies at a certain obliquity; and thus they continue their gyre. When all the spires fall or terminate upon such a superficies, the central sphere, if it consist of angular forms, will move about its axis; or if it consists of spherical forms, these will flow around circularly. This central sphere is not dissimilar to our Earth floating in its atmosphere, revolving upon its axis, and upon whose superficies the continual spires of the ether are in a certain manner determined.

The spiral form enters and forms the circular and through it respects the angular, not as *actually* existing, but *potentially*, or as what is possible to exist; according to the proposition above stated that the angular form is produced by the circular, wherefore this is its measure and form also, but not immediately; for this would be contrary to the law of derivations; for each singular thing cannot be otherwise than unfolded or developed successively. Since whatever is the cause of a cause, is the cause of the causate, or thing caused; the spiral form is the measure of the circular, and thus the form of all succeeding forms.

This spiral form is superior to, more present, or still more perfect than the circular; or is the form of active forces; for in it there is no concentration of determinations, but where the spires are terminated, they are still continued through circles, wherefore there arises therefrom something naturally spontaneous. For so great is the power in this form, that the fluxion once begun is continued almost spontaneously; — which faculty, power, and force, nature transcribes into the spiral fluxion, as clearly appears from the mechanism of the helix and screw.

The circular form revolves and rotates upon its axes or diameters; but the spiral form gyrates about a centre, which central gyration is the same as the perpetually axillary, or properly spiral. Since the circular forms cannot gyrate about a centre, or cannot possess a central gyration, but a kind of axillary motion as above described, therefore, that a central gyration may exist a more perfect form is required.

The mode in which these central gyrations are performed, is not easily expressed in words, or by figures, for when we ascend above the circular forms, our mental vision becomes, as it were, veiled with a cloud. Yet if the fluxions are continued around a medium, or a certain central globe, it follows that as a necessary consequence, there will arise a spiral gyration, but it will be otherwise if the fluxions are terminated in a centre.

It also follows that the spiral form is in its essence more constantly permanent than the circular: for the more perfect the forms the greater their constancy, since they approach to the perfection of primitive nature; wherefore also with the greater difficulty do they undergo essential mutation, but the more easily accidental mutations; for the faculty of undergoing the latter is the perfection of their nature. That these forms may undergo essential mutations appears from this, that there are genera and species of these forms; but when they have once suffered such mutation with increased difficulty are they restored to their primitive perfection; for the more difficult the reduction; likewise the more difficult the return, so that into forms still superior they are incapable of being restored or elevated. There are, of these forms, genera and species perfect and imperfect, to express which terms and symbols are wanting, for this form rises above the common apprehension, because above the common geometry; its lines and circles, in the fastnesses of which it is placed.

The spires of this form may be termed circular, elliptical, parabolic, &c.; according to the nature of the spire, for its central globe or nucleus assumes one of the forms just named according to the nature of the spires of this form.

In the mean time, this form is very obvious and conspicuous in nature and her kingdoms, for whatever has a circular form owes it to this form. In this spiral form flow the parts and volumes of the ether, and by it they represent their modifications. In such manner also flow and are represented the fluxions and modifications of the parts and volumes of the purer blood, as well as the medullary and nervous fibres in the living body. They also conspicuously occur in the vegetable and animal kingdoms.

We have thus followed our Author through three degrees of forms, the angular, the circular, and the spiral; these succeeding and arising from each other, as offspring and parents, as effects and causes. Before proceeding to the higher forms, holding their places so much above the ken of the senses, we will for a while contemplate those to which we have already been introduced, and unravel if possible some of their latent qualities, for if we mistake not we shall find many hidden secrets among the graceful sinuosities of the spiral form.

In order to represent to ourselves these forms, and the relations they really sustain to each other, let us in the first place suppose a body, our Earth for instance, at rest, its axillary and orbital motions having ceased; then a body falling to its centre, or towards its surface in the direction of the centre, under the action of one force, or as many forces as can be reduced to one resultant, will flow or move along a right line: and several bodies falling under the same conditions will likewise describe right lines, and their determinations will be such as properly belong to the angular form.

Let us again suppose that a body, instead of moving towards the centre in a right line, moves around the axis at an equal distance from it. Then such a body describes a form simply circular. All parts of the earth situate out of the axis of rotation, and revolving around it, describe such a form, when we contemplate the axillary motion with-

out reference to the orbital motion. Two forces are necessary in such a case; and however many the forces, if their resultant is a circular motion, they may be reduced to two. The equation of the curve is referable to rectangular axes: and the curve being of single curvature, may be deemed to lie in one plane. In the simple circle the forces act at right angles to each other, with constant intensities.

If we now suppose the direction and intensities of the two forces to vary according to a given law or conditions, there will result curves of other genera or species as the case may be, yet properly belonging to the degree of circular forms provided the coördinates of those curves are right lines, and are referred most appropriately to rectangular axes. All the conic sections find their place here. No person, we suppose, will have any difficulty in forming a correct idea of the angular and circular forms; for we are busied with them in all our occupations, but in approaching the spiral form we must fix our attention, for here we approach unexplored labyrinths. Let us again contemplate the earth as having an axillary motion only, and at the same time suppose a body is falling conformably towards its centre; that is, falling in such a manner that, to a person moving with the earth, it will *appear to fall in a right line*, as a body does falling under the action of the force of gravity.

The body thus falling, although it *appears to fall in a right line, yet in truth, instead thereof, describes a spiral line*. So we affirm that all bodies so falling to the earth, or to other revolving bodies, actually move along spiral paths, although the appearance is otherwise; except when the body falls in the line of the axis of rotation. The spiral will vary in kind according to the relations of the central and rotary forces, and according to the direction of the motions in reference to the centre of gravity or of force. If the body move in a plane, passing through the centre of force and perpendicular to the axis of rotation, then the spiral path described by the body will lie in one plane, and if the central velocity be in arithmetical proportion to the velocity of rotation, then the curve will be simply spiral. If the central velocity vary as the square of the velocity of rotation, the latter being uniform; then the moving body will describe a *parabolic spiral*. If the direction of the central force lie between the equator and the axis, the moving body will describe a curve of double curvature, and may be conceived as moving spirally upon the surface of a cone, whose apex is at the centre of force, and whose semi-base subtends an angle equal to the complement of latitude of the moving body.

Such, then, are the motions of all bodies falling conformably to another rotating body, according to a law founded upon the relation of the central and rotating velocities. The motion of the body moving between the equator and the pole or axis, as above instanced, describes a spiral cone, and is similar to the fluxion of the ether in the polar cones of the earth's vortex. The curvature is double, and is the result of at least three forces. If, instead of referring the spiral curve to axes simply circular, we refer them to any curve belonging to the degree of circulars, or what is the same thing, if the rotating surface be elliptical, parabolic, &c., we shall obtain various genera and species of spiral curves. Since then bodies falling to the earth in apparent

right lines, really move in spiral curves ; do not likewise rays of light, the undulations of the ethereal medium, when coming from without, or from the heavenly bodies, move in similar curves ? Is it not necessary they should so move in order to act harmoniously with the earth's rotation ? And further, may not all the phenomena of the polarization of light be due to spiral motions of the ethereal medium ? We have no doubt that all such phenomena can be explained on such an hypothesis. The facts stated in the following paragraph taken from Somerville's "Connection of the Physical Sciences," sec. 22, go very far in our opinion to establish such an hypothesis.

"Professor Airy, in a very profound and able paper published in the Cambridge Transactions, has proved that all the different kinds of polarized light are obtained from rock crystal. When polarized light is transmitted through the axis of a crystal of quartz, in the emergent ray the *particles of ether move in a circular helix*, and when it is transmitted obliquely, so as to form an angle with the axis of the prism, the *particles of ether move in an elliptical helix* ; the ellipticity increasing with the obliquity of the incident ray, so that when the incident ray falls perpendicularly to the axis the particles of ether move in straight lines. Thus the quartz exhibits every variety of elliptical polarization."

From these facts it seems to be entirely clear that the forces, active in the formation of quartz crystals, and those active during the passage of light through the crystal, act in spiral curves. Space will not permit us to pursue this interesting subject further. We will only inquire how far the *magnetic power of the solar beam* may be due to the action of spiral forces. In order to obtain a clear idea of the three degrees of forms already discussed, and of their mutual relations, let us briefly recapitulate. The angular form has one force, — right lines, properly referable to a point. The circular form has two forces, — curved lines, single curvature, properly referable to rectangular axes, or angular forms. The spiral form has three forces, — lines double curvature, in general, properly referable to circular axes or curves. The angular may be considered as possessing one dimension — length ; the circular two dimensions — length and breadth ; and the spiral curve, three dimensions — length, breadth, and thickness.

Thus the forces, dimensions and powers increase, *pari passu*, with the ascent of the degrees. The passage from one degree to another is not as from more to less, or an arithmetical progression, but is as cause to effect ; the simple to the compound ; the prior to the posterior. The degrees are discrete. When we compare the circular to the angular and the spiral to the circular forms, we consider the circle as consisting of an infinite number of angles, and the spiral as consisting of an infinite number of circular elements or axes. Thus these degrees, considered mathematically, are to each other in the ratio of infinity ; and their relations fall under the province of the calculus of infinities.

THE VORTICAL FORM.

The form proximately superior and prior to the spiral, and at the same time more perfect than it, is the Perpetual Spiral, properly called the Vortical. The ground of the denomination lies in the fact, that such forms are properly those of the higher ether, which constitutes the great vortex about our earth, within which the moon

accomplishes her orbits and periods. Its determinations are not through spires, such as in the spiral forms tend to the surface of a circle or of a certain sphere, but they tend to direct themselves, after the manner of a perpetual spire, which we call the vortical, to a certain globe or gyre of the spiral form occupying the place of a centre, and mainly towards its surface. The quality of the spire or the vortical fluxion of spires, is with difficulty comprehended unless the idea be had of a line composed of the circle and spiral, for as the spiral line is a mediate between the circular and rectilinear, so the vortical line and fluxion may be deemed a mediate between the circular and spiral; it cannot well be otherwise explained. Perhaps we may consider the vortical force as resolvable into a circular and spiral force; or in a certain sense their resultant.

The vortical spires continue, or endeavor to continue, their fluxion through that spiral superficies, from which latter they then refer themselves to a circular periphery, or superficies of a sphere by and through spiral radii, as in the perfect spiral form; and from the latter they again refer themselves to the centre of the circle or sphere itself. Whether it continue thus to flow, or endeavors so to do, amounts to the same thing; for the reason, that conatus or endeavor is the very essential of all motions, and is the first and the last thereof, wherefore it is the inmost existence and continuation of motion.

Since there is a similar ground and ratio between this form and the spiral, as between the spiral and circular, the same terms may, by a certain transposition, be applied to the vortical form.

Thus the vortical form determines and enters the spiral, and through the medium of this the circular, and again through this the angular, which is not actually, but potentially, in the vortical form. Hence it appears how much the angular differs in degree from the vortical, and how this beholds it afar off, as existing in itself, not actually but potentially; thus passing into the angular or ultimate only through successive derivations.

Hence it appears how great an immunity from injury the superior prior and more perfect forms possess over the inferior forms, or those which in their nature and in themselves are more imperfect. Relatively to this form, the circular begins to be considered imperfect; because in its centre is the beginning of inertia and rest, and is the continent of gravity, but not so with the vortical, and still less with higher forms.

Hence also the vortical form is the measure of the spiral form, and of all succeeding forms. In each form there is a certain representation, or kind of exemplar, as the ancients expressed it — or image or idea, as the moderns express it — of the succeeding forms; for nothing can be derived from the prior into the posterior, unless there is something of its image within it — one thing cannot impart to another what itself does not possess. It is contrary to nature, to produce something from nothing. But that which is given so remotely in the parent differs much in the progeny when unfolded through successive derivations.

The vortical form is a still superior and more perfect form of motion than the spiral; which is rather a superior form of active force or

conatus itself, which is incident within active forces; for within the vortical form there is no point of opposition, but a something which is naturally spontaneous. The reason is because its radii or determinations tend to the superficies of a most active, or of the spiral form; and from this to the circular form, thus its force of acting is increased in a triplicate ratio.

The spiral form gyrates around its one centre, but the vortical around as many centres as there are points in the central periphery or superficies, which it respects; wherefore this form of gyration is the perpetually central, or it may rather be termed the simply vortical. Hence it also follows that this form is still more constantly permanent and enduring in its essence than the spiral. Nevertheless these forms may undergo essential mutations like the inferior forms, but with greater difficulty, and likewise the greater the difficulty with which they suffer such mutation, the greater the difficulty with which they return to their pristine perfection.

If we assume a substance, abiding most constantly in such a form, there will be many causes of such mutation, so that every state may be essentially changed or perverted; that is, not only into the spiral form, to which the vortical tends as its centre, thus into another genus and species of form, but also into the circular, to which the spiral looks as its centre;—so that the centre of the vortical should be moved and transposed from its place, before its entire disposition is changed; for one form cannot succeed another unless there occur an essential mutation, and if it occur, this mutation should necessarily itself be similarly permanent, and indeed as constantly enduring as it was in its own prior form.

There are likewise genera and species of this form, perfect and imperfect, as in other forms; but to express the varieties and differences thereof, as they occur among themselves, terms and expression are likewise wanting. Consult what was said above concerning the spiral form and make a simple application here; and because this form nearly transcends the head, we may, in unfolding and contemplating it, enter the shade of ignorance; yet because we cannot understand it, we do not admit that in the nature of things, or as to the things alleged of it, we shall fall into paradoxes and conjectures. Nothing denies it; while there are innumerable phenomena actually confirming the existence of this form and its fluxions. There are in nature infinite things which can never be reduced to geometrical or analytical calculation, so as to be clearly intelligible, yet we are not the less persuaded that they exist, for we are confident that many things actually are, although we are ignorant what they are. The quality of this form cannot be comprehended otherwise than in the manner of other forms, which fall under the calculus of infinities; and are thereby raised to higher powers, resolvable neither by right lines nor by spheres.

The vortical form is obviously every where in nature; and is conspicuous in phenomena, for to it should be attributed whatever possesses the spiral form; consequently also the circular; and in fine the angular, as the remote cause thereof. In such a form flow the parts and volumes of the superior ether, which constitutes the great

vortex about our earth. In such manner flow the parts and volumes of the most pure blood, or the essential animal fluid (or spirit), which runs through the simplest fibres, as well as also the simple fibrils in the animated body. To these vortical forms is due that most extraordinary of the magnetic forces, the attraction of iron; besides a multiplicity of phenomena occurring about the magnet. It is indeed an established truth, that such a form cannot exist by the fluxion of substances of such a nature, unless there are designated and exist poles; and greater and lesser circles altogether as in the great sphere; so that in the greatest and least of vortical forms, there necessarily exist arctic and antarctic poles, with axes in idea; also an equator, ecliptic, meridians, colures and others which may be discerned in astronomy and also in magnetics. Thus it appears, that such forms really exist in the natural universe, or our world. That the magnetic force and its power to attract iron, as well as the declination and inclination of the magnetic needle, arises from a certain ether, whose parts and volumes, greater and lesser, flow according to a form of this description, is sufficiently shown at length in the Author's Principia.

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In our remarks upon the spiral form, we observed that a body moving according to that form was under the action of three forces, its motion was referred to circular arcs, or, what is the same, its equation was referred to circular arcs, as axes; and that its form was of the third degree. Now since the vortical form is the proximately superior, its attributes must be exalted with its degree. Its forces, its curvature, its equation, are raised one degree above the spiral, to whose arcs and superficies its fluxions, forces and curves are referred, and to all points thereof as centres; and thus it possesses perpetual centres, and in all its parts wreathes itself into perpetually winding gyres around its spiral axis or perpetual centre.

In order to represent to ourselves, though in a very imperfect manner, the motion or fluxion of its lines, let us suppose a body at a given distance from a second body or centre, and revolving around it in a plane inclined at a given angle to the equatorial plane of the central body. Let us again suppose that every time it performs the circuit of its orbit it intersects the equatorial plane of the central body a given distance behind or in advance of the points or nodes of its last revolution, so that it will continually retrograde or advance, until these points of intersection or nodes have traced out an orbit upon the equatorial plane. On this supposition the orbit of the revolving body never returns into itself; but winds into a perpetual spiral, and weaves, as it were, a zodiacal superficies from one unbroken thread.

Again, let us suppose that while the body is thus tracing out these zodiacal superficies it has receded from or approached to the central body so that the superficies will not return into itself, but the body continue to trace out such superficies receding from or approaching to the central body, and thus wind into continual spiral surfaces—and thus duplicating them, weaves, as it were, a solid, or a form of triple dimensions.

Now if we suppose that the revolving body alternately recedes

from and approaches the centre through given periods or according to a given law, we shall have what may be called the perpetually spiral or vortical motion; and it will vary in genera and species according to that law and according to the form of its centre or spiral superficies to which it relates.

Now it is a well-established fact in astronomy, that our Earth, around the sun, and the moon, around the earth, in performing their circuits, move in just such continual spiral circuits as we have above described; for the Earth by the precession of the Equinoxes, and the moon by the precession of her nodes, weave just such zodiacal surfaces as above described; and by their motions in Erection describe such surfaces continually, or by continual duplication weave, as it were, zodiacal solids. If we contemplate the moon as performing such spiral circuits around the Earth, as a centre, which at the same time traces out a spiral surface to which the moon continually refers as her centre; then every point of this surface is a centre to the moon, and around this surface the moon performs circuits perpetually spiral; and weaves a form simply vortical.

All moons about their planets, and all planets about their suns, and suns doubtless too, through their spheres, perform such vortical circuits, or circuits of a higher degree of form. When we contemplate the heavenly bodies thus performing their perpetual circuits, from centre to centre, and from sphere to sphere, who can say that our earth, or any other planet, or even sun, will ever twice occupy the same absolute point of space!

Astronomers ascribe these motions to the force of gravitation; but, pray, what is the cause of gravitation? That question will find a solution only, when the vortical form shall have opened its bosom, and yielded to human research the key to its celestial geometry and mechanism.

The reader will find the vortical form and forces very fully unfolded, and their application to astronomy and magnetism indicated in the Author's Principia.

Space will not permit us to enlarge upon this most interesting and fruitful theme.

THE CELESTIAL FORM.

The form next superior and prior to, and more perfect than the vortical form, is the perpetually vortical; or as it is properly called, the celestial form. It is so called because it is the supreme of all natural forms, and constitutes that great expanse which we call celestial; and in Genesis is termed Heaven. The ancient philosophers as Socrates, Plato and Aristotle called it Heaven. We also in ordinary language call it the universal starry Heaven.

The determinations of this form wind through celestial spires, or radii, to a certain vortical gyre, holding the place of a centre, and continues its fluxion around it, and from it relates to or respects the spiral, from this the circular, and from this the angular form. Thus the celestial form constructs and determines the vortical, and through the medium of this the spiral; and again by this the circular, and finally by this the angular form.

This celestial form is the natural principle itself, or the very beginning of all active forces, conatus, and motions, from which other forces flow and arise; for this form is the first and supreme form of Nature, or may be said to be nature in her first infancy.

This form is most constantly enduring in its integrity, from which if it be moved, it can never be wholly restored to its pristine perfection, as was observed concerning the inferior forms.

The qualities predicable of the celestial form, cannot be expressed by terms or words applicable to the inferior forms, or scarcely at all unless by way of analogy or eminence, for they transcend our common ideas as well as rational analysis and philosophy. The qualities of this form far transcend those of the inferior forms. We can understand the geometrical grounds and reasons of the angular and circular forms, but less of the spiral, and scarcely at all of the vortical, which would hardly in the least be hidden to us if we understood the principles of astronomy, and the causes of the magnetic forces. If our reason were supplied by mathematical and philosophical principles (of the highest order), it might still indulge the hope of penetrating the qualities and faculties of this superior form. Those which we cannot penetrate, we cannot express adequately by words, or sufficiently represent by figures.

