



EARLY
MAGNETISM

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(- Mr. Howard
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Quis monstrum? Ille pius **CHIRON** *Chirurgicus* omnes
Supra Nubigenas, et magni Doctor Achillis.

To make him great, and good, and understand
All things, Old Chiron takes the Youth in hand.
This Horse-man, Hero-trainer, and Bull-baiter
To comprehend, see, *unde derivatur*
The classic Centaur, carrying combined
Animal body and etherial mind;
The link magnetic, though in fable sung,
“Centaur not fabulous,” says Dr. Young.

EARLY MAGNETISM

IN ITS

HIGHER RELATIONS TO HUMANITY,

AS

VEILED IN THE POETS AND THE PROPHETS.

BY

ΘΥΟΣ ΜΑΘΟΣ.

That is the great inscrutable mystery, open before all
Eyes, encompassing all space, but by no one is seen.

SCHILLER.

“Enquire I pray thee of the former age, and prepare thyself to the search of
their fathers.”—JOB VIII. 8.

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## P R E F A C E.

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THE motive which has drawn forth this small work is, it is believed, a very ordinary one, that of offering back again for the service of Truth, knowledge which has been pleasurable and gratefully gathered. In the present negative and transitional state of the Scientific World general approval is little hoped for ; it is therefore only to the enlightened believing few, whose thoughtful experience has enabled them to appreciate the great magnetical revelation of the true Light of Nature, that the Author looks for encouragement to cheer his spirit, hesitating to pass on from this Introduction to a fuller and more open exposition of truths, bearing, as he conceives, on the highest and best interests of the Human Race.

A translation of the few Latin quotations has been proposed for the general reader. But as they were appealed to and adduced by the Author not only to sanction, but to energize and give higher tone to his ideas, would not his translating them be again to lose in literal dullness what he sought to gain in classical point and application? In case, however, they should prove troublesome to any reader, disinclined to pass them over, prose translations are given in notes appended to the end. Conscious want of language to convey such yet unfamiliar conceptions, in utterance equal and responsive to the sense deep and newly stirred that gave them birth, was the occasion of introducing them.

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## ERRATA.

Page 17, Line 22, for *esse* read *esse*  
— 104, — 6, for *sarting* read *starting*  
— 111, — 12, for *meus* read *mens*



## EARLY MAGNETISM.

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THE history and philosophies of remote antiquity are laden with a mystery so obscurely fabled, that much of the patience and ingenuity, which the peculiar interest of the subject has from time to time drawn to it, has been wasted, and the keenest intellects have been baffled in endeavouring to penetrate its original idea. The dissatisfaction with which each successive enquirer has regarded the labours of those who have gone before him, and the evident failure of all to interest greatly the general mind, would indicate that the secret intention and universality which, amid all their varied imagery, so sensibly pervades the old mythologies has not been reached, nor the dull spiritless interpretations of modern learning been able to give a voice to the weighty whisperings of their fable lore.

We have been content to regard the ancients as strangely fanciful, and to impute to their poets and wisest philosophers such vague and futile imaginings as the least learned amongst ourselves would blush to acknowledge, idly supposing those mystic metaphors and allusions to be without meaning and incomprehensible, which we could not immediately or superficially understand. Thus has it been well said of ancient mythology, that it is like a vintage ill pressed ; we have, indeed, gathered little better than the hulls of the vineyard, having valued but for their clothing the gods of Greece, by their mere names seeking to sanctify our clumsy conceptions, or to such dead original as titles, towns, stars, watch towers and warriors, referring their immortal progeny, the nurtured and educated of old Chiron—that ancient school-master, who, when again venerable as of old he shall go forth instructing, unfolding nature, displaying her occult physics, her mysterious centre, her universal will—in his twofold capacity manifesting, perfecting, shall he not people a new Olympus and herald a golden monarchy once more on earth ?

Then may we cease to congratulate ourselves on the enlightenment of this age, on its practical knowledge and diverse experiments, accumu-

lated with little order and uncertain aim ; and shall not ancient wisdom, so long neglected, again be eagerly searched out and its sacred relics appreciated, whilst our levity and profane interpretation of their holy breath, may teach humility and draw forth our admiration to its veriest bounds ? For as, by the gradual dawning upon us of their original light, we are enabled more and more closely to scrutinize the source of all obscure tradition, and increasingly to appreciate the vast intellectual labours and reputed endowments of our early ancestors, the less exulting shall we become in the particular manifestation of the progressive law as respects ourselves ; so indeed, that but for an inborn hoping faith in ultimate perfection, and the happy consummation of all things in eternity, we might rather infer that the chain of universal existence grows proportionably weaker as it lengthens out in time.

If wisdom in its completeness has ever existed or been cultivated in any age or country, Egypt would be generally acknowledged as the favoured spot ; here, if any where, severe researches were made into the hidden principles and causes of things, hence were avowedly derived many Hebrew mysteries and hence in after times though secretly and partially, the truth imparted

itself to the master minds of Greece ; forming for them the profound though unavowed source of that flood of speculation which, with its inner evidence yet darkly wrapped, has so long been the veneration of the Western World. Little light elapsed from the Roman tyranny, and as polite literature gained gradual ascendancy over philosophic pursuit, faith supplied the conviction of known reality ; and the truth, which again became concentrated and obscured, was frittered away in those peripatetical abstractions, the fallacy of which Bacon so forcibly perceived and arrested by giving a new impetus to natural experiment, reducing it to system and scientific order. But, to use his own expressive words, truly “ this inestimable gift of experience continues to be carried on a slow paced ass ;” its application is yet selfish and desultory ; for science, except in some sensible particulars and outward adornment, it has done nothing, and as regards humanity, it is but too evidently sacrificed to the low and fluctuating nature of external pursuit ; besides, however well an abundance of facts may serve to satisfy and furnish the mere perceptive intelligence, they do not educate the mind, or evolve that depth and reality of thought which, with the science of Universals, has languished and decayed.

But the result of all knowledge, whether of error or of truth, doubtless tends for ever onward, to diffuse the good and send forth its experience into every condition of existence ; so that although our limited sojourn permits us not always to perceive the general design through its cumbrous crust of partial operations, yet as circle after circle passes over and disappears, it leaves behind it, in its ruins, some improved principle on which to renew itself—as thus, though formerly, in its partial and concentrated form, the manifestation of mind was more powerful and brilliant, yet is its diffusion now more generous, stirring, leavening, energizing the general humanity, gaining greater strength as it advances to loosen and remove through every change of opportunity, its long worn fetters of sense and ignorance ; and by these means preparing all, as we would hope, to receive worthily, and with due advantage the free radiation of that living light which has so long been dimly burning and struggling within us ; but which, every surrounding indication now bids us believe, is about to shine forth with an effulgence more than ever heretofore vigorous and unrestrained. Life is everywhere quickening around us ; the world moves onward at a peculiar speed, accelerating as though it neared some

attracting focus ; and, though perchance far yet within her adytum, the Genius of past wisdom lies enchanted, the key of her magic treasury is recovered and known.

It is curious to observe how very gradually the phenomena, which, from its commencement, lay hidden in the art of vital magnetism, have been revealed to individuals, and how tardily facts which address their reality to every sense are being received by the public mind. The world drawn willingly only by the dazzlings of self-interest, rejects as obnoxious all general and sudden enlightenment, and avoids, as it would physical pain, the labour of thought requisite for the bare reception of a new truth. But beyond this it is remarkable, that without any apparent cause, change of intention, or outward condition, new and admirable manifestations should have been developed, and always successively, at distant intervals, and never by one person, or at one time been introduced ; that Mesmer, though farther advanced than most of his successors in knowledge of the sympathetic and curative powers, never induced somnambulism ; and that the phenomena of lucidity and prevision, now so common, should of themselves, as it were, have followed some time after the observation of the trance by Puységur.

Be the causes what they may, we have been slowly visited and slowly awakened to the wonders of a new state of life and relationship, to the experience of faculties the very reverse of all we had been accustomed to consider possible, and to an exhibition of power which, while it disturbs the common current of our ideas and eludes reason in its natural search after simple causes, compels the astonished mind to rise as from a long dark dream to look around and think—and who really thinking and looking onward over these passing intervals of doubt and wonderment, has not strange foreshadowings of the coming future, with forebodings full of hope and fear for men and for humanity? If, without foresight or human intention, revelations so important have already presented themselves, what may we not anticipate as the science advances, surely and rapidly to unfold the hidden allegory of ages before all eyes?

Let us, if we would shorten our pilgrimage to the shrine of truth, and in our own persons possess right wisdom, glance freely beyond and beneath the slow universal movement and popular sphere of speculation and, (except where benevolence commands our alleviating aid), forsaking the dangerous ground of unlearned experiment, seek from the early erudition

of our inspired forefathers their jealously concealed practice and theoretic knowledge : let us lay aside the pride of time and prejudice, to look with combined reverence and scrutiny to the few records bequeathed us, closely following up their source through each line and metaphor, and observing whither they almost exclusively tend and point. And though there be not yet granted to us the magic clue of Ariadne, we have, nevertheless, a sure leading thread by which we may safely enter, at least, the labyrinth of divine philosophy ; and if it fail to guide us to the inmost temple, yet will it, if faithfully followed, conduct us to the sacred approach, and enable us, whilst in some degree participating, to understand that holy fervour, aspiration, and awe, with which the high initiated intellect of all ages has been exalted and filled ; and to whose regenerate purity and righteous conception it has sometime been permitted to behold the recondite reality of all things ; even the beauteous shadow of that High Archetype, from before whose throne, the rebel Reason falls for experience ; until, having proved and drunken of the cup of truth, he returns worshipping, to realise the perfect whole. Let us then pause, and think, and examine ; let us have a worthy object, and let it be scientifically

and systematically pursued ;—if we would learn the truth of other things, let us seek to know ourselves.

When Bacon bade the searcher of knowledge look outwardly into the maze of the Macrocosm, it was because he saw that the human mind was falsified by sensible images and idols, which refracted the rays of truth ; and at the same time seeing no other natural means of its emerging from this blind condition, but through outward toil and sweat of the brow, he bequeathed to us his “ Instrument ” to prepare, as he expresses it, a way for the ultimate union, *Mentis et Universi*. For more than two centuries we have possessed this instrument, but have derived from it very indifferent advantage ; whether if its idea had been more legitimately applied, and inductions carried up to first sources, it might have led to the much to be desired goal remains yet to be determined. Meanwhile, having already in our Hands, the far easier link of the artificial trance whereby to conjoin the mind to its lost universality, and pass the consciousness regressively through its many phases back to that long forgotten life in reality, may we not venture, with renewed hopes of gain and good fortune, to work once more in the forbidden ground ? And there, whilst apply-

ing our energies for internal experience, passing behind the murky media of sense and fantasy, we may find it no presumption to anticipate the day, when we shall behold reflected in the brightened mirror of our own intelligence, the pure truth : not as it may appear individually, or arbitrarily, but in its characteristic necessity and universality.

We would not rashly anticipate nature, or rest satisfied even in the theoretic persuasion, before we have climbed the intermediate spaces and external helps to just inference ; but as practical means are often discovered through speculative research, it becomes an important aid towards the fulfilment of truth, and the rational mind works up to and tests its idea. It has been the fashion of modern philosophy to regard humanity from a point of view little dignified, and as holding far lower and less imperial relations to the universe than was in former times allotted to it. Earth-born reason has warred successfully on the Olympic gods ; secular fact has taken place of sacred fable, and Divinity has passed out of nature into faith.

The knowledge of antiquity was of a character the very opposite to our own, inasmuch as it was drawn from another spring ; whether more or less prolific of truth, may at present rest a

matter of opinion ; but in endeavouring to explain their writings we have too much overlooked this fact, or, perhaps, have been ignorant of it in its full extent. In order to attain to a knowledge of truth, our earlier ancestors do not appear to have had recourse, like ourselves, to external labour and experiment, but rather to have sought it through its internal experience; they looked on man as a microcosm in which all external things were latent and discoverable. Little regardless of the physiognomy and partial phenomena of nature, they desired to understand her more occult and efficient springs, and this, as is now more than probable, by becoming themselves related to her as a central whole.

Thus do they commonly speak, not as beholding things speculatively, but absolutely in themselves ; as comprehending the integral operation of every particular in that great chain of universal cause which, dependent from the Supreme Will, deifies existence, whose every link is an efficient reason, and whose whole is the perfection of all manifested being ; and treating on these sublime subjects with infinitely more perspicacity and apparent exactness than would be possible from any exterior source, or to any mere ordinary condition of intelligence.

Thus is it related of the great Proclus that, after passing the preparatory initiations, he was enabled to proceed to the mystic discipline of Plato, and by the help of his preceptor Syrianus, “to survey in conjunction with him, in orderly progression, truly divine mysteries ; that he made a very great progress in a very little time, and from such discipline he increased wonderfully in virtue, as well as in science.” His biographer, Marianus, in the following remarkable passage, shows how he gradually proceeded, “throwing aside the instruments of sense as vain, repressing, also, all energies through these instruments, and liberating the soul from the bonds of generation.” He then adds, “Proclus made a proficiency in these virtues, as it were, by certain mystic steps, recurring from these to such as are more telestic, being conducted to them by a prosperous nature and scientific discipline. For being now purified, rising above generation, and despising its thyrus-bearers, he was agitated with a divinely inspired fury about first essences, and became an inspector of the truly blessed spectacles which they contain ; no longer collecting discursively the science of them, but surveying, as it were, by simple intuition, and beholding, through intellectual energies, the paradigms in a

divine intellect, assuming a virtue which ought to be called wisdom, or something still more venerable than this. The philosopher, therefore, energizing according to this virtue, easily comprehended all the theology of the Greeks and Barbarians, and that which is adumbrated in mythological fictions, and brought it into light to those who are willing and able to comprehend it."

