

GS300

The Intellectual Repository

AND

NEW JERUSALEM MAGAZINE.

No. 254.]

FEBRUARY 1, 1875.

[Vol. XXII.]

LIKE AND UNLIKE.

THERE are many things in this world that appear to be alike, and some that are even supposed to be identical, which are yet very different from, and some of them even opposite to, each other. Charity and benevolence are often confounded, but are by no means the same. Although not in their nature antagonistic, they are not unfrequently opposite in their results. Charity aims at the real and even the everlasting good of its objects, benevolence only consults their apparent good, and not only leaves the eternal out of consideration, but often so acts as to make the temporal hostile to it. Parental love and fondness are not unfrequently mistaken for each other, or rather fondness is sometimes mistaken for love. Yet they are far from being the same. Love, like charity, constantly aims at the real good of the objects of its affection and regard, and so treats them as to secure, as far as it can, their true and lasting welfare. Fondness seeks its satisfaction in the gratification of its own and of its objects' feelings and desires, and often sacrifices their true interests by ministering to their appetites and passions.

Zeal and anger are not always distinguished, yet they are not only different but opposite in their origin, in their nature, and in their tendency. Zeal is the warmth of love, anger is the fire of hatred. "Externally zeal appears like anger, but inwardly they are different. The differences are these. The zeal of a good love is like a heavenly flame, which in no case bursts forth upon another, but only defends itself against a wicked person. But the zeal of an evil love is like an

infernal flame, which of itself bursts forth and rushes on, and desires to consume another. The zeal of a good love burns away, and is allayed when the assailant ceases to assault; but the zeal of an evil love continues, and is not extinguished. This is because the internal of him who is in the love of goodness is in itself mild, soft, friendly and benevolent; wherefore when his external, with a view of defending itself, is fierce, harsh, and haughty, and thereby acts with rigour, still it is tempered by the good in which he is internally. It is otherwise with the evil. With them the internal is unfriendly, without pity, harsh, breathing hatred and revenge, and feeding itself with their delights; and although it is reconciled, still these evils lie concealed as fire in the wood under the embers; and these fires burst forth after death, if not in this world." (C. L. 365.) There are two lessons we may learn from this outward similarity between the two essentially different feelings of zeal and anger. We must not regard all warmth of feeling which we meet with in debate, when a speaker is vindicating his own opinions, or refuting or even declaiming against those of others, as of necessity so much as allied to anger. Nor must we suppose that a still more fiery denunciation of wrong and vindication of right has any necessary relationship with wrath. There is a generous indignation, which is sometimes called righteous anger; but such indignation or anger is only zeal. It has in it no hatred except against evil. It desires the welfare even of those who do the evil against which it is directed. The angels, we are told, have indignation, but their indignation "is not of anger but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell, for it originates in good." (A. C. 3839.) Another lesson we learn from the outward similarity between zeal and anger has respect to God. He is a zealous God. And His Divine zeal, although it is the fire of infinite love, to a certain class of His creatures has the appearance, and from that appearance has in Scripture assumed the name, of anger and even of wrath and vengeance. "The zeal of the Lord, which in itself is love and pity, appears to the evil as anger; for when the Lord out of love and mercy protects His own in heaven, the wicked are indignant and angry against the good, and rush into the sphere where Divine good and Divine truth are, and attempt to destroy those who are there, and in this case the Divine truth of the Divine good operates upon them, and makes them feel such torments as exist in hell; hence they attribute to the Divine Being wrath and anger, whereas in Him there is nothing at all of anger or of evil, but pure clemency and mercy. Wrath and anger are attributed to the Lord, but they belong to those who are in evil, or are angry against the Divine." (A. C. 8875.) How needful, then, the Lord's exhortation—"Judge not according to the appearance, but judge righteous judgment."

SKETCH OF THE SCIENCE OF PSYCHOLOGY
 BASED ON SCRIPTURE AND REASON.

BY THE LATE REV. W. WOODMAN.

CHAP. V.—THE RELATION OF THE SOUL AND BODY—*continued.*

WE now come to the final question, which, though last, is not least in importance: "What is the use of the material body in relation to the soul?" or, "What is the ground, in the divine economy, of the necessity of man being born into the natural world?" That such a necessity exists must be inferred from the fact: for Divine Wisdom does nothing in vain. No provision which exists is superfluous. Hence there must be an adequate reason for the phenomenon.

In the preceding chapter it was explained that, without an inert or reactive basis, creation itself would have been impossible, and that the creative energies would have dissipated themselves without result. It was also shown by reference to those phenomena of the other world, of which the Scriptures supply intimations, that the substances of that world have an inherent activity which results in continual change, many of the scenes described in the prophets and the Apocalypse being like the shifting scenes of a drama. That objects and scenery of a permanent character exist there is unquestionable, but, as will be shown in a future part of this work, their continuance is due to their connection with states derived from the fixedness of this world. Such would be the character of the human soul, had it not been provided, in order to its preserving a permanent identity, that the spirit should be allied to the inert substances of the world of nature, thence to derive a kind of *limbus*—a selvidge, or fringe-work of fixedness, which forms a substratum or fulcrum to the spiritual activities, and serves, like the cutaneous integument of the body, to hold all its parts in their connection.

The rudiment of this is laid at conception, and becomes actual at birth, so soon as the material organization has been animated from the outer world, by the inhalation of the external atmosphere. Life thus brought down to the extreme verge of our nature—in other words, the influx of life from which the embryo lived thus uniting itself with the afflux of life from without—the connection of the soul with the body, which previously had been potential, now becomes actual.

Still, the base thus formed in the child, though real, is rudimentary, and receives its full development in after life, the body then serving as

a plane into which the mental activities are determined, and where, by being embodied in corresponding acts, they become fixed in actual life. This explains why in the Scriptures so great an emphasis is placed on *works*, and why we are to be judged according to the *deeds* done in the body. It is for this reason that the Lord insists on the *doing* of His precepts as the foundation on which alone our spiritual house can stand.