Wherefore if we may express mere paradoxes in reference to this form, we may say, that its form or substance is simple; and respectively to all lower forms and natural substantial unities, it is wanting in figure, extension, magnitude, gravity or levity; therefore not material. That within it nothing can be said to be carried either up or down, or to a centre, to a superficies or according to a diameter; but one and the same point by its fluxion will seem to constitute and occupy every centre, radius and periphery, and a thousand thereof simultaneously and successively.

If we unfold the nature of the modifications of the ether by which the sensation of sights exist, we shall perceive a likeness of such a fluxion, or similar phenomena and paradoxes, for, from all points of an object, each emits rays, and passing through streams and myriads of rays flowing from other objects diametrically, obliquely, or rectilinearly in all directions, so that this one and the same thing (or point) represents a centre, somewhere else a periphery, and otherwheres a diameter; and indeed many simultaneously and successively.

Into this form flows the universe, which we call heaven, or each solar or stellar vortex; likewise its volumes greater and lesser, and also its individual entities; we say volumes and individual entities, just as if they were composed, properly speaking, of parts; it so happens because otherwise we are not supplied with words by which its fluxion and determinations, so far as it is a form, can be expressed; therefore it is speaking infranaturally, but it is to be understood, as said above, analogically or supereminently.

Every such individual is an exemplar representative of its universe. Such is the internal form of each individual of the purest blood, or the first essential animal essence, which runs through the simplest fibre; so that its form deserves to be called celestial, deriving its essence from the celestial ether, or primitive nature.

But very few phenomena from this aura or form approach and ènergie to our senses, for they are deeply hid in nature. Notwithstanding it is not doubtful whether this form really exists, for without it, neither the vortical, or lower forms, or the world could exist; neither the simplest fibre in the animal kingdom, neither those infinite wonders of nature which arise from her deepest bosom and from the simplest fibre and its most pure essence, both mediately and immediately.

In the spiral form we found that its lines proceeded circularly in all directions, through each dimension; that is, they were perpetually circular; properly spiral. So also in the spiral form, its lines wound around spirally in all directions, through each dimension, that is, they were perpetually spiral; properly vortical; so likewise, in this celestial form, we must contemplate its lines and forces, as performing their circuits in all directions, through each dimension, by and through perpetually winding gyres.

We can form no idea of the fluxions of this form, until we possess something of a distinct idea of the winding paths of the vortical form, to which this refers itself as its centre, and around which it performs circuits perpetually vortical, or properly celestial.

Moons and Planets perform their circuits through limited vortical forms, but Suns, the progenitors of these, holding in perpetuity the qualities of their offspring, perform their circuits through flaming gyres, perpetually vortical, or, properly, celestial, during periods of time wholly incomprehensible to the human mind. The Zodiacal period of our Earth is about 25,000 years, and this is but one of its vortical days! What then must be the duration of the highest solar period, the celestial Cycle! — This form must be considered the highest and first of natural forms, powers and substances. The next higher form passes into the spiritual world, and opens the way to higher spheres — for suns are the highest and first of the forms, powers, and substances, which affect the senses of the natural man, and the first that dawn upon his vision.

THE SPIRITUAL FORM.

The form next above, prior and more perfect than the celestial is the perpetually celestial, or as it is properly called, the spiritual, from the last or the terrene most remote.

By philosophers, ancient and modern, also by theologians, those essential forms, which inhabit the heavens, as well as ourselves of the Earth, are called spiritual; others instead of forms substitute substances or powers, and call them spiritual substances or celestial powers — therefore we do not forsake the usual mode of speaking when we term, by figure of speech, the divine spirit a spiritual form; whereina substance and form are one and the same thing, as will be seen in the sequel. Relatively to this, the forms of angels are called angelic forms; and even our mind (*mens*) is called by the philosopher an immortal and eternal form of forms, and by this he understands this spiritual form — but the forms of angels, and the forms of our minds (*animæ*) cannot be properly called spiritual, but rather, more perfect celestial forms, created and accommodated to the reception and influx

of the spiritual form — such are not the forms above discussed. But the forms of our minds and of angels, rather than the celestial forms of which the star-teeming heaven consists, deserve to be called spiritual; for they are images of spiritual forms, and their operations are immediately due to the spiritual form, for in themselves they are inferior and posterior, and likewise subject to the spiritual.

Therefore this spiritual form is above every created thing, and therefore incomprehensible, undefinable, and inexpressible by the most sublime analysis of the human mind, — it is form in the abstract, contemplating others, in order, out of itself; and at the same time within itself, so far as they are perfect.

If we proceed through a series, similar to the one above instituted, it will follow that this form refers itself to the celestial as this does itself to the vortical and so on to the angular, which is the last in order of the relations and representatives; so that it may be said that this form contemplates the others as well out of itself, as in itself, so far as they are most perfect in their own degree, for nothing imperfect can proceed from what is most perfect.

To the spiritual, nothing material, extended, fluid, neither any thing of natural expression, wherefore neither accidents or modes, are suited; thus no terms by which material things are signified, except by way of supereminence; for it is above all predicates. Thus abstractly speaking or in more sublime thought, what is spiritual and angelic, is used in determining and expressing the powers and essences of this form. Unless this form flowed in into the inferior they could not exist, nor subsist, nor be moved, much less could they live, understand, be wise; so that it is the beginning (principium) of existing, subsisting, acting, living, understanding, and of being wise.

The Spiritual Form, truly perpetual, is the DIVINE itself, not properly form, but pure essence, life, intelligence, wisdom, wholly abstracted from space, time, matter, figure, motion, change and perishability — the Creator, beginning and end of all things; far above nature, without or below which are things. Thus it is incomprehensible; in it is whatever is perpetual, infinite, eternal, unlimited, holy, and is the order, law and idea of the universe. This Form flows in into the celestial and angelic forms, and into our souls (animos) by the medium of the spiritual form, and by the medium of the Word. But so many are here the hidden things, that it is sufficient to be silent, to be humble; to worship and to adore that concerning which, it is unholy to speak naturally.

CONCERNING FORMS GENERALLY.

Besides the natural and universal or world forms above treated of, among the first of which is the celestial form, there are others, which are living forms, and may be called spiritual, as the angelic, and the forms of the human soul and mind, and also the souls of brutes.

These forms are in themselves posterior, inferior and more imperfect than the spiritual, and therefore without and below it, and subject to it. They are not only created and accommodated to the *beginning of motion*; but also to the *reception of life and intelligence* by influx from the spiritual form. Wherefore they are images and likenesses

thereof, and may be termed spiritual forms. Those forms descend and ascend in the ultimate world by a similar scale, and by a similar series as the above forms, which are purely natural, and consequently respectively dead, because partakers of no life and no sensation, much less of intelligence; neither are they capacitated therefor. But as to their essential determinations and fluxions, these forms altogether emulate the universal or world forms; and to them they so correspond that the one most conveniently flows in into the other, as, for example, the angular forms correspond to, and flow in into the sensories of taste and smell; the circular or the modifications of air into the sensory of hearing, the spiral, or the modifications of ether, into the sensory of sight, or the eye; and so on. Thus likewise the spiritual form into the soul itself, which is formed to the reception of its Divine (*divinarum*) operations, and hence the principle (*principium*) of its life and intelligence.

Thus we may learn from the forms of nature, what are the forms of life, the series of which is not otherwise represented in the animal kingdom than as in its own microcosm.

Besides the universal or world forms, and the forms of life, there are also forms of the vegetable kingdom as well as of the mineral kingdom, of all which there are genera and species more perfect and imperfect. Besides the world forms, the forms of the animal kingdom, the forms of the vegetable kingdom, and the forms of the mineral kingdom, there are no others given.

The forms of the three kingdoms depend upon the world forms; and to them they correspond. Thus we may learn from the world forms the forms of its three kingdoms; and in what manner the spiritual form immediately and mediately flows in so that all things, in a provided order, constantly flow from an end, by ends, to an end.

(On the subjects of the preceding paragraphs, see the "Economy of the Animal Kingdom," Second Part, n. 241-292.)

Such is the ascent of forms from inferior to superior, but not only of forms, but also of substances, forces, modes, qualities and accidents, which cannot exist without forms. Thus when we rise from inferior to superior forms we may be said to rise and ascend into a superior, prior, more universal, simpler, purer and more perfect nature, sphere, power, world, aura or ether, indeed even to the supreme heavens. But within each sphere there is given a higher and lower region. We speak of a superior and supreme, as well as inferior and lowest region of the atmosphere or air, so also of other spheres, yet such regions cannot be said to be prior or more universal.

When the forms are raised through the scale or series, there is in each degree thereof something earthly, material, and finite thrown off, eliminated, and laid aside; and something celestial, perpetual and infinite superadded and induced, even until nothing, except what is perpetual, infinite, eternal, pure and holy, that is, divine, remains. The perpetual or infinite in the circular form is the circle or periphery itself; because it is without beginning or end; the remaining lines, the semi-diameters or radii, because they are terminated in a centre, are finite. This finiteness is, in the spiral form, laid aside, the radii of which are terminated in the superficies of some circle whose

fluxion is infinite, and because no finiteness remains in it, this spire in this superficies is determined into another form of motion: and even this is laid aside in the superior forms, and the relations of centre, or rest, always recede farther off in proportion to the extent of the progression.

We have arrived at these principles by way of analysis; and now from these, thus investigated, we must descend from first principles to the last or lowest, by way of synthesis. For in order to attain to principles which are so many verities, it is necessary to approach, *a posteriorily*, that is, from the experience of effects.

In the same order then it follows that the spiritual proceeds from the Divine; the celestial is created from the spiritual; the vortical is produced by, and flows from, the celestial; the spiral from the vortical; the circular from the spiral; and the angular from the circular form. Thus by a long series of succession and derivation, or through six degrees, from what is most perfect is derived what in itself and in its own nature is more imperfect; yet in its own sphere or degree there is nothing more perfect. It is not therefore imperfect in itself because it does not approach the perfection of a prior degree; but may be most perfect in its own degree. For example, the brute animal, or the soul of brutes, in itself may be most perfect, although it cannot attain to the perfection of man, or his soul. The circle is perfect in itself, although the spiral may be more perfect than it, for that is necessarily relatively imperfect, which comes after, in the order of derivation.

But the forms which, in their own degree, are most perfect can be rendered or made more imperfect, that is, be essentially changed. We do not herein include the world forms, wanting life; but the forms of the animal kingdom, or souls, and also angelic souls, which are gifted with liberty of action; from the change of whose state from the more perfect to the most imperfect follows also a change of the elements; and even of the Earth itself, which may be confirmed by many things, and which the sacred Scriptures themselves teach.

This change occurs from causes without and below, and indeed within themselves, but not from causes above themselves. For if a form, in itself, and in its own nature, more imperfect than a superior, and more perfect than an inferior form, strives and endeavors to become such as is the superior, or the inferior, then (in case it changes), it must undergo, necessarily, an essential mutation.

Afterwards the forms which descend and are generated from the same form, induce a similar or a greater imperfection according as they are removed from their origin.

That we may represent to ourselves an idea of the generation and derivation of such forms, one from another, we must cultivate the idea the *inexistence* of supreme forms within singular the inferior forms; and also at the same time the idea of accidental mutation; for the perfection of superior forms consists in their capability of undergoing accidental mutations.

When many superior forms unanimously consociate themselves, and form, determine, and constitute a one (a unit), which should be regarded as a substance in itself; then there exists a proximately in-

ferior form, and when these (ones or units) in like manner consociate themselves and form a one (or unit), there exists a form still inferior; and so on in order. Wherefore also when a compound form is resolved, it returns to a prior form. Thus one flows in into another, and what is prior is always interior, and what is posterior is always exterior, and thence more remote: thus the first differs (*distat*) from the last *toto cælo*; although most intimately resident within it. From which it follows that nothing substantial is given in the composite, except the first, and that *one* (unit), which is called a simple substance; and likewise that force itself, which is perpetually impressed, is incident within. In order to illustrate how a number, quantity, or volume of such superior unities, or so called simples, consociate and constitute themselves into a single composite unity of a lower degree, let us suppose, that one particle of the vapor of water is distended by a little volume of air particles, and then again that such particle of air is in like manner distended by a little volume of ether, and this ether again by a superior ether or aura, thus from so many simple forms in order; then it follows that one form may be generated from another, and that this aqueous vapor or bulla is a complex of all, and that all forms from the first natural to the ultimate exist within it. It also follows that, if the fluxion of the superior (magnetic) ether is vortical in its fluxion, the fluxion of the ether is spiral, and of the air circular. Such is the ingeneration, and such the creation of composite forms or substances from their simples; but that inferior forms may not be destroyed, but may subsist and the superior forms flow in into them, it is necessary that they should be distinct and each one should form and occupy its own sphere, that is, the more perfect forms, the superior, and the more imperfect, the inferior spheres; so that the superior may always be within the inferior, but not conversely. On such grounds a vacuum is impossible. Hence likewise it follows that the posterior forms may undergo essential mutation while the prior forms remain in their integrity; besides that these undergo accidental mutation in the same manner as if they were absent, although most intimately present, as first; but not with a similar power and virtue.

If the generation of forms is such as has been described, it follows that the most interior forms can remain entirely in their essential integrity, although the external or exterior determinations are changed. As in the air bulla or vesicle, above spoken of, whose form is circular, if its form should be changed into the elliptical form, it would not prevent the interior bullas from retaining the determinations of their fluxions; for the change of the composite does not extend so far towards the simple forms as to change them in a similar manner. They may not indeed flow forth according to the fulness of their nature, because in the ellipse, two centres are to be respected, but in the circle, one; therefore by their accidental mutations they accommodate themselves, that is, mutually respect each other, by the variations of expansions and contractions; and thus they consociate themselves: thus certainly it changes nothing of their essence, though the force of operating is diminished according to their whole power. Thus in the triangle there exists perpetual opposition of determinations, and it may be said to be deprived of its fluxion; but not therefore of its conatus or endeavor of acting.

We have thus in a very general manner compassed the Doctrine of Forms. Its application can be learned by consulting the works of our Author, especially the part of the present work immediately succeeding the part under consideration; where it is applied to the organization of the living fabrics of the Human Body.

It will have been seen, that there are six degrees of forms from the angular to the spiritual, both inclusive — that these degrees are discrete, holding to each other the relation of cause and effect — that there is no passage from one degree to another by a simple ratio — that such ratio is, mathematically considered, one of infinity, — thus there is no simple relation between the right line and the circle, for we consider the circle as consisting of an infinite number of right lines; only on such an hypothesis does one measure the other. From this, the distinction between discrete and ordinary degrees will be readily comprehended. Without a knowledge of discrete degrees all the works of the Divine Hand will remain a problem unsolved, a labyrinth unexplored.

A quantity of units or simples of a higher and prior degree or form, flow in and compose one unit or simple of a lower degree or form; so that the form of the parts, units, individuals, or simple substances are in themselves always of a superior form to that of a volume of such parts or units, organized into a new unit; and that the units or individuals of a lower form can only attain to a higher by a division or dissolution of the units or individuals of such lower form; and that the units of a higher form can descend to a lower form only by a congregation, union, or composition of its units or parts. This rule is universal, holding true not only in the microcosm or world, but also in the microcosm, or human organization.

The higher the degree of form, the higher its substances, forces, powers, qualities and attributes, and vice versa; and as the degrees of form descend, in each degree thereof, a force becomes latent, a power absorbed, an energy sinks to repose, a life becomes extinct, until in the lower and lowest forms substances become so compounded, forces by mutual opposition become so equilibrated; motion seems to have ceased, life to have become extinct; and rest, inertia, and gravity appear to be at once cause and effect. Yet nothing has perished — the supreme form has only clothed itself in lower forms, and thus induced new qualities — living and incessant forces have only embraced each other in friendly arms, balanced each other on new pivots — and in the degree they seem to repose, seem to have perished, in that degree have they renovated their energies and recruited their latent forces — and when they shall have unfolded their arms, unlocked the barred doors, they will return and again expatiate in higher forms. Thus the highest descends to the lowest; and in the lowest, clothed with its form, exist the higher and the highest simultaneously — activity is latent in repose, life slumbers in death, generation and birth are a descent to a lower, but regeneration and dissolution, a return to a higher sphere.

The world forms and the forms of the human, animal, vegetable and mineral kingdoms, mutually, unanimously, and harmoniously act and react, impart and respond, correspond and represent, image

and typify each other; otherwise there could possibly be no harmony, concord, affinity, assimilation or correlation between them — otherwise the air would not respond harmoniously to the ear; the ether vibrate concordantly with the eye, or the higher auras bear sympathetic messages from soul to soul.

SLEEP AND ITS USES.

BY SAMPSON REED.

THE most common objects which meet the eye, when examined by a microscope, are found in their internal structure and organization to be truly wonderful. We then catch a faint glimpse of the infinite wisdom by which every thing is penetrated and pervaded; and we are astonished, and perhaps humbled. As the spiritual mind is opened, this Divine Wisdom is revealed to us in its brightness; and though our admiration and surprise may be calmed and softened by the presence and love of Him from whom all things exist, these things are not the less wonderful.

If one thing or one class of phenomena can be called more wonderful than another, when they are viewed in their true light and their relation to the Lord Himself, perhaps the phenomena of Sleep may be justly ranked among the most wonderful. Sleep is to the world a mysterious law, to which all, from the necessity of their being, are obliged to render obedience. Every one is daily required to lay by his labors and his pursuits, his toils and his pleasures, and to pass about one third part of his life in a state of helpless inactivity.

Sleep is a universal law. Not only the whole human family submit themselves daily to its influence, but animals also. It is necessary for the herd and the flock and the fowls of the air. There are some animals, such as insects, which seem to be more purely instinctive in their habits than others, and to resemble those involuntary operations in the human body, which never cease. But even insects lay aside their sports and their labors, and though they do not close their eyes, not being possessed with eyelids, have their periods of repose.

There is an image of the same law in the vegetable world. "Cold and humidity diminish the transpiration of vegetables; the sap then, instead of ascending to the summits of the leaves and flowers, as during the day, descends towards the roots. Hence, the sap vessels of those parts, frail and fine as they are in many plants, become almost empty, and contract by their own elastic force. This is the reason why so many flowers close during the night, or even when the sky is covered with clouds. For a similar reason a numerous class of plants fold their leaves and sleep during the night. The returning warmth of the sun again sets the sap in motion, and again invigorates the leaves and petals. The heat and light dilate the vessels, and expand the foliage, until the return of night again drives the sap from their delicate vessels."

Many animals have what is sometimes called an annual sleep. They find out suitable places of retreat, and spend several of the coldest months, without food or motion, in a state resembling that of

deep sleep. In the spring they revive again, and recover their former activity. The apparent death of trees and vegetables during the winter, while their roots remain alive, seems to be somewhat analogous.

It is known to the New Church, that sleep is thus a universal law, leaving its image on all the living objects by which we are surrounded, because it descends from the heavens. The angels also sleep. They have their regular changes of state, to which our days and nights correspond, and their regular seasons of repose. How sweet and peaceful must be that repose. Swedenborg relates of the ten novitiates who were prepared to remain for the space of three days in a society of Heaven, that the prince of that society gave directions to "his attendants, to provide for each a separate apartment, with a bed chamber. And after supper they retired each to his own bed chamber and slept till morning; and when they awoke, they heard the singing of the virgins and young girls from the houses round the places of public resort," &c. C. L. n. 19.

In heathen mythology, in which may be often traced the vestige of more enlightened days, Sleep was represented as the son of Night and twin brother of Death. He was supposed to dwell in the western extremity of the world — possessed great power, to whom both mortals and gods were subject.