It is further observed by Marianus of this gifted and extraordinary man, that not only did his body possess great symmetry, but a living light, as it were, beaming from his soul, was efflorescent in his person, and shone forth with an admirable splendour which it is impossible to describe; that when lecturing his head was perceived to be surrounded with light, and his eyes to be filled with a fulgid splendour, and the rest of his face to participate of divine illumination: that, furthermore, being purified in an orderly manner by the Chaldean purifications, Proclus became an inspector of the Hecatic visions, as he himself somewhere mentions in his writings. By opportunely moving likewise a certain Hecatic spherula, he procured showers of rain, and freed Athens from unseasonable heat. Besides this, he stopped an earthquake, and other like instances of his power are recorded,

as also of Pythagoras, Appollonius, Virgil, Iamblicus, and many of the Platonic successors.\*

“ High above æther, there with radiance bright,  
A pure immortal splendour wings its flight :  
Whose beams divine with vivid force aspire,  
And leap resounding from a fount of fire.  
Lo ! on my soul the sacred fire descends,  
Whose vivid power the intellect extends ;  
From whence, far beaming thro’ dull body’s night,  
It soars to æther decked with starry light,  
And with soft murmurs, thro’ the azure round,  
The lucid regions of the gods resound.”

Thus moving in ecstatic unison with the celestial spheres, the classic mind sung in the beholding of Universal Being, imaging out its inspirations into free and elegant story. The psychical powers, moving in symphony with the Muses’ choir, disposed the whole mind into harmonious measure. The magic world of volition was unfolded ; and high in the etherial concave of Intelligence, all Nature was beheld in her deific Exemplar.

“ Felices animæ! Quibus hæc cognoscere primum  
Inque domos superas scandere cura fuit,  
Credibile est illos pariter, vitiisque jocisque  
Altius humanis exeruisse caput.”

But gods are not born of sensible conditions,

\* See Taylor’s Introd. to his Translation of Proclus on the Theology of Plato.

nor their energies displayed in fettered wills and imaginations ; to the freed essences of mind alone are they truly present, developing their orderly processions to assimilated intellect, comprehensive of the power and glory of the Whole. If, then, we would hope to taste anew the exaltation and living beauty of the Antique Muse, we must break the enchantment which isolates us in creation ; and, emulously passing in order the silent, initiatory, mystic rites, and rekindling our lamp at the sacrificial altar, assemble once again the Supreme Court on Mount Ida in all its classic strength and magnificence :

“ Sume *fidem* et *pharetram*, fies manifestus Apollo.  
Accidant capiti *cornua*, Bacchus eris.”

“ Tunc ire ad mundum archetypum sæpe atq. redire  
Cunctarumq ; Patrem rerum spectare licebit.”

Moved into this shadowly existence, and drawn away from a knowledge of substantial cause by the external reference of our whole being, we are connected with nature's surface, image, and effects, only by our senses. We talk of Power and of Spirit indefinitely, and in-essentially, from negative perceptions of what they are not, without knowing, or even thinking of what they are. We are troubled in names and appearances as the balances of nature change, and her forms become occult, or mani-

fested to sense ; all is changed and transmuted outwardly in this world, but nothing is destroyed or lost, because of the immutability of its efficient root. In the centre of all and each existence is its true being and substance from whence it radiates into surface manifestation ; thus the compound crust of matter is not true body, but its vehicle. Is not WILL the simple substantiality of all things ; the *omnia in omnibus* unparticled, homogeneous, one, in and above all created things ; the causal universal agent, and fountain of all multiform Idea, imparting itself shadowly into creation, and by generation into life ?

The Mind rightly disciplined and related to the Universal, becomes universalized and one with the great magnetic Will of nature ; and revolving with the Infinite Medium through all its spheres, developes in order its various correspondencies, with the regular coadaptation and harmony of its parts ; thence by participation it perceives all things in all, and in itself microcosmically, until at length, becoming perfectly converted to its Principle, the divinized Epitome moves with demiurgic power and grace.

Every living creature has its cause in itself,—the first cause of its own individuality ; but by the particular trespass of self-activity for manifestation, all things are by necessity of conse-

quence cut off from the monadic rest. A mystery is here unspeakable ; this fall, we are to believe, is expiable and through man alone : passed by discipline through the ordeal of Wisdom and essential fire, the passive personality collapses from its circumferential and phenomenal life into that central Omnipresence whose circumference is not.

Herein, too, may we have solved for us the problem of free will ; not, indeed, that motiveless chimera which human fancy has sometimes loved to frame, but the ancient all-producing Titan freed from death, and the enchantment of his earthly parent to be the Magnet of the mind. As the flame to the coal, so the effect to its cause, in perpetual manifestation, self-motive, and eternal for ever more.

Thus much is said and thus imperfectly developed, these suggestions are entrusted to fate for their further unravelment, and effects on the good and enlightened mind that may peruse these pages ; “ *Nucleum esse qui vult, nucem frangat oportet.* ” The thoughtless and the vicious are, at present, too deeply busied in worldly interests and machinations to take much heed of speculative truth, even though it were declared to be the fruit of observation ; they are yet content to sleep, and pass on from dream to

dream, forgetting the vanity of the last farce they took a part in, whilst eagerly preparing for the next. And so it is well ; this is the befitting time for the Genius of good to lay aside her long indolence, and to bestir herself ; she is now called upon for active duty, to counteract, by one well conducted effort, the widely spread energies of vice and ignorance ; and rallying round her banner all her many silent votaries, to secure by pre-occupation a science that should be especially her own.

Science confers, or rather reveals, power only ; it neither improves, purifies, nor is a blessing of itself ; but has its impress of good or evil stamped by its administration and the motives which carry it into act ; thus, in proportion to the greatness, is the danger of a gift, and each new light as it opens, lays on us its burden of responsibility.

The whole activity and effort of nature is towards the law of Equilibrium ; a preponderance is no sooner established, than variously by her winds, her rains, or lightnings, she hastens to restore the lost balance ; her will is drawn constantly, for she loves to fill all things with the plenitude which is in herself. Here below it is her pleasure to fluctuate, to do, and to undo, and never to rest perfectly ; but in her

Heaven is the fulfilment of the Law ; here justice is imaged in the balance of symmetrical beauty, whose equipoise no wanton will dare violate, or curiosity profane ; even for the attempt, mortals have shared the accursed confusion with the offending giants in the shades of night.

Everything that is gained by the hand of man, in the power of his own will, is borrowed and lost in something else : his weight is not just because not of the universal ; the universal alone can work justly through man. In the ordinary conditions of life, this infinite will can hardly be said to be revealed, and men's actions are, therefore, necessarily of themselves, and their wills partake of their own character, whether good or evil ; but being comparatively inoperative and dead, their motion disturbs only temporarily the balances of nature ; but when launched into the spontaneity of participated efficiency, the self-activity must be in abeyance, and restrained constantly by the Law which then moves in it. And here is the discretionary temptation—the forbidden fruit with its choice of good or evil.

The will of the Magnetiser passing through the celestial medium to his patient, is, in comparison to our ordinary experience, very efficacious ; it has, however, this advantage merely

from moving into a free nature, the intervening firmament of mind ; being itself, in respect of all else, bound as ever in its human shackles. It may be well to observe, by the way, that we should take especial care in experiments of this sort, one on another, remembering that a vacuum is inevitably created somewhere by those who wilfully trifle with the Magnetic trance, and which must, in due time, be expiated in its effects. Faith, that spontaneous faith which flows freely from the well-intentioned mind, will be found a far better and more healing influence through the *passes* than any energy of will, benevolent though it be. Let none presume to play idly with so great a blessing as is now restored to us ; for if we do so, and ungratefully degrade its high origin to selfish ends, we may beware lest with the keys of Heaven, we unlock the easier gates of Hell.

One of the greatest evils of national polytheism consists in the licence which it seems to have afforded to the vulgar mind, to particularize its worship for self-proposed ends. Every object that springs from selfish desire, is a false god, a deification of our own will, which being isolated, is ignorant of the universal good, and breaks its operation in as far as it is able. Every prayer that is defined by our own blind will is

evil and idolatrous, because it does not co-operate with the general design and will of the Omniscient Good and equilibrium of existence. And this is one principle of that perfect self-submission and humility which is so forcibly taught us in the precept and example of the Divine Founder of Christianity. But true unity of worship with us is yet a name, at most a creed, and if to worship be in spirit and in truth to serve, we have more gods in our own passing follies and base passions, than all the mythologic list of Greece supplies.

“ And in our mental world what chaos drear,  
What forms of mournful, loathsome, furious mien,  
O ! when shall that eternal morn appear,  
These dreadful forms to chase, this chaos dark to clear ? ”

“ How is the gold become dim ! How is the most fine gold changed ! ” the oil of the tabernacle is poured out at the top of every street. How different were the times, and how different the mind that formerly wielded the Hermetic wand ! When the one great object of all discipline was strong enough to bear the body through the severest tortures, and truth and virtue were to themselves their own sufficient goal ; when five long years of unbroken silence, arduous contemplation, fasting, and prayer, were

scarcely thought sufficient purification for those who aspired to be initiated into the esoteric school. These were no infidels to their convictions, nor dared they wear the cross in practical idolatry, to make religion's pretext cloak a worldly mind and aim. But it may be, that their toil is deemed unwise, their labour fruitless. We think that without their penance we have got their prize ; but alas, no ! We are, it is true, awarded above our deserts ; but so were they—the fervent, wrapped, crucified adorers of the one only Good.

Professing, indeed, ourselves a purer faith, but little understanding its vital ground and conviction ; we have misprized these men as pagans and polytheists,—these who, at least, felt the mediatorial necessity, and bearing the divine cross in patience and practical humility, looked forward with confiding hope to its manifested consummation. But every thing bearing relation to the inner life is obscure to the unrelated mind, and by seeking their interpretations outwardly and afar off, we have entirely perverted the idea of ancient theosophy and its sacred fables. “ It would not be difficult,” says an early writer on this subject, “ to show that fables are divine from those by whom they were employed ; for they were used by poets, agitated by divinity,

by the best philosophers, and by such as disclose initiatory rites. In oracles also fables are employed by the gods ; but why fables are divine is the part of philosophy to investigate ; fables assert to all that there are gods, but who they are, and of what kind, they alone manifest to such as are capable of so exalted knowledge." For there is a wide difference between the arbitrary notions of individuated mind, and the intuitions of divine intellect ; between mythology, degraded by modern commentators, and the mystical allegory of universal truth. Has not the most important doctrine in all ages been delivered in parables and obscure types ? And if these metaphoric rays have dazzled and bewildered our feeble intelligence, how can we hope, by our unaided vision, to penetrate to, or endure their internal light ? Unless we can ourselves become related to its developing condition, how can we expect to unravel the intricacies of early theogony, or without new means and media to comprehend philosophies and revelations, professedly emanating from the fountain of Divinity itself ? Are not all first truths essentially occult ; or, if we think otherwise, is it not because we do not well know or consider them ? Believing we know many things, yet understanding nothing, we are doubly igno-

rant ; and time bears on wearily the burden of a mystery.

Many elaborate treatises have been put forth with a view to mortalize the spirit of ancient fable ; it has been learnedly traced from age to age and from country to country, and its origin laid in remote occurrences and external analogies, political, moral, astronomical, agricultural, or otherwise, as the interpreting genius may have inclined ; but, although their universality has admitted and made specious every superficial view, yet their real allusion may not so readily meet the eye ; we have searched widely and remotely for interpretations, too little suspecting the constant origination and proximity of their source. Has not the learned Jacob Bryant \* sufficiently shown the fabulous being of all early heroes, and the manifest inconsistency of those poetical narratives concerning them ; from which, Herodotus, Strabo, and mankind after them, have dated events and fixed as real eras in the world's history ? The expedition of the Argonauts, for whom Chiron formed the sphere †

\* Analysis of Ancient Mythology. Three vols. 4to.

† The constellation Argo which is so far down in the Southern hemisphere, as to have been certainly invisible to the alleged course of that expedition, for whose especial use it was said to have been originally framed.

which has so puzzled Newton and Dr. Rutherford ; the adventures of Theseus, Perseus, Hercules, Dionysius, with a host of others of like import, the Trojan war, and wanderings of Ulysses ; are not all these plainly and entirely by him, proved to be inventions founded in no external actuality ? Does not all traditionary antiquity bear an impress of allegory, rather than of true history ; is it not, perhaps, rather intended to image than to veil reality, to convey idea than to colour facts and mystify occurrences ? The symbols, ceremonies, and demigods of all times, have too much analogy one with another, and been too universally admitted in all countries, not to have a deeper root in humanity than it has been in these latter ages the custom to give them credit for ; and there are yet concealed, under the imperfect remains of their imagery, great, fundamental, vital, and forgotten truths.

Some persons have been alarmed by finding that the rites and mysteries of the Hebrews were similar to those of prior and cotemporary nations ; thinking it might seem to insinuate a borrowed source, and thereby deprive them of their sacred authority ; but this judgment appears quite groundless ; their truth on the

contrary, is rather strengthened than otherwise, by the fact of their universality. Religious creeds and modes of worship may indeed change, or be borrowed by one people from another ; but their base in reality is immutable, and always originates where it is rightly understood. We have little faith in mere individual revelations, it is irrational to suppose that any mind was ever truly inspired with exclusive principles ; truth does not belong to persons or periods, but according to the purity of the conditions, and universality of the conception is the extent and nature of its inspiration. How much infidelity has sprung from the long obscuration of sacred truths ; how then can it hardly be mischievous that we have once more given to us a means for unfolding them ? A clearer understanding and experience of them will ultimately range all good and reasonable minds on their side ; and their general confirmation will rejoice the confiding believer.

The Egyptian authority has been everywhere highly venerated, but their hieroglyphics are evidently too esoteric for profane scrutiny to unriddle ; their philosophers generally chose the symbolical in preference to the fabulous mode of clothing their doctrine ; and as it is probably

the deepest, so do we find it the most dark of all, and the study has always proved bewildering and unsatisfactory in the extreme. We have few relics left of Egyptian learning, and these, probably, none of the most important, for her priests were for a long period the oracles of the world; and if from her smothered embers, the Greeks were able to kindle so bright a flame: what must have been her glory when she flourished as a nation, and wisdom was at the zenith of her excellence and magic power.

“ O quam te dicam bonam  
Antehac fuisse; tales cum sint reliquiae !”

O mother of the ART ! O land of CHAM !

That the Egyptian remains have special magnetical allusion, has been observed by many authors on this subject; but little has yet been gleaned concerning their practice, except that it must have differed in many respects from our own. It is frequently observable that the three first fingers only of the hand are extended, the other two being bent down on the palm, and in some figures even designedly broken off; this is the case in the Indian idols, who, with their many arms and hands are always in magnetical postures. Each finger has its different

hieroglyphic ; the whole hand is generally extended for healing or blessing ; but when the image is rather of will or power, the thumb and two first fingers only are employed.\* The general impression conveyed by their symbols is mystical and sacred, and more seldom curative. The animals they worshipped were probably in no ordinary state of being, but had become, as they considered, divinized by being moved into and under the universal will.