The importance of this subject affords a sufficient apology for adducing a few of the more prominent instances in which this doctrine is enforced, such as the following: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. xiv. 13). "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14). "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of My Father which is in heaven" (Matt. vii. 21). "He that hath My commandments, and doeth them, he it is that loveth Me" (John xiv. 21). "Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples" (John xv. 5). "Say ye to the righteous, It shall be well with him; for they shall eat the fruit of their doings" (Isa. iii. 10). And these are but a small fraction of the texts which bear on the point.

The ground of these strong injunctions is obviously because love together with faith, unless embodied in act, evaporate in mere sentimentality. "If," as the Apostle James truly observes, "a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" (chap. ii. 15, 16.) It is as profitless to him who contents himself with the sentiment as to the object of it; it is equally destitute of fruit in the one case as in the other. In the act all purposes of the will, with all the mental powers, both intellectual and affectional, are concentrated. They are simultaneously present, and require a consistency in the deed, whilst they leave their indelible impress on the spirit.

It is not however to be inferred that there is any efficacy in mere deeds. Actions, however pious or beneficent in their outward form, when not the result of genuine religious principle, are destitute of spiritual vitality. They are either formal or hypocritical—either like

a body without a soul, or a whited sepulchre, the receptacle of dead men's bones and all uncleanness. A mere act, considered abstractedly from motive, is simply mechanical. It is qualified by the motive out of which it springs; and the same act performed by different persons may differ in all its essential characteristics, and indeed does so in the degree in which the respective purposes and ends contemplated in the performance of it respectively vary. In the mutual relation therefore which the one bears to the other the inward motive impresses on the deed its peculiar character, whilst this solidifies and renders permanent the principles of thought and affection whence it springs.

It is also a fact, of which every one on reflection may convince himself, that the principles of the mind, by derivation, become principles of the body also. This is illustrated in the impress of the mental characteristics on the countenance. I do not allude to those transitory changes which are produced by the passing emotions; principles permanently established within the soul imprint a lasting image of themselves on the expression of the face.¹

That there are instances where the secret workings of the soul are sedulously concealed from observation is fully conceded; but this is the result of long education of the features to conceal the real sentiments of the mind, and simulate others which it does not feel. It is an abnormal condition, and may be regarded as an exception, which rather serves to prove the rule than furnish an argument against it. Moreover, viewed in its essential character, the image of hypocrisy will be found stamped on every one of its forms, although not so easily detected by the external senses.²

The impress of the mental principles derived into the bodily organization is not however confined to the face, although this is, *par*

¹ The author witnessed a remarkable instance of this in comparing the portrait of a gentleman taken at one period with the original some years afterwards, during which time a change had taken place in his religious sentiments. The likeness was evidently an excellent one. Every feature was a perfect reproduction, as far as to the general contour of the living face then present, but the expression of the two was vastly different. That of the former, though not harsh, was cold and rigid; that of the latter beamed with benevolence and sympathy. A change such as this could only be due to a correspondent change in the arrangement of the interior fibres which underlie the surface, and which, as explained in the text, primarily receive the impressions of the mental activities.

² The author, and doubtless many who read these pages, has found how often the impression spontaneously produced on first seeing an individual proves to be the correct one. Even deceit, notwithstanding the consummate art resorted to for the purpose of concealing the true sentiments, will thus frequently crop out.

excellence, the index of the mind. The manual dexterity acquired by practice in the more delicate operations of art or mechanics, rests on the same ground. The soul not only thus educates its material organism from the minutest fibres of which it is composed to its more concrete organs, but a lasting impression is left upon them, a disposing of the minute parts, whereby the operations are capable of almost spontaneous reproduction; many of the manual processes requiring no ordinary skill being carried on without the effort of reflection. The body has thus a species of automatic action, whence use becomes a second nature. The retentive faculty of the organism of the impressions its activities may have received is most strikingly illustrated by the circumstance, that what has been acquired in early youth, when both mind and body are most plastic, is nevertheless so indelibly fixed as never during life to be obliterated, but are capable of reproduction at any subsequent period so long as our frame retains its normal powers.

If this is the case with operations which lie relatively on the surface, much more with the principles that stir the profounder depths of our being. Manual dexterity, and even intellectual aptitude, may exist independently of moral or spiritual character; but that which springs from the fountain of the life's love, acting from a far deeper ground, will exercise a proportionately more powerful influence; the inmost motives, whatever their character, will inevitably transform the whole organism inhabited by it into a perfect image of themselves, and form a substratum, so to speak, on which the others rest.

It is then for this reason that the soul in its first stage is allied with a material vesture; and that the natural universe has been created to supply the elements necessary to form this external covering, and to furnish a plane whereon these ultimate activities may be developed to their utmost extent.

In the soul and body, then, are collated all the *arcana* of created existence, and communication established with both worlds, so that each may contribute its wealth to the human subject. The spiritual supplies the active energies of his being, the material, the reactive base, by means of which these become fixed and permanent. The lowest being thus brought into the closest relationship with the highest, the conditions are supplied for realizing the action of that law whereby all true operation proceeds from first principles by ultimates into intermediates. At birth there are only the two extremes, the soul and a mere corporeity. The former, operating through the latter, rears the

mental superstructure lying between. The first plane rests on the bodily senses; through these, by instruction, science is formed, and the moral sentiments superadded; and if man becomes the subject of a new birth, the centre of a new series is formed, a spiritual superstructure crowns the edifice. The soul is thus like a many-storied house, rising from the lowest natural plane till it reaches the verge of the spiritual, which, when formed and developed, brings it into communion and conjunction with the Supreme. In all these stages the operation of the same law may be discovered. The principles and purposes formed within the mind acquire a mental consistency and permanence only as they are determined to act. And whilst this imparts a fixity to them, it also provides a solid mental basis for the development and perfection of the religious life within.¹