The great use of sleep is usually supposed to be the renovation of physical, or possibly intellectual strength. But to the New Church it is known, that its highest use is regeneration; and that it is necessary to the progress of spirits and men. Were it not for alternate states of waking and sleeping, we should become as gods, knowing good and evil. By the fixed law of our being, we are daily called upon to surrender our own wills, and to commit ourselves to the care of an ever-watchful Providence. We spend hours, unconscious of time, and awake refreshed, we know not how or why. We awake, refreshed not only in body but in spirit. A heavenly dew has descended on our hearts, and prepared them for the heat and labor of another day. We can look into the body, and see what wonders have been going on there. The heart and lungs, the arteries and veins, and stomach and glands, have all been busy. We have, as it were, been sleeping in a house, where all was order and industry. But could we look still deeper into the spiritual man, we should see things yet more wonderful. We should find that, every night, we had been brought into such spiritual associations, and under such influences, as an All-seeing eye alone could provide; that, so far as our states would permit, we have received impressions precisely adapted to prepare us for the duties and the trials of the coming day. We awake in the morning and are perhaps conscious only of a renovated state of mind and body. We perceive only the general result. The myriads of particulars which have been made to conspire to this end, are known only to Him, who neither slumbers nor sleeps. Swedenborg speaks of some, in the spiritual world, who are kept in a state of partial sleep, out of which they are brought occasionally, — by which process they are vastated and thus prepared for heaven. A. C. n. 1108.

We are all of us aware how useful and necessary sleep is in time of sickness. There is no medicine like quiet, peaceful sleep; and the design of the medicine, which is given, often is to produce it. And have not those of us, who have been sensible of being spiritually sick, experienced its healing influences in a still higher and truer sense? Have not the oil and wine been poured on our broken hearts and wounded spirits by the hand of Him whose "touch is gentle as the morning light?" We awake, and ascribe the effect to sleep. But what has sleep done? What can it do? Let us look beyond the cloud with which our Heavenly Father veils his mysterious acts of never-ceasing mercy.

It is difficult for us to understand the nature of sleep, either from our own experience, or from our observation of others. By the necessity of the case, we have no power either of observing the state of our own minds in sleep, or of remembering the results of such observation. And when we observe others, we may see the condition of the body, but can understand but very imperfectly that of the spiritual part. Still we may learn something on the subject.

In order to learn the condition of either the mind or the body during sleep, it seems necessary to understand something of the distinction between what is voluntary, and what is involuntary or spontaneous.

We learn from Swedenborg, that the cerebrum is the proper organ of the voluntary powers, and the cerebellum of the involuntary; and that the two are united in the medulla oblongata and the spinal marrow. It is probably known to most persons that the anterior part of the brain, including the forehead and much the largest portion of the head, is called the cerebrum. What is called the cerebellum, is much smaller, and is situated in the hinder part of the head. These two distinct brains are continued into the medulla oblongata, or oblong marrow, which is beneath, and thence into the spinal marrow, from which nerves are dispensed to the various parts of the body.

The following is an extract from Swedenborg. "Sense in general, or general sense, is distinguished into voluntary and involuntary; voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum; these two general senses are conjoined with man, but still distinct; the fibres which issue forth from the cerebrum exhibit in general the voluntary sense, and the fibres which issue from the cerebellum exhibit in general the involuntary sense; the fibres of this double origin conjoin themselves in the two appendixes, which are called the medulla oblongata, and the spinal marrow, and pass through them into the body, and form together its members, viscera and organs; what gird about the body, as the muscles and skin, and also the organs of the senses, receive for the most part fibres from the cerebrum; hence man has sense, and hence motion, according to his will; but the parts, which are within that girding or enclosure and are called the viscera of the body, receive fibres from the cerebellum; hence man has no sense thereof, neither are those parts under the disposal of the will. From these considerations, it may in some degree appear, what sense in general

is, or the general voluntary sense and the general involuntary sense." A. C. n. 4325.

The course adopted by merely scientific and sensual men, to ascertain the functions of the cerebrum and the cerebellum, has been to cut or puncture the different portions of the brains of a living animal, and to observe the effects; and it is remarkable how far this simple statement of Swedenborg, has been verified by these cruel experiments.

In another place Swedenborg says — "what is the quality of the angels of the inmost heaven, and what is the respective quality of the angels of the middle heaven, may be manifest from correspondence; to the angels of the inmost heaven correspond those things appertaining to man which belong to the provinces of the heart and of the cerebellum; but to the angels of the middle heaven correspond those things appertaining to man, which belong to the provinces of the lungs and the cerebrum; those things which are of the heart and of the cerebellum are called involuntary and spontaneous, because they so appear; but those things which are of the lungs and of the cerebrum are called voluntary; what the perfection of one heaven is, in comparison with the other, and what the difference may hence in some measure appear; but to the mediate angels who accede to each heaven and conjoin, correspond the cardiac and pulmonary plexuses, by which, conjunction of the heart and lungs is effected; also the medulla oblongata, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum." A. C. 9670, also 8583.

And of those angels to whom the cerebellum corresponds, he says "that they could well perceive a man's thoughts, but are not willing to explain and utter them, like the cerebellum which perceives all that the cerebrum does, but does not publish it." A. C. 4326.

He says of the most ancient church — "all the involuntary of the cerebellum was manifested in the face, and at that time they knew not how to exhibit any other thing, in the countenance, than as heaven flowed into the involuntary tendencies, and thence into the will." A. C. 4326.

It will be seen from the above extracts that what is involuntary is above and within the will, as perception is within thought in the understanding. It would seem indeed, that the involuntary part was a more interior and perfect will, which flows into and actuates the voluntary part or the proper will, as the celestial heaven flows into the spiritual. To what is involuntary, are to be referred all that class of phenomena, which come under the head of instincts; in which the adaptation of the means to the end is so perfect, that the proudest efforts of human reason and skill seem coarse and rude when compared with them. So it is with the involuntary organs of the body. Take for instance those little vessels called the lacteals, whose office it is to separate what is nutritious and useful in the contents of the stomach and intestines, from what is useless or noxious; and to carry the chyle thus obtained to the thoracic duct, by which it is emptied in with the blood which has been collected by the veins, and with this is carried to the heart. There is not only the most constant and unwearied activity in these minute organs, but the

appearance of the most perfect design. They seem to be governed by one will and to have one purpose. There is nothing like miscalculation or mistake, but every thing proceeds with the utmost precision and exactness. The reason of man in the accomplishment of its purposes, sees various means and compares and selects from among them; but instinct sees only one way, and that the very best.

Swedenborg says, "the cerebellum, as I have learned, is in a wakeful state during sleep, when the cerebrum is asleep." A. C. 1977.

The involuntary operations, both of the spirit and the body, continue during sleep; while those which are voluntary are suspended. The first and most remarkable fact which we observe, is, the cessation of the voluntary operations and of the exercise of the senses. The muscles, which are particularly under the control of the will, become relaxed, and a reclining posture is necessary. If a person goes to sleep in his chair, his head falls upon his shoulder; because the muscles of the neck no longer sustain it. That these muscles receive influx from the will, may be evident from the common use of language. Thus to be stiffnecked, signifies to be obstinate or to have a perverse will. For this reason the Jews are often called a stiffnecked people; and the meaning of the word is from the correspondence of the muscles of the neck.

We also observe that, at the approach of sleep, the eye is closed; and if the eye were opened, we should find that there was no vision. Seeing is both an intellectual and a voluntary act. In the language of Swedenborg, man has sense, and hence motion according to his will. But all those operations of the body which are involuntary, are carried on, perhaps, even more perfectly during sleep than at other times. Thus the heart and lungs, the arteries and veins, the organs of digestion and assimilation, the glands, &c., all continue their work. They act from a power above the will; and the will itself, instead of aiding their operations, may sometimes interfere with them. The operation of the lungs is partly voluntary and partly involuntary. When we think nothing about it, as in sleep, our breathing is involuntary; at other times, as in singing, we regulate our breathing by our wills.

We may see in the body, during sleep, an exact image of the state of the spirit. The operations of the will are suspended; and by this I do not mean merely that the acts of volition are discontinued, but that there is no longer that fixed, determined condition of the will, in consequence of which it passes forth into voluntary acts when occasion demands. The will is not active merely in what is called volition. Its activity is as constant as that of the understanding; and it exhibits itself by affections and external acts, as the understanding manifests itself by thoughts and words. In sleep it is relaxed like one of its own muscles. The lungs and their operations, correspond to the understanding and its operations; and as, in sleep, there is no longer voluntary breathing, so there is no longer voluntary thought. Still there is intellectual activity of a more interior kind than thinking, corresponding to the involuntary activity above the will. The spiritual part is organized and substantial as truly as the material; and in sleep all those operations are going on which are necessary to give it health and strength, and to prepare it for active duty.

As portions of the body are supplied with fibres both from the cerebrum and the cerebellum, and are sometimes moved by the will and sometimes involuntarily, so it is with the mind. Take, for instance, the memory. During our waking hours, the memory is to a good degree under the control of the will. By a voluntary effort, much of a subject may be recollected; and we can determine what subject shall be called up in the mind. So in consequence of the activity of the will and the intellect, a sort of reckoning is kept of what passes in the mind, by which we have an impression of the time which has elapsed. The will, however, exerts less influence over the memory, at some times, than at others. In a state of reverie, subjects are allowed to flit through the mind, over which but little active control is exerted. The same remarks may be applied to the imagination. But in sleep voluntary recollection is suspended. The memory remains at rest, except as it is moved involuntarily. Dreams seem to be produced by the influence of angels or spirits, as it falls into the things of the memory.

The circumstance that we are governed by involuntary or instinctive impulses during sleep, may perhaps explain in some measure some of the remarkable facts related of somnambulists; such, for instance, as their walking over dangerous or difficult places, where they could not have walked without falling, had they been awake. When we stumble, we *involuntarily* make the motion of the body and limbs which is necessary to prevent our falling. This could not be prevented, if left to the tardy operation of our own wills. The instinctive act which is here only momentary, would seem to be with the somnambulist a continued effort, by which the muscles of the body are influenced and governed. In like manner he sometimes accomplishes other things by intuition and instinct, far beyond the reach of his reason and skill in his waking moments.

There is some resemblance between infancy and sleep; as in infancy, those powers have not been developed, which in sleep are suspended. As it is not possible that animals should pervert the order of their life, they are born into their proper affections, and into the instincts which pertain to them. It was somewhat similar with the men of the most Ancient Church; for before their wills were perverted and destroyed, their love or affection was given primarily, and through that their intelligence. Hence they must have possessed something like human instincts — an innate aptitude to acquire knowledges and truths, which does not now exist. But it is well known that the infant is born into the world in a state of entire ignorance; and by what gradual and almost imperceptible progress, he acquires knowledges, beginning with the most external, till at length he becomes rational. And to the New Church it is revealed, that we are so long kept in a state of infancy and childhood, that we may be made receptive of heavenly influences; and that knowledges are received so gradually that we may grow up into the perception and acknowledgment of the only true source of wisdom.

But it is not perhaps so commonly observed, that the infant is born into the world, not only in a state of entire ignorance — not only into no understanding — but into no will. He is not properly

a voluntary being. He can hardly be said to have muscles. His tender flesh bears but a remote resemblance to those organs in the more advanced periods of life. His motions are involuntary; or produced by the operation of an influx above his will. He has the organ of sight, but he cannot properly be said to see; for seeing is both an intellectual and a voluntary act. We may have our eyes open before a landscape, and it will of course be painted on the retina; and yet we may take no cognizance of the picture. But when the attention is awakened and the will operates on the eye, we may be said to see it. Now this power is acquired by the infant by little and little. It is a labor the magnitude of which, we cannot appreciate in after years. So at first he reaches out his limbs involuntarily. He gradually learns to extend his arms towards objects which are near him, and to take them in his hands. This is the incipient state of the will, which advances by little and little, like the growth of the muscles, and is, as it were, added to or superinduced upon what is involuntary, which always remains within it. As intelligence is acquired by slow degrees in order that he may grow up into the acknowledgment that the Lord is the source of all wisdom; so the will is formed gradually that he may grow up into the acknowledgment that the Lord is the source of all goodness. And as the great purpose of infancy and childhood is that we may be kept under heavenly influences, and thus that remains may be implanted; so the great purpose of sleep would seem to be, that these remains may be confirmed and perpetuated. It would appear to be the design of Providence that in sleep as in infancy, we should be kept under the influence of the celestial angels.

There would even appear to be a faint resemblance between old age and sleep. Old age is often called a second childhood. The senses usually become blunted, the memory defective and the powers of the intellect and the energy of the will apparently much impaired. This is also true of the power of voluntary recollection. To the merely natural mind, which contemplates death as the dissolution and end of the whole man, old age seems to be an approach to this result. But to the New Church it is seen, that the changes which are taking place in the spiritual part, are preparatory to the great change which takes place at death, when the external memory becomes quiescent. The breaking up and breaking down of the external, is permitted by Providence, that the internal man may shine the more brightly; and the old man has less of will and understanding as he has less of physical strength, that he may have more of true wisdom.

We learn from Swedenborg that there are attendant on every man two angels from heaven and two spirits from hell. A. C. 5848. And it is provided by the Lord that spirits flow in into the things which man thinks and wills, but angels into the *ends* which he regards and thus through the ends into those things which follow from the ends, n. 5854. As man does not properly think and will during sleep, he would seem to be protected from the influence of these spirits. And Swedenborg says "there is a necessity that man should sleep in safety, for otherwise the human race must needs perish; and the Lord is particularly watchful over man during sleep." A. C. n. 959.

But evil spirits have the greatest and most burning desire to assault man during sleep, which is sometimes accomplished; for which they are most severely punished, in consequence of the enormity of the crime. There are evil genii which appertain to the province of the cerebellum, and also to that part of the spinal marrow which emits fibres and nerves to the involuntary parts. A. C. n. 8593. And those spirits which infest man during sleep seem to be of the worst kind. Swedenborg speaks of them as interior witches, and says that they endeavor to infuse themselves into the interior thoughts and affections. A. C. n. 1983.

We are not responsible for what passes in our minds during sleep, in the same sense that we are responsible during our waking hours; but we must not therefore infer that we have no duties in relation to it. When we retire to rest we feel the necessity of having our houses secured against all intruders, and of being in a place of personal safety. Is it less important that we should be protected from the approach of those evil spirits who would delight to rob us of our true riches and to destroy our spiritual life?

We know that during sleep we are under the special keeping of the Lord. Such is always the Divine endeavor; but it belongs to us to do what in us lies, that this endeavor may be accomplished. If we shun whatever is evil as sinful during the day and seek faithfully to discharge our duties, it will tend to prepare us for quiet, peaceful sleep; and sleep, in its turn, will prepare us for a better discharge of our duties. Should we not seek, on retiring to rest, to shut out from our minds every evil thought and feeling, and to let the last act of our wills be to surrender ourselves to Him whose province it is to watch over and protect us? If we endeavor to shun what is evil, and to direct our affections and thoughts to the Lord and to heavenly things, we do what belongs to us to meet the protecting sphere which is ever extended towards us. But if we suffer ourselves to fall asleep in the voluntary indulgence of sinful feelings and thoughts, we invite the approach of those evil spirits by whom these feelings and thoughts are infused; and though our own wills may become less and less active as sleep approaches, till they cease to act at all, the spirits with whom we are connected, by being invited to attend us as long as we have the power to invite them, are introduced into the secret chambers of the soul. We acknowledge the importance of teaching our children to say their prayers at night. If we would realize the use of this duty to them, we must be faithful to ourselves.

We learn from Swedenborg that the men of the most Ancient Church had the most delightful dreams; and that what they signified was at the same time insinuated into their minds. Dreams were in this way one of the principal means by which they were instructed. They were similar to their visions. But after this Church declined, this communication with heaven could not be safely granted. Such revelations would have been either ridiculed and rejected, or regarded as miraculous, and thus have interfered with the freedom of those to whom they were given. Still it is probable that in all ages of the world, men have been occasionally warned or instructed both by visions and dreams. Communications were made to the prophets in

both these ways, and many well-attested facts of the kind are recorded of more recent date. There seems at all times, to have existed in the world, a faith in such manifestations, which the scepticism and sensuality of the natural man, have tried in vain to extinguish.

Perhaps most persons have experienced dreams which have left impressions on their minds which they could not well account for—impressions which they could not avoid, and which they could not if they would reason themselves out of, because the impression was deeper than their reason. There has been a similar impression on the common sense of mankind on the subject of dreams and visions, produced by the common influx of heaven, which has survived the sneers and the ridicule of the natural man. And it is undoubtedly often the case that those individuals who reason themselves into an external conviction, that a belief in visions and dreams is weak and unphilosophical, do not quite succeed in quenching the faith which lies buried in their own hearts. A remarkable illustration of this truth is furnished by Mr. Macnish, in his work on the Philosophy of Sleep. This writer observes that “dreams have been looked upon by some, as the occasional means of giving us an insight into futurity. This opinion is so singularly unphilosophical, that I would not have noticed it, were it not advocated even by persons of good sense and education. In ancient times, it was so common as to obtain universal belief,” &c. Yet this same individual, apparently unconscious of his own inconsistency, makes the following statement: “I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of the nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened, or would happen; and although I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away my letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed, had been struck with a fatal shock of palsy the day before, viz. the very day on the morning of which I had beheld the appearance in my dream.”

He was unable “to get rid of the painful idea which had taken such rooted possession of his mind.” He could not dislodge the impression which he had received. His reason and boasted philosophy were made powerless before it; as if they had been touched by the hand of an angel. And this “childish weakness,” of which he speaks, is too firmly fixed in the common sense of mankind, to be uprooted even by the scepticism and infidelity of this iron age. Indeed there seem to be now indications in the world of a striking change on this subject. It is not so confidently assumed, that all is superstition on the

one side, and that all is reason and philosophy on the other ; or if it be, there are more men of intelligence and learning who are prepared to see the source and the folly of such an assumption.

Without anticipating any sudden change, may we not expect that as the New Church becomes established on the earth, the instances may be more frequent, in which instruction will be communicated by visions and dreams — that the prophecy may in some degree be literally fulfilled where it is said, that “your old men shall dream dreams, and your young men shall see visions.” Or if the instances of this kind are no more frequent than they have been, will they not acquire new importance from the fact that the New Church is able to give some explanations of them ? Since the revelation of the universal laws which govern the spiritual world, and its intercourse with the natural, the particular examples or illustrations of these laws, may be made intelligible to the rational mind. Hitherto they have left only a vague, perhaps even a frightful impression of the existence of the spiritual world ; but as the light of the church shines upon them, they will tend to produce in the public mind a rational conviction of the reality of spiritual things.

It may be often the case that we have a dream which produces a powerful impression on the inner man ; and the dream itself may be forgotten, but the impression remain strong and operative. We awake, and perhaps remember nothing which has been passing in our minds for hours. Yet we are conscious of a renovated state — of the morning of the spirit — when all is fresh and green within, as without. Swedenborg says, “that certain souls fresh arrived from the world, who desire to see the glory of the Lord, before they are in such a state as to be capable of beholding it, are cast, as to their exterior senses and inferior faculties, into a kind of sweet sleep, and then their interior senses and faculties are raised into an extraordinary degree of wakefulness, and thus they are let into the glory of heaven. But as soon as wakefulness is restored to the exterior senses and faculties, they return to their former state.” A. C. 1982.

It is possible that revelations may sometimes be made to us in our sleep, which could not safely descend into the external man — that when our wills and our senses are quiescent, we may be permitted to enjoy communion with heaven, for which in our waking hours we are unprepared ; and that such influences may give us spiritual strength, while we are ignorant of its cause.

Swedenborg says, “as to what relates to dreams, it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort ; and further that things to come were discovered by dreams to others as well as to the prophets ; as in the case of Joseph’s dreams, and of the dreams of those who were with him in prison, and also of Pharaoh, of Nebuchadnezzar and others. It may hence appear, that dreams of that sort came by influx from heaven as well as visions, with this difference, that dreams come when the corporeal part is asleep, but visions when it is not asleep. In what manner prophetic dreams, and such as are recorded in the Word, flow in,

yea, descend from heaven, has been shown me to the life ; concerning which I am at liberty to relate from experience the following particulars.