\* We would here note too, the mysteries of the Dactyli Idæi (literally the fingers of Mount Ida) so celebrated amongst the Greeks and Asiatics, and concerning which mythological personages, Strabo and Diodorus, give particular account. The Cretans paid them divine honours for having nursed and brought up Jupiter, whence some suppose them to have been the same as the Corybantes and Curetes ; accounts, however, vary, and concerning their number some say they were ten ; five brothers, and as many sisters ; others, that like the horned Centaurs there were one hundred of them who worked together at the foot of Mount Ida. They are said to have been magicians, and addicted to mystical ceremonies, and that Orpheus was their disciple and carried their mysteries into Greece ; that, moreover, “ the Dactyli of Asia were peculiarly famous for their skill in the healing art, so that their name indeed was synonymous with that of the Healers.” Diodorus relates that they surprised the people of Samothracia with an exhibition of their wonders during the initiatory rites, which consisted in trials more or less strong adapted to the capacity of the aspirants.

The Arkite mysteries, so anciently celebrated in this and most other Gentile nations, were obviously, from the accounts transmitted to us, strangely and practically significative of the saving and renovating power of the universal Spirit, variously personified as Isis, Ceres, Damater, Minerva, Archia, Beroë, &c. The stay in the ark was bewailed as a state of temporary death, and the going forth, which was accompanied with mystic foretokens, was hailed as a re-birth and purification not dissimilar in idea from our baptismal form. All the heroes are reported to have passed through an experience of this kind, and to have gained some great object by the passage ; they were many of them said to be originally born at Thebes, which was a name of the ark, as also Arkeus, or Archeus. A little attention to derivations may serve to clear many minor difficulties ; for there are diverse manifestations, though but one spirit reigning paramount through and over all, the fountain of divine life and light, *Magna Deûm Mater*, and restoring ordeal of all created things.

“ Æon came near, the sage of ancient days,  
Æon, a prophet famed, who gently reached  
His aged hand to Beroë, and withdrew  
The veil of justice which obscured her brow,

Then loosened all her bands ; Æon had seen  
Age after age in long succession roll,  
But, like a serpent which has cast his skin,  
Rose to new life in youthful vigour strong.  
Such the reward which Themis gave the man  
Washed in her healing waters.’’

The philosophic mythology of Greece is wholly free from the objections which poetic licence has cast upon the generally accepted story of its gods ; the freedom and irony of which has given a handle to prejudice, and, unfortunately, thrown a slur over the whole. But, extravagant as are many of its conceptions, and far out of the common road of thought, yet have we no good reason to consider them as altogether fanciful, or even in their kind inexact. Truth casts its allegory, as do objects their shadow, in the sun-light, gracefully deformed. It would be easy to expatiate on this subject, and bring forward particular evidence as to the references of many of the old writers ; but in the present state of science and incredulity of the public mind, it might be premature and inexpedient, independently of the hazard of wearying the reader with unfamiliar reflections, and details which would now, perhaps, be considered as irrelevant or uninviting.

But not poetry itself has ever reached, much

less exaggerated the surpassing reality ; and for those to whom such inquiries may still be attractive, or who have had the glowing and more true impressions of early youth unwillingly disappointed by the cold externality of our learned commentators, a deeper and more purely allegorical consideration of classical tradition, may be grateful and encouraging to further research ; for the subject becomes more and more alluring as it opens, exalting and extending the ranges of thought, our hopes are renewed of beholding for ourselves its well-spring of truth ; and in it reflected, the promise of a new existence for man, with the image of a happier and yet unseen world ;

“ Though from our birth the faculty divine  
Is chained and tortured, cabin'd cribb'd, confin'd,  
And bred in darkness, lest the truth should shine  
Too brightly on the unprepared mind,  
The beams pour in ; and time and skill will couch the  
blind.”

The occult spring of mystic allegory moves as we apply the master-key ; the first door opens, and we stand once more on the threshold of nature's laboratory. Secret knowledge is now becoming public ; sacred mysteries may be revealed to the profane, and truths long since

wrapped in hieroglyphics and buried in pyramids, be declared in the common type and in the common tongue. There have been those who have dreaded this day, and anticipating its coming, have prophesied sadly and seriously respecting it ; nor is the spirit now dead that formerly dictated secrecy in these matters. The entire causes of such cautions may as yet be unknown, or but dimly perceived, even by those practically acquainted with the nature of magnetism ; but they who carelessly rank its revelations and consequences amongst the many discoveries and mere inventions of the day, have thought little and superficially, as time will show.

It is, however, no less irrational than painful to dread the results of inevitable enlightenment, for we cannot see far or clearly enough into consequences to justify mistrust in the provident necessity of nature and events as they take place ; and now that the flood-gates are irreversibly opened, we must, with all faith in humanity, encourage the stream to flow freely onward, so that all may become instructed as fully and as quickly as possible ; and increased knowledge be thus made to direct a power which no external coercion can secure or suppress, and that the restraint, (if such it must be called

which prevents the doing of evil), may be found in the exaltation of our moral nature; for outward laws, as respects this, must continue as they ever have been unavailing, since they cannot arrest or determine the secret will. The protective power and beneficial impulse are implanted within us; where they are dormant they must be aroused, and obvious interest every where prevent abuse, for man holds a power that forbids him to be the enemy of his fellow, and the facts now unfolding must moralize the world.

Vast truths have been declared to us, and many facts transmitted which, we being ignorant of their ground of possibility, have disbelieved and neglected; though in many instances we may now observe, the great amount of intelligent testimony should have taught more diffidence, as supporting mere vain fables, it would be ~~as~~ a greater wonder, than that the said fables should prove to be unexplained truths. But it is not to modern pride and ignorance alone that the loss of so much valuable knowledge is to be imputed; for the special policy of the Ancients respecting it has doubtless contributed not a little to this remarkable retrogression. The priests of all religions holding such science as their especial prerogative,

and being well aware that with it they held exclusive power, were mutually interested in withholding it from the people ; and this motive, together with their vigilant training, secret initiation, and life-bound oath, conspired with the bond of power to enforce fidelity and render them watchful and ingenious in finding means to prevent its diffusion out of their own body. Learned men, if not exactly guided by priestly motives, have been nevertheless influenced by them ; the dread of envy and persecution, with certain conscientious fears of the results that might arise from showing to the ignorant truths which they were ill prepared to receive, and to the immoral, powers which they might fearfully abuse, induced them to employ abstruse terms in dead languages, with passages of hidden or double meaning ; and for the entire veiling of the deeper esoteric experience, and securing of exoteric mystery, they had recourse to particular hieroglyphics and cabalistic signs. These sacred sciences have nevertheless existed in all ages, and been successively revived or degraded according to the hands into which they have fallen ; principles having at intervals been neglected, and low means only retained and resorted to by inferior minds, they have fallen into contempt, becoming proscribed as vile and

magical ; whilst their professors, mere “artizans of miracles,” have debased their profession, until at length, scepticism set its seal on all wonders, and miracles were suppressed by opposed convictions.

We may find on investigation that there has been less direct falsehood and more craft in the world formerly than has been generally supposed ; and truth artfully veiled has, to simple minds, borne a semblance of falsehood, and been despised as such ; thus too we have been led on to extremes of doubt and credulity, according as individual temperament and the fashion of the age may have inclined. But let us not too hastily condemn, as faithless or illiberal, the wary philosophic spirit which, seeing the preponderance of natural evil in the world, and the prevalence of human debasement, has in all ages wrapped in parabolic types the deepest theosophic knowledge ; not from any mistrust in it or its legitimate conclusions, but from a dread of its desecration in human selfishness.

It is true, modern science has been more lavish of her discoveries, but then they lose in import what she gains in liberality ; for though she have faithfully served us in her outward sphere, and still on a little while longer may flourish, and boast of her astronomy which has

eclipsed the judiciary astrology of Ptolemy and Pythagoras, of her experimentalism which has rendered it impossible to jugglers and sorcerers any longer to perform miracles, or of her chemistry, which has destroyed the alchemical chimera ; yet what does all this signify ? Every thing intrinsical is hidden from our *mode* of search ; we are experienced only in outward qualities and accidents ; sciences have superseded each other in time and locality, and we have been prone to condemn those which we could neither attain to or understand. Taken in the aggregate, the modern study of mankind has not been man ; and herein do our opinions and conclusions most widely differ from those of the Ancients with whom the NOSCE TE IPSUM regulated the thoughts and efforts of the greatest minds, all other indeed being esteemed secondary and worthless in comparison.

The meagreness and insufficiency of our philosophy becomes daily more apparent, and facts press us fast onward to seek anew from nature an explanation of her marvels ; it is not the superstitious alone who pervert facts to favour their prejudices : as often is sophistry found under the mask of philosophy, and nature herself warped and misrepresented to suit the individual judgments and assertions of those who

discard, indeed, supernatural interposition, but to supply it with arbitrary or insufficient causation ; and who though weak in faith, are sceptically credulous, and so often choose the harder side. Reason must exert herself afresh ; for if she pass not quickly the barrier within which partial observation has held her, she will cease to triumph as heretofore, in many minds, over vulgar experience ; we have warred long enough with internal instincts, traditions, and even with the impressions of sense when these have not fallen in with our ideas of rationality ; and in very faithlessness have degraded science, and given her over to the service of those petty projects and small interests which have practical sway in this sensible world.

Though the more refined operations of nature are hidden from our obtuser senses, they need not be from our understanding ; we are not incapable of at least an intellectual appreciation of those finer agencies which escape common susceptibility, and are sensibly manifested only in the effects. Influences, however apparently subtle, are only so relatively to less refined subjects ; for things are affected by their similars ; that which is gross affects outward sense, that which is mental, cerebral sense ; and so on even to the finest projections of reason towards

Intelligibles ; by which we are mentally carried back to the *superstantial* in all things. The less grossly palpable any body is, the more simple and essentially potent does it become. “*Maxima de nihili visitu fulgura fiunt.*” All observation, in short, tends to refine our notions, not only of causal being, but of its unfolding into physical action ; passing the disputed question of the materiality of mind or powers of thinking, we are led to speculation on the essentiality of thought itself ; from conjectures concerning the natural generation and mechanical suggestion of ideas in the brain, to their fixed entity, actual emanation, and constant transmission to distant objects.

“ Illis viva acies, nec pupula parva, sed ignis,  
Trajector nebulae, et vasti penetrator operti.”

All perceptions perhaps require to be experienced in some degree before their idea can be truly conveyed, or their verbal expression become quite intelligible ; but once forced by observation beyond the limits of ordinary experience, it matters little how far ; as whatever phenomena present themselves, inscrutable though they be by present knowledge, we are assured they do not transgress the order of nature. Have we not facts of transportive

imagination enough to satisfy the boldest poetic fancy, or the ardent eloquence that long since declared that man contains within him all the powers of nature ; from his being, as a centre, bearing relation to the whole, the universe is reflected in his little world.

The multitude, unpractised in matters of subtle reasoning and speculation, are incapable of perceiving aright any thing except as it outwardly affects them ; in practical appliances they always go astray, in default of the first movement of the leading few ; the pioneers are the responsible conductors of the march ; and the early enlightened advocates of Mesmerism may, all more or less if they be active and earnest, image out into its general application the good which each individually desires.

The power of the operator's will in changing the dispositions and habits of the sleepwaker, (though for reasons above offered, very dangerous ground for experiment), cannot, *as a fact*, be too well noted ; it is a true, though feeble and partial type of the renovating power of that all-pervading, educating, disciplining, purifying, Vital Spirit, which in former ages of the world was dignified with the name of Wisdom ; and of whose concentrated power all our external

efforts for progress and amendment are but the dead and comparatively ineffective shadows.

“Sed fortasse aliquis quærit, sapientia quid sit,  
 Nil aliud certe est, nisi prima scientia per quam  
 Mens pura, et nullo mortali pondere pressa,  
 Libera terrenis affectibus, atria cœli  
 Scandit, et etheriâ cum diis versatur in aulâ,  
 Omnia despiciens prorsus mortalia tanquam  
 Frivola, et assiduè tendens velut ignis in altum.”

“Such,” says M. Gauthier, speaking on this point, “such are the unheard of benefits of magnetism, that faults which were excessively prominent previous to the somnambulic state, no longer existed in the awakened patient.”\*

For such observations as these the science of phrenology may be available; as, if the intention gradually works itself into manifestation through the organism, as might be expected, corresponding changes of development may be fairly and satisfactorily tested. Considered as a collection of inductive facts, few will probably now presume to deny the eminent usefulness and truth of phrenology; but the zeal of some of its advocates has certainly been over and above, in claiming for it exclusive authority in

\* See *Traité Pratique du Somnambulisme*. A. Gauthier. Paris, 1843.

mental science. Without by any means supplying, or being able to supply, the place of the elder metaphysics, phrenologists have openly condemned and set aside its labours, and that in a sphere of observation eminently above their own. By its very external nature, phrenology can never become definite enough to appreciate the finer manifestations, much less the essential laws of mind which consciousness reveals to us ; and admitting that consciousness is liable to err in individuals—is not sensible observation so too ? But when metaphysicians err, it is not so much in consciousness, for this in its depth is uniform in all, but in their inferences and conclusions drawn by the partial and contingent nature of reflective reason ; and to this objection phrenology is also open in common with all objective science. The assertion of some phrenologists that their “ discovery has supplied the great desideratum of metaphysical accuracy and precision,” is a very singular and grave mistake. Accuracy and precision do not belong to such manifested particulars and unstable system of organs, as phrenologists dispute about even amongst themselves. All experimental fact, and this from its relations above all, is to be respected ; but when carried above its ground, it is in danger of becoming empirical, vaunting

itself to the prejudice of investigations above the limits of its capacity.

The internal principles about which metaphysics are conversant, the relations and associations of ideas, in short all experience in subjectivity can only, if at all, be reached by the mind in abstract contemplation of itself; that which we need is the right image and revelation, and this we shall obtain when the true conditions are supplied. Now it is believed, and on no light evidence, that the magnetic trance affords, nay, is itself, when justly and perseveringly ordered for that end, THE METAPHYSICAL CONDITION, pre-eminently perfect. It removes the sensible obscuration, and presents a clearer glass before the mind than it can ever regard in the natural state. The patient is no sooner lightly entranced, than he begins to feel an internality never before known to him, and which may be increased with more or less effect according as the intention is fixed, and the calibre of the minds and circumstantial conditions are favourable or otherwise; though under the simple ordinary operation of one agent and patient, the work will hardly become universal. "Take first the beam from out thine own eye, and then thou shalt see clearly to remove the mote which is in thy brother's eye."