¹ Three objections may possibly arise in some minds. It may appear that the arguments employed in this chapter favour the conclusion that the existence of the body is indispensable to the full exercise of the mental functions, and that at its dissolution the soul is deprived of an essential element necessary to such exercise. In the second place, it may seem as though those who died in infancy must lack the full development of the natural base, and consequently remain imperfect. The third difficulty which may probably suggest itself relates to the existence of angels created such. On the first two points I must request the reader to suspend his judgment till a future portion of this work, when they will more properly come under the full consideration they demand. As regards the third, I must beg permission to remark that much misapprehension prevails on the subject. There certainly is no direct intimation in the Scriptures of any existences being so created, and the doctrine rests entirely on inference, and this from passages confessedly obscure. The direct testimony of Holy Writ is fatal to the hypothesis. A detailed account of the order of creation is given in the Book of Genesis from the "beginning:"—"In the beginning God created the heavens and the earth." The process continued, in an ascending series, till it culminated in man, with which, and the subordinating of all inferior beings to his dominion and control, God, we are told, "ended all His work which He had made." It is unnecessary to observe that not the slightest reference occurs to the creation of angels. As to fallen angels the declaration that "God saw *everything* that He had made, and, behold, it was *very good*," precludes the idea of such being then in existence. Moreover, it is not possible rationally to conceive of a being higher than an image and likeness of God save God Himself. There can be no relation closer than that of an image and likeness to the original of which it is the copy save identity, which it would be a misnomer to call relationship, and, in the case under consideration, would involve the idea of a transfusion of the Deity—an idea revolting to every Christian sentiment. In addition to this, where angels are mentioned as having appeared to the patriarchs, and there is no record of such an event prior to the time of Abraham, they are called "men." The three who visited Abraham, and the two who sojourned with Lot, are so called (Gen. xviii. 2; xix. 10). So also the angel of the Lord that appeared to Manoah and his wife (Judges xiii.). The angels that appeared at the Lord's sepulchre, likewise, are so

EMERSON.

I.

THE time was when our American cousins were so completely our imitators that it was only in the matter of Slaveholding and Constitution we could say they were distinct with a difference. Cooper wrote novels after Scott; Washington Irving followed Goldsmith; Bryant imitated the best things in Wordsworth and Byron; Prescott walked upon the shadow of Robertson. In arts, science, and agriculture, it was the same: we made the Americans their tools, and composed their manuals;—they were content to use them after our fashion.

But this state of things had to cease. Territorial annexation excited a spirit of innovation generally. Then first arose Emerson with his *Transcendentalism*; a clock remarkable for its inexactitude and its whirr in striking followed; the Poughkeepsie Seer next dawned upon the indefinable side of the Western horizon; finally, Walt Whitman made his appearance. The clock has been replaced by a more reliable chronometer; the Harmonial Philosopher has been overshot by innumerable experts, mediumistic, thaumaturgic and clairvoyant; Whitman's song has been left to die away uncared for beneath the overwhelming chorus of healthier and less inartistic singers; but Emerson still remains unaffected by the *Zeit-Geist*. In joyous

styled (Mark xvi. 5; Luke xxiv. 4; compare also John xx. 12), whilst the angel attendant on John, whose glory was so transcendent that John would have fallen before him in worship, declared that he was his fellow servant, of the apostles, and of his brethren the prophets, and of them that kept the sayings of that book (Rev. xxii. 9). As to the devil ever having been an angel of light, it is directly contradicted by the declaration of our Lord, that "he was a *murderer from the beginning*." From the direct testimony of Scripture, and from every rational consideration, the conclusion that both angels and infernals are from the human race appears inevitable. The portion of the Second Epistle of Peter, and of that of Jude, where they speak of the angels who left their first estate, are often quoted. But, surrounded as they admittedly are with the greatest obscurity, and their meaning being a matter of conjecture, to urge them in opposition to the clearly expressed statements on the other side, would be an inversion of all legitimate reasoning. Similar remarks are applicable to the other texts usually believed to favour the popular doctrine, as the poetical reference in Job to the morning stars, and the sons of God singing together at the laying of the cornerstone of the earth, the falling of Lucifer in Isaiah, etc.; so far as their sense can be intelligibly gathered, they are entirely irrelevant to the matter in point. On this subject, however, the reader is referred to Noble's Appeal.

severity, dreamy smartness, sagacious mother-wit, and subtle thought, he has steadily held his own amongst our Transatlantic brethren during over forty years of literary activity, and still remains the most American of Americans;—an incessant protestor against social stagnation, servility, covetousness, heartlessness, and that conventional superficiality which—in the domain of thought—brings us everywhere face to face with mere sham-*dilettantes* “peeping into microscopes and turning rhymes, as a boy whistles to keep his courage up”—“men who grind and grind in the mill of a truism, and nothing comes out but what was put in.”

RALPH WALDO EMERSON was born at Boston in the year 1803, and in early manhood—after graduating at Harvard—was ordained an Unitarian minister. An objection to the Sacramental Rite subsequently arose in his mind, and gradually widened into difficulties ending only with the resignation of his pastorate. He then betook himself to farming at Concord, near the spot where the first soldier fell at the beginning of the War of Independence. There he has spent most of his time since—his winter lecturing in Boston excepted. From 1836 until now public attention has been attracted to him at intervals either by a new course of lectures or by a new book. “Nature,” “Essays and Orations,” “Representative Men,” “Poems,” “The Conduct of Life,” “Society and Solitude,” “English Traits,”—such are his principal literary works. He has also written largely in the *North American Review*. Of his works *not* literary, it may be briefly stated that Moncure Conway credits him with having so completely unsettled the minds of numbers of American thinkers some years ago, that the *Brook Farm Community*, and certain other forms of Harmonism, sprang out of the agitation;¹ while J. R. Lowell—speaking of the late War of Emancipation—says that “to Emerson more than to all other causes together, did the young martyrs of our civil war owe the sustaining strength of thoughtful heroism that is so touching in every record of their lives.”² What have been the principal causes of this success? Is this success overrated?