“ There are three sorts of dreams. The first sort come mediately through heaven from the Lord ; such were the prophetic dreams recorded in the Word. The second sort come by angelic spirits, particularly by those who are in front above to the right, where are paradisiacal scenes ; it was thence that the men of the most Ancient Church had their dreams which were instructive. The third sort come by the spirits who are near when man is asleep, which also are significative. But fantastic dreams have another origin.” A. C. 1975, 1976. After describing a dream which was representative of heavenly things, Swedenborg says, “ The angelic spirits, who dwell on the confines of paradisiacal abodes, are they who insinuate such dreams ; to whom is also allotted the office of watching over certain men during sleep, to prevent the infestations of evil spirits. This office they discharge with the utmost delight, insomuch that there is an emulation amongst them who shall approach ; and they love to excite in man the joys and delights which they observe in his affection and temper. These angelic spirits are of those, who in the life of the body, delighted and loved by every means and endeavor to render the life of others happy. When the sense of hearing is so far opened, there is heard thence, as from afar, a sweet sonorous modulation as of singing. They said that they did not know whence such things, and so beautiful and agreeable representatives came to them in an instant ; but they were informed that it was from heaven. They belong to the province of the cerebellum. . . . The men of the most Ancient Church had thence their dreams with a perception of what they signified ; from which, in a great measure, came the representatives and significatives of the ancients, under which, things of a deep and hidden nature were conveyed.” A. C. 1977.

Swedenborg says, that “ the difference between men and beasts is as between waking and dreaming.” Apoc. Ex. 1202. A beast has not properly a will and an understanding, and during sleep with man these powers are suspended ; and he is governed by involuntary or instinctive influence. Beasts also, being in the order of their life, are governed by common or general influx, and this would seem to be the case with man during sleep. The understanding is not then elevated above the will, but the affections are first influenced, and thence the thoughts.

Swedenborg awoke and described what he had seen in his sleep, and was informed by some angels that what he related was the same that they had been discoursing about, and differed in no respect except only as representatives differ from the things represented. “ They further declared,” he adds, “ that the same discourse was capable of being turned into other representatives, yea, into similar and dissimilar ones, with an indefinite variety ; and that the reason why they had been turned into such as I had experienced, was, because such were agreeable to the state of the spirits about me, and hence agreeable to my own state in which I was at that time ; in short, that

several dissimilar dreams may descend and be presented from the same discourse, consequently from one origin, by reason, as has been stated above, that the things which are in man's memory and affection are recipient vessels, in which ideas are varied, and received representatively according to the variations of their form, and changes of their state." A. C. 1980. Thus it appears that the same discourse of the angels, as it flows into the minds of men by correspondences, may produce various dreams, according to the state of their affections and the things laid up in their memories.

But in order to understand how the discourse of the angels, which is not audibly heard, can produce such effects; we must bear in mind what this discourse is, and what the atmosphere of heaven is. When *we* speak, it produces no apparent effect beyond the limit of our own voices. But it is not so in the heavens. When the *angels* speak, those who are beneath them — who could not have understood if they had heard them — perceive representatives by which angelic wisdom is brought down and accommodated to their apprehensions. Their words are not empty. They are images of the divine Word by which the heavens themselves are created. They are simply the form and expression of the living sphere which is passing from them. And the atmosphere in which these words are uttered, is not like our atmosphere, but is living. It is warmed by their love and made bright by their intelligence, and is as necessary to the life of our spirits, as our atmosphere is to that of our bodies. When an angel therefore utters a truth, we must not think of that truth as an abstraction. The sphere with which the words are filled passes forth out of him, and affects all who are in a state to be affected by it. It tends to cause them to think the same or corresponding truths, and to love and do them.

There have been some remarkable cases of individuals, with whom dreams could be produced by whispering in their ears. A striking example of this kind is mentioned by Abercrombie, of a military officer who had this peculiarity to such a degree that his companions were in the constant habit of amusing themselves at his expense. "They could produce in him any kind of dream by whispering into his ear, especially if this was done by a friend with whose voice he was familiar. At one time they conducted him through the whole progress of a quarrel, which ended in a duel; and when the parties were supposed to be met, a pistol was put into his hand which he fired and was awakened by the report. On another occasion they found him asleep on the top of a locker or bunker in the cabin, when they made him believe that he had fallen overboard, and exhorted him to save himself by swimming. He immediately imitated all the motions of swimming. They then told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so, with such force as to throw himself entirely from the locker upon the cabin floor, by which he was much bruised, and awakened of course." Page 218.

It is remarkable that this effect was produced by whispering in his ear — especially if done by a friend with whose voice he was familiar. In sleep the eye is closed, and the understanding, to which the eye

corresponds, is inactive — but the ear is partially open. A person is awaked by sounds, sometimes by those which are slight. And are not dreams produced by the operation of angels or spirits who are spiritually near to us, into those affections to which the hearing corresponds? These affections move the memory, by which they are furnished with forms corresponding to their quality. This seems to be confirmed by what Swedenborg says of the dreams introduced by those angels who delight to watch over men when asleep. “When the sense of hearing is so far opened there is heard thence, as from afar, a sweet sonorous modulation as of singing.”

Our perceptions may be distinct during sleep, though they are not remembered afterwards. It is known to the New Church that there is with every man an internal, as well as an external memory — or a spiritual and a natural memory. The internal memory consists of the internals of our thoughts and actions; and the external of the externals of these thoughts and actions. In the internal memory are the real ends from which we speak and act and the results of all our words and deeds — in the external are the ostensible motives of action. To the internal memory belong *ideas*, which constitute the universal language of spirits and men, without which common ground it would be impossible to translate one natural language into another — to the external belong natural speech and words.

It is not merely for great actions that we are rewarded, and for great crimes that we are punished; but we are so constituted that we are responsible for every word and deed as well as for every intention of the will. And we are responsible because all our words and actions as well as our intentions are inscribed on the internal memory and will remain there forever.

So also whatever we see and hear and are affected with, is insinuated into the internal memory. It is made our own by the ends we have in relation to it, and the ideas with which these ends are clothed.

It may appear how much more perfect the internal memory is than the external, if we consider how much more perfect ideas are than words. A single idea which is presented to the mind in an instant contains things innumerable. We might labor for minutes or hours to express them in words, and then succeed but very partially. When a person performs an action, or we perform it ourselves, it seems to us a very simple thing. Could we see the myriads of fibres which are set in motion by the influence of the will, we should be lost in wonder. The external memory is like the outward act; the internal is like the innumerable particulars which enter into and produce that act. When we think of any person, we have a general impression with regard to him; but in the internal memory are contained all the particulars which enter into and produce this impression.

These two memories are so connected with each other, during our life in this world, like the soul and the body, that they cannot be easily distinguished. But we learn that after death the external memory is closed and the internal is opened. This is the book of our life; and we shall be judged according to what is written in this book.

We learn from Swedenborg that these two memories constitute

two principles of thought. Every man thinks with himself from the interior memory when being left to himself he is led of his own love; this thought is the thought of his spirit; but man thinks from the exterior memory when he speaks before the world. Now it would seem that in sleep we think from the internal memory. The external memory is for the most part at rest, though it is occasionally moved; and it has sometimes appeared to me that during this period whatever there is in the external, which is vital—which properly belongs to us—is gathered up and arranged in the inner man. Swedenborg says that “at death the vital substances as soon as the interiors of the body grow cold are separated from the man, in whatever part they are, even if they were enclosed in a thousand intricate windings.” A. C. 179. Does not something *like* this take place in sleep? Are we not, as it were, called to give a daily account of our stewardship? that whatever is vital in the external mind—whatever is of and from the ruling love may be extracted and withdrawn like the soul from its body and raised up in the inner man?

There are cases on record of somnambulists which furnish most remarkable illustrations of the operations of the internal memory. Things have been related by them with an accuracy and minuteness, infinitely beyond their power when awake—things in fact of which when awake they appeared to have no knowledge. Neither could they afterwards remember any thing which they had said or done when in this state. The operations of the mind during sleep being from the internal memory are not recollected when a man on waking comes into the external. But we must not therefore infer that we were not then conscious of distinct interior perceptions and ideas, or that these perceptions were less valuable to us than our waking thoughts.

We have heard of persons who were anxiously engaged in the accomplishment of some purpose, such as the invention of a piece of machinery—to whom after exerting their utmost skill to no avail, the object of their efforts was revealed in the most simple manner in sleep. And we are all of us accustomed to the remark, when any trouble or difficulty occurs with an individual, so as to render the course of his duty obscure, that he had better sleep upon it. Were we less inclined to ascribe whatever we accomplish to our own intelligence and to our own efforts, we might perhaps be able to realize, and acknowledge, that many of the things which we most highly prize, are simply the bringing down—the birth in the external man, of states and perceptions which were revealed to us in sleep.

I intended, when I commenced, to have written on the subject of mesmerism or mesmeric sleep; but shall make but a very few remarks on this topic. Mesmeric sleep is produced by the operation of the will of the mesmerizer on that of the subject. The sphere which is constantly passing forth from every one, may be directed to any individual, and at the same time its power increased by an effort of the will. The principal means by which the effect is produced are the eye and the hands; first by the mesmerizer holding the hands of the patient in his own, and afterwards by certain passes, as they are

called, from the head and face downwards. By the mutual understanding to begin with, the one is to be active and the other passive in the operation.

Now in natural sleep, the power of the will is suspended. But this effect is produced by the common influx from the spiritual world, in accordance with the laws of order, by which all animated beings are governed. The will is, as it were, surrendered to the Lord himself. No angel would take possession of it, and no devil is permitted to do it.

But in mesmeric sleep the will of the patient is completely subject to that of the mesmerizer. No bondage can be imagined more perfect. A tyrant may imprison his victim in a dungeon, with bars of iron which cannot be broken. But his mind will still be free. He thinks his own thoughts and indulges his own desires, and perhaps in his heart spurns the power which fetters him. But here the soul itself is imprisoned. The subject cannot raise a finger or move a limb, but in accordance with the will of his mesmerizer. However loudly others may call to him, he does not hear them; but he obeys the slightest whisper of him who holds his soul in his hand. *He* can direct his thoughts and move his feelings at his pleasure; and if he attempt to leave him, he is perhaps thrown into an agony of distress. It is admitted by the friends of this science as it is called, that this is a fearful power; and that in some instances, at least, it has been fearfully abused; and it is said that it should be intrusted only to safe hands. But whose hands, let me ask, are clean enough for this work? Can it possibly be pleasing to Him, who, in the language of Swedenborg, protects the freedom of man as the apple of his eye?

And must not the frequent repetition of this operation be injurious if not destructive to the will itself? The spiritual as well as the natural health of an individual depends very much on the due equilibrium of the voluntary and involuntary powers and their concordant, harmonious action; and natural sleep has a tendency to preserve and strengthen both, and to maintain their proper relation to each other. There are various diseases which seem to indicate and to proceed from a lack of voluntary power or an over-exertion of it. If the will of an individual was broken down, and whatever flowed into him flowed through him, he would cease to be truly human.

But it is well understood that the mesmerized patient has continually less and less power to resist the will of his mesmerizer. What was at first effected by means of the eye and motions of the hand, may, after a while, be effected without them. Even his presence is not always necessary; but in some cases he is able at any moment to produce mesmeric sleep, when the patient is not near him. And the same result at length follows spontaneously — or, in other words, is produced by the influence of those spirits with whom the patient is associated quite as intimately as with his mesmerizer. Now in what way can this individual again become a sound man, but by the difficult process of restoring the lost power of his will?

In this age, and in this country, there are found those who are ready to resort to any means which can be made a source of pecuniary profit; and we have daily exhibitions, in which not unfrequently children are made the innocent victims of these cruel experiments.

That the results of these experiments are often very wonderful, I have no doubt, and that they are permitted for wise purposes. But it seems equally clear that they are of permission and not of Providence. It appears to be permitted to a consummate church, where, as with Saul, the Lord answers not, "neither by dreams, nor by urim, nor by prophets," to have something like sensible demonstration of the reality of spiritual things. But to the New Jerusalem the heavens are opened, and the mysteries of the spiritual world are revealed without stint or measure. She does not undertake to unlock these mysteries by their own proper strength or power, but they are freely given by the Lord; and the condition on which they are given is a life in conformity with the Divine precepts.

There is so much the appearance of magic or sorcery in mesmeric operations, that it has not escaped the observation of intelligent minds even in the old church. An eminent German writer observes, when speaking on this subject, "Before I proceed farther, I must give all my readers a serious caution: Animal Magnetism is a very dangerous thing. When an intelligent physician employs it for the cure of certain diseases, there is no objection to it; but as soon as it is applied to discover mysteries, to which we are not directed in this life, the individual commits the sin of sorcery—an insult to the Majesty of heaven."

There is doubtless a wide difference between mesmerism when employed for the exhibition of experiments and when employed "for the cure of certain diseases." I do not know how wide. It would seem to be wide in proportion as there is an effort to produce natural sleep, or, perhaps it might be said, to cure; and not an effort to bring the person under the control of an individual will. That it is often employed conscientiously, I have no doubt; and it may be that it is allowable and attended with good results. But when we reflect on the acknowledged fact, that *diseases* may be communicated in this manner from the mesmerizer to the patient; and, yet further, that natural disease is only the effect and manifestation of spiritual disease, which is still more secret and subtle, I think we shall be cautious in employing this agent, lest in doing a seeming good we do a real injury; and while the body is apparently healed, the soul itself is contaminated. — *N. J. Mag.*

WHOEVER neglects his duty to God, to his neighbor, or to himself, halts in something that should make life commendable. For ourselves we need order, for our neighbor charity, and for our God reverence and humility; and these are so linked one to another, that he who lives orderly cannot but be acceptable both to God and the world. Did every man preserve a life of order, what harmony would exist in kingdoms, in cities, in families! — *Owen Feltham.*

THE beginning of mystery coincides with the cessation of correspondence.

SPIRIT AND MATTER.

BY DR. W. H. HOLCOMBE, IN N. C. R., VOL. II.

THE five senses are the only avenues to the mind of the Materialist. He considers good and truth, thought and affection, analogous to electric sparks which are elicited by the ingenious combination of different substances. He gives no explanation of the origin of the Universe and frames no hypothesis for its destiny. He notices a uniform sequence of phenomena and entitles them, as he chooses, causes or effects. His "law of gravitation accounts for the motion of the planets and the weight of terrestrial bodies." His "progress of development" unravels to his satisfaction the long chain of geological wonders. His "chemical affinity" charms into ready solution the profoundest mysteries of the laboratory. To his perception, heat, light, moisture, &c., are the *primary causes* of vegetation, and he rejects the idea of influent life from a spiritual source as a ridiculous assumption. He traces his own being to the spontaneous formation of an organic molecule, which some electro-magnetic current, self-existing, and self-acting, quickens into vitality. His physiology is all-sufficient to elucidate the subsequent changes of growth and nutrition. The phenomena of animal motion would seem for a moment to puzzle his ingenuity. But he hails the discovery of nerve centres generating a nerve force or a due supply of arterial blood "as a triumphant explanation." He locates the intellectual faculties on the cerebral surface and by a blind reversal of cause and effect produces from a conglobation of minute vesicles, arteries, veins, and lymphatics, a monstrous outbirth of thoughts and affections. His memory is the result of an occult property which every nervous molecule possesses of imparting the pictures impressed upon it to its succeeding molecule. Love, wisdom, joy, grief, purity, crime, are with him the natural effects of different states of the nervous and sanguinous systems.

Another class of thinkers gaze earnestly, but from a different point of view, into the connection between spirit and matter. Convinced of the existence of a great Creator, and of the love and wisdom of his nature, they rapturously trace in all his works the evidences of beneficent design. Blessed with more warmth than light, with more love than knowledge, their practice is less objectionable than their theory of religion. When they are brought to consider intellectually the relative bearings of Psychology and Physiology, or of Mind and Matter, sudden clouds of ignorance and prejudice seem to obscure their mental vision. Of the true meaning of *spirit* and *spiritual things* they have as little conception as the Materialists. Their God is an incomprehensible Being, without body, parts, or passions. All objects, natural and spiritual, were created *out of nothing* by his word, and have no direct connection with his nature or being. As he spake matter into existence by the word of his mouth, so by an effort of his will he established the laws by which matter is governed. But these laws have no more relationship to his Divine Being than hydraulics or pneumatics have to the spiritual nature of the mechanic who avails himself of their principles. Their interpretation of nature is

extended to the Holy Bible. With them it is no more than the published mandate of a king to his subjects. They see no spiritual laws which give structure to the sentences and meaning to the words of Scripture. The clouds of the letter veil from their vision the innumerable star truths that sparkle eternally in the spiritual sphere. Their inappreciation of the spiritual sense of the Word reminds us of the stolid indifference of one of Wordsworth's heroes to the beauties of nature :

" A primrose by the river's brim
A yellow primrose was to him ;
And it was nothing more."

By a misconception of the divine nature, the central truth of theology, they have perverted the whole current of scriptural doctrine. A single pebble dropped into the bosom of a lake will impel the ever-increasing ripple to the farthest shore. The introduction of a single link of error into a chain of argument will nullify the potency of the whole. When the premises are unsound the conclusions must be false, and nothing is more natural than the transit of error to absurdity. And never was there fuller confirmation of these truths than is to be found at the present day in the doctrinal dogmas of orthodox christianity.

We have briefly alluded to but two prevailing opinions on this momentous subject, but the connection between spirit and matter has weighed upon the human mind in all ages of the world — for man by his organization is both spiritual and natural. Well may we compare him to *Igdrasil*, the tree of life — that wild outbirth of Northern imagination. While its roots penetrated far and wide into the kingdom of death, its trunk ascended majestically through the centre of the universe, and its living branches were distributed interminately in the light of heaven. Strong, earnest minds in all nations have felt this and have expressed it in word or action, better or worse, according to their capacity of expression. The Egyptian, the Bramin, the Greek, the Scandinavian, the Aztec, the Indian, have all left written or traditional monuments of the struggle of the human soul after a conception of its true nature and its real destiny. And the whole history of mental philosophy from the spiritual insight of Plato and the ornate beauty of Cicero, down through hundreds of years and hundreds of writers to the elaborate elegance of Brown and the persuasive logic of Cousin, is so full of untenable speculations or of reiterated principles, that it is almost indifferent whether we drink at the fountains of ancient or modern wisdom. To extricate us from this labyrinth of metaphysics a heaven-sent Ariadne has extended us the thread of deliverance. And it is curious, that in an enlightened and inquisitive age, when the stationary condition of mental science is a subject of common remark and regret, the greatest of metaphysicians — the profoundest, the clearest, the most comprehensive — should remain to a great degree under clouds not only of oblivion but even of obloquy. Is truth so difficult of apprehension or is the human intellect so incapable of its reception, that the purest rays of wisdom should be mistaken for the fitful flashes of insanity? From our illumined Seer we learn that physics, metaphysics, and theology constitute the perpetual circle

of philosophy, each running imperceptibly into the other, and each being necessary to the perfection and maintenance of the whole.

To elucidate the teachings of the New Church on the connection between spirit and matter is the purpose of the present essay. And to do this in the philosophic manner of our great author, we make the nature of God and the derived nature of the human soul the fixed points — centres of a greater and a less circle, whence we may survey the relation of God to the universe, and of the soul to its material body. We shall thus compass briefly but clearly every point of connection between *spirit and matter*.