“ Non bene tractantur musæ prope perque fenestras  
Vix in sole solent, atque valere foro ;  
Nec mediâ ridere dic, vel luce favere,  
Sol lux ac homines ad joca multa trahunt  
Sic præunda forum, sudum simul atque plateæ  
Major et e musis tunc quoque messis erit.”

That the Pythagoreans, Platonists, and all the intellect of that time, had recourse to this mode of vision is now very evident from their writings ; and however much their systems may appear to vary in particulars, they had one esoteric root, in which they all by co-knowledge agreed, and by means of which they gained higher elevation in science, with more melody of thought and eloquence for its expression than we, with all our labours and enlightenment, have ever dreamed of, or had capacity to appreciate. For these could compel the Muses' inspiration, and move the spheres to give it birth ; for them the Olympic gods assumed their deity, and all the heroes their mighty labours. In their Hand was the power of all experience, the including firmament of every space, the nucleus of all things to be unfolded in time. Chiron prepared them for the Elysian Heaven, or Charon wafted them to the Tartarean shades ;

“ PALMAQUE nobilis,  
Terrarum dominos  
Evehit ad deos !”

“ Hæc via scintillans sublustri nocte relecta,  
 Innumeris nitido cælo rutilissima stellis,  
 Sapphirina cluet sat cognita frondibus ipsis,  
 Manibus hoc iter est felices ad arva palati  
 Secretumque thronum noctuque diuque piorum,  
 Succensis genium facibus celebrantur hypæthræ ;  
 Hæc siquidem locus est, quem sides jura poesi,  
 Haud timeam sedes divûm dixisse senatûs.”

To a mind merely practical, every universal proposition appears abstract, because it does not regard the true nature of things ; yet were it not for these so styled abstractions, we should be inevitably plunged in the abyss of Pyrrhonism. Every conclusion of reason has its evidence in faith : that is to say, all inquiry rests in a universal idea, a fundamental axiom of mind, without appeal ; we believe in these as we believe in our own identity, simply because we cannot do otherwise ; the laws of demonstration, mathematical for instance, are primary and spontaneous, subsisting by virtue of their own inherent necessity. These ideas, though they may seem to be first excited by, cannot be derived from sense ; they are laws of causality, perfect in themselves, prior to, and determining all sensible particulars ; and we dare not question the last grounds of their intuition ; they are the natural revelation of the *λογος* in man, the light which lightens every man that cometh

into the world. Reflective reason is personal, partial, and erring ;—divine intuition is impersonal, universal, and can never err.

“ In truth,” observes Fénelon, “ my reason is in myself, for it is necessary that I should continually turn inward upon myself in order to find it ; but the higher reason which corrects me when I need it, and which I consult, is not my own, it does not make specially a part of myself. Thus, that which may seem most our own, and to be the foundation of our being, I mean our reason, is that which we are to believe most borrowed. We receive at every moment a reason superior to our own, just as we breathe an air which is not ourselves. There is an internal school, where man receives what he can neither acquire outwardly for himself nor learn of other men who live by alms like himself.” Thus is the supreme reason found to rule in all things universally ; as in man made manifest, beyond the control or modifying energy of his personal will, fixed, fontal, and everlasting.

It is a truth admitted by metaphysicians, that if the Absolute be without the sphere of possible knowledge, philosophy must be always regarded as a mere phenomenal and delusive pursuit. To this last conclusion, however, the

human mind is naturally very loth to assent, and many and ingenious are the theories by means of which it has endeavoured to assure to itself a capacity above ordinary conditions and modes of thought ; yet every supporter of the positive side of the question has had his successful objectors on the other, so that the matter yet rests, and is much despaired of by the general reason of mankind.

That a truth so necessary as to be instinctively present in every mind, and as inferentially involved in the fact of outward existence, as the unit is concluded from its dependent plurality, should be denied as an affirmative to human reason may at first consideration appear strange and improbable ; yet so it is : by the *transitive activity* of individual thought, it is precluded from a *positive* knowledge of the essential unity towards which it tends.

The knowledge which is absolutely one, cannot be attained in the personal consciousness, since this, by the necessity of its participated nature, is only cognizant under an antithesis of subject and object ; and thus conditioned, beholds itself and all other things only as relative phenomena, that is, as they appear imaged by itself to itself, and never in simple identity of thought and being. The Absolute, being but

one, and its knowledge consequently but one, can be truly known only *in* itself, the fountain of thought ineffable, subverting all expression. Its shadow, in us, recedes constantly behind the *secondary* unity of our intelligence ; by endeavouring to convey we instantly dismiss it, and by reflecting while yet on the verge of its conception, we annihilate the inspiration.

The German metaphysicians, Schelling more especially, pressed by the difficulties which thus disable the personal consciousness and prevent it from transcending the limits of rational inference, despised its trammels, and relinquishing it and them together, asserted the existence of a higher faculty in man, by which he is enabled to surpass all conscious thought, and come at once into identified relationship with essential being ; a state in which all difference of subject and object becoming merged, the Unconditioned is known absolutely in itself. This sublime capacity of mind, moving one with the Infinite, they have named the Intellectual Intuition.

In order to its refutation, it is said that this species of unconscious intuition is impossible ; because by the annihilation of consciousness, we destroy thought itself, which takes away with it all possibility and imagination of true being : that the Intuition is therefore a chimera,

a pure abstraction, and not a real subsistence.

An eminent French author and philosopher, M. Cousin, already awakened to these objections, yet still desirous for the honour of philosophy and innate assent of the human mind, to retain, if possible, the positive ground, has ventured to draw down the Intuition once more into human consciousness, even in its ordinary conditions ; but this effort would seem to have been unsuccessful.\* By drawing the pre-existent reality into its posterior image, the theory obscures its own object, and brings about the reverse dilemma of the Intuition, in that it conditionates the unconditioned. How can it be possible for the effect to know its cause in its *separated* individuality, unless it be by inference? Spontaneity of perception, however nearly it may verge, and truly reflect the subjective image, is not in thought co-essentially cognizant ; and simply for this reason, that it is not the ontological unity itself. Thus is it in every way obvious that *the true knowledge* does not supervene “under the apparent relativity and subjectivity of the principles of thought.” For be-

\* See an admirable article in the Edinburgh Review. No. 99. Art. 11. (“Cours de Philosophie,” par M. V. Cousin.)

hind every particular modification and possibility of individuated consciousness, is yet implied the infinite nucleus of Being and Absolute Will.

If the Absolute is, as itself, to be known independently, and before its manifestation, it is plain to every thinking mind, that it must be by the experience of co-essence in union, not by reason or any reflective act: in short, as has been before said, by the becoming It. “*Nec sentire Deum nisi qui pars ipse Dei est.*”

Thus then, if this species of cognition cannot take place in our *personal* consciousness, and if beyond the pale of consciousness, *being* is annihilate, we must, if we would yet hold fast the anchor, seek some other point of rest, and try if there be not between these extremes some mode of consciousness free from the *duplicity* which incapacitates our own.

We believe by inference, and on the principle of contradiction, that the one *is*; and naturally include, in such idea of essential being, that of consciousness; which, as pertaining to, or rather being itself the pure subjectivity, can only be thought of consistently with itself, as impersonal, unconditioned, and universal.

Reflective reason rests in the pure abstraction of all relative existence, unable to pass the infinite abyss which opens upon the extreme verge

of thought betwixt it and the one : hence though it is very requisite, as a preliminary aid to relationship, and the right perception of intelligibles, yet it is not, as has been alleged, the bridge by which we can immediately pass from Psychology to Ontology, but rather contrariwise; its self-activity is the last intervening barrier between them. The positive First and the negative Last, each implying the other unmanifestedly throughout the immeasurable procession of sensible and temporal existence.

The human mind by the various disciplines and trials of Wisdom, (the term is not here employed vaguely ; or intended to be ambiguous) may become truly based ; and from that base, in pure passivity, be drawn by faith and the harmonious rest of union into one with All ; to have its vision, through true light, in God, and know itself in its Creator.

“ Ego non sum jam qui fueram, amplius Ego.”

(I—no longer myself—AM more.)

This is the work, this its object, and its end ; the line returns to form the circle into its beginning ; and they join not in time, for their union is eternity.

In his single human strength, man is unable to know this ; without habitual contemplation, we cannot even rise above a perceptive possi-

bility of this theoretic and very actual truth : if, therefore, the idea, here briefly suggested, of the universalised consciousness being attainable by man in ecstatic relationship and collapsed personality, serve in some degree to clear the imagination and present to any mind, a less objectionable image than that which the *Unconscious* Intuition, or *Conditioned* Intelligence may have afforded, it is all that is aspired to or at present desired.\* Increased belief may be obtained through contemplation, in that free perspicacity of thought, which reflects the original in every intelligence. Conviction belongs alone to that acme of vital conversion which is, and by its own will and necessity, ever must be, incommunicable and arcane.

“ For the knowledge of it is a most *Divine Silence*, and a rest of all the senses ; for neither can he that understands *That*, understand any thing else, nor he that sees *That*, see any thing else, nor hear any other thing, nor, in sum, move the body.

\* If, from the natural *personality* of its acceptation, the term consciousness be yet found inapplicable to the Infinite Idea ; it may be taken merely as intended to convey the closest image of it, which our ordinary mental condition affords : the imagination must be cleared, by abstraction, from all *dupli-*  
*city* in its conceptive shadow of universal being.

“ For, shining steadfastly up, and round about the whole mind, it enlighteneth all the soul, and loosing it from the bodily senses and motions, it draweth it from the body and changeth it wholly into the essence of God.”

O marvellous, miraculous consummation ! and thou, that by the strange necessity of fate, and undue balance of thy self-born nature, art fallen from the first image in which thou wast created ! O man ! who, with thyself, hast lost all other things, save one—Behold again the beatific vision, remember, know the Beauty—the true Good—the Heaven of which, thou wast thyself the living type and manifested temple ! and after this manner contemplate God ; “ as having the whole world to Himself, as it were, all thoughts and intellections. If, therefore, thou wilt not equal thyself to God, thou canst not understand God, for the like is intelligible by the like.\*

\* It has occurred since writing the above extract, that this passage might possibly suggest a presumptuous or otherwise erroneous idea to minds unfamiliarised to this sacred subject, and be consequently destructive of the whole tenor and object of these remarks ; for nothing is so calculated, or more eminently tends to humble man, as he is, than even a small insight into what he might and ought to be ; but it is impossible really to profane the Divine Idea, for it cannot be reached by a profane or unprepared mind ; and as the fear of God is the begin-

“ Increase thyself into an immense greatness, leaping beyond every body, and transcending Time, become Eternity, and thou shalt understand God. If thou *art able* to believe in *thyself*, that nothing is impossible, but accountest thyself immortal, and that thou canst understand all things, every art, every science, and the manner and custom of every living thing.

“ Become higher than all Height, lower than all Depth, comprehend *in thyself*, the qualities of all the creatures, of the fire, the water, the dry, and the moist, and conceive likewise that thou canst at once be every where, in the sea and in the earth. Thou shalt at once understand thyself not yet begotten, in the womb, young, old, to be dead and the things after death, and all these together; as also all times, places, deeds, quantities, qualities, or else thou canst not yet understand God. But if thou shut up thy soul in the body, and abuse it, and say, I understand nothing, I can do nothing, I am afraid of the sea, I cannot climb up into heaven, I know not

ning of wisdom, so is presumption the end of ignorance: not then by prematurely and irreverently drawing down the Idea, but by piously aspiring, and raising the Conception through graduated links and intellectual media can we ever hope to draw the spectacle of our adoration: by pride man fell, in humility, he will rise, to make manifest all Truth.

who I am, I cannot tell what I shall be ; what hast thou to do with God ?” for thou canst understand none of these fair and good things ; be then a lover of the body and evil.

“ For it is the greatest evil not to know God : but to be able to know, and to will, and to hope, is the straight way, and the divine way proper to the Good : and it will every where meet thee, every where be seen of thee, plain and easy, when thou dost not expect or look for it. For there is nothing which is not the image of God. And yet thou sayest, God is invisible, but be advised—for who is more manifest than He ? For, therefore, hath he made all things, that by all things, thou mayest see Him.

“ This is the good of God, this is his virtue, to appear ; there is nothing invisible, no not of such things as are incorporeal ;

“ For the sleep of the senses is the sober watchfulness of the Mind, and the shutting of the eyes, the true Sight. Let these things, thus far forth, be made manifest unto thee ;

“ Understand in like manner all other things by Thyself, and thou shalt not be deceived.”

“ We awaken, from the Intellectual Intuition,” says Schelling, “ as from a state of death ;” and we awaken by reflection into that created personality, wherein, it is impossible any longer to

*know* Him. The vision, graven in hallowed memory, is all that remains to us ; for the object of human reason is the limit of its power ; and the pure zero of all relative conception waits before the throne of God.

Nothing is truly imaged in this world any more than we are ourselves, who do but look and dream on its falsified circumference ; or like the people in Plato's book of laws, who lived satisfied in a city underground, furnished only through certain apertures with small portions of dim light. But when some of these fortunately emerged from their subterranean darkness, and beheld the beauties of the broad and glorious day, although they were at first uncomfortably dazzled by its superior light, they disdained the fancied felicities of their former dark abode, and lamented the miseries of their yet imprisoned friends. And we too, so long immured, are we not about to emerge into the sunlight ? The Spirit is full wearied of the long Sabbath which she has kept in silence, through so many circles of ages, with the assurance of a great purpose through her to be wrought out ; the inner mind struggles for a new birth, to redeem philosophy,

and to make manifest its end, and only object in the purification and perfection of human life.

“ Celestial light shine inward and the mind  
Thro’ all her powers irradiate ; there plant eyes,  
All mist from thence purge and disperse, that we  
May see and tell of things invisible to mortal sight.”\*

In its first true sense human progression is internal, individual, essential, a moulding of the lower irrational portion of the mind into accordance and obedience to the higher intellectual archetype ; a restoring or building up as it were, of a moral monarchy within, by conviction, constant endeavour, and the moving, organising power of a faithful concentrated and uplifted will.