When Emerson—speaking of Goethe’s extraordinary knowledge of human nature—said that this man seemed to see through every pore of his skin, he used a remark equally applicable to himself. In this lies the chief secret of his popularity. Another reason of his success is, that finding his countrymen were sinking their individuality before

¹ In introduction to *Passages from Nath. Hawthorne’s Note-Books*, p. ii.

² Vide *My Study Windows*, p. 280.

the demands of business, creedism and fashion, he had the courage and tact to shame them into the admission of the fact. He showed them they were the slaves of an idea that could but degrade. There was a smooth mediocrity, a squalid contentment, that unmanned men. How mean—he would say—to go blazing a gaudy butterfly in fashionable or political saloons, the fool of society, the fool of notoriety, a topic for newspapers, a piece of the street, and forfeiting the real prerogative of the russet coat, the privacy and the true warm heart of the citizen!

“The babe by its mother lies bathed in joy ;
Glides its hours uncounted, the sun is its toy—
Shines the peace of all being, without cloud, in its eyes,
And the sum of the world in soft miniature lies,
But man crouches and blushes ; absconds and conceals ;
He creepeth and peepeth, he falters and steals.
Infirm, melancholy, jealous, glancing around,
An oaf, an accomplice, he poisons the ground.”

The world is his who can see through its pretension, he would say ;—why be timid and apologetic and no longer upright? Why dwarf thyself beneath some great decorum, some fetish of a government, some ephemeral trade, or war, or man?

Addressing the leaders of thought, he showed them how completely they had failed to meet the reasonable expectations of mankind. “Men looked when all feudal straps and bandages were snapped asunder, that nature—too long the mother of dwarfs—should reimburse itself by a brood of Titans, who should laugh and leap in the continent, and run up the mountains of the West with the errand of genius and love: instead of this you are at best but timid, imitative, tame:—in painting, sculpture, poetry, fiction, eloquence, there is grace without grandeur, and even that is not new, but derivative. The great man makes the great thing. They are the kings of the world who give the colour of the present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest.”

Young America won inspiration from his words, and lent itself willingly to his teaching. His method was a sort of galvanic one, and produced a like result. Little new was introduced into the system,—the individual was led to feel himself. Stay at home in thy own soul, Emerson would say,—are not Greece, Palestine, Italy,

and the islands there in as far as the genius and active principle of each and all is concerned? In silence, in steadiness, in severe abstraction, hold by thyself. Add observation to observation. Be patient of neglect, patient of reproach, and bide the fitting time; thou shalt see truly at last. *The day is always his who works in it with serenity and great aims.* As the world was plastic fluid in the hands of God, so it is ever to so much of His attributes as we bring to it: to ignorance it is flint. Place not thy faith upon externals. The sources of nature are in thy own mind if the sentiment of duty be there. All thy strength, courage, hope, comes from within. Man is spirit, and not a mere fleshly appetency. "Every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. What we are that only can we see. All that Adam had, all that Cæsar could, you have, O countrymen, and can do. Adam called his house heaven and earth; Cæsar called his house Rome; you perhaps call yours a cobbler's trade, a hundred acres of ploughed land, or a scholar's garret. Yet line for line and point for point, your dominion is as great as theirs, though without their fine names. Build therefore your own world!" But build wisely. Trust your intuitions rather than custom, conventionality and the rule of the mart. They pass; God *is*; so is your personality and yours. Trust God with this and knowledge is yours; for "the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. In ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the centre of the world, where—as in the closet of God—we see causes and anticipate the universe which is but a slow effect."

This was news for Young America, already made conscious that "the ways of trade were grown selfish to the borders of theft, and supple to the borders of fraud." Not without a need came the warning voice—

"What boots thy zeal,
 O glowing friend,
 That would indignant rend
 The northland from the south?
 Wherefore! to what good end?
Boston Bay and Bunker Hill
Would serve things still!
 Things are of the snake.
 The horseman serves the horse,

The neatherd serves the neat,
 The merchant serves the purse,
 The eater serves his meat.
 'Tis the day of the chattel,
 Web to weave and corn to grind ;
 Things are in the saddle
 And ride mankind."

By Essays on *Friendship, Prudence, Worship, Love*, and other subjects, Emerson sought to spiritualize man's thoughts once more.

What a discovery these *Essays* must have proved to some only half-enslaved traditionalist! There is that on "*Love*," for instance: to learn that the "foolish passion," as one eminent divine called Love, did really not only establish marriage, unite man to his race and pledge him to domestic and civic relations, but did also carry him with new sympathy into nature, did enhance the power of the senses, did open the imagination, add to his character heroic and sacred attributes, and finally did secure to the true mind a personal conviction that the purification of the intellect and heart from year to year is the real marriage, foreseen and prepared from the first, and wholly above their consciousness! To think that all mankind love a lover; that love is a celestial rapture falling out of heaven to inheaven humanity,—the remembrance of its visions outlasting all other remembrances and remaining a wreath of flowers on the oldest brows! "No man ever forgot the visitations of that power to his heart and brain which created all things new; which was the dawn in him of music, poetry and art; which made the face of nature radiant with purple light, the morning and night varied enchantments; when a single tone of one voice could make the heart bound, and the most trivial circumstance associated with one form is put in the amber of memory; when he became all eye when one was present, and all memory when one was gone; when no place was too solitary and none too silent for him who has richer company and sweeter conversation in his new thoughts than any old friends, though best and purest, can give him;—for the figures, the motions, the words of the beloved object are not like other images, written in water, but as Plutarch says 'enamelled in fire.'"

And then the satisfaction some young Caleb would experience in being told what he had previously learnt but could not shape into words;—namely, that beauty is the flowering of virtue and that we cannot approach it. "Its nature is like opaline doves'neck lustres, hovering and evanescent. Herein it resembles the most excellent

things, which all have this rainbow character, defying all attempts at appropriation and use ;" that like the statue it is then beautiful when it *begins* to be incomprehensible,—when it is passing out of criticism,—that it is not you, but your radiance one loves !