1. *The relation of God to the Universe and of the Soul to the Body.*

Physiologists are still contending about the nature and origin of the vital principle, but our Swedish sage has cut the gordian knot of that investigation by a return to the sacred principle enunciated by Paul in the sentence, "for in Him we live, move, and have our being." God alone is life and the giver of life, the sole *self-existing* being, all things were created from him and are animated by him. This is the declaration of Scripture and the deduction of reason and science. We can best delineate our subject by answering the following self-applied questions. What things exist in the universe besides God? How do they differ from God? What positive and permanent relation do they bear to God? If from our conception of the universe we mentally abstract the Creator, the creation remains, and when we have divided this into the natural and spiritual worlds we are conscious that no omission has been made. What then are the spiritual and natural worlds? The New Church philosophy cannot be charged with idealism. It does not represent material objects as phantasmagoria, nor merge our spiritual beings into the "mystic ether of universal thought." It gives the soul a definite, tangible, persistent individuality. It gives the body an individuality, definite, and tangible, but not persistent. It presents the spiritual and natural worlds in their true and rational light, and does not annihilate one for the benefit of the other. Matter and spirit, then, are positive entities or substances and are subject to modifications from influent forces. Yet they exist upon different planes of nature, and no relation of continuity can possibly be predicated of them. Spiritual forms flow into material continents or recipients and are manifested by them. A common influx from heaven conjoins the two worlds into a simultaneous and corresponding life. Hence it is that natural objects have spiritual forces or forms for their causes. As every spoken or written word or sentence is the imbodiment of an idea in the material form, so the natural world is an imbodiment or permanent manifestation of the spiritual. An ingenious American author has argued from the intense activity manifested in extremely attenuated forms of matter, that if this attenuation could be carried onwards indefinitely we would arrive at pure spirit. But a palpable error is detected in his premise; he supposes it is the attenuated matter which is so intensely active. Now since the abandonment of the corpuscular theories of heat, light, electricity, &c., his ground cannot be maintained. We showed on a former occasion that

motions caused by spiritual influx into the different attenuations of inert matter gave rise to all the phenomena of nature. Now the solid form offers most resistance to these influent forces, the liquid less resistance, and the gaseous still less. The luminous ether and that more attenuated medium in which the electric current moves are still more passive and more inert because more impressible and more thoroughly recipient of an acting force. But even if matter be brought to its extreme point of tenuity and to its intensest degree of *apparent* power, still between that matter and spirit there is an impassable gulf. And yet this does not shake our belief in the existence of spiritual substances, spiritual lands, seas, mountains, houses, gardens, &c. These make analogous but more vivid impressions upon our spiritual bodies than natural objects do upon our material bodies. They are not subject to natural laws, but their own laws are as positive and as immutable as any natural laws.

How do these conjoined worlds differ from God? We answer this question in the Socratic manner by asking another — How do they resemble God? They are wholly dead and inert *per se*; God is all life and the only life. They are recipient of forces not innate or inherent in themselves but coming always from without; God is acted on by no extraneous force, but is himself the fountain head of all force. But they are determined into innumerable forms representative of thoughts and affections which exist in God; and this brings us to the third question — What relation does the creation bear to the Creator? It is strikingly characteristic of the New Church teaching that the nature of God is the central point of its philosophy — the common corner stone to the temples of physics, metaphysics, and theology. This is so because all things were created from him and by him according to the law of correspondence. The subject of correspondence has been so often treated in the pages of the Repository that it is needless to enlarge upon it here. The divine love acting through the divine wisdom filled the universe with created forms for the production of uses. This is the most rational manner in which the work of the divine being can be succinctly defined. But upon what principle or by what law was this effected? By the universal law which even the Materialist recognizes in its lower forms, that “like begets like.” We find no difficulty in apprehending it when applied to the growth of a tree from the seed of a parent and similar tree, and to the constant reproduction of the animal kingdom. But when the begotten or created object is on a different plane of nature, the begetter or creator cannot be repeated or reproduced, but a certain definite correspondence establishes a relation between him and his production. When a man writes a book, builds a house, and performs an action, we see that the book, the house, and the action represent or correspond to certain states which existed in the man’s mind. They are his creations, and they bear the unmistakable impress of himself. Now the material of the spiritual and natural worlds was the basis of God’s operative energy, and the forms produced therein by his influent life must be in a certain correspondence with himself. These forms must be finite and recipient of life, for God alone in his unapproachable and incommunicable sphere is infinite and self-existing.

The highest form which we find in these two worlds is the *Human Form*, and all others are accessory and subservient thereto. This is the image of God, and the divine love and wisdom, of which it is recipient, becomes by appropriation the *Will* and *Understanding* of the individual — two words which embrace and include all the conceivable phenomena of mind. This spiritual Human Form is the indivisible unit of the spiritual world. When aggregated into societies, the society still bears the Human Form, and is represented by a single Man. The union of societies into a heaven still develops the great fact that God is the same in the greatest and the least, and each heaven appears to him as a single man. The correspondent of all this is found in the natural world, like the shadow of a flying cloud imprinted upon the plain beneath. An aggregate of individuals forms a nation — an aggregate of nations the human race, each discharging in successively larger circles the functions of humanity. The living body is an organ composed of minor organs, which are again compounded of units, each of which is a perfect miniature of its organ. The mineral is an aggregate of crystals, and each crystal is an aggregate of atoms, each atom being the unit of the material world. And from this doctrine of units announced by Swedenborg a hundred years ago, the atomic theory of chemistry might have been deduced long before Dalton proposed his hypothesis. Moreover, the doctrine of compound radicals, which is now filling the department of organic chemistry with light, is evidently here foreshadowed.

God then is continually beholding his own thoughts, affections, and uses shadowed forth more or less perfectly in the worlds beneath him, like the image of a man in a mirror. God is an infinite man, and man is a finite God. Let us now consider what relation this man, this finite God, bears to the universe around and within him. As we behold him here on earth, consciously or unconsciously to himself, he is an inhabitant of both worlds. For this double existence he is prepared by a double body; but he only comes into the consciousness of his spiritual form by the separation from his natural, which occurs at death. Dim intimations of his higher state of being are presented to him in dreams, but in his waking and natural state he misconstrues his faint memories of this spirit world. What then is this spiritual body, and what is the mode of its existence in the spiritual world? It is a subtile organization of spiritual substance for the production of all the sensations, uses, and functions of humanity. It bears distinct relations to God, to surrounding objects, and to its fellow-spirits. Its relation to God is permanent and necessary. It is animated by influent life from Him, and the withdrawal of that life would be followed by instant annihilation. Gifted with an intense degree of perception, it is aware of His existence and presence. But it cannot possibly see Him as He is, and He therefore appears to it in a representative form. All human minds involuntarily image forth to themselves an idea of God, from the Atheist with his eternal force, and the Unitarian with his pure ideality, to

“The poor Indian whose untutored mind
Sees God in clouds and hears him in the wind.”

But it is only in the spiritual world that God can be clearly represented to the mind in a form fully indicative of his nature. What is this form? The spiritual sun, which beams forever before the faces of the angels in heaven. This sun is appropriately and even necessarily representative of God, because it is the central point of creation, both spiritual and natural. All substances have emanated from its bosom, and all forces continually radiate from its centre. Its spiritual heat and light are the positive imbediments of the Divine love and wisdom. The angels know that sun to be representative of God, but never suppose for a moment that it is God. A smile represents a thought, and proceeds from it as a cause, but no one can fairly infer from this an identity of the two things. The analogy or correspondence between the spiritual and natural suns is the starting point of the correspondence between the spiritual and natural worlds. When the knowledge of correspondence was lost by the ancients, the worship of images and idols was the result. The Egyptian still adored the ox, the onion, and the beetle, when their spiritual significations had eluded his mental grasp. The most natural and the most excusable of all idolatries was the reverential worship of the all-begetting and all-pervading sun.

The nature of the scenery which surrounds every individual spirit is determined by a fundamental principle. To understand this we revert to our central point of philosophy, and ask the question, What does *God see* without and below him? The answer is;—objects which bring forth into use, and therefore represent, the thoughts and affections of his own mind. Hence the individual spirit or least image of God sees around it images and objects which correspond to the thoughts and affections of its own mind. For this reason the pure and upright man will live forever amid scenes of indescribable beauty, and the celestial landscapes of Swedenborg, filled with palaces and precious stones, and gardens of perpetual bloom, all bathed in refulgent light, are not the creations of a diseased imagination. By the same law, the dark and guileful spirit must create for itself a scenery of dreary caverns and subterranean fires, of whirlpools and precipices, of ghastly forms and desolate places. The relations which spirits bear to each other are determined by the resemblance or affinity which they mutually possess. Those whose mental constitutions are most nearly alike, must by the above law have the same outward scenery, and be as it were in the same place, which in the spiritual sense means to be in the same state. Upon this principle the spirits of heaven and hell are consociated in their different planes of being, and the mind has an intuitive perception of its rationality.

Passing now from the higher to the lower sphere, let us survey the relation of the spiritual body to its material tenement. We are taught that every manifestation of God must be ultimated in the material universe, and that matter is indispensably necessary as a basis for the spiritual superstructure. For this reason every individual spirit must possess, or have possessed, a natural body. Now God created the spiritual world *immediately* from himself, but the natural world is created *mediately*, or through the medium or agency of the spiritual, which is the sphere of causes. The soul, therefore, endowed

with a delegated power, is an active force which flows into the organic molecule wonderfully prepared for its reception into the natural world. But this influx does not proceed in an arbitrary manner or even in accordance with newly-established laws. The soul is like the spiral shell which "remembers its august abodes, and murmurs as the ocean murmured there." It brings from its own creation the laws or principles which determined the organization of the body. Like God in his greater creation, it has but one object or end, viz. — to produce forms which shall bring into use the thoughts and affections that constitute its own being. Let us follow more closely the analogy between the course of development by God in the universe, and by the soul in its individual body. The proximate proceeding, or first effect of the infusion of the vital principle into the organic germ, is the appearance of the brain and its immediate appendages — the centres of the nervous system — the spiritual sun of the body. Here are chambers prepared for the will and the understanding, and sub-chambers for all possible thoughts and affections. Radiating thence the delicate nerve fibres are distributed to the extremest portions of the body, like ministering angels or spiritual forces descending from a higher to a lower sphere. This portion of the system is prepared by the soul to maintain its connection with its natal sphere. In it are situated the different senses — the avenues from the outer to the inner world. Upon these senses the different modifications of matter — the solid, the liquid, the effluvial, the atmospheric, and the ethereal — make their peculiar impressions. Corresponding changes instantaneously occur in the spiritual body, and the soul receives cognizance of the *properties* of matter, for of matter *itself* the most eminent chemists in the world agree that we know nothing. The influent life, having now imbodyed itself in a nervous fluid and investing membranes, proceeds downwards to a lower plane. Before, however, it reaches the ultimates of the body, it conjoins itself to another element — the blood, which represents the natural forces, and emanates from a central heart — the natural sun of the organism. From this point the vivifying fluid is transmitted to the extremest circumference of the body as the solar emanations are radiated on-wards and outwards to the most distant planet. The lungs and respiratory passages which communicate with the external air are connected with the circulating system, because it is the conjoined action of the heart and lungs which retains us in relationship with the material world during our natural life. Before birth the lungs are inactive, and consequently no relationship with the material world exists, and the forces which occasion the fetal development are not material forces, but influent spiritual forces, as we set forth above. Let us pursue our history of the descent of the soul into the body. The nerve fluid and the blood, conjoined like spirit and matter, are found at last in the utmost periphery of the evolving form. There the blood furnishes the basis or material, which is transmuted into a variety of organs, and the nerve fluid determining the locality, form, and specific functions of each organ, animates it when formed, and thereby conjoins it with the brain, and through the brain with the soul.

Let us look more narrowly into the wonderful process which goes on at the termination of the nerves and arteries, for it has escaped the attention, or baffled the questionings, of many philosophers. A gland, a bone, a muscle, an eye is formed. Here is a creation as marvellous as the prior creations of the brain, of the soul, and of the spiritual sun. Shall we seek for a new law of development, and demand a new principle of explanation? Or shall we apply to this phenomenon the interpretation which has solved its kindred enigmas? Reason answers, yes, and science does not gainsay the reply. Therefore the minutest and most external portion of the human body was produced by *love through wisdom*, and for the manifestation of *use*. He who has acquiesced in our chain of argument to this point cannot desert us here, for this link is as strong as its fellows. In this manner is God the same in the greatest and in the least, in the creation of the universe, and in the development of a single molecule of organized matter! We see now that the whole body, with the exception of the nervous system, is a repetition of the brain in a lower form, and that every gland, muscle, and papilla of the skin has its corresponding point in some portion of the brain, through which it is animated, and by which it is connected with the microcosm and the macrocosm. From all this it results, by the most logical inference, that the whole body corresponds to the soul, and is perfectly adapted to manifest its affections, thoughts, and uses in the natural sphere.

We have thus drawn a hasty parallel between the relation of God to the universe and of the soul to its body, and we sincerely believe that these relations mutually confirm and illustrate each other. We cannot leave this portion of our subject without expressing the hope that our reader can interpret any of our remarks so as to substantiate in his mind the charge of Pantheism, which has occasionally been adduced against Swedenborg. In our conception, the mind which could not recognize the distinct individualities of God and the material universe, would be as ready to confound the soul with the liver, or the angel Gabriel with the planet Mercury. Our view of the incarnation alone should refute the miserable slander. When it became necessary for the Divine Being to appear individually in his ultimate domain, that he might contend with evil on the same arena with humanity, in obedience to his own laws, and in accordance with his own nature, He was obliged to assume the material human form. And whilst he was thus specially ultimated in a human body for a particular end, His divine nature or esse was generally ultimated in the whole universe, sustaining and renewing all things.

2. *The Omnipresence, Omnipotence, and Omniscience of God in the Universe, and of the Human Soul in its body.*

The Omnipresence of God is believed in a general manner by all men who have any idea of religion, but the New Church system presents it more clearly to the understanding, and impresses it more vividly upon the heart than any other. God is the only self-existing spiritual substance. All other spiritual substances are derivatives from this primary divine substance. By the withdrawal of the life or

inherent activity from this substance, an inert substance—a first, simplest, homogeneous material, spiritual or natural, was generated. By innumerable inflowings of the divine life into the dead receptacle thus prepared for it, all the phenomena, natural and spiritual, of the universe were produced. Every object, therefore, is a form of use, manifesting and embodying forth some affection and thought of the divine mind. A constant influx from the great source of life maintains every object in its appropriate form and function. Viewed in this manner, the Omnipresence of God is rendered distinct, and we feel that in studying the objects of nature, we are acquiring a divine language which brings us into direct communion with our Creator. Under the powerful stimulus of this conception, with what delight will future philosophers penetrate the arcana of science, and future poets delineate the beauties of nature! Happy at this day is the man who is so filled with a sense of the all-pervading presence of Deity, that he traces the constant manifestations of Him in all motions and in all objects, from the evening sky, with its unutterable splendors, to the worm, and the violet, and the moss! Day and night, summer and winter, in crowds and in solitude, in youth and age, in cities and in pathless forests, at all times and in all places, he is impressed with the language of the forlorn Hagar, “Thou, God! seest me!”

Motion is the source of all our ideas of power. Things at rest, however beautiful or sublime, are not suggestive of *force*. But the march of a mighty army, the torrent of an impetuous river, the destructive energy of a rushing wind, and the wild heavings of a stormy sea, are motions which communicate their vibrations to some kindred element in our own being, and awaken in us the perception of power. When we look at the galaxy of stars we are struck with the beauty of light, or the indefiniteness of space; but when we think of an immense globe turning continually on its axis, of a number of such globes describing almost immeasurable orbits around a central sun, and of millions of such suns revolving at inconceivable distances around some undiscovered centre, we are solemnly impressed with the omnipotence of God. All motion, we have repeatedly shown, is of influx, and all influx is primarily of God. We readily acknowledge this in the motions of masses of matter which are so easily presented to our senses. But the same principle is evidently applicable in every molecular change which occurs during the process of crystallization, or in the blossoming of a flower. When we thus see that every infinitesimal motion is the result of influx from the only source of motion, the divine providence, general and special, is more clearly manifested. It is a common belief that God's omnipotence was especially displayed by the miracles recorded in the Old and New Testament. But we cannot see that those miracles were more intrinsically wonderful than the unappreciated miracles which occur daily around us, and more particularly within us. That they were exhibitions of Divine power in contrariety to the laws of nature, we strenuously deny. True, they were the results of the action of *laws* not generally recognized by us in the natural sphere. But in our higher state of being, where all objects are mental projections, water will be changed into wine whenever a natural is raised to a spiritual truth, and the

blind will be restored to sight whenever ignorance gives way to knowledge.

An ingenious article appeared not long ago in the French New Jerusalem Magazine, which showed by the laws of optics that if an eye could be placed simultaneously in all points of the universe, it would see not only all present events, but all occurrences of the past, as if actually transpiring in a perpetual present. But it needs no argument drawn from the phenomena of light to prove that a *sentient* Being, whose omnipresence is conceded, is also omniscient, for the idea flows intuitively into the mind as a truth. But we may enlarge and strengthen our apprehension of the subject by a reference to one of the curious phenomena of mesmerism — the transfer of thought. The mesmerizee enters thoroughly into the mind of the mesmerizer, not only into the thoughts occurring to him at the moment, but into his mind as it really is, into the accumulated impressions of his whole life. He can recall from the hidden memory of the individual, minutiae which he himself has completely forgotten. In a similar manner he perceives the mental changes of every individual with whom he is put into communication. But God is in an analogous communication, not only with all men, but with all spirits and the whole universe, for he is the influent life of all things. His omniscience therefore is proven.

The omnipresence of the human soul in the body depends upon the fact which we illustrated in the first section, viz., that every component part of the body, however minute, is a form of use for manifesting the affections and thoughts of the soul. Physiologists agree that the brain is the instrument of the soul. Phrenologists see the divinity within still further manifested in the shape and proportions of the cranium. Physiognomists detect many of its minutest workings in the varying features of the face. All men, savage and civilized, receive vivid impressions of our states of mind from the intonations of the voice. And a work has recently appeared in England to prove that the conformation and motions of the human hand are indicative of mental habit and mental capacity. (Swedenborg frequently describes the angels as exploring the hands and arms of novitiate spirits for a thorough knowledge of their characters. The gypsy practice of examining the lines in the hand for the secrets of life may be a dim relic of a primeval knowledge of the truth.) These are all valuable approximations to the truth. But the fact to which we pin our faith is, that every part of the body is in intimate communication with the brain. The body bears the same relation to the brain which the brain bears to the soul. If the brain is recipient of the soul, and the body recipient of the brain, as is clearly established by logical induction, the body is also thoroughly recipient of the soul. When the soul abandons it, it is rendered up to the mechanical and chemical forces of nature.