The advance from a simple savage existence to a complex civilised mode of life, is, in the bare comparison of very equivocal reality. All the many changes, known and recorded, which have taken place about superficials, pass on, leaving us even as they find us in perplexity, missing and mistaking continually the true aim of our own and of all existence ; still labouring and undermining our efforts, as we supply the

\* Milton’s Paradise Lost.

causal living fountain of human suffering and delusion which, every where imparting its free flowing fecundity, plays on securely and uninterruptedly within.

“ O sons of earth ! attempt ye still to rise  
By mountains piled on mountains to the skies ?  
Heaven still with laughter your vain toil surveys  
And buries madmen in the heaps they raise.”

To expect or even wish for felicity whilst we continue to falsify our susceptibilities and submit to the degrading tyranny of our passions is mere imbecility ; it is looking for effects inversely to their causes, and hoping not only against all theoretic possibility, but contrary to our every intuition of moral utility, justice, and experience. The obstacles which externals every where present to our selfishness might long since have taught us how vain is its pursuit : but it would seem, that as it becomes more obvious, our folly increases, as if to hide itself in the gloom that deepens at every step of departure from the simplicity of truth. And it is this, which has most to be guarded against in the application of Magnetism, where, so specifically, the intention carries and immediately images its principle in act. Springing directly from ourselves, this highly effective agent flows forth, as the mind

directs, to good or evil ; and imposes, in sure consequences on him who wields it, its inherent accountability.

Few perhaps, observe themselves with sufficient scrutiny to know, how surely they bear the just consequences of their own motives and misdeeds, and how inevitably the canker which false intention lays at the root of an action, however far away its outward consequences may be removed, is essentially felt and expiated at its first source. It is not purposed, in this place, to trouble the reader at large on this subject, neither is it necessary, as the law of conscience and individual experience are far more effective criteria to the generality of minds, than ethical propositions, however, clearly demonstrable ; we instinctively know that, however, much good and evil may appear to be incidentally implicated in this world, they each must work their opposite results through every seeming deviation ; and that though we may endeavour to serve ourselves and cheat existence in outward relations, we cannot evade the moral law in our own being. Oh ! that we could but as consciously feel and obey, as we are able in theory to perceive, the precision of the laws which govern in the moral world, and practically appreciate the mathematical exactness

with which natural justice is dealt out to us in time ! But we are as spell bound to delusion, and constrained mistrust in ourselves, in one another, in all things, even in the power of Good to work its own right results. No estimate can be made of the sad effects which this cheerless infidel spirit operates throughout society ; it dislocates and dishonours every relation in life to which it can reach ; our hopes and destinies are forfeited in its abyss, as by a horrible perversity, it degrades reason, binding her to the service of blind sordid impulses, instead of her own clear light.

At the present time when all are more or less eagerly engaged in the pursuance of external advantages and under penalty of being cast into the fiery furnace of the world's scorn, do fall down and worship that earth-born goddess of temporal utility which opinion has set up, it would be vain enthusiasm to attempt to divert attention, but for a moment, from so favoured an idol were it not that in the minds of all, even its most degraded votaries, there already exists a most real and bitter sense of its insufficiency, and latent deformity ;—and until Wisdom shall have effected that internal renovation which, above all things we now need, it is vainly that we seek in externals a harmony and happiness which has not been imaged there.—Yet still we

linger on in expectation, and with that abiding patience, which is the test of faith in a good cause, may we continue to seek on, not vaguely as heretofore, for passing excitements, but with steadfast perseverance looking within, until Wisdom reveal to us those higher objects of pursuit and truer attractions which will not suffer the mind aspiring to them to fall into dishonour ; but purifying and corroborating as they draw, will, when at length they are worthily won, unite with and transmute their worshipper into that Harmony and Beauty which, in the dim beholding, he venerated and loved.

“ Begin to-day, nor end till evil sink  
In its due grave ; and if at once we may not  
Declare the greatness of the work we plan  
Be sure at least that ever in our mind  
It stand complete before us, as a dome  
Of light beyond this gloom, a house of stars,  
Encompassing these dusky tents ; a thing  
Absolute, close to all, though seldom seen,  
Near as our Hearts and perfect as the Heavens ;  
Be this our aim and model, and our Hands  
Shall not wax faint until the work is done.”

The Idea of the Good, the Pure, and the True is the alluring object which we all innerly worship—the progeny of Divine Intellect immortal and strong—even Moral Beauty which, though obscurely now, through the mists of sense and

selfishness, ever shines attractively our Polar Star :

“ When from the lips of Truth one mighty breath  
Shall, like a whirlwind scatter in its breeze  
The whole dark pile of human mockeries,  
Then shall the reign of Mind commence on earth  
And starting fresh, as from a second birth,  
Man, in the sunshine of the world’s new spring,  
Shall walk transparent like some holy thing.”

“ Already, see, the *hallowed branches wave !*  
Hark ! sounds tumultuous shake the trembling cave !  
Far, ye profane ! far off ! with beauteous feet  
Bright Phœbus comes, and thunders at the gate ;  
See ! the glad sign the *Delian Palm* hath given ;  
*Sudden it bends ;* and, hovering in the Heaven,  
Soft sings the swan with melody divine :  
BURST OPE, YE BARS ! YE GATES, YOUR HEADS DECLINE !  
DECLINE YOUR HEADS ! YE SACRED DOORS EXPAND !  
HE COMES ! THE GOD OF LIGHT ! THE GOD’S AT HAND !  
Begin the song ; and tread the sacred ground  
In mystic dance symphonious to the sound.  
Begin, young men ! Apollo’s eyes endure  
*None but the good, the perfect, and the pure,*  
Who view the God are great, but abject they  
From whom he turns his favouring eyes away ;  
All piercing God ! in every place confess’d,  
We will prepare, behold thee, and be bless’d ;  
He comes, young men ! nor silent should ye stand  
With harp or feet, when PHŒBUS is at HAND.”

*Now let us chaunt our breviary,  
And show our friends our aviary,  
Is not this good behaviour, eh ?*



Bird of the night ! Minerva bade thee fly  
Only at length, when dusky evening fades,  
That then to heights of metaphor thine eye  
Might dart, or dive in allegory's shades ;  
To know, and with thy knowledge be discreet,  
Close with the many, freely with the wise  
To hold communion, still to keep thy seat,  
When birds of lighter feather think to rise.

Quick, with the lightening fire she caught from Jove,  
High Pallas saw thee, not in form alone,  
But thy wrapt mind, life's common place above,  
She mark'd, adopted, claim'd thee for her own.

Gave thee life's best, first, last, essential boon,  
Clear, as the northern lights in ether play,  
From her own forehead, as the nightly moon  
Wears the calm reflex of the solar ray.

The sister Muses, singly floating by,  
Pausing in reverence at her behest,  
Pour'd spirit on thy sense, entranced thine eye,  
And in the world's oblivion gave thee rest :

Taught thee how high Olympus was not all  
A baseless fable, feigned, and false, and far ;  
Unfolded Chaos to thee, and the fall  
Of proud Prometheus, and the Titan war ;

Young conquering Bacchus, not the reeling clown,  
The wine-drunk God to sensual mortal sense,  
But the flush'd Hero worthy of his crown,  
The guerdon gained from Heaven's Omnipotence.

Taught thee, how feathered Mercury doth glide  
Invisible on earth, and rise sublime,  
Lifting dull sense through Heaven's high portal wide,  
Where living mortal never hoped to climb.

Not wooden Hermes with the *timber toe*,  
Nor Vatican Apollo though he be,  
Nor Vulcan with the vulgar fire below,  
Nor Venus from Apelles' hand just free.

Unveiled the Eleusinian mystic rite,  
Sad Ceres, and the ravish'd Proserpine,  
Hades, and Styx, and Erebus, and night,  
Nox, O Noctua ! clear as day was thine.

Glorious Apollo, and the Python slain  
 By his bright arm, and virtue's deadlier hate,  
 Old Saturn in his golden youth again,  
 On food like this she bade thee ruminare.  
 And thou wilt still feed on, and drink thy fill,  
 Through musing generations yet unborn,  
 Drink Wisdom from the pure Parnassian rill,  
 And ruminare on Amalthæa's horn.



Blind world ! seems not this owl a type of thee ?  
 All light of learning darkness to the masses ?  
 Look ! of what use for wisdom are the glasses,  
 The blazing candles and the torches ?  
 Alas ! the broad light only scorches ;  
 THE ANIMAL WON'T SEE.



There, still she sits in emblematic guise,  
The yet unsolved enigma of the wise ;  
All blind without (gainsay it not despite  
Of high Minerva) all within is light :  
Speak, sacred bird, give utterance divine  
To those dark syllables, that all combine,  
“ Man know thyself ! ” thou needst nought else to know  
For bliss above, and happiness below,  
For joy, and health, and peace, or if for gold  
Thy thirst, and power, I promise power and gold.  
Know but thyself ! within, within thou’lt find  
The pure light, outwardly like me be blind !  
These three short words, all blank to learning’s scowl,  
And scoffing, loud, loud ! louder, speak, my Owl.



Thou musing, moping, melancholy bird,  
 What genius drew thee? what ambition stirr'd?  
 How hast thou climb'd, or flapp'd thy stealthy wing  
 To heights like these, where songsters cease to sing?  
 And there thou sit'st exposed, a joyless thing.  
 Thou darkness visible, in light's own rays,  
 Of all that fly the mockery and the maze.  
 Thou would'st not climb, but in thy humbler sphere  
 Thou wert not happy, and what art thou here?  
 Wouldst thou aspire thus bodily to stray,

High as the Polar star or milky way ?  
In this empyreal ether to presume  
Thou art too earthy, and too gross thy plume ;  
Too dull on earth, high Heaven to explore,  
Where Jove's own eagle only dare to soar.  
To thee what's nectar ? what's ambrosian fare ?  
All here to thee is thin and empty air ;  
What's Helicon to thee, and what art thou  
To Helicon ? look down, thou hast enow  
Below to brood on, thick and murky clump  
Of frill and feather, still to keep thee plump.  
All powerless here, and faint be thy sojourn,  
For earth thou art, to earth thou shalt return.  
Athenian spirit ! light with wisdom's glow,  
After life's long ordeal past below,  
Freed from thy bonds, thou well may'st here aspire  
Once more to rise, and bear Athenian fire.

With drooping wing, and silent as the snow,  
In eddying whirl she swoops again below ;  
And there to mock, soliloquize and grieve,  
All day she sits from morn till dewy eve ;  
Misprized in Heaven, and understood by few  
On earth, owls like herself, to whit to whoo !  
Seems haunting this vain, busy, trifling ground  
Only to hoot, and still to hoot on all around !  
And thus a fellow bird, that ne'er has sung  
Till now, interprets close thy unknown tongue :



Thou owe'st the penance of thy birth, like all  
Gross body ever, ever doom'd to fall,  
The forfeit and the pledge of fealty, still  
Which all flesh pays before the Sovereign Will ;  
But genial spirit, free as vital air,  
Soars high and boundless over sense, and dare  
All loose from body, lift the immortal soul  
From the snake's coil, to join the perfect whole,  
With the new light confirm the High Decree,  
“ THOU SHALT, SHALT HAVE NO OTHER GODS BUT ME.”

The subsequent pages are addressed to those who, not only having seen, are already believers in Magnetism, but especially to those believers who *experiencing* the wonders of the trance, and with minds starting as it were from slumber at that morning light, have been awakened and aroused from the long lethargy of ages: from darkness, and from dreams, and from delusions; to wonder and to pause, and meditate: to stir new energies within them, to hail a new existence, to see all glorious day brightening before them, to beat well without the expansive fields of eastern lore, to trace the modern speculations, to read, hear, and see, and to shut every sense and look within.

And having raised the mind by deep soliloquy and meditation high into the intellectual spheres, and (if worthy) catching holy light, with new born awe and reverence have bowed, and from mercy drawn the inspiration, worshipping that shrine of which belike they had scant knowledge heretofore. Some such (many may they be!) there are, and on them now we strike the deep responding chords.

My wish and hope are to awaken the public mind up to a higher faith, a holier view of Magnetism, to approach it reverentially as the wise and good of old; with pure hearts and suppli-

cating hands, “Not my will, O Lord! but thine be done:” to feel that there we leave the worldly dust and mire to tread on holier ground. “Lord, prosper thou the work of our hands upon us, O! prosper thou our handy work.” “The wind bloweth where it listeth,” it strengtheneth and refresheth the humble and true-hearted.

Further to introduce the subject with authority from the sacred volume, let me beg leave here to make some short significant extracts from the book of Psalms, though from the beginning to the end it is all edifying and illustrative. Has not God’s anointed chosen servant David thus in rapture chanted? and have not we too with devotion joined in chorus, and yet happier still have we too caught the inspiration?

“O sing unto the Lord a new song, for he hath done marvellous things.

“We have heard with our ears, O God! our fathers have told us the noble works that thou didst in their days, in the times of old.

“There is sprung up a Light for the righteous, and joyful gladness for such as are true-hearted.

“Thou hast shewed thy people hard things, thou hast made us to drink the wine of astonishment.

“ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.

“ An unwise man doth not well consider this, and a fool doth not understand it.

“ Who shall ascend into the hill of the Lord, and who shall stand in his holy place?

“ He that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully.

“ He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

“ The secret of the Lord is among them, that fear him, and he will show them his covenant.

“ I will wash my hands in innocency, O Lord, and so will I go to the altar.

“ The Lord my God shall make my darkness to be light.

“ To see thy power and thy glory, so as I have seen thee in the sanctuary.

“ Thus will I bless thee while I live, I will lift up my hands in thy name.

“ And the glorious Majesty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it.

“ Praise God in the sanctuary, praise him in the firmament of his power.

“ Lift up your hands in the sanctuary, and praise the Lord with a mighty hand and an outstretched arm.

“ Lord ! what is man that thou art mindful of him, and the son of man that thou visitest him ?

“ Whoso is wise will ponder these things, and they shall understand the loving kindness of the Lord.

“ I have said that ye are gods, and ye are all the children of the Most High.

“ But ye shall die like men.”