One will search far to find a more exquisite and manly piece of thought than where Emerson in this Essay tells how, by conversation with that which is in itself excellent, magnanimous, lovely and just, the lover comes to a warmer love of these nobilities and a quicker apprehension of them. "Then he passes from loving them in one to loving them in all, and so is the one beautiful soul only the door through which he enters to the society of all true and pure souls. In the particular society of his mate he attains a clearer sight of any spot, any taint, which her beauty has contracted from this world, and is able to point it out, and this with mutual joy that they are now able, without offence, to indicate blemishes and hindrances in each other, and give to each all help and comfort in curing the same. And, beholding in many souls the traits of the divine beauty, and separating in each soul that which is divine from the taint which it has contracted in the world, the lover ascends to the highest beauty, to the love and knowledge of the Divinity, by steps in this ladder of created souls." No wonder, if, after realising such perceptions as these, Emerson persistently declaimed against that "subterranean prudence" which only too generally presides at marriages "with words that take hold of the upper world, whilst one eye is prowling in the cellar, so that its gravest discourse has a savour of hams and powdering tubs." Such thoughts as these are of no mere ephemeral character.

But it is by his *Transcendentalism*, or Idealistic Philosophy, that the character of this man's mind is best discerned. Setting out with the conviction that we must so far trust the perfection of the creation as to believe that whatever curiosity the order of things has awakened in our mind the order of things can satisfy, Emerson shows that, philosophically considered, the universe is composed of *Nature and the Soul*,—Nature being the *Not-Me*. Sensual objects conform to the premonitions of Reason and reflect the conscience ; thus every natural process is a version of a moral sentence. Nature consequently exists for Uses ;—for *Commodity*, or the advantages of sense ; *Beauty*, or æsthetical satisfactions ; *Language*, or the expression of thought ; and *Discipline*, or the education of the Understanding and Reason. A proper appreciation of these excellences would

lead us to see all things as continually hastening back to Unity. Our globe as seen by God is a transparent law, not a mass of facts. We may not implicitly believe our senses. Nature conspires with spirit to emancipate us. The materialist respects sensible masses; the idealist has another measure,—the *Rank* which things themselves take in his consciousness. Mind is the only reality; of this men and all other natures are better or worse reflectors. Matter does not exist: Nature is an appendix of the Soul. Not that the sensuous fact is denied, but that this is looked upon as a sequel or completion of a spiritual fact. This manner of looking at things transfers every object in nature from an independent and anomalous position *without* into the consciousness. All that you call the world—he told his disciples—is the shadow of that substance which you are—the perpetual creation of the powers of thought. The mould is invisible, but the world betrays the shape of the mould. Seen in the light of thought, the world always is phenomenal; and virtue subordinates it to the mind. Idealism sees the world in God. “If a man is at heart *just*, then in so far *he is God*; the safety of God, the immortality of God, the majesty of God, do enter into that man with justice,” from which words one understands how possible it is that a man should raise his hat to—himself. “Transcendentalism,” says Emerson “is the Saturnalia or excess of faith.”

Such Idealism, we further learn, beholds the whole circle of persons and things, of actions and events, of country and religion, *not* as painfully accumulated, atom after atom, act after act, in an aged creeping Past; but as one vast picture which God paints on the instant eternity, for the contemplation of the soul. “The great Pan of old, who was clothed in a leopard skin to signify the beautiful variety of things, and the firmament his coat of stars,—was but a representative of thee, O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong.”

From these facts Emerson would lead us to see that the universal essence—which is not wisdom, or love, or beauty, or power, but all in one and each entirely—is that for which all things exist, and that by which they are. Spirit creates. Behind nature, throughout nature, spirit is present. One and not compound; it does not act upon us from without, that is, in space and time, but spiritually, or through ourselves. In other words, the Supreme Being does not build

up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old. As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power.

In all this Emerson refuses to recognize the doctrine of Discrete Degrees, and, as a consequence, he is committed—like Professor Tyndall—to that confusion of thought which accepts life in its activity in nature, as Life Itself in God. He interprets its law of action there, as if this life in such action were the Primal Law-Maker. He takes the *stream* of influences for the *source* and calls it God. "The world," he says, "proceeds from the same spirit as the body of man. It is a remoter and inferior incarnation of God,—a projection of God into the unconscious." The Transcendentalist thus has no difficulty in believing in one kind of miracle,—the perpetual openness of the human mind to new influx of light and power.

He has his Millenarianism too. "As far as you conform your life to the pure idea in your mind," says Emerson, "that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit. So fast will disagreeable appearances, swine, spiders, snakes, pests, madhouses, prisons, enemies, vanish; they are temporary, and shall be no more seen. The sordid and filth of nature the sun shall dry up and the wind exhale. As, when the summer comes from the south, the snow-banks melt and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, and carry with it the beauty it visits and the song which enchants it. It shall draw beautiful faces, warm hearts, wise discourse and heroic acts around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation—a dominion such as now is beyond his dream of God—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

From thoughts like these numbers of young men won a sort of rehabilitation for their intellect. They were without an ideal; Emerson showed them one,—his own: a manhood scholarly, poetical, individualistic, meditative, spontaneous. True, he was not always understood, nor perhaps understandable: but this with youth is a small matter if there be a truth-like shimmering splendour there. It is said that certain of the auditory on one occasion were so stunned with a flow of pretty incomprehensibilities from Emerson, that a

friend suggested that they should stand on their heads the remainder of the lecture, and see if that course would lead to a better understanding of this new Franklin declaiming in Orphic phrase. Young America listened, read, and *believed it believed*.