To show the omnipotence of the soul in the body, we must prove its direction or presidency over the *motions* of the body. The motions of the body, like those which occur in the material world without it, may be fitly divided into three classes — the *general*, the *local*, and the *molecular*. A general motion produces a displacement or change of

place in the whole body, or in a part of it. Walking, running, leaping, swimming, &c., are instances of this class, and these are all effected by successive contractions and relaxations of the voluntary muscular fibre. The centres of local motion are the heart and lungs. These alternately dilate and contract, and transmit their motions to all parts of the body, which are excited to corresponding local motions, as the leaves of a tree are shaken by a contiguous and impressing wind. The molecular motion occurs in the microscopic network of the tissues, and is particularly seen in the capillary and endosmotic movements, which are involved in the elimination of the different secretions from the blood. Now we contend that the soul is the primary cause in the body, and constant regulator of all these motions. That it governs the first class or the voluntary motions no person will deny. But we are too apt to consider the second as instinctive, and the third as chemical, and to think a full explanation is rendered when we vaguely attribute their due performance to *innervation*. But what is innervation? Correctly defined it is the influx of the brain into the ultimate of the body. But what can the brain take down into the body, except the principles by which it was itself moulded or prepared, and to which it corresponds in all its parts? These principles are affections and thoughts, in other words, the soul. Therefore, as there is a part of our mental being of which we are unconscious, for so Swedenborg constantly teaches, so there is a part of our physical being which is equally shrouded from our common perception. The beating of the heart, the aeration of the blood, the different movements of the viscera, are constantly proceeding without our knowledge or perceptible agency. But these motions are perpetually superintended and excited by the cerebellum, that organ of the will, whose hidden motions come so seldom into the light of our intellectual sensorium. The third class of motions the materialist would assign entirely to chemical affinity and the play of natural forces, did not many physiological facts compel him to acknowledge the controlling agency of the brain. All the secretions of the body are influenced by the emotions of the mind. Tears are proverbially the offspring of the passions. Mental excitement will make a person immediately forget the instigations of extreme hunger and thirst. The very thought of savory or acid food increases the flow of saliva into the mouth. Amongst others of a similar character we find the following statement in Carpenter's Human Physiology: "The following is perhaps the most remarkable instance on record of the effect of strong mental excitement on the mammary secretion: the event could hardly be regarded as more than a simple coincidence if it were not borne out by the less striking but equally decisive facts just mentioned: — 'A carpenter fell out with a soldier billeted in his house, and was set upon by the latter with his drawn sword. The wife of the carpenter at first trembled from fear and terror, but suddenly threw herself furiously between the combatants, wrested the sword from the soldier's hand, broke it pieces, and threw it away. During the tumult some neighbors came in and separated the men. While in this state of strong excitement, the mother took up her child from the cradle where it lay playing, and in the most perfect health, never

having had a moment's illness ; she gave it the breast, and in so doing sealed its fate. In a few moments the infant left off sucking, became restless, panted, and sank dead upon its mother's bosom.' In this interesting case, the milk must have undergone a change, which gave it a powerful sedative action upon the susceptible nervous system of the infant." By facts of this nature, the last link of our proposition is incontrovertibly established.

The *omniscience* of the soul in the body is proven also on the principle that a *sentient* being which is omnipresent in a body, must also be omniscient in that body. But many things in the body illustrate it, to very few of which we have space to allude. It is one thing to know what word or sentence to say, and quite another thing to know what muscles are to be moved, and what thousand fold wonderful inflections are to be made before that word or sentence can be pronounced. Of the first knowledge we are conscious — of the second we are not apparently conscious but such knowledge must exist, and is to be found in a deeper and more interior part of our being. We showed that the soul descends into the body in the womb, and develops it. The evidences of design in its organs are so many proofs of the prescience of the soul. The same wisdom which made, continually maintains, and when necessary repairs our material frame. Physicians and surgeons are enthusiastic in recording the marks of intelligence which the *vis medicatrix nature*, as they term the soul, evinces in resistance to morbid influences, and in the wonderful processes it establishes for the repair of injured tissues. The higher phenomena of mesmerism make it probable that we may be brought into conditions in which we are as conscious of the internal mechanism and operations of the body as we are now of the external. In a future time, and in a more certain state of mental science, this fact may be rendered signally subservient to the cure of disease.

A New Churchman could not conclude an essay on Spirit and Matter without at least alluding to the connection between heaven and earth, which is established by the Word of God. The crude and unworthy opinions of the Old Church should be entirely banished when we consider the inspiration of the Bible. Like ourselves, it is not only on the earth, but it reaches up into heaven — yea, into the highest heaven. When the Word is read on earth, it is simultaneously read in the different spheres of heaven. To us it is frequently a twilight ray ; but to higher beings it is a brilliant noon, and higher still it is a burning sun. At those times the blessed angels flow into our minds, and infuse into our beings their purer love and their brighter wisdom. Thus is the Bible the ladder of Jacob, by which the spirits of men ascend into heaven, and the angels of heaven descend upon the earth.

WE should accustom ourselves to consider, that our most secret thoughts and actions are continually open to Divine inspection ; and if our purposes are good, that good spirits not only attend us here, enlivening our solitary hours, but that they will be our future companions in a happier state.

NATURAL SCIENCES IN RELATION TO THE NEW CHURCH.

BY SAMPSON REED.

It is known to the New Church, that the Lord regards primarily the regeneration and salvation of mankind. Hence we may also know that all the great movements and changes in the world, are under His Providence ordered for the sake of the establishment and perfection of His Church.

Considered in this relation, the natural sciences as they are now presented to us are among the most remarkable phenomena of the times. They are absolutely a new thing in the world; and they have been called into existence for the express use of the Lord's New Church. Those by whom they have been thus far perfected may never have heard the name of this Church — they may have labored from a love of fame or from other causes; but the coming of the New Jerusalem, was the condition without which their discoveries could never have been made, or rather the new heaven and new earth were the unseen fountain from which they directly flowed.

It may be difficult for us to realize that the natural sciences as they now exist are a new thing, but yet it seems to me to be strictly true. In the Most Ancient Church, there existed a sort of spontaneous, instinctive science, as unlike what now exists, as the genius of that Church was unlike that of the New Jerusalem. We learn from the writings of Swedenborg, that the Most Ancient Church had direct communication with the angels of heaven, and acted as one with them. The divine influence was first into the will and thence into the understanding, warming and enlightening. They were also instructed by dreams and visions; and all natural objects when presented to their senses, involuntarily suggested the spiritual realities to which they corresponded. The things of this world may be supposed to have stood to *them* much in the same relation, that external things stand in to a society of angels in the heavens. They were never separated so much as in thought from their internal causes. Before the order of his creation was destroyed, there seems to have existed in man something analogous to instinct in animals — an innate aptness to the acquirement of truth; for the human mind was in harmony with the heavens within, and with the world without.

But as this Church declined, the original order of the divine influx was changed. After the will had become entirely corrupted, if the divine influence had continued to operate directly into it, the whole man would necessarily have partaken of its character, and his salvation would have become impossible. Hence a miraculous change was effected. The divine influence was directly into the intellectual part which was preserved entire, in which a new will might be formed by a conformity of the life to the truth. We may readily understand that this change imposed entirely new laws on the attainment of scientific knowledges, and gave those knowledges new relations and uses to man. Like the rainbow they lingered for a while, a vision of beauty; but like the rainbow were seen with the back towards the sun. The fact that in the Most Ancient Church, they had no books

and did not converse by articulate words, may perhaps teach us how totally different must have been the condition of science then, if indeed it could be said to exist at all, from what it was subsequently.

After the decline of the Most Ancient Church, the world was gradually sunk into greater and greater darkness on spiritual and natural subjects, till the coming of the Lord. And the primitive Christian Church was a preparation for the New Jerusalem. But the natural sciences can hardly be said to have had an existence in this Church. The earliest followers of our Lord were men of great simplicity of mind, but men of great ignorance. They were ignorant fishermen. They loved the Lord sincerely, but probably never suspected that the sun did not actually move round the earth in his daily circuit. The simple good — the simplicity of character which formed the essential of the primitive Christian Church, not only did not demand the natural sciences, but would have been injured by them. When this Church was in its greatest purity, and its true genius shone the most brightly, these sciences seem to have hardly appeared. Whatever learning may have been evinced on other subjects, it did not look in this direction. As this Church declined, some important scientific discoveries met with the most deadly persecution. Witness the fate of Galileo for teaching the true solar system. So late as the year 1633 this “philosopher was compelled to go to Rome, languished some months in the Inquisition, and was finally condemned to renounce, in presence of an assembly of ignorant monks, kneeling before them, with his hand on the Gospel, the great truths he had maintained.” It is due to his memory to add, that “at the moment when he arose, indignant at having sworn in violation of his firm conviction, he exclaimed, stamping his foot, ‘And yet it moves;’” for which, his imprisonment and sufferings were prolonged.

It was only as the coming of the New Jerusalem drew nigh, and preparations for its reception were, under divine Providence, being made, that the natural sciences may be said to have been developed. In attestation of this truth we need only think how very recent some of the most important discoveries in almost every department of science are, and what must have been the condition of the sciences previous to these discoveries. The discovery of gravitation by Newton; of the circulation of the blood by Harvey; of the magnetic needle; and to crown all, the art of printing itself, without which the diffusion of science could hardly be possible — are, as it were, of yesterday. — Electricity was known only as it existed in the lightnings, till almost our own day. Till within a few years, chemistry could not be called a science. Geology has sprung out of the ground even before our own eyes; and already causes the false persuasions of a perverted Church to recoil before its glance. Natural history has undergone a complete metamorphosis, and bears no more resemblance to what it was, than the butterfly to the caterpillar. It is not necessary to extend our illustrations. We only need to think of any one of the sciences, to see that it has just taken an important step; and we only need to observe the attitude in which it is now standing, to be sensible that it is about to take another — and both in the direction of the New Church.

If these things be so — if it be true that the natural sciences have been awakened into life for the express use of the New Church, a knowledge of them cannot be unimportant to the members of this Church. The mother is not more provident to make all necessary preparations for the reception of her new-born infant, than the Lord for the coming of His Church; for even the mother's care is but an effect and image of the Lord's. I think then that we are told in words of light, that it is meet for this Church to make herself familiar with these knowledges. As she is first awakened into conscious life, she finds the garments by her side, exactly fitted to her form and comely to her person. Can she be at a loss as to the purpose for which they are provided?

We have alluded to the character of the primitive Christian Church; and have noticed in its commencement its essential elements. Emanuel Swedenborg, servant of the Lord, was the instrument through whom were revealed the truths of the New Jerusalem. He was under Providence raised up for this great use, and his whole life was a preparation for its accomplishment. And what was his character? Unlike the earliest Christians, he was one of the most learned men of any age; and his unpretending knowledge of the natural sciences has hardly yet been reached by recent discoveries, which have one after another been ushered into the world with so much pomp and parade. And on every page of his writings we are conscious of the use they are performing. How otherwise could his rationality have been preserved? Would he not have become giddy and insane, if spiritual truths had been shut up in his mind without those external forms to receive them? And if these sciences were important to him, are they not for the same reason important to the members of the New Church? I do not consider it essential that every New Churchman should be a philosopher; but that the natural sciences should exist in the world, and that some of the Church should be acquainted with them, seems to me to be the condition without which the rationality of this Church could not have been developed. And if this be so, a general diffusion of scientific knowledge among the members of the Church must be a great good; *always* on the condition that it observes its true place in subservience to spiritual truths.

It is one of the most striking features in the New Church, that its truths are not confirmed by miracles. The reason is that miracles would coerce belief. But miracles did not coerce belief in the primitive Christian Church. Owing to the peculiar genius of that Church, and the partial revelation of truth to it, it received to a considerable extent on authority without a full and rational understanding. But to the New Church there is given a perception of truth and a true rationality, to which miracles would have done violence. With this Church is fulfilled the promise, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." The Lord is Alpha and Omega — all truth from the highest heaven to the farthest limit of creation is embraced within His kingdom; and there is nothing hid which shall not be revealed. But that perception and rationality by which miracles were

rendered unnecessary, as it seems to me, could hardly have been born into the world, without the natural sciences; for they depend on the correspondence of external things with internal, and a knowledge of external things is a basis without which the perception of correspondences could not be perfected.

It is known that a large proportion of those who are born into the world, die in infancy and childhood. These are received into heaven, and educated by the angels. But it seems to be evident that they must be of quite a different genius, from those whose faculties are matured in this world, and that they have distinct uses to perform in the Grand Man. Those who under Providence are suffering themselves to be regenerated in this world, are becoming prepared for the exercise of duties equally essential to the perfection of the whole; and it is certainly worthy of consideration, whether those ultimate knowledges which belong to the natural world, may not have an important use to perform, in preparing them for the functions for which they are designed.

The natural sciences have been pursued so much by sensual men in a sensual way, and for worldly purposes, that their true relation to the New Church is not so readily appreciated. Animals are born into the science of their affections, which is instinct. These instincts are produced from an influx from the spiritual world into the life and form of each. Animals are born into the science of their affections — and I do not know that these sciences in the complex, might not constitute the perfection of human science. The identity in the results of reason and instinct is most remarkable; and as this truth may help us to be conscious of their common origin, and to be sensible with how much less labor a knowledge of the sciences might be acquired, if by regeneration we suffered ourselves to be restored to the image and likeness of heaven, I will adduce some facts in illustration of it.

The compass was unknown to science till the fourteenth century. But animals did not wait for this tardy discovery. They know the direction of their homes by instinct. What man accomplishes only by slow and laborious calculation, they are taught without an effort. Of this fact, their history furnishes the most convincing proofs. It is well known that bees, after loading themselves with honey or wax, fly in a perfectly straight line to their hive — to use the language of Huber, “as straight as a ball from a musket,” although their journey may be through forests of trees, where the greatest sceptic could not suppose them to be directed by sight. The following anecdote is perfectly authentic.

“In March 1816, an ass, the property of Capt. Dundas, then at Malta, was shipped on board the Ister frigate, Capt. Forrest, bound from Gibraltar for that island. The vessel having struck on some sands off the Point de Gat, at some distance from the shore, the ass was thrown overboard to give it a chance of swimming to the land — a poor one, for the sea was running so high that a boat which left the ship was lost. A few days afterwards, however, when the gates of Gibraltar were opened in the morning, the ass presented himself for admittance, and proceeded to the stable of Mr. Weeks, a mer-

chant, which he had formerly occupied, to the no small surprise of this gentleman, who imagined that from some accident the animal had never been shipped on board the Ister. On the return of this vessel to repair, the mystery was explained; and it turned out that Valiant, (so the ass was called), had not only swam safely to shore, but without guide, compass, or travelling map, had found his way from Point de Gat to Gibraltar, a distance of more than two hundred miles, which he had never traversed before, through a mountainous and intricate country, intersected by streams, and in so short a period that he could not have made one false turn. His not having been stopped on the road was attributed to the circumstance of his having been formerly used to whip criminals upon, which was indicated to the peasants, who have a superstitious horror of such asses, by the holes in his ears, to which the persons flogged were tied."

Among other useful inventions the common pump sustains a high place. As you probably understand, the water is raised by the weight or pressure of the atmosphere. This pressure being taken off by exhausting the air in the pump, the water is forced up by the atmospheric pressure on the surface of the well. It has been observed that certain flies, among others the common house-fly, are able to walk upon 'glass placed vertically, and against gravity,' and this fact has been a source of wonder. But it is now satisfactorily ascertained that the fly avails itself of this same principle of the pressure of the atmosphere, by which we pump our water, having an apparatus in his feet by which he forms a vacuum for this purpose. There are also many butterflies furnished with long tubes which they insert into the petals of flowers, and pump up the nectar from the bottom on true philosophical principles. The diving-bell is an ingenious instrument, and involves important principles of science — "yet a spider is in the daily habit of using it, and what is more, one exactly similar in principle to ours, but more ingeniously contrived; by means of which she resides unwetted in the bosom of the water, and procures the necessary supplies of air by a much more simple process than our alternating buckets."

Facts of this kind could be adduced to an extent that might well surprise you, and yet I believe that the discovery of them has hardly commenced. I will read one extract respecting the construction of its cells by the hive-bee.

"The arrangement of the combs is well adapted for its purpose, but it is the construction of the cells which is most admirable and astonishing. As these are formed of wax, a substance secreted by the bees in no great abundance, it is important that as little as possible of such a precious material should be consumed. Bees, therefore, in the formation of their cells have to solve a problem which would puzzle some geometers, namely, a quantity of wax being given, to form of it similar and equal cells of a determinate capacity, but of the largest size in proportion to the quantity of matter employed, and disposed in such a manner as to occupy in the hive the least possible space. Every part of this problem is practically solved by bees. If their cells had been cylindrical, which form seems best adapted to the shape of a bee, they could not have been applied to each other without leaving numberless superfluous vacuities. If the cells were made square or triangular, this last objection, indeed, would be removed; but besides that a greater quantity of wax would have been required, the shape would have been inconvenient to a cylindrical-bodied animal. All these difficulties are obviated by the adoption of hexagonal cells, which are admirably fitted to the form of

the insect; at the same time that their sides apply to each other without the smallest vacant intervals. — Another important saving in materials is gained by making a common base serve for two strata of cells. Much more wax as well as room would have been required, had the combs consisted of a single stratum only. But this is not all. The base of each cell is not an exact plane, but is usually composed of three rhomboidal or lozenge-shaped pieces, placed so as to form a pyramidal concavity. From this form it follows that the base of a cell on one side or stratum of the comb is composed of portions of the bases of *three* cells on the other. You will inquire, Where is the advantage of this arrangement? First, a greater degree of strength; and secondly, precisely the same as results from the hexagonal sides — a greater capacity with less expenditure of wax. Not only has this been indisputably ascertained, but that the angles of the base of the cell are exactly those which require the smallest quantity of wax. It is obvious that these angles might vary infinitely; but by a very accurate admeasurement Maraldi found that the great angles were in general $109^{\circ} 28'$, the smaller ones $70^{\circ} 32'$. Reaumur ingeniously suspecting that the object of choosing these angles from amongst so many was to spare wax, proposed to M. Kœnig, a skillful geometrician, who was ignorant of Maraldi's experiments, to determine by calculations what ought to be the angle of a hexagonal cell, with a pyramidal bottom formed of three similar and equal rhomboid plates, so that the least matter possible might enter into its construction. For the solution of this problem the geometrician had recourse to the infinitesimal calculus, and found that the great angles of the rhombs should be $109^{\circ} 26'$ and of the small angles $70^{\circ} 34'$. What a surprising agreement between the solution of the problem and the actual admeasurement!

There is between the result of the bee and the geometrician a difference of one thirtieth part of a degree. Have any of you a question on which side lies the error? By the infinitesimal calculus, an indefinitely near approach to the truth may be made. But in instinct there is the truth itself. By the one, the hand is carried forward to a given point, about which it vibrates less and less till it reaches it — the other is that very point. And the fact that there are such points, is what steadies the hand, and renders reason and science possible.

Surely the pride of man might well be humbled before the majesty and the simplicity of truth. How freely does the Lord impart even to the very humblest of his creatures! And how much nobler than these is man! Could he but learn the great lesson of humility, and become like these an unresisting medium — could he suffer the pride of his own understanding to be put away, and cease caring for himself; with what infinite bounty would he be provided for! Then might he open his mouth wide, and the Lord would fill it. “Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? (for after all these things do the gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his

righteousness, and all these things shall be added unto you." (Matt. vi. 25-33.)

Every animal is born into the science of his affection or life. As man suffers himself to be regenerated may we not expect something like this in him also? In being born again, should he not be born into the science of his life — science truly human? And surely it is vain for him to expect to receive readily the science of his life, while he continues to reject that life itself — the life of true humanity.

The importance of the natural sciences to the New Church must be sufficiently obvious, if any one of them be considered in this relation. Take for instance the science of Anatomy and Physiology. We learn from the doctrines of the Church that all the heavens and also every society of angels in the heavens not less than every individual are organized human forms. We also learn that man is a microcosm — that the external world was created in harmony and correspondence with him — every thing without him having something within him to which it corresponds. There is no use or duty in all our relations with each other, which does not find an exact illustration in some of the organs and functions of the human body. How important then to understand these organs and functions, that spiritual truths may receive their appropriate forms, and become more rationally seen and firmly established in our minds! We may all of us have some general knowledge of the more important organs; but this is like the pictures in a child's book, before he has learned his letters. It is the same with the other sciences. If there be any of our number who can teach us the lessons, may we not hope that they will come forward and do it? We do not wish to go to books, if these knowledges be fresh and living in the midst of us. We will receive them warm from voices which we are bound to love. And as they impart how will their own possessions be enlarged and confirmed! May we not expect that the affections of those who hear, will enter into and vivify the science of those who speak, and cause it to assume a new aspect to the speakers themselves?

I certainly would not in these remarks be understood to express a wish that these lectures should be exclusively scientific, in the sense in which that word might be received. There are subjects which may perhaps with propriety be said to belong to the internals of science which deserve the highest consideration — still leaving the appropriate and sacred duties of the Pastor untouched above them — such for example as education and civil government, which were named on the previous evening.