The scriptural extracts that will next be offered, as bearing on this subject, are taken from Solomon and the inspired Isaiah, to them wishing as much as possible to confine myself ; the field would be too wide and the receptive knowledge required would be too ample to allow of taking at present a wider range ; much self-mistrust and prudence as regards others stay the pen, and with the great masters Isaiah, and with Solomon about to speak, it behoves the scholar to be silent. Well have they spoken for themselves, and now may many eyes and ears be opened to

their revealments ; that what we all before have read devotionally, we may now receive with enlightenment ; that we may read, mark, learn, and inwardly digest their time surviving, hallowed words and sacred parables ; that we may embrace and ever hold fast the blessed hope of everlasting life as given us in our Saviour Jesus Christ.

## ISAIAH.

“ I have long time holden my peace, I have been still and refrained myself.

“ Hear, ye deaf, and look, ye blind, that ye may see.

“ Seek ye out the book of the Lord, and read.

“ Behold, the former things are come to pass, and new things do I declare ; before they spring forth, I tell you of them.

“ Let all the nations be gathered together, and let the people be assembled, who among them can declare this, and show us former things ?

“ Let them bring forth their witnesses, that they may be justified ; or let them hear, and say, it is truth.

“ Bring forth the blind people that have eyes, and the deaf that have ears.

“ Who is blind but my servant, or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant?

Seeing many things, but thou observest not, opening the ears, but he heareth not.

“ Who among you will give ear to this? Who will hearken and hear for the time to come?

“ I have not spoken in secret, in a dark place of the earth.

“ Look unto me and be saved, all ye ends of the earth.

“ Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that are wise in their own eyes, and prudent in their own sight.

“ The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined.

“ For all this his anger is not turned away, but his hand is stretched out still.

“ For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

“ In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

“ And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut, and none shall open.

“ Lord ! when thy hand is lifted up, they will not see.

“ Thou hast wrought all thy work in us.

“ Whom shall he teach knowledge, and whom shall he make to understand doctrine ?

“ Them that are weaned from the milk, and drawn from the breasts.

“ For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little, for with stammering lips and another tongue will he speak to his people.

“ To whom he said, this is the rest wherewith ye may cause the weary to rest, and this is the refreshing.

“ Yet they would not hear.

“ This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working.

“ And thou shalt be brought down, and shalt speak out of the ground, and thy voice shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Moreover the multitude of thy strangers shall be like small dust ;

“ Stay yourselves and wonder, cry ye out and cry, they are drunken, but not with wine, they stagger, but not with strong drink.

“ For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes ; the prophets and your rulers, the seers hath he covered.

“ And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee, and he saith, I cannot for it is sealed.

And the book is delivered to him, that is not learned, saying, read this I pray thee, and he saith, I am not learned.

“ Therefore the Lord said ; forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.

“ Therefore behold I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

“ Wo unto them that seek deep to hide their

counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us.

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

“The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

“They that have erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

“Now go write it before them in a table, and note it in a book, that it may be for the time to come, for ever and for ever.

“That this is a rebellious people, lying children, children that will not hear the law of the Lord.

“Which say to the seers, see not, and to the prophets, prophecy not unto us right things, speak unto us smooth things, prophecy deceits.

“Get you out of the way, turn aside out of the path : cause the Holy One of Israel to cease from before us.

“Wherefore thus saith the Holy One of Israel, because ye despise this word, and

trust in oppression and perverseness, and stay thereon ;

“ One thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee.

“ He shall lift up his staff against thee after the manner of Egypt.

“ Now the Egyptians are men and not God, and their horses are flesh and not spirit ; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall all fail together.

“ But the liberal deviseth liberal things, and by liberal things shall he stand.

“ Now will I rise, saith the Lord, now will I be exalted, now will I lift up myself ;

“ Fear not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness.

“ For I the Lord thy God will hold thy right hand, saying unto thee, fear not, for I will help thee.

“ And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken :

“ The heart also of the rash shall understand knowledge.

“ And the tongue of the stammerer shall be ready to speak plainly.

“ One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe himself with his hand unto the Lord, and surname himself with the name of Jacob.

“ Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last, and besides me there is no God, and who as I shall declare it and set it in order for me since I appointed the ancient people? And the things that are coming shall come.

“ That unto me every knee shall bow, every tongue shall swear.

“ For I am God, declaring the end from the beginning, and from the ancient times the things that are not yet done.

“ Saying my counsel shall stand, and I will do all my pleasure.

“ Therefore my people have gone into captivity, because they have no knowledge.

“ Strengthen ye the weak hands and confirm the feeble knees ; say to them that are of a fearful heart, be strong fear not.

“ Behold your God, with a recompense, will come and save you.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

“Then shall the lame man leap up as an hart, and the tongue of the dumb sing.

“Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?

“Let him trust in the name of the Lord, and stay upon his God.

“Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled ;

“This shall ye have of mine hands, ye shall lie down in sorrow.

“Hearken unto me, ye that follow after right courses, ye that seek the Lord ;

“Look unto the rock whence ye are hewn, and to the hole of the pit, whence ye are digged.

“I even I am he that comforteth you. Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?

“And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth.

“How beautiful upon the mountains are the

feet of him that bringeth good tidings of good ; that publisheth salvation, that saith unto Zion, thy Lord reigneth.

“ The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God.

“ So shall he sprinkle many nations, the kings shall shut their mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider.

“ Who hath believed our report, and to whom is the arm of the Lord revealed ?

“ Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not ?

“ Hearken diligently unto me, and eat ye that which is good.

“ Thus saith the Lord, keep ye judgment, and do justice, for my salvation is near to come, and my righteousness to be revealed.

“ His watchmen are blind, they are all dumb dogs, they cannot bark, lying down, loving to slumber ;

“ Yea they are all greedy dogs, which can never have enough, and they are shepherds that cannot understand.

“ They all look to their own way, every one to his gain from his quarter.

“Associate yourselves, O ye people ! and ye shall be broken in pieces.

“Take counsel together, and it shall come to nought ; speak the word, and it shall not stand ;

“For God is with us.

“For the Lord spake thus unto me with a strong hand, and instructed me, that I should not walk in the way of this people.

“Wherefore have we fasted ? say they ! and thou seest not, wherefore have we afflicted our souls, and thou takest no knowledge ?

“Behold, in the day of your fast, you find pleasure, and exact all your labours.

“Behold ye fast for strife and debate, and to smite with the fist of wickedness.

“Ye shall not fast as ye do this day to make your voice be heard on high.

“Is it for such a fast that I have chosen a day for a man to afflict his soul ?

“Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day to the Lord ?

“Is not this the fast that I have chosen ?

“To loose the bands of wickedness ? To undo the heavy burden, and to let the oppressed go free, and that ye break every yoke ?

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are captive to thy house ?

“When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh ?

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily :

“And thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

“Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, here I am ! If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity :

“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul ;

“Then shall thy light rise in obscurity, and thy darkness be as the noon-day.

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

“And if thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of

the Lord, honourable, and shall honour him, not doing thine own ways, nor speaking thine own words :

“ Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.

“ For the mouth of the Lord hath spoken it.

“ Behold the Lord’s hand is not shortened, that it cannot save, neither is his ear heavy that it cannot hear.

“ But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

“ Therefore is judgment far from us, neither doth justice overtake us :

“ We wait for light, but behold obscurity, for brightness, but we walk in darkness ;

“ We grope as if we had no eyes, we stumble at noon-day as in the night.

“ We look for judgment, but there is none ; for salvation, but it is far from us.

“ For our transgressions are multiplied before thee, and our sins testify against us, for our transgressions are with us, and as for our iniquities, we know them.

“ And judgment is turned away backward,

and justice standeth afar off, for truth is fallen in the streets, and equity cannot enter.

“Yea, truth faileth, and he that departeth from evil, maketh himself a prey.

“And the Lord saw it, and it displeased him that there was no judgment.

“And he saw that there was no man, and wondered that there was no intercessor.

“Therefore his arm brought salvation unto him, and his righteousness it sustained him.

“For he put on righteousness as a breast-plate, and an helmet of salvation upon his head : and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

“For behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

“The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.

“Thy sun shall no more go down, neither shall thy moon withdraw itself.

“For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

“The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

“To proclaim the acceptable year of the Lord, and the day of vengeance of our God.

“To comfort all that mourn, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness :

“That they might be called trees of righteousness, the planting of the Lord.

#### PROVERBS.

“Happy is the man that findeth wisdom, and the man that getteth understanding.

“Length of days is in her right hand, and in her left hand riches and honour.

“She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

“ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

“ I, wisdom, dwell with prudence, and find out knowledge of witty inventions.

“ The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.

“ The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

“ My son, hear the instruction of thy father, and forsake not the law of thy mother.

“ For they shall be an ornament of grace unto thine head, and chains about thy neck.

“ Let thine eyes look right on, and let thine eyelids look straight before thee ;

“ To understand a proverb, and the interpretation, the words of the wise, and their dark sayings.

“ For the spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice.

“ Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

“ How long, ye simple ones, will ye love sim-

plicity, and the scorers delight in their scorning, and fools hate knowledge?

“ I have stretched out my hand, and no man regarded, for they that hated knowledge, and did not choose the fear of the Lord, they would none of my counsel, they despised all my reproof.

“ If thou criest after knowledge, and liftest up thy voice for understanding ;

“ If thou seekest for her as silver, and searchest for her as for hid treasures,

“ Then shalt thou understand the fear of the Lord, and find the knowledge of God ;

“ For the Lord giveth wisdom, out of his mouth cometh understanding.

“ His secret is with the righteous.

“ Get wisdom, get understanding, forget it not, neither decline from the words of my mouth.

“ Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding.

“ She shall give to thy head a crown of grace, a crown of glory shall she deliver unto thee.

“ Take fast hold of instruction, let her not go, keep her, for she is thy life.

“ My son, forget not my law, let thine heart keep my commandments.

“ For length of days, and long life, and peace shall they add to thee.

“ Be not wise in thine own eyes, fear the Lord, and depart from evil.

“ A scorner seeketh wisdom, and findeth it not, but knowledge is easy to him that understandeth.

“ The spirit of man is the candle of the Lord, searching all the inward parts of his belly.

“ A false balance is an abomination to the Lord, but a just weight is his delight.

“ Who hath ascended up into heaven, or descended ?

“ Who hath gathered the wind in his fists ?

“ Who hath bound the waters in a garment ?

“ Who hath established all the ends of the earth, what is his name, and what is his son's name, if thou canst tell ?

#### WISDOM OF SOLOMON.

“ As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you ;

“ But will seek her out from the beginning of

her nativity, and bring the knowledge of her unto light, and will not pass over the truth.

“ For the true beginning of her is the desire of discipline; and the care of discipline is love.

“ Whoso seeketh her early shall have no great travel, for he shall find her sitting at his doors.

“ Receive therefore instruction through my words, and it shall do you good.

“ I prayed, and understanding was given me, I called upon God, and the spirit of wisdom came to me.

“ I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

“ I loved her above health and beauty, and chose to have her instead of light.

“ For the light that cometh from her never goeth out.

“ I learned diligently, and do communicate her liberally.

“ I do not hide her riches.

“ Wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

“ She prospered their works in the hands of the holy prophet.

“ It was neither herb nor mollifying plaister that restored them to health ;

“ But thy word, O Lord, which healeth all things, for thine incorruptible spirit is in all things.

“ And to know thy power is the root of immortality.

“ God hath granted me to speak as I would, and to conceive as is meet for the things that are given me, because it is He that leadeth unto wisdom and directeth the wise.

“ For in his hand are both we and our words.

“ All wisdom, also, and knowledge of workmanship ;

“ For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements,

“ The beginning, ending, and midst of the times, the alterations of the turning of the sun, and the change of seasons,

“ The circuits of years, and the position of the stars ;

“ The natures of living creatures, and the furies of wild beasts, the violence of winds, and the reasonings of men ; the diversities of plants, and the virtues of roots ;

“ And all such things as are either secret or manifest, them I know.

“ For wisdom which is the worker of all things taught me, for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain ;

“ Not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good ;

“ Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirit.

“ For wisdom is more moving than any motion, she passeth and goeth through all things by reason of her pureness.

“ For she is the breath of the power of God, and a pure influence flowing from the power of the Almighty ; therefore can no undefiled thing fall into her.

“ For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

“ And being but one, she can do all things ;

“ And remaining in herself, she maketh all things new, and in all ages entering into holy souls, she maketh them friends of God and prophets.

“ For God loveth none, but him that dwelleth with wisdom.

“ For she is more beautiful than the sun.

“ And above all the order of stars ; being compared with the light, she is found before it ;

“ For after this cometh night, but vice shall not prevail against wisdom.

“ Wisdom reacheth from one to another, mightily, and sweetly doth she order all things.

“ I loved her, and sought her out from my youth, I desired to make her my spouse.

“ And I was a lover of her beauty.

“ In that she is conversant with God, she magnifyeth her nobility ; yea, the Lord of all things himself loved her.

“ For she is privy to the mysteries of the knowledge of God, and lover of his works.

“ If riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things ?

“ And if prudence work, who of all that are, is a more cunning workman than she ?

“ And if a man love righteousness, her labours are virtues, for she teacheth temperance and prudence, justice, and fortitude, which are such things as men can have nothing more profitable in their life.

“ If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come ; she knoweth the subtleties of speeches, and can expound dark sentences ; she foreseeeth signs and wonders, and the events of seasons and times.

“ Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

“ For her sake I shall have an estimation among the multitude, and honour with the elders though I be young.

“ I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

“ When I hold my tongue, they shall bide my leisure, and when I speak they shall give good ear unto me.

“ If I talk much they shall lay their hands upon their mouth.

“ Moreover, by the means of her, I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

“ Horrible tyrants shall be afraid, when they do but hear me, and I shall be found good among the multitude, and valiant in war.

“ After I am come into mine house, I will re-

pose myself with her ; for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy.

“ Now when I considered these things in myself, and pondered them in mine heart, how that to be allied unto wisdom is immortality,

“ And great pleasure is it to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence, and in talking with her a good report ;

“ I went about seeking how to take her to me,

“ For I was a witty child, and had a good spirit.

“ Yea, rather being good, I came into a body undefiled.

“ Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her to me (and that was a point of wisdom also to know whose gift she was), I prayed unto the Lord, and besought him, and with my whole heart I said :

“ O God of my fathers and Lord of mercy, who hast made all things with thy Word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

“ And order the world according to equity and righteousness, and execute judgments with an upright heart,

“ Give me wisdom, that sitteth by thy throne, and reject me not from among thy children ;

“ For I thy servant and son of thine handmaid, am a feeble person and of a short time, and too young for the understanding of judgment and laws.

“ For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

“ Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters,

“ Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest,

“ A resemblance of the holy tabernacle which thou hast prepared from the beginning.