But Old America and the America of Middle Age? These have not remained with Emerson, for Emerson failed to satisfy their heart-wants! That volume which begins with the command of the Eternal Father, *Let there be Light!* and which closes with the proclamation of an *Everlasting Gospel* and the revelation of an unending New Heaven and Earth, "*and there shall be no night there,*" for "*the Lamb is the Light thereof*"—that volume was to Transcendentalism a sealed book, for Emerson and his followers scorned to look to the LORD JESUS, the only breaker of those seals. As the individual ripens away from early manhood, and his experience of the depth of his inherent corruptions becomes more vivid and intense, it is not Idealism will assure him of a Divine Father who is "a very present help in time of trouble:" yet it is towards Him faith *then* looks for hearthhold.

LIFE IMMEDIATE AND MEDIATE.

THERE is one only source of life, that is God. He is the sole vivifying, animating, and sustaining cause of everything that lives. God in Himself is substantial life, He being self-essent and self-existent. Life from God, however, which is the life and support of every finite existence, is not substantial, it is an active force. Were it substantial it would be God from God, or God from Himself, which is an obvious absurdity. If the proceeding life from God were substantial, then, inasmuch as it exists only in what is finite, the Infinite would be literally in the finite, which is an impossibility. Of the Infinite finite beings cannot by any means form an idea: after stretching the thought to its utmost possible limit, nothing but what is finite is comprehended, and all that can be said in respect to the Infinite is, that it is not there, what is perceived is only finite, and therefore is no part of the Infinite. The Infinite having no finite limit, it is not an object of finite thought, it is consequently incomprehensible; all we can know respecting it is from revelation; and it is there declared, that we may believe and adore it as the origin of life, and the producer of all that is good. It must ever be remembered that influx is a descent of life from the spiritual to the natural world, or rather from God, through the spiritual world to man; and also that there is no influx of sub-

stance. This is of the utmost importance, and must never be forgotten. Substance does not flow from God, nor from one plane to another ; all the degrees of the created universe are retained in their places, and in their relative positions, never being removed, nor any part of them, which would not be the case if influx were substantial. By that retention of the various degrees of substance, both spiritual and natural order is preserved throughout the whole, and all confusion is thereby prevented.

Pure heat and light from the spiritual sun is what is meant by immediate life. Immediate life pervades all things, and it is the operation of the immediate life in the disposal and arrangement of things which is called the Divine Providence. It is the cause of all order, and preserves it both in the spiritual and in the natural worlds ; and it is present in all things as their indispensable sustainer. It is consequently by immediate life that the distinction between the heavens is maintained, by which the angels are formed into societies, or by which classifications are effected—which is one of the greatest blessings of Providence, and without which heaven would not be a place of happiness. It is also by immediate life that representatives exist in one heaven from another, and by which they correspond to each. It is also the cause of days and nights and the seasons in this world. Immediate life is also the cause of all the involuntary motions in man in both soul and body ; by it the heart propels the blood, the lungs respire, and all the other viscera perform their functions. It is likewise by immediate life that diseases are removed, and the body is restored to health, and by which man is strengthened and refreshed during sleep. Immediate life is the very life of mediate life ; therefore where there is mediate life there is also immediate, mediate life being the immediate clothed, and without which clothing the influx of life would be altogether imperceptible. Indeed, what is done by mediate life is but little in comparison with what is done by immediate life. (A. C. 7004.)

Immediate life is life unaffected by human or angelic mediums. It is not only life as it proceeds from the spiritual sun, in which state it is too intense to be received even by the highest angels ; but it is also that life as it is mercifully accommodated to angelic reception by divinely appointed accommodated mediums ; by these its intensity is diminished and its accord tempered. These mediums are spiritual atmospheres. But these do not render it mediate ; it is still immediate life notwithstanding its having passed through and been tempered by these media.

Life as it flows from the spiritual sun is absolute, having no specific form, no moral or human quality ; it is also undefinable and

indeterminate. It creates a form, vivifies it, and assumes a nature therein; it also receives a quality in such forms as possess voluntary power, and as mankind, and the life is thereby rendered mediate. Life as a proceeding from God being absolute and undefined, no idea of it can be formed but as heat and light proceeding from the sun, which can scarcely be called an idea, inasmuch as heat and light apart from substantial existences are never made manifest.

When considering the different kinds of life, we are not to confound the life which man lives with the life *by which* he lives. The life by which man lives is immediate; but the life which he lives, whilst it implies both immediate and mediate, is itself neither, but voluntary life.

It is a remarkable fact, that the life of man, or of any other living thing, can be seen only in the existence of that thing; for this obvious reason, it is neither more nor less than the thing itself living. The life of man is the life which he lives, and not the vivifying force by which he is animated; this latter is the same in all things. Man's voluntary life is that particular mode which life assumes, or which is given to it by his free determination, which is in all cases peculiar to the man himself; hence there are as many lives, or modes of life, as there are men. When we think of the life of man, we are necessitated to associate therewith the idea of the man himself. For example—when we think of him speaking, his speaking is not anything apart from himself as a subject; the same with regard to the act of walking, for whether he be talking or walking there is nothing but himself as a substantial form, both these being actions of the man, they are only the man acting; and whether acting or not, he is nothing more than himself as substantial form. It is the same with any particular organ or limb as it is with the aggregate; the foot when walking, or the hand when manipulating, is simply a foot or a hand; walking being the foot acting, and manipulating being the hand acting, and nothing more; action adding nothing to either, but, as said, the action of anything is only the thing acting. It is likewise the same with the sentient organs of the body and their sensations; each sensation being nothing more than the organ's own consciousness of some variation which has been produced in itself. For instance, sight is not anything apart from the eye, but it is simply the eye seeing, and whether seeing or not seeing, it is neither more nor less than an eye. This affirmation will, no doubt, be a paradox to those who have been accustomed to think of the life of man as something which flows into him, and also to those who believe that influx is substantial. But the life which flows into man is not substantial, nor is it *his* life; *his* life does not enter into him at all, but comes out of him only; it originates in his will, and proceeds thence to the extremities of his body, where