In the lectures which may be occasionally delivered we hope much, but dare to promise nothing. I hope the more, from the fact that they were not the original objects of these meetings. The end for which these meetings were commenced, was good and not truth. They originated in a desire of the Church, that its members might become acquainted with the states and wants of each other, and of all who have set their faces towards the New Jerusalem — that good might be mutually imparted and received — that social feelings and good manners originating in true charity, and a real respect for goodness and truth in the neighbor, whoever he may be, might be cultivated

and cherished; that the hypocritical politeness of the day might give place to real — and the gates of the holy city be opened, and all who would come into them, be aided and encouraged. While casting about for the attainment of this *good*, the communication of *truth* was suggested: communication in the sense in which it was explained by the gentleman who preceded me — and we hope that the *good* may follow without an effort. Our daily avocations are so much in the world that we have as yet learned very little of our duties in relation to each other. I trust that the great truth that every society is a man, may not remain with us a mere theory, but may begin to be felt and realized; and if this be done, who shall set limits to its power?

POETS AND POETRY. In calling to mind the names of those writers who have contributed to the poetic literature of modern times, how many are there which can hardly be thought of without emotions of interest and love! Many a bright star has arisen to shed its beams of beauty and loveliness over the earth. Many a gentle fountain has poured forth its deep streams of sympathy and love, to refresh and to fertilize the human heart. And many a strong voice has been heard, appealing to the slumbering energies of a benighted world, and endeavoring to arouse it from the mental lethargy into which, by the all-engrossing cares of the body, it is so continually thrown: many are they who have thus won the gratitude of mankind. At times the mental world has been aroused by a voice of deep, of lofty, and of varied strength. Occasionally we witness manifestations of almost superhuman energy and power. Individuals have arisen in all the strength and brilliancy of genius, who, soaring high above the ordinary race of mortality, have scattered abroad the splendid creations of a vivid and exalted imagination; who have swept the chords of the poetic lyre with the delicacy, the energy and freedom of a master; who have thrilled us with the sweet melody of their gentle strains; who have awed us with the dark and fearful conceptions of their heated imaginations; and who have raised the soul to a higher, a fuller, and more abiding consciousness of its own exalted and immortal destiny. Such men have occasionally been given to the world, even from the days of its earliest records. It was of such men that Shelley spoke, when he exultingly averred — “Poets are the unacknowledged legislators of the world.”

And yet, are these the only writers who may worthily claim our gratitude, and full lovingly win our love? Has poesy no humbler, no quieter, or more retired paths? Ah, yes! Wheresoever a kindly voice speaks in kindness to another, there may be heard the truest and sweetest tones of poetry. Well and beautifully did Byron exclaim, “It is in vain that we would coldly turn from those who smile upon us; the heart must leap kindly back to kindness.”

And, perhaps, never did a literature present a more genial and more loving aspect than does our English literature at the present day. If it does not always bear witness to those spiritual and often stern realities which must ever constitute its chief business, still it is generally encouraging, as showing the evidences of that good ground into which the living seed may yet be sown.

THE WAY OF LIFE.

THE more thou puttest in the Lord thy trust,
The stronger shall thine arm for service be ;
When thou rememberest that thou art but dust,
Then first awakes a living soul in thee.

When thou canst say, O Lord, thy will be done,
Then shall thy will grow strong for truth and right ;
When thou despairest, thou hast first begun
To learn from whence the feeble heart hath might.

When thou hast gained a victory o'er a foe,
Hast prayed in fear for storms to break away, —
Then first the peace of angels thou shalt know,
Shalt feel how sweet is heaven's unclouded day.

When thou, with cheerful zeal for Virtue's part,
Enchanting pleasure's rose path shalt forsake,
Then first true joy shall warm and bless thy heart,
And heavenly blossoms by thy side awake.

When with unfaltering courage thou hast sought
On duty's battle field thy prize to win,
And, in sublime forgetfulness, hast thought
Thy life too little to be gained by sin, —

Then hast thou first grown master of thyself —
Thy meaner self hast conquered ; and shalt find
That thou hast well disdained its slavish pelf
To be a ruler in the realm of mind.

MEDICAL LITERATURE.

AN opinion has generally prevailed that there is no class of men more disposed to *scepticism* than the members of the Medical Profession, and it must be admitted that in by-gone times this opinion has been well founded. In numerous instances, indeed in a very large majority of instances, the medical men whom we remember to have known in our early youth were but little impressed with religious convictions, and some were decided Deists. This lamentable state of things is, we believe, fast passing away. The necessity for looking for the cause of every phenomenon which presents itself either in the normal or diseased states of our complicated mechanism, and the increased opportunity which the progress of medicine and the collateral sciences, and especially of chemistry, anatomy, and physiology, affords of connecting together the *cause* and *effect*, have not only invigorated the mental powers of the students of medicine in regard to their own peculiar profession, but have also prepared them for more interior investigations, and for viewing man, not only as a denizen of earth, but also as a being born for eternity and destined by his heavenly Father for "another and a better world."

The Anatomist of the early part of this century has been wont to answer the sceptical interrogation, "Have you in your dissections ever seen the soul?" by the still more sceptical reply, "Never, and if it had existed I must have found it, for I have looked in every part

of the body for it, but in vain :” and the conclusion which both the questioner and the questioned believed to be fairly deducible from this mode of investigation was the non-existence of that immortal part of our being — our veriest selves.

“ It is easier for a camel to go through the eye of a needle,” than it is to discover a spiritual substance by means of the bodily senses, and the Anatomists of the present generation, laying aside the follies of their immediate predecessors, are disposed to receive on other and higher grounds the confirmation of these important truths which teach us that there is not only “ a natural body,” the subject of their own investigations, but also “ a spiritual body,” for the nature of which they must be content to seek a knowledge from higher and purer sources than any which the mere dissector can point out.

When the celebrated William Lawrence wrote and delivered his Lectures on Man, he is believed to have belonged to the race of Materialists, and those Lectures may be regarded as the ablest exposition of *man* — of *man* as an animal — as viewed by the eye of a Materialist, which has ever been produced in any age or country. Since that period, their highly-gifted author has publicly spoken of *religion* as constituting the highest trait of an exalted character, (that of the celebrated Cuvier,) and has thrown the weight of his influence and example into the scale of the believer in Revelation. The school to which he belongs — St. Bartholomew’s — is no longer in danger of presenting in its most accomplished Surgeon an instance of exalted intellect combined with a rejection of the Divine Word, as an encouragement to the scepticism of its students ; but, on the contrary, is now made the medium of associating a reverence for religion with the pursuit of medical science, and of fostering in the minds of its pupils a regard for the interests of man in the world to come, whilst preparing them for their own peculiar duties in that in which they now live.

At this every Christian must rejoice ; and he will rejoice the more to find that this change in the current of men’s thoughts is not confined to any one school, however great and influential it may be, but is shared more or less by the others, both great and small, throughout Christendom.

ACCOMMODATION OF DIVINE TRUTH TO NATURAL MEN.

It is a prevailing idea with many that they are altogether honest and sincere in their inquiries after spiritual truth, and disposed to receive it whenever it is made known. They regard themselves as impartial umpires, and profess to consider the different theories and systems, and to weigh the evidence and investigate the rationality of each, while they have no interest or inclination but to choose the true and reject the false. Indeed this is the case with all, just in proportion as they are in the merely natural state, and perceive, and understand, and judge according to natural light and reason. It is not *of man* to distrust his own powers of discrimination, but rather to

lean to his own understanding. Still less is the natural man able to perceive the connection between the state of the affections and the thoughts of the understanding. He is not aware that the selfish ends for which he desires to learn spiritual truths are continually interposing a gross and impure medium in the way of its descent into his mind, and perverting all its forms.

The disposition to which we have referred is often manifested in a peculiar degree by the learned, and more particularly by those who are in the habit of applying their learning to the critical examination and interpretation of the Sacred Scripture. Facts and occurrences are often mentioned in the Word, which require a knowledge of the habits of life, the state of society, or the geography of the country, as existing at the time, in order to the full understanding of the literal sense. Here are palpable cases for the application of human learning to the understanding of the Word. But all that is gained by it is, merely a knowledge of the literal sense. The spirit and the life, which are within, and which constitute it the Word of God, are not to be discovered by this kind of process. There is another kind of learning which is necessary to the true understanding of the Sacred Scripture. This consists in a knowledge of ourselves, and a humble acknowledgment of our own evils as sins against God. And it is so entirely distinct from the former, that proficiency in the one has no necessary connection with advancement in the other. Indeed it often happens that learned men are so well satisfied with the mere interpretation of the letter, and so filled with pride at their success and superiority over others, that they are in a peculiar manner disqualified for the reception of spiritual truth. They are apt to forget, in their perpetual criticisms, that the Sacred Scripture is the Word of God, and to acquire the habit of reading it without any feelings of reverence or self-abasement. And so far as learning produces this effect, it is directly opposed to a true understanding of the Word. There is nothing which can be substituted for a childlike, teachable, and humble disposition, in searching the Scriptures; and those who possess it, though they be destitute of much learning, are under the influence of the spirit of the Word, which guides into all truth.

When those who rely altogether upon human learning for the understanding of the Word are told that it is written according to correspondence, so that within the literal sense, and altogether distinct from it, is contained a spiritual sense, which all their learning has no tendency to discover, they are offended and incredulous. This is because they feel able of themselves to understand, to acknowledge, and to obey. They have no idea of the necessity of a state of preparation in themselves. This is what their learning has taught them. Nay, the very idea of a spiritual sense within the letter, which is not apparent to their minds, is altogether rejected; and it seems to them that a revelation so written would be irrational and self-contradictory. They are not aware of any necessity, arising from their state of heart and life, that the spiritual sense should be veiled from their lawless gaze; but they think that they are altogether prepared to enter of themselves even into the holy of holies. Swedenborg thus describes their state, and explains the necessity of the accommodation,

to the natural man, which is so wonderfully affected by the literal sense:—

“The case herein is this: Truth Divine is not received by any one, unless it be accommodated to the apprehension, consequently unless it appear in a natural form and species; for human minds at first apprehend none but terrestrial and worldly things, and not at all spiritual and celestial things; wherefore if spiritual and celestial things were exposed nakedly, they would be rejected as if they were nothing, according to the Lord's words in John, ‘If I have told you earthly things, and ye believe not, how should ye believe if I should tell you super-celestial things,’ iii. 12; this was particularly the case with those who lived before the coming of the Lord, who at length were in such blindness that they knew nothing, because they were not willing to know any thing concerning the life after death, concerning the internal man, concerning charity and faith, and concerning any thing celestial, which things they rejected, because they held them in aversion; for they who regard terrestrial and worldly things as an end, that is, who love them above all things, hold spiritual things in aversion, and almost abhor the very name of them. The case is nearly the same at this day; the learned of the world indeed believe that they should receive the Word more favorably if celestial things were exposed nakedly, and if it was not written with such simplicity; but they are very much deceived, for in such case they would have rejected it more than the simple, and would have seen in it no light, but mere gross darkness; for human learning induces this darkness with those who trust to their own intelligence, and on that account extol themselves above others. That such things are hid from the wise, and revealed unto infants, that is, to the simple, the Lord teaches in Matthew, chap. xi. 25, 26; and Luke, chap. x. 21; the same is also very evident from this consideration, that they who are atheists and naturalists, as they are called, are such as are learned; this the world knows, and this they themselves know.” — *A. C.* n. 8783.

DIFFICULTY OF BELIEVING THAT ANGELS ARE MEN.

WE learn from the writings of Swedenborg that angels are men, existing in the human form, living together in societies and under governments, and that they have habitations and employments; besides many other particulars of a similar kind. A knowledge of these things, however, must be regarded as peculiar to the New Church. The primitive Christian Church has always been in a state of great obscurity upon the whole subject of a future existence. The general doctrine, that men would at some time be raised from the dead, and rewarded or punished according to the deeds done in the body, seems to comprise all that has been known; and it seems to have been regarded as almost impious to press our inquiries further. But it may well appear strange, that when truths, of the character of those to which we have alluded, are revealed, they should be treated with ridicule and contempt. And what appears surprising, even to the angels, is, that this ignorance which prevails among men of the present day should be greatest within the church, and greater among those in the church who are intelligent than among the simple. It admits, however, of an easy and natural solution; and as the doctrines of the New Church upon these subjects are among those which are most widely disseminated and most frequently ridiculed, it may be well to give it some examination.

All have a general idea that angels are men, and that they have employments and habitations, with all other things proper to men. This general idea cannot but flow into the minds of all from the spiritual world; and when men are thinking or speaking of a life after death, without any reference to the common notions of the

nature of the soul or the doctrine of its reunion with the body, they think only of living as men, and of being surrounded with things in the spiritual world similar to what they have seen in the natural world. But when they think of the nature of the spirit, and of the various questions of doctrine connected with it, these ideas all vanish like the thoughts of a dream. Thus it is that the doctrines of the Christian church have become so falsified that they tend only to dissipate and destroy the general truths which are given to all, with the very influx of thought into their understandings. And the more learned they are in such doctrines, the more they esteem themselves able to understand and defend these doctrines, the more effectually and the more constantly do they stifle and dissipate the general truths which the influx through the heavens is perpetually communicating.

It is not difficult to show how it is that a revelation, though given to men for the express purpose of teaching them what is the quality of heaven and of heavenly happiness, may be so understood as to lead them to deny that they are hereafter to possess the forms and properties of men. For a revelation of Divine Truth teaches what is the quality of heaven, not as a matter of mere speculation to enlighten the understanding, but as a rule of life to govern the heart and affections, and thus lead men into the enjoyment of heaven. Thus revelation teaches that love to the Lord and love towards the neighbor are the two great commandments; or, that they are the two essentials of heaven. Now these are directly opposed to the natural, hereditary loves of man, which are the love of self and the love of the world. The opposition between them is so total that the one necessarily excludes the other. All who receive a revelation must, in some sense, acknowledge this truth. The happiness of heaven is thus acknowledged to be something different from the indulgence and gratification of the natural, hereditary affections. We are obliged to give up the hope of happiness in the spiritual world from this source; and all that we at first receive in its place is a vague and indefinite idea of reward. But in giving up the idea of the happiness of heaven, as derived from the loves of self and of the world, every thing at first appears in a state of chaos, without form or reality; and heaven itself, with all spiritual existences, seems to be lost in mere vacuity.

The reason of all this is to be found in the simple fact, that we are, hereditarily, entirely under the influence of loves which are opposed to the loves of heaven. For the ruling love in us is our very life; and the first idea of its being transformed into its opposite strikes the mind almost like the idea of annihilation. So, too, in relation to every thing around us. This love has gone forth, and entered into all the forms of society and of civil and moral life, and so entirely occupied and filled them that it seems to us, at first, to be identified with their very essence. Hence when we think of heaven as of a place where these loves have ceased to operate, and where their opposites rule, (and all must think of it thus who receive a revelation,) we are altogether unable to conceive of any forms or uses into which the affections of angels can flow. The forms and uses of this world seem to be adapted to the exercise and gratification of our hereditary

loves ; and we are ready to infer, that, where loves of an opposite quality rule, the forms and uses must be entirely different. Or rather, a dark void seems to exist in the mind, and we think of no forms or uses whatever as existing in heaven ; and the very idea that the spirit of man is in a human form is swallowed up in the general confusion.

Hence it may be easy to see why it is that the doctrines of the New Church upon this subject strike men with so much surprise, and also why it is that they have been called sensual, and the heaven they reveal a mere system of refined materialism. We have already seen that those who regard the mere external and literal sense of revelation are apt to lose all distinct conceptions of spiritual existences and of the uses and happiness of angels. For they are forbidden to think of heaven as a place where the love of self rules, and they find their imaginations unequal to the task of representing the forms and uses of beings who are governed by the opposite love ; and when the doctrines of the New Church are first presented to us, they must fall into such ideas and forms as we have in our minds, even though they be sensual and material. But those who are well disposed will be rejoiced to receive some distinct ideas concerning heaven and spiritual existences, and will soon learn to attribute the sensualism and materiality to their own state of reception.

REALITY OF THE SPIRITUAL WORLD.

It is a prevailing idea among Christians, that the principal purpose of the Christian dispensation was instruction in the doctrine of a future life ; that our Lord came to prove by his resurrection, and to teach by repeated declaration, that men who are born to die, die to live again. All Christians, whether they regard this as the principal doctrine of Christianity or not, agree that it is a plain and certain doctrine, and that their religion differs from all others in the certainty and positiveness with which this doctrine is taught. It may therefore seem to be not uncharitable only, but paradoxical, to say that there has never been a period since history began in which there was so little of belief in a future life as the present ; and that there was never a people, in any measure civilized, among whom this belief was so faint, uncertain, and inoperative as it is among those who look upon themselves as the most enlightened and clearminded of Protestant Christians.

We do not say that the views which heathen nations, at various times and places, have entertained concerning the mode of living in another world were more or less correct than those of Christians now are. We are not now saying any thing upon this point ; but only that all heathens of whom we know any thing, who were not utterly savage, have believed, with a far deeper conviction, and an infinitely livelier and more realizing sense than Christians now do, that men who had died and were buried were again actually living. Thus the Romans and Greeks, particularly the common people, appear to have believed in the one world and in the other with almost equal positive-

ness. There were among them philosophers and sceptics, who discussed and questioned every thing; but the best among these — Socrates for instance — believed that death was only an entrance into life, with an unquestioning fulness and reality of assent, and a kind of quietness and simplicity of belief, of which it is no easy matter now to form a conception. And throughout the continuance of classical paganism, even very late in its existence, when it was feeble and preparing to pass away before the influence of Christianity, there was always among the common people a kind of horror excited by a denial of the gods, or of a future state of rewards and punishments, as if it were the strangest and maddest delusion. Of course we know that all their religion was adulterated with gross and abominable superstitions; but we speak now only of the vividness of their belief in another life. How it is with the Mahometans in this respect is well known; and it is much the same thing with other pagans, both in past and present times. Be their religious rites never so debased and dreadful, and their doctrines full of falsehood and impurity, it is still true of them all that the reality of another life is deeply impressed upon their minds, and influences and colors the views which they take of every subject. Now Christianity certainly does teach this doctrine, and teaches it most plainly and positively; and if we were to look for men who realized the doctrine more than any other men have done, we should doubtless find them among the earlier Christians, who went to their own martyrdom with joy and haste, or looked on to see their brethren die at the stake, with so sure a belief that death was to them but the beginning of life that it could not have been strengthened had they seen the spirits, released from the smoking flesh, ascending to heaven in bodily form, with crowds of angels about them. And now, among the simple minded of our own country, there is much of this belief, which, though cloudy and formless, is from time to time brought out and strengthened by occasions of sorrow, or by those circumstances that sometimes occur and speak of another world in a voice which will be heard.

But the philosophizing Christians of this day who take the Word in hand, not to see what it was in the beginning and now is, but what they can make of it; who refuse to acknowledge any truth which they cannot measure and master and call their own; who are careful to admit no doctrine of which they would be obliged to say that God only could have taught it; these men, taken as a class, under whichever of the many existing denominations of Christians they may rank themselves, are nearer to being infidels, absolute unbelievers as to spiritual life and all spiritual things, than any men who are known to have lived in civilized society.

We should think the time could not be far off when multitudes among Christians would be willing to learn what their state of mind is upon this subject, and to exchange it for a better. They do, in fact, regard the few years we pass here as real life passed amid realities; while they look upon the countless years which are to come as if we were to be then without form, or home, or substance, or use, or sense. The immortality and life, which our Lord brought to light are again covered up by thick darkness. Let us go out into the world and we

shall see no one who believes that his father whom he saw die and helped to bury is a living man, with a spiritual body and a spiritual home and organs, faculties, employments and pleasures, in any thing like the same way in which he believes all this of his brother at his side.

Swedenborg was illuminated by the Lord that he might dissipate this darkness; and for this very reason his doctrines find in this darkness an obstinate and powerful enemy. Men think, when they read his relations concerning the spiritual world, that nothing but the completest delirium could make one speak of spirits and angels as if they were as really men as we are; for this is in fact and truth their difficulty with regard to his statements, although they do not so express themselves even to themselves.

There is not only among Christians but little belief in a real, actual spiritual world, but there seems to be a wish and effort to diminish and cloud this belief. Philosophy explains every thing as if it were material; and the very spirit which philosophy allows to exist is either material or purely ideal, unsubstantial and vague. And moreover, individuals seem inclined to allow themselves to believe in no spiritual substances; to dispel the conceptions and ideas which come to them occasionally with something of form and vivacity, as if they were mere delusions to be ashamed of; and to act and think as if it were the highest proof of rationality to admit no clear and distinct thoughts about spiritual things and persons as really existing and acting, but to substitute for them unmeaning and verbal generalities. Now the effect and tendency of the doctrines of Swedenborg are precisely the opposite of this. They teach that the spiritual world is far more real and substantial than the material world; that life is there fuller and more positive, and all the faculties more powerful and active. And this is truth, not mere talk. It is truth, which should not be uttered only once a week, or to a troubled friend, or assented to and forgotten like words of course, but influence all the thoughts and words and acts of life. And this it will do, and cannot but do, where it is actually *believed*. There are not two ways of believing that a thing exists. We believe it, or we do not. Now we do certainly believe and realize that this world exists; and what kind of a belief of the existence of the spiritual world prevails may be learned from the fact that any notion or statement which gives to that world the distinctness, reality, and life of this is looked upon as the extremity of moonstruck madness. — *N. J. M.*, vol. iv.

ORIGIN OF EVIL. — Every evil and every false sentiment has its rise in self-love and the love of the world, and is derived from no other source; for the loves of self and of the world are opposite to celestial and spiritual loves; and in consequence of such opposition they are continually attempting to destroy the celestial and spiritual things of the kingdom of God. All kinds of hatred have their birth from self-love and the love of the world; and from hatred come all kinds of revenge and cruelty, and from these again all kinds of deceit and treachery; in short, all the hells. — *A. C.* 1691.

TESTS OF SPIRITUAL LIFE.

BY R. D., IN N. C., VOL. I.

THERE surely can be no question more important for a man rightly to determine in this world, than whether or not he is the subject of spiritual life. And we may presume the Lord has not left his willing disciples without a guiding light upon this subject in the teachings of his church. What tests, then, do the writings of the new church furnish us, by which we may try in ourselves whether we are seeking and finding spiritual life?

It is clearly manifest that spiritual life is the life of charity. If so, then we shall find the test we want in A. C. 8413.

"When the good of charity, *which makes spiritual life*, is to be insinuated, then *the delight of pleasures, which had made natural life, is removed.*"

It is abundantly shown elsewhere, that the *good of charity is use* done from love to God and the neighbor — that is, from a supreme regard to the good of *the whole*, whether that be our particular society, country, or some other more complex body. A regard to this use, then, or the doing of uses from the love of use to others, is spiritual life. And natural life is the acting in any thing, and in any relation, from the delight of pleasures, which delight will always be found to be some form or other of *self-gratification*. The test that we need in self-examination is, therefore, *whether the delight of pleasures is removed*. So far as this delight is found to exist, and to be indulged by reasons invented for its indulgence, we cannot be true subjects of spiritual life; and, consequently, cannot be members of the true church; and, what is of more consequence, our spirits cannot be members of any society in heaven. For, in A. C. 3470, 3518, 4988, 4992, 5032, 6208, 7198, 8002, it is shown that "they who are in natural good, and not in spiritual good, cannot in any wise be led by influx from heaven."

Quere: Can those who make money for its own sake, or with a view merely to the estimation in the eyes of the world which wealth gives, be members of the true church? Can those who engage in businesses which are of questionable utility, and pursue them only until they have made money, which, when made, they appropriate in various subtle ways to the purposes of self-gratification, be subjects of spiritual life? What matters it that a man can write and talk well upon the things of the church, if he does not differ from other men in the principles upon which he transacts his daily business — if he is as money-loving, money-seeking, and money-keeping as any, and as little scrupulous as any in the ways and means by which he gets it?

Let every man who professes to be a member of the new church, with his hand on his heart and his eye to the Lord, answer these questions, in the light of the doctrine, that "when the good of charity is to be insinuated, then the delight of pleasures is removed."

The above may be called a *simple test*, because it is one of *feeling* common to all. For every one, by proper scrutiny, can know whether he acts from the *delight of pleasure*.

There is another test which the new church writings point out, of a more abstract, meditative and subtle kind, which only intellectual

or reflective minds can apply. It may be found in the following passages of *Arcana Cœlestia* :

“A man may know whether he is in a state of regeneration *by attending to his ENDS.*” — 3570.

“*Ends are loves, from which may be KNOWN the QUALITY of the man.*” — 1317, 1568, 1571.

“It is the part of a wise man to *know the ends* by which he is governed. Sometimes it appears as if his ends were selfish, when yet they are not so; for man is of such a nature that, in all and singular things, he reflects upon himself, and this from custom and habit. But if any one is desirous to know the ends by which he is influenced, let him attend only to the delight which he perceives in himself, as arising from praise and self-glory, and to the delight which he perceives as arising from use, separate from self; and let him also attend to the various states in which he is, for states themselves, for the most part, vary perceptions. *These things man may explore in himself*; but in others he cannot, for the ends of every [other] one's affection are known to the Lord alone.” — 3796.

In A. C. 8995, it is shown “that ends *constitute the spiritual life of man.*” Hence, knowledge of the end is the test of spiritual life. But very few people can or will scrutinize their ends of life. This criterion is possessed solely by the wise or reflective man.

But by either this or the other test all of us may know whether we are seeking and advancing in spiritual life. And if, in the application of these tests, we discover that we are not, it is most weightily incumbent on us, as we value the welfare of our church, and prize the salvation of our own souls, to *compel* ourselves to let go our hold on natural life, and constrain ourselves to lay hold on spiritual life: for, in A. C. 1937, 1947, 7914, it is shown —

“That man ought to *compel himself*; and where he compels himself it is the effect of freedom — though it is slavery to be compelled by others.”

And there surely cannot possibly be a case in which it is more awfully important that a man should *compel himself*, than in this, in which he finds natural life prevailing to the peril or extinction of spiritual life in his soul. Swedenborg says, that during the whole of man's life on earth, there is a struggle between the spiritual and the natural man for the mastery within him; and that, if the spiritual man conquers and puts the natural man under his feet, then the whole man is regenerated; but if the natural prevails and gets the spiritual man under, that then “*it is all over with him.*” What an awful catastrophe! O let us all shun it, and by every coercion of ourselves lay hold on eternal life.

IN common discourse we cannot be too cautious against exaggeration; how often may men detect themselves in the endeavor to shine in a story, or in the polish of a plain matter of fact, infringing on the boundaries of truth for the applause of a moment, and weakening those external fences, which should always be watched with a jealous eye.

THE more we attach ourselves to the refined pleasures of religion, and virtue, the more are we persuaded of their eternal duration and improvement: the more we attach ourselves to the transient pleasures of time, the more do we fear to lose them; while the use of them familiarizes and diminishes our enjoyment.

THE GREAT PRIVILEGES OF THE CHURCH.

BY J. H. SMITHSON.

THE first and foremost of the numerous privileges which the inhabitant of the New Jerusalem enjoys, is, doubtless, that of rationally and clearly understanding the Divine Word. The sacred Word is at once the source and channel in which all genuine solid goodness originates, and through which it can be abundantly communicated to mankind. It is the source, because it is identified with the Lord himself; it is the channel, because it is the only medium of communication with him and with his kingdom. But unless the Divine Word be understood, it remains a dead letter; all its channels of communication are, to a great extent, closed, unless its divine sayings and dictates be rendered obvious to the mind. We accordingly find, that it is the divine intention that man should clearly comprehend, in a degree sufficient for all the purposes of a continual growth in wisdom and salvation, the Sacred Word. We find that in numerous instances the Lord solemnly declares to his disciples the necessity of understanding what he said; and to every reader of his Word, he emphatically repeats the injunction, "Whoso readeth, let him understand." But how amazing are the benefits which result from a proper understanding of the Divine Word! It may justly be compared to a new sun rising upon the world after ages of midnight darkness. All the productions of the earth are revived from the torpidity of a long and dreary winter, and the myrtle, the lily, and the rose, again cheer us with their fragrance and beauty. The ploughshare turns up the fallow field, and the vineyard and the harvest again make their appearance among the children of men. The mists and vapors of the desolate regions of the earth, which have engendered numerous diseases, are gradually dissipated by this rising sun, and health and soundness are again restored to the families of men. In this light, spiritually applied, will every member of the New Jerusalem regard the rising sun of the New Dispensation.

The New Church, by the beautiful harmony of her system, may indeed be compared to a city well built and compact together. Here are no clashing and discordant sounds, here "the satyr shall not cry to his fellow," and the "screech owl shall not build her nest;" nothing that worketh abomination "or that maketh a lie," can for a moment be tolerated within her walls of jasper, but "joy and gladness shall be found therein, thanksgiving and the voice of melody." She disowns and loathes the bitter spirit of controversy; "no wars or rumors of wars," "no wasting or destruction, shall be heard or seen within her borders;" she is surrounded by a sea of glass like unto crystal, which implies that all her doctrines are transparent, clear, indisputable, and beyond the reach of controversy to all those who delight in the city of our God.

How great is the privilege of being enrolled amongst the number of those who inhabit this holy city; to have all our doubts, and, at the same time, all our anxieties removed, concerning every point of religious doctrine! To see the heavenly science of correspondences, which is the blessed key by which the treasures of revealed wisdom

are opened, and the spiritual truths of the Word of God presented to the famishing mind, — to be thus elevated above the clouds of the letter, and to see the Sun of righteousness, and the Lord in its centre as God over all blessed forever, — is certainly the first and greatest privilege that the christian can possibly enjoy. When this great and glorious truth is seen, as it may be by every member of the New Jerusalem, in the splendor of meridian light, all subordinate truths will be readily seen and acknowledged; thus the Sacred Doctrine of the Trinity, Redemption, Atonement, Charity, Faith, Good Works, and numerous others, are no longer mysteries of impenetrable darkness to the rational faculty of man. Verily the time is now come, when the Lord has taught us plainly of the Father, showing us in a light, which in the New Jerusalem cannot be obscured or perverted, that the Father is in him, that he is one with the Father, and that he himself in his Divine Humanity is the Everlasting Father. Verily we now experience the realization of his blessed promise to his disciples, “that to them is given to know the mysteries of the kingdom of heaven.” All those important points of theology are in the New Church most scripturally and satisfactorily explained to the reason and to the heart of man. The light which the New Jerusalem enjoys on every subject of Divinity is a meridian splendor.

Not only does the New Church enjoy the great privilege of clearly understanding the Divine Word in every part; not only are its dark sayings and its proverbs rendered transparent and obvious by her celestial doctrines; but numerous other advantages are presented to the enjoyment of her members. By the light which surrounds her, like the woman clothed with the sun, she has opened to the human mind new scenes of amazement and wonder. She has drawn aside from the eyes of mortals that veil of obscurity which had so long concealed the realities of a spiritual world. Man is no longer an enigma to himself or to his fellow-men. His existence, as to its origin, its probation, and its end, is plainly seen, not through a glass darkly, but in the calm and brilliant light of the purest and most exalted reason, of that reason which sustains the same relation to the Word of God that the lamp of the temple did to the sacred flame. Verily the kingdom of heaven is now brought near to us, and we have no occasion to say, Lo! here, or lo! there; for, behold! the kingdom of heaven is within us, and around us, if we are but faithful to our high calling, and humbly endeavor to follow our blessed Lord in the regeneration. We plainly see that all the inhabitants of heaven were once our brethren upon earth, and that, in proportion to the Zionward tendency of our minds, they are now our spiritual associates and companions, ministering spirits to those who are the heirs of salvation. Amongst the innumerable millions that inhabit this land of promise, there is but One Lord and his name is One, even the Lord Jesus Christ, who is at once the source and centre of every motive and of every wish that actuates their enraptured minds. As a common universal centre he attracts all to himself by virtue of their ruling affection, which is directed towards Him as the supreme object of their love, their worship, and their praise. Behold the primary idea of heaven so beautifully unfolded to our view in the doctrines of the

New Church; which is that of innocence, harmony, and bliss, the glorious image of the Divine Human of the Lord, in which all the infinite attributes of Deity centre as in their common focus, from which they are diffused throughout the spiritual and natural universe, and to which all the animate and inanimate creation owe their origin and their continual support. As there is but one common centre there can be but one common end, which is, the universal good and happiness of this great and glorious empire. Here we behold that harmony of views, and that unison of affections, which characterize the children of God. Here the universal good allures every eye, engrosses every heart, moves every hand, and is the constant theme that dwells on every tongue. These heavenly mansions of purity and bliss are already prepared for our reception; the walls of crystal are already erected; the windows of agate are already finished; the portals of pearl are already open, and the angels of peace are already standing to welcome our arrival with exultation and rapture.

But our minds must correspond to this celestial state before it can be our happy and eternal allotment. The great and only key that unlocks these heavenly mansions is pure, enlightened, and exalted charity; it is this alone which gives a title to so glorious an inheritance. Charity is the fulfilment of the law. Charity inheriteth all things; it is the common soil in which every celestial grace is planted by our Heavenly Father. Without it is nothing; with it is every thing. Charity is the sun of the New Church, its rays are a living faith, and its effects are good works of every description, tending to the glory of God, and the well being of the world. In proportion as this heavenly spirit of charity can be cultivated amongst us by means of the truths of the new dispensation, the New Church will come with power and great glory, and be firmly established amongst the children of men. In proportion as the New Church thus advances, how delightful, peaceful, and happy will be the future aspect of the world; how many quarrels and litigations, how many persecutions and oppressions, how much hatred and slander, how much malice and revenge, how many wars and ravages will be banished forever! "The sword shall be beaten into a ploughshare, and the spear into a pruning hook, and nations shall not learn war any longer." The New Church, by means of her glorious doctrines, is the only instrument that can accomplish and establish this delightful state. Has our withered arm been restored through the influence of truth, and shall we not exert it to rear the walls, and to build the palaces of Jerusalem? Do we claim to be regarded as patriots, and to love the prosperity of our country? Then let us promulgate throughout the length and breadth of our land, the divine truths of the New Dispensation, as the only means of effectually and permanently establishing that desired prosperity. To this end let us especially keep a most vigilant watch over our own conduct. As members of the New Church our responsibilities are very great. If we say that *we see*, and yet remain cold and indifferent as to our spiritual welfare, and to the eternal well being of our fellow-men, our sin will remain. But above all let us greet each other with a "holy kiss," that is with the purest affection of charity. To insult, or by word or deed to infringe upon the celestial spirit of

charity and mutual love, is, in the powerful language of scripture, to shed innocent blood; in proportion as we endeavor, of the Divine Mercy, to shun all evils as sins against the Lord, this spirit will flourish amongst us; and "our light will so shine before men, that they shall behold our good works, and glorify our Father which is in heaven."

PERSONAL PREJUDICES. — In the case of prejudice respecting persons, a man forms a prejudgment by a reference to *his own feelings*. What is agreeable to him, or the contrary, he endeavors to identify with what is in itself right and wrong, not being practically aware that his views of right and wrong are as yet incomplete, because they cannot be otherwise until charity gains the dominion, and that, from esteeming these views to be the genuine laws of order, and requiring from others a rigid observance of that supposed order, he is in danger of doing violence to charity; for truth, in proportion as it acts separately from the good of charity, is infected by fallacies, and is inimical to charity and destructive to it. It is of the utmost importance to be acquainted with the existence of this class of prejudices and their mode of operation, as they must, in every church or religious society, prove formidable allies to the greatest enemy of true religion, that is, an uncharitable spirit, — a spirit which is twice accursed; for whilst it inflicts pain on others, it more deeply wounds the peace of him who harbors it. The first state of the spiritual man is represented by Ishmael, whose hand is said to be against every man, and every man's hand against him. In submitting his understanding to the doctrine of truth he is apt to imagine that he becomes the subject of truth, even as to all the powers of his will, and to think, while he approves the quality that truth teaches to be good, that he himself is really become of that quality; for he has yet to learn by experience, that it is only by entering into temptation, that he can be delivered from his natural state of evil. Every defect he observes in the possessors of truth brings down a severe judgment; he is tempted to extend his condemnation of one fault to the whole character; and he seems to think, that the conformity of the understanding to the doctrine of truth, and that of the will to its requirements, are equally easy. His hasty judgment, urged on by a love of reprehension, will frequently mistake characteristics of behavior, and draw the most unreasonable inferences. From personal defects mental errors may be imputed; and from involuntary defects of behavior, good qualities of the heart may be supposed to be wanting, or bad dispositions be inferred. A reserve or coldness of manner may be attributed to asperity of disposition or a want of benevolence; a hastiness of manner, to self-conceit or love of dominion; a defective view of a particular subject, to general ignorance; diffidence to poverty of mind; more than common frankness to presumption; a single omission, to a general habit of negligence; a minute attention to some matters to a general frivolity of character; an occasional depression of mind to an impious distrust of providence, or a discontented disposition.

The fascinating external of the wealthy, the polite, and well bred may be mistaken for true nobility of character; while the simple

untutored manner of the poor, may be supposed to indicate the absence of noble sentiments; societies composed of many persons not possessing wealth enough to carry an imposing external may be discountenanced, as if they were mentally unworthy.

Such are the mistakes to which the spiritual man is liable in the commencement of his Christian course, and they are to be counteracted by the beneficial influence of a judicious education in which the disposition has been cultivated; by the kind guidance of more advanced and experienced friends; and by individual vigilance, humility, and piety. — *Mason*.

ALWAYS DO WHAT IS RIGHT. — The truly great are those who always do what is right. To be withheld from acting wisely and conscientiously, by motives of temporary policy or fear, is to behave not only like a coward, but like a traitor to the principles of justice. A man should think less what may be said of his conduct at the time than of the verdict that may be pronounced a few years in advance. It is by neglecting this, by sacrificing principle to expediency, that character is lost; and character, once lost, is with difficulty regained. Besides, the first decline from right leads to others. It is like the start in sliding down a hill.

But there is a worse feature than even this, in succumbing to baseness, meanness, or wrong. Habit soon drills the moral perceptions, so that, in time, men come to perpetuate, without a remorseful pang, acts at which originally they would have been astounded. "Is thy servant a dog that he should do this thing?" is the indignant exclamation of many a person, who, eventually, commits the very deed he abhorred. Arnold's treason grew up in his mind by slow degrees, nurtured by extravagance and supposed neglect. Washington, by always being rigidly correct, even in the smallest affairs, left behind a name that will never cease to be revered.

To say merely that "honesty is the best policy," and thus appeal to the selfish part of our nature, is a poor way to educate man to do right conscientiously. Better the nobler and higher ground, that right should be done for right's sake.

TRUE charity is the love of all that is lovable in the creator, and in his creatures; it is the love of the divine image which they bear, of the goodness and wisdom impressed upon their minds by divine power; and as it is *the love of goodness*, it is also, of necessity, *the love of doing good*; hence it is that the Apostle describes Christian charity as including every virtuous activity.

MORAL fables are philosophy in disguise, blending playfulness with instruction, that it may amuse to all profitable effect; its imagery should be simple and just, imagination should cast only a thin veil over the form of truth, by which its beauty may be more heightened.

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N. B. Among the small Works contained in this volume may be found "Dissertations on Regenerate Life," by Arbouin.

P. S. It is designed to send out these contents in the form of a Circular, that the New Church public may have an opportunity of seeing the nature and probable tendency of the work that is presented for their consideration and patronage.