“ And wisdom was with thee, which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

“ O ! send her out of thy holy heavens, and from the throne of thy glory, that being present

she may labour with me, that I may know what is pleasing unto thee.

“For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

“So shall my works be acceptable, and then shall I judge thy people righteously,

“And be worthy to sit in my father’s seat.

“For what man is he that can know the counsel of God? Or who can think what the will of the Lord is?

“For the thoughts of mortal men are miserable, and our desires are but uncertain.

“For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

“And hardly do we guess aright of things that are upon earth, and with labour do we find the things that are before us ;

“But the things that are in heaven, who hath searched out?

“And thy counsel, who hath known? Except thou give wisdom, and send thy holy spirit from above.

“For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee ;

“And were saved through wisdom.

“ For God created man to be immortal, and made him to be an image of his own eternity.

## ECCLESIASTICUS.

“ Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not ?

“ Be not curious in unnecessary matters, for more things are shewed unto thee than men understand.

“ But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret.

“ Many are in high places and of renown, but mysteries are revealed unto the meek.

“ Draw near unto me, you unlearned, and dwell in the house of learning.

“ Wherefore are ye slow, and what say you of these things, seeing your souls are very thirsty.

“ Wisdom hath been created before all things, and the understanding of prudence from everlasting.

“The word of God most high is the foundation of wisdom.

“She is with all flesh according to his gift, and he hath given her to them that love him.

“Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go.

“I am the mother of fair love, and fear, and knowledge, and holy hope; I therefore being eternal am given to all my children which are named of Him.

“Come unto me all ye that be desirous of me, and fill yourselves with my fruits.

“He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

“The wisdom of a learned man cometh by opportunity of leisure, and he that hath little business shall become wise.

“How can he get wisdom that holdeth the plough, and that glorieth in the goad? That driveth oxen, and is occupied in their labours, whose talk is of bullocks?

“But he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

“ He will keep the sayings of renowned men, and where subtle parables are, he will be there also ;

“ He will seek out the secrets of grave sentences, and be conversant in dark parables.

“ He will give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

“ When the great Lord will, he shall be filled with the spirit of understanding, he shall pour out wise sentences, and give thanks to the Lord in prayer.

“ He shall direct his counsel and knowledge, and in his secrets shall he meditate.

“ He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

“ Yet have I more to say which I have thought upon, for I am filled as the moon at the full.

“ My son, if thou come to serve the Lord, prepare thy soul for temptation.

“ Turn not away thine eyes from the needy, and give him none occasion to curse thee ;

“ For, if he curse thee in the bitterness of his soul, his prayer shall be heard of Him that made him.

“ I will yet pour out doctrine, and leave it to all ages for ever.

“ Behold, I have not laboured for myself only, but for all them that seek wisdom.

“ The love of the Lord passeth all things for illumination ; faith is the beginning of cleaving unto him.

“ Have mercy upon us, O Lord God of all ! and behold us, and send thy fear upon all the nations that seek not after thee.

“ Lift up thine hand against the strange nations, and let them see thy power, and let them know thee as we have known thee.

“ Shew new signs, and make other strange wonders, glorify thy hand and thy right arm, that they may set forth thy wondrous works.

“ Who is as the wise man, and who knoweth the interpretation of a thing ?

“ A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

“ He declareth the things that are past, and are to come, and readeth the steps of hidden things.

“ No thought escapeth him, neither any word is hidden from him, that a man see, even to a spark.

“ All things are double, one against another, he hath established nothing imperfect.

“ One thing establisheth the good of another.

“ Honour the Physician with the honour due unto him, for the uses which you may have of him, for the Lord hath created him.

“ For of the Most High cometh healing, and he shall receive honour of the King.

“ The skill of the Physician shall lift up his head, and in the sight of great men he shall be in admiration.

“ He hath given men skill, that he might be honoured in his marvellous works.

“ There is a time when in their hands there is a good success.

“ For they also shall pray unto the Lord that he would prosper that which they give for ease, and remedy to prolong life.

“ There be yet hid greater things than these be, for we have seen but a few of his works.

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“ The light shineth in darkness, and the darkness comprehendeth it not.”

Yet more awakening than day's harbinger it shines, this dawn of Universal Light ! Who now may stay its brightening career ? They cannot if they would, they ought not if they could.

Hence, then, not, “truth *against* the world,” but “truth *for* the world,” be our pass-word and countersign. And let us not think our bodies only are to move by rail and steam ; the nobler spheres of mind, too, are expanding, and she, too, is starting on her course ; and, as the electric wire outspeeds her laggart rival by her side, so far more glorious and above shall intellect surpass it in her new elastic bound to loftier inspirations, even as free thought outstrips the cumbersome body.

Many quiet, still, reflecting minds must certainly ere now have been stirred, raised, and lightened since first this new leaven of Magnetism has been cast on them ; dull and torpid verily, has been the stuff and clay whereon it has fallen, that has not felt its working.

“ Caligo hæc ingens, quæ vos cognoscere verum  
 Posse vetat, tolle hanc, oculi meliora videbunt.  
 Et quæ nunc bona prima putas, fortasse negabis  
 Esse bona, et quæ nunc credis mala maxima, forsane  
 Non mala sunt, dices, pulsus a corde tenebris.  
 Est acies mentis potior, quæ perspicit intus  
 Quicquid in abstruso est, quicumque hæc utitur, ille  
 Verus erit rerum judex, et mira videbit.”

The days of ignorance pass on ; for long, dark ages have we dared to drive forth nature from her field ; with forks and with staves

have expelled her, but ever rallying, she returns, reclaiming her own rights, and confounding human subtlety and assumption ; for her at length the time of retribution has drawn nigh, when every coming throe shall bring forth tidings of revealment.

“ Omnia jam fiunt, fieri quæ posse negantur,  
Et nihil est de quo non sit habenda fides.”

In fundamental principles, nature has ever been the same, yesterday, to-day, and to-morrow,

“ I am what was, and is, and shall be.”

But how differently, how vaguely has man looked her in the face ; trusting vainly to his own senses has he beheld her, for which her spirit was far too subtle and refined. Truly some few of finer essence, some aspiring mortals have at intervals arisen, but their light has still been darkness to the many ; the vulgar herd have gazed and gaped in wonder, and scarcely conceiving what they saw, and judging of others by themselves, whatever they saw not, felt not in their own obtuseness, have been unwilling to believe from others more gifted or more enlightened than themselves.

“ Quàre non mirum est, si nostris credere dictis  
Turba nequit, siquidem turbæ crassissima mens est.  
Talpa bipes, altâ semper tellure sepultus,  
Aspiciens nunquam sublato lumine cælum.

A mystery ! a miracle ! have they cried, and been content, when for a moment some great one, lifting Nature's veil, has disclosed some flitting feature of her ample face. Fair truth has often been revealed, but rarely examined, and never appreciated ; and when perchance man might have caught and worshipped her, base selfishness has intervened, and cast her cloud over the tabernacle. But the mighty magician is gone forth ; the fiery pillar is before ; follow ! follow where it leads, even though it draw us (whither assuredly it tends), to truth's everlasting sanctuary.

Look at the wonderful agent in common with us all, the wonder-working Will, strong in faith, the great portentous achiever in times of yore, drawing the substance of things hoped for, the evidence of the yet unseen realities of thought, beyond those bounds that give to airy nothing a local habitation and a name, *ignota vulgo*, fleeting and viewless as the winds in ordinary life, but *stuff*, perchance, to work on, could we but apply the proper press and power.

“ corpus sed carceris instar  
 Est animæ, quam dum membrorum viribus arctè  
 Implicat, æthereæ mentis suffocat acumen,  
 Haud secus ac intus positam vas fictile flammam.”

Were we not fallen, or could we still regain the high estate! could we but be lifted over sense, sublimed by yearnings pure and strong to be, what we behold! Subduing, crucifying, subjecting wholly our blind will; merging the individual in the universal; thinking, hoping, believing only in the good, and leaving every earthly, earth-born care and cumbrance behind, to rise and poise in happy equilibrium with the etherial perfect whole.

“ I segreti del ciel sol colui vede,  
 Chi serra gli occhi e crede.”  
 (Secrets divine he sees, and only he  
 Who shuts his eyes, in perfect faith to see.)

“ Whosoever exalteth himself shall be humbled, and he who humbleth himself shall be exalted.”

Hath not the plying Charon wafted us, and are we not sojourners in Elysium? And may we not each in his own natural, embryotic, pre-conceptive sphere, moral, intellectual, or divine, bask in pure sunshine? Or be *secundum artem* borne through this world's varying scene, far and away with sure and prying ken, or view all wide

without and deep within the present, past, and future as in a molten glass. The broad landscape lies before us plain and palpable as, to our open eye, this page we now peruse. Nor is this fancy's dream, or conjured up to serve appliances ; but 'tis the vital truth, approachable, I trust appreciable by many, (mortal though we be), humble and meek, let me insist, and willing to walk into the sanctuary. There, too, shall we learn that best lesson life can teach, subdued and suffering faith, bowing to kiss the rod. Deep knowledge of dark self, "to what height thou seest, to that depth fallen !" And lingering, we shall rise from the confessional (but entering albeit in fast and prayer), wiser and better, leaving our dross behind. Thus has the indistinct small light, first in modern times discerned, and first announced by Mesmer, with healing in its train, been gradually nearing and brightening in its course, and has in the intellectual horizon already caught the gaze of many ; but verily the many little wot of that on which they gaze.

"Natus humo despectat humum, et terrestria toto  
Corde petens, cælo quærere nescit opes :  
Nempe rubo similis, nam cum surrexit in altum  
Radices summâ fronde recurvat humo."

Steadily, and over all, and through all the

base passions of the worldly blind, the growing light advances; the watchers heed it not, but the all-vigilant inner sense that never can betray, has still kept it in the focus of its ardent ken closely observed and hailed it. Cold and wary watchers, cry, O tell it not in Gath; but we would bring good tidings to the people. What vista comes before us? Is the secret of all ages, the deep root of fable, the whole mythological mystery, after the long gradual sleep and certain death of eighteen centuries, now to be disinterred? (O hear, ye Archæologists), shorn of its pagan beams, but still dazzling in its splendour, in its revealed, intelligible beauty! The gorgeous Pantheon that at the Saviour's light grew dim, that

“Saw a brighter sun appear,  
Than its proud dome or borrowed pageantry could bear.”

And that, like the baseless fabric of a vision, vanished, leaving no wreck behind. Are we to burst through the lava of old time, and like pale, startled ghosts, to wander once again among the ruins? And with the blazing torch, too, shall we pass and pause, and with new lore expounding every niche and pedestal, proclaim new voices from the dead! Such cannot “like a summer's dream pass over us

without our special wonder." When after the long conflicting ordeal of human passions and enduring faith, the inner man, a giant refreshed, at length walks forth upon this worldly scene. The royal road is now the public way; the patriarchal privilege hath descended too on us, and filmy, fishy scales have fallen from our eyes. And shall we doubt by journeying thereon we yet may reach at length the Holy City? And there in unpolluted ether again draw fresh influence to bestow new blessings; and thus with palms put forth from inward faith, and emanating holy air, bring joy, and health, and peace, whereon they fall, to wipe off every tear from every eye, to pour essential oil and Gilead's balm.

Look only back to those not distant days of simpler, livelier faith, when the royal hand in pure good will was wont to fall with healing in its touch. "The quality of mercy is not strained, it droppeth as the gentle dew from heaven upon the place beneath; it is twice blessed; it blesses him that gives and him that takes, 'tis mightiest in the mightiest, and becomes the throned monarch better than his crown." And from our slight experience, friends, can we not foretaste all this, and more beyond? May we not lift the inward conscious

eye, and catch the golden cup, and trembling draw and drink in ether the pure draught that yet we symbolize in wine? Think ye that nectar and ambrosia too, are all such vague and empty words, whereof the worthy have not tasted, known, and felt, and seen?

“ Ergo felices vivunt, nectarque bibentes  
 Ambrosiæ viridi pascuntur gramine, cujus  
 Copia magna oritur passim cælestibus arvis.  
 Verum hæc non sapiunt vulgo, nec talia vulgus  
 Credere vult; quid tum? Gemmas ne apponite porcis,  
 Credite, vos docti, quibus est ~~meus~~ altior.  
 Sed cunctis non nosse datum est mysteria divûm,  
 Pauci hæc percipiunt, mundi quibus annuit autor,  
 Datque suum, ut possint speculari talia, lumen.  
 Quàre danda opera in primis, ut simus ad unguem  
 Purgati nitidi, puri, et sine sordibus ullis,  
 Veste atrâ exuti, et niveo candore decori.”

The lusty pioneers, brave men and true, have nobly led the van; worthily let us too help to fill the breach that leads to suffering man's redemption.

But here, friends, pausing let us beware we touch on holy land, and if it be your glory still with infidels to battle, and utterly to cast away the works of darkness, in honest, fervent zeal then, put ye on the true armour of light, that so with the invulnerable shield and well attempered arm we may pursue our sure career, conquering,

and to conquer. Ere we rush on, bethink us, we come not to destroy, be it but ours to save. And ere we stand dauntless here to wield an *anceps* flaming sword, O let us look well around us and before us, lest we hereafter cast a longing lingering look behind. 'Twere glorious to behold the forked lightning flash, did we not dread, awe struck, the rifting thunderbolt ;

“ O ! Man *Divine* ! thy strength may be thy bane.”

Yea verily, 'tis sacred ground we tread on, as told us by the wise and gifted seers of old, in words of holy writ, ambiguous now no more ; and though we would not thus in our dark ignorance misgive, or deem the sacred veil of that inviolable holy temple may by profane Hands be rent in twain ; yet, gazing on the flash, can we be wholly unappalled ?

“ But my thoughts are not your thoughts, neither are my ways your ways, saith the Lord.

“ For as much as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

“ This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations.

“ For the Lord of Hosts hath purposed, and

who shall disannul it, and his hand is stretched out, and who shall turn it back.”—*Isaiah*.

Happy they, who in this world's pilgrimage have by their good genius been directed through the labyrinths of science to the goal of Wisdom, along a flowery beguiling way to the central *arbor vitæ* and the golden fruit !

From this spreading tree of knowledge already has sprung up a new and mighty branch, the towering limb of Phreno-magnetism in the wide watery waste of metaphysics.