it terminates in action. This life is simply the exercise of man's internal and external capabilities, or those of his mind and body, and it must be obvious that such exercise is only those capabilities in action; and what are capabilities in action more than the capabilities themselves? A capability is the power which is peculiar to an organ, and which is inherent therein; it is grounded in its form, and is made to exist by the presence and action of immediate life. There are in man two kinds of organs, and although each possesses its own peculiar capability, yet the process of life in each is different, yea, opposite, from the other; one being from without to within, and the other from within to without; the former is sensitive, the latter motive the former commences in the organs of sensation, and terminates in the memory; the latter commences in the will, and terminates in the actions of the body. The former is involuntary, the latter is voluntary. This latter process is what is meant by *man's life*; it is so because it is from man's will, commencing with his determinations, and is continued through his nerves and muscles into external action. For what is done by this process he is responsible. Now, the will and its capability to determine are a one; we may think of the will existing as a substantial form without the capability, but we cannot think of the capability of determining existing apart from the will; because it is only the will's power to determine. When the will's capability of acting is brought into action, it is by the will's own effort, and the determination is nothing more than the will determining its own power to the production of some effort. As it is with any one organ so it is with their aggregate, or with the whole man; therefore, as the action of an organ is only the organ acting, so the action of a man is only the man acting, and as the man is substantial so is his action; not action alone, there being no such thing, but action in the sense of its being a subject acting. This view of the life of man, or of man living, will account for certain remarks made by Swedenborg, which, without this understanding of action or living, must appear extraordinary and anomalous, and which have proved to some of the students of his writings most perplexing, viz., that affections, perceptions, and thoughts, "are actually and really the subjects themselves which undergo changes according to the influences which affect them" (D. L. W. 42).

Notwithstanding all this, the influx of life is not substantial, but it is the result of a proceeding living force from the source of life. Some have actually concluded that the influx of life is substantial, and, as a consequence, have arrived at the notion, that the life of each individual is a spark struck off from the Divinity; that each one possesses in himself literally what is divine; and that God has no personality, but is infinitesimally divided amongst all His creatures, and

therefore that He is universally diffused. These, however, are mere hallucinations, altogether apart from the truth; and the more they are indulged in, the further will they lead the mind from an understanding of the true nature of life.

Mediate life is life together with the mode it has assumed in living subjects in the spiritual world; it proceeds from those subjects, and is continued to others who are recipients, and by which they are affected. It is not influx by reason of its flowing to man; as it flows to him it is only afflux, and it becomes influx only when it flows into him. The influx of which we are now treating is that which takes place with man. Besides this there is a general influx which flows from a superior to an inferior heaven, and from the spiritual into the natural world, into homogeneous substances, and arranges them into an agreement with itself, producing such things and states as correspond, and which are called correspondences.

Life becomes mediate only by virtue of flowing through conscious living beings who possess quality, good or evil. Those mediums are good and evil spirits in the spiritual world. In consequence of life passing through such mediums, it is brought under the denomination of "mediate life." Hence mediate life always possesses a quality, being good or evil in agreement with the quality of the spirits through which it has passed. Life is therefore properly called mediate only when it is in such a condition. But still the flow of mediate life to man is not, strictly speaking, influx; that alone being influx which flows into him. Mediate life when it flows to man is only *afflux*. When man is first made conscious of its presence, it is only objective, and can be inspected, approved, or disapproved, at discretion, according to the free determination of his will, and it is only when it is approved and accepted that it becomes *influx*. Although this distinction between afflux and influx is not commonly pointed out, it must be evident to every thinking mind that such a distinction exists. That such is the case will be clear from the fact that evil influence comes to the good as well as to the wicked, and that good influence comes to the wicked as well as to the good; but still such influence does not give to either a quality, which it would do if it flowed into them; it simply flows to them, and is thereby *afflux*, and if it subsequently flows into them, it is by their own approval and reception, when, and not before, it is *influx*. Respecting the difference between afflux and influx Swedenborg is silent; still he makes use of phrases which imply both. In A. C. he frequently uses the words "flow in into," which can mean only afflux and influx; by flowing in he means flowing to, or afflux; and by flowing into, influx. He also speaks of God flowing into man, and of His being received or

rejected; His flowing into also in this case means afflux, and His being received, influx. The Scriptures are in some parts very explicit on the difference between afflux and influx, and without naming the words, clearly point out the two fluxes, and also the difference between them; as for instance—"Behold I stand at the door and knock; if any man hear My voice and open the door," etc. (Rev. iii. 20). The standing at the door and knocking is evidently afflux, and His going in, when the door is opened, is influx. Afflux only gives man an opportunity to accept or reject, but influx yields a blessing.

Mediate life as it comes to man may be more properly styled influence than influx. It may be called influence for a most obvious reason; thus, when it flows to man it operates upon the forms in his memory, and excites them, and arranges them into an agreement with the state of the spirit or spirits whence the influence came, and that arrangement is perceived by man in himself as the presence of such spirits, whatever may be their qualities.

When influence comes from spirits to man, so far is it from giving him a quality, that it may be made the means of his receiving an opposite quality; for by evil influence his own evils are excited and made to appear, which might otherwise have remained quiescent and latent; and, when seen, they may be opposed and subdued; and so far as that is done, he is elevated out of them, and is at the same time brought into an opposite state of goodness.

Inasmuch as life does not become mediate by reason of flowing through spirits, but by reason of what is assumed in them, it has been a question as to whether the idea of mediate life ought not to be confined to that which is derived from the medium; that is, its quality, good or evil, for take away its quality, and all sense of mediate life is gone, nor would man be conscious of its presence; yet life is the active principle, without which there could be neither influx nor afflux. This being so, it would appear, that the word mediate life involves the idea of an active principle to operate and assume, and also the state which is assumed; and although there is a clear distinction between the two, yet neither alone, but both together, constitute mediate life.

We may here, without digression, introduce a correlative idea. Previously to the development of man's interior degrees by regeneration, he has communication only with spirits in the world of spirits (H. H. 600), but afterwards with angels. But, notwithstanding this, he is not sensible of his communication with spirits in the world of spirits, nor can he be unless his spiritual senses be opened; his evidence of such communication is affectional and mental: this is so because his consciousness is on one plane and they are on another, or

he is in the natural world whilst they are in the spiritual ; they are consequently inhabitants of different worlds. This being the case, were it not for influx existing between the two worlds, and between spirits and men, they could not communicate at all. Spirits do not communicate with man from their voluntary principles, nor are they, when in their normal states, conscious of such communication any more than man is conscious of his communication with them (H. H. 249, 292). Why, it may be asked, cannot spirits in their normal states consciously communicate with man in this world ? It is because the two worlds which they inhabit are so different from each other as to have nothing in common ; those who are in one cannot see, hear, taste, smell, or feel anything that is in the other. Of this, so far as man in this world is concerned, we have continual evidence, and as it is with the inhabitants of one world, so it is with those of the other. The communication which exists between the two worlds cannot be sensibly perceived, but must be effected by an internal way. The only ordinary communication is effected by influx, and such communication is not felt. That communication is effected by the spheres of spirits, which flow from them spontaneously, therefore without their power of direction. Those spheres act upon all who are near to them, and they are the means of associating or dissociating the inhabitants of that world ; with those who are like-minded they effect conjunction, but with those who are dissimilar as to state, they cause disjunction and separation ; they are also the cause of distances in that world. Spheres originate and terminate on the same plane—they never leave the plane on which they originate ; they *extend*, but neither ascend nor descend : and inasmuch as spirits and men exist upon distinct and altogether different planes, the spheres of spirits cannot be made manifest to man in this world.

The spheres of spirits do not affect men as they affect the spirits who are on the same plane ; spirits are affected as to their bodies as well as to their minds, because there are spheres from both their minds and their bodies, and being on the same plane, they are affected as to both ; but it is not so with men. The spheres of spirits affect the degrees in others which are similar to those in the spirits themselves in whom they originate, and from whom they proceed. There is a sphere from each degree, internal as well as external ; the sphere from the spirit's body affects the bodies of other spirits, and they are sensibly perceived ; the sphere from their understandings affect the understandings of others, and the sphere from their wills affect the wills of others—not the will as a capability, or the power of determination, but the will as a substantial subject, the subject of the power to determine. But men existing in a discrete degree below that of the spirits, their spheres

cannot affect them ; communication must therefore be effected in another way. That way is as follows. Although man, whilst he is in this world, is conscious only in the world, still he has in his constitution degrees which are of the substances of the spiritual world, and although whilst he is in this world he has no consciousness in them, still they may be affected by what is on their plane, and are so affected by the spirit's spheres ; which affection is carried down by descending life to man's conscious degrees where it becomes inwardly manifested. That descending life, together with its assumed state, is what is called influx. The spheres of spirits which affect man's spirit originate in their vital parts—their wills and understandings, which contain their qualities as to good or evil, and proceeding thence carry with them these qualities ; and inasmuch as the sphere affects that degree of man's spirit which is on the same plane as that of the spirit whence the sphere proceeded, it is manifested as an affection of the mind, good or evil according to the quality of the spirit whence it emanated. This is the ordinary communication which exists between spirits and men in this world ; it therefore follows, that spirits are not conscious of such communication, much less are they conscious of the particular individuals with whom they are held in connection. However, whether they possess such consciousness or not, and whatever be their qualities, their spheres proceed to and act upon man's spirit ; nor can they prevent it, neither can man avoid feeling the effects thereof, for he feels them from the same necessity that the body feels whatever acts upon its skin. But, notwithstanding the mind being necessitated to perceive the effects of spirits' spheres, both good and evil, yet he is not necessitated to yield to either, but receives or rejects them as a matter of free choice. That to which he gives preference, and receives into his will and thought, from afflux becomes influx, and he becomes one with it in quality, and is conjoined with the spirits in which it originated. Yet, we must observe that man's quality is not from those spheres, nor from the spirits whence they proceed, but it is from his own free choice of good or evil. This is the way in which the first human quality, whether good or evil, originated ; it is the way in which both angels and devils have acquired theirs, and in no other way could human quality of any kind have been acquired. If man had originally waited for evil influences from others, or from any extraneous source, in order that he might procure for himself a quality, it is clear, that he would never have procured one, because there then were no such influences. Human quality originates only in man, each man originating his own, just as the first evil was originated, whatever may be the circumstances by which he is environed. We conclude that life is a living force, and that it exists in two conditions : firstly, as a pro-

ceeding of spiritual heat and light from the sun of heaven ; that this passes through spiritual atmospheres, as accommodating mediums, by which it is tempered and made receptive by the highest and most perfect human beings, viz., the celestial angels. That proceeding, even when accommodated by those divinely appointed mediums, is immediate life. That same proceeding, by entering into angels and spirits, and also devils, assumes their qualities, and thereby becomes mediate life. The proceeding life does not become mediate life by passing through the accommodating mediums, but by passing through *living, voluntary mediums*, which contain angelic or infernal qualities, which are spirits in the spiritual world ; it therefore comes to man as good or evil influence. There is always this distinction between immediate and mediate life, the former enters man without his consent or his consciousness, and without his power of interference ; but of the latter he is conscious, and he can interfere with it, and does so interfere, it not being able to enter into him without his consent and reception. By immediate life man is endowed with capabilities, and by mediate life he is furnished with objects on which these capabilities can be exercised, by which under the influence of his free-will he forms in himself a state which, in the future life, becomes the ground of his everlasting happiness or misery.

S. S.

THE MIRACLE OF MULTIPLYING THE LOAVES AND FISHES.

ADDRESSED TO THE SICK AND AGED IN A UNION WORKHOUSE.

MATT. xv. 32