Here let us briefly pause then to admire how Gall, the great master, first struck these sources of intellect with his divining rod ; when Mesmer's wand came following close behind ; but not till lately have they worked in concert ; their magic power combined would seem to form a talisman most potent, evocating fresh spirits of light up from the vasty deep ; and if they come when we do call, O ! ponder on their sybilline responses.

Bethink us still, 'tis sacred ground we tread on, and the Pythia shakes her laurel. Proclaim to man what man is !

“ Lord, what is man that thou art mindful of

him, and the son of man that thou so regardest him?"

Slowly, reverently and in deep self-mistrust let us approach these "dim discovered tracks of mind," baffling profoundest intellects heretofore, perhaps now to be laid clear; leading, let us hope, to precious stores, that are not to be blunderingly rifled, but by discerning handicraft to be drawn and sifted as the ruby, emerald, and the diamond mines.

"Seek and ye shall find, knock, and it shall be opened unto you."

Noscere sese, et quæ sibi sit cælestis origo,  
Hæc via, quæ superas ducit adire domos.

"What tho' in solemn silence all,  
Move round our dark terrestrial ball,  
What tho' no outward voice nor sound  
Amid their radiant orbs be found,  
In *Reason's ear* they all rejoice,  
And utter *still* their glorious voice;  
For ever singing, as they shine,  
The *Hand* that moves *Us* is *Divine*."

But all are now statistical, archæological, when the great problem, the mind of man had yet to be unsolved, and why? the case was in-

tricate, and cobwebs coarse, and finest webs of sophistry have been woven around it ; truth plain and palpable has stalked away from us, and before us ; but a new power is developing itself, growing in its strength ; let us with due knowledge seek its aid, and in these latter days let us ask for fresh and bold abettors in the cause.

“ Parvas ecce MANUS *vagabundis* offero *turmis*,  
Unius quia vana est, et sine viribus ira ;  
Difficile ac durum est unum compescere multos,  
Hei mihi ! quam parvi levis est vindicta lacerti !  
Non ego, quod veniam novus ignotusque sacerdos  
Gratus ero fortasse minus.

Facta cano, sed erunt qui me finxisse loquentur  
Credite, qui terrena volunt, cælestia nolunt,  
Qui ad terram accedit, cælum fugit, æthera amare  
Nemo potest, nisi sit terreno exutus amore.”

The present address, however, might not have been called forth at the present moment, but for the announcement of a phenomenon in the western horizon ; here fettered as we are by our old and unaspiring institutions, it is deemed but rashly starting on the forlorn hope to pass the lines, or quit for simple truth's unprofitable field, the well accoutred camp ; but now to “ go a head ” seems to be the acknowledged watch-word of young America ; and there in such a

spirit, (reckless though we call it) ere long perchance a splendour, a broad meteor, is destined to arise.

The announcement lately made by Mr. Poe (Poe whose examination of his sleep waker on a *previous* occasion, is certainly, supposing it genuine, the most remarkable and deeply interesting of any yet recorded) of a dying man magnetised by him in *articulo mortis*, and though inevitable death did certainly supervene, yet there in his chamber and in testimony of a crowd of witnesses, for seven months consecutively lay the undemagnetised corpse, and when questioned by the magnetiser Poe, in a sepulchral voice gave utterance that he was dead, dead, and should not be disturbed; and then, when at the intervention of others, Poe made the demagnetising passes, the outward body, the whole perfect form instantly dissolved into one shapeless mass of intolerable corruption. This is well and publicly attested, yet few even of the faithful will believe, though one spoke from the dead. But be it true or false to this generation, “Ye shall see greater things than these.”

The immediate object having chiefly been to adduce several texts and passages from sacred scripture more particularly bearing on the evidently very ancient practice of Magnetism, I

shall forbear to enlarge on the subject in the present state of the science and lagging reception of it, and shall not now proceed, although the task were easy to cite the allusions almost infinite in every type and metaphor, (without the key shut up in darkness) scattered throughout and long admired, (though little light was on them) the deep adored inestimable gems of holy writ, not without cause so valued ; the inner eye had caught some sparklings of their lustre, and outward sense devotionally raised, delighted and refined, and wrapt by verbal sound, and drawing from the responsive glow within, have sometime kindled into light and tasted joy, surpassing visual rays, far as etherial hallowing intellectual flame outshines the elemental fire.

“ Sicut flamma mari differt, et sydera terrâ.”

Nor let us vainly think we have attained before, or now, to sources unexplored by pious seers in days more bright than ours ; for verily in chrystal truth to see, there is one only medium through all worlds, whereat when proud philosophy has duly learned to bow, she may in one short hour attain to more than all this long experimenting age has taught her. Now may we read with understanding how Solomon would

teach us Wisdom, nor should we all despair ; the gate more open than before admits us ;

“ Salubrious Pæon blossoms into light,  
Health far diffusing, and th’ extended world  
With streams of harmony innoxious fills.”

And the star leads on ; we needed but this spark to catch the dry parched waste of life : ’tis smothering yet, but be ye well prepared to watch and bear the blaze. An all wise Providence is surely round, directing that it purely burn, and will in mercy stay the strong ordeal, that it but come to save, not to destroy.

Finally let me once more with a warning voice recur, as expressed in sacred allegory, to the holy ground we tread on. And should it yet be asked by any what is the meaning of that phrase ? Let me say, it is what only and alone the trance presents, the sabbath of the senses ; deep inner retirement from the every day routine of worldly thoughts and occupations, for central self-communion ; to feel, to see and know the yet unstirred, unapproached, unappreciated, unbelieved, unrevered *Divinity* within us ; to waken up the buried Conscience like a Guardian Spirit, starting in beautiful relief from out the flat, dull, unprofitable, monotonous picture com-

mon life presents ; to pass into a freer state of being imagined only by the high aspiring minds glancing at the shadow, but well described and dwelt upon by those who verily and in truth have rested on this ground. Believe it all the great philosophic masters from Thales to Aristotle, from Orpheus down to Virgil, including his yet bright more modern name, and Homer his more bright original, aye may I say, allowing no exceptions, every truly inspired originating mind from Adam to this hour, all have known *this terram incognitam* to the many, but *firmissimam* to the happier few? Those perchance at times and at their leisure, only having drawn pleasure from the bare reflection of what these had been in close communion with as part and parcel of their being.

As this magnetic key has in all humility been thus applied to the two master wards of the Old Testament, and should it, as we have thought in this instance, seem to open the way, as surely may we hope reverently and not vainly to apply it to the golden treasures of the New.

“ Know ye not that ye are the Temple of God ? ”

But let us hesitate in awe and diffidence, and ask, is the time yet rife for such a bursting, dazzling, deep, devotional blaze of revealment?

Are we in this latter time prepared? We ask and pause for a reply; and in the busy darkness all around, the faithful monitor within, but echoes the response,

Pause for a reply.



Startled, awake ye dreamers ! look to the beacon, and ask ye,  
 Ask, is it even so ? come to the mount and behold !  
 Trembling come and attend the behest of the Prophet on  
 Carmel.

See ye the rising cloud ? See ye the hand in the cloud ?  
 See ye the storm in the hand, and the blessing of rain for the  
 thirsty ?

Haste for a swooping flood cometh, ye may not abide.  
 But, ere yet ye descend, look well to the omen, it carries  
 (Even the hand in the cloud) light, may ye catch it, divine.  
 See if prosperity pour through every jet in the city,  
 If in the growing fields all, but contentment, abound.  
 Yea, it is even so ; look well to the signs, and be sure the  
 Greatness is ripening, all ready to reap, or to burn.  
 Think ye the harvest ripe ? be sure ye look to the harvest,  
 Ripe for the sickle ; and self, e'en as the moon at the full

Standeth learning at bay ? and science aghast at her wonders ?

Have we clomb to the high zenith of arts and of arms ?

Are the projectiles ready ? the last new patent projectiles,

Once more havoc ! and once more to the vulture ye cry !

Will ye be brave once more, and away from the ball to the  
battle ?

Hear ye the warder's blast, soundeth the trumpet afar ?

Have we the brimful measure ? the cornucopia flowing !

Reeking foul doth the world steam with iniquity ? doth

Every vice stand high on every precipice ? toppling

Goats ! are the sheep fast bound bleating and bleeding for  
Baal ?

When it is climax all, one Mammon worship ; we travel

Fast to the goal, friends, fast ! faster, for there shall be  
signs ;

Then it is written, behold ! in mercy the time shall be shorten'd,

There shall be signs, for the Lord cometh, and there shall  
be signs.

O ! then open, ye Gates, for the king shall enter in glory !

Open, ye golden Doors, lift up your Heads, O ye Gates !

Every knee bow down, shut every sense, in his holy

Temple the Lord of Hosts cometh, for thus saith the Lord.

## APPENDIX.

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“ *Quis monstrum ? Ille pius Chiron,*” &c.

Who then is this ? He the good Chiron, *the* Hand-worker, above all the cloud-descended race, and Tutor of the great Achilles.

“ *Felices, animæ,*” &c.

Fortunate those souls whose care it first has been to gain knowledge of these things, so as to climb up to the celestial abodes. Doubtless they also have been able to lift the mind up from vice and frivolity high over human concerns.

“ *Sume fidem et pharetram,*” &c.

Take then the Lyre, and bend the Bow,  
Apollo manifested be.

Lo ! golden horns now grace thy brow,  
Thou Bacchanalian deity !

“ *Tunc ire ad mundum archetypum,*” &c.

Then have we free access to the Archetypal World ; to go often, and to return, and to behold the Father of All.

“ *O quam te dicam bonam,*” &c.

Oh ! how good shall I pronounce thee to have been formerly, since such are thy remains !

“ *Illis viva acies hec pupula,*” &c.

Theirs is the living light, the holy fire,  
 (No little sensual pupil of the eye,)  
 Transporting through all space the free desire,  
 And boundless blending with Infinity.

“ *Sed fortasse aliquis quærit.*”

But some one would ask, perhaps, what is Wisdom? Assuredly it is no other than Causal knowledge, by which the pure mind, (weighed down by no human burden, and free from earthly affections), climbs the heights of Heaven, and in Olympus mingles with the Gods, despising all things mortal; like to the Fire, ever aspiring still on High. “ ’Tis Athenæa! child of Zeus supreme. The ægis-holder, on her father’s floor, clothed in her peplus various, laboured with her hands, the tunic of the cloud-collecting Zeus, fitted for *tearful* war. Around her shoulder cast is that fringed Ægis which all about is compassed with fear; in it is Strife, in it is Strength, and in it chill Pursuit; in it the Gorgon head, the portent dire and terrific, the great Prodigy. See on her head the four coned casque of gold, fitting the footmen of a hundred towns; the flaming car she mounts, and grasps the spear, great, heavy, solid, wherewith, when she is wroth, the strong sired maiden whole ranks of heroes vanquisheth.”

“ *Non bene tractantur musæ,*” &c.

The Muses incline not to public communion, nor are they drawn in the broad sun-light; they shun the motley throng; the laughing gaze and empty wits of men. The crowd, the streets, the open air passed by, then will the Muses come and yield a copious harvest.

“ *Palmaque nobilis,*” &c.

And the noble *Palm* lifts up the Lords of Earth to the Gods on High!

“ *Hæc via scintillans sublustri,*” &c.

This sparkling way disclosed through glimmering night most brilliant with innumerable stars in the clear heaven, Elysian, and all sapphirine ; this leads us to the Manes' shades, and happy fields, and to the secret throne. Here in the vast concave, with lighted torches, do the Good proclaim Eternal Glory night and day. Neither do I fear (allowing but the due poetic licence), to call this the High Olympus and the Court of Jove.

“ *Caligo hæc ingens,*” &c.

This thick darkness, forbidding you to know the truth, at once remove ; your eyes will then behold better things ; and those things which you now may esteem great goods, perhaps you may then deny to be good at all, and those you now believe the greatest evils, perchance you will esteem quite otherwise. The cloud once cast away from off your heart, there springs up that clear light of mind, which sees within whatever lay concealed ; whoever uses this judges of all things rightly, and he will witness wonders.

“ *Omnia jam fiunt fieri,*” &c.

All things are now being done, that still are denied to be possible, and what is there to which we may not lend our faith ?

“ *Quare non mirum est,*” &c.

No wonder if the world give little credence to these words ; verily their minds are most obtuse. Biped moles, continually buried deep in earth, never with uplifted sight beholding heaven.

“*Corpus sed carceris instar,*” &c.

But the body is the prison of the mind, which it enfolds with strength of limb, stifling its ethereal keen light, as the earthen vessel dims the flame whose fire burns within.

“*Natus humo despectat humum,*” &c.

The earth-born nature still looks down to earth, seeking terrestrial things with its whole heart, and knows not what it is to look for wealth in heaven, like the poor bramble which, having spread far forth its branches on high, bends down, and with its topmost shoot again upon the ground, once more is rooted.

“*Ergo felices vivunt nectarque,*” &c.

There do the blessed live, and drinking nectar, feed on green ambrosia, which every where and in abundance, springs in the celestial fields ; but such things to the world are all unknown, nor will the common herd believe them. And what of that ? Wherefore throw pearls to swine ? Believe them, O ! ye Wise ? Do you of higher mind *believe !* But not to all is it allowed to *know* such mysteries divine. These things are perceived by few, approved by the Creator, pouring on them his own Light proper for such contemplations. Therefore let us first begin our work by being cleansed, and purified, and clarified to the nail ; throwing off this dross, and casting the foul cloak away, that we may shine forth all beautiful in snowy virgin virtue.

“*Noscere sese et quæ sibi sit,*” &c.

To know ourselves, and what celestial origin we come of, is the way that leads us to the seats above.

“*Parvas ecce manus vagabundis,*” &c.

Behold I offer these little Hands, (“*vagabundis turmis*” is

too truly *British* to require or admit of translation), for the wrath of one is of no force. 'Tis hard and difficult for one to hold in check the many ; How small is the resistance of the light lizard against the throng ! Perchance I may not be the less welcome coming as a fresh and unknown servitor in truth's good cause.

“ *Facta cano, sed erunt qui me,*” &c.

I speak of facts, but there are those who will think I tell them fables. Believe me, they whose cares are earthly, turn from things celestial. He who is attracted to earth is far from heaven ; no one can be drawn up with love divine unless he have thrown off worldly affections.

“ *Sicut flamma mari differt,*” &c.

Far as is pain from pleasure, grief from mirth,  
As fire from water, or as heaven from earth.

END.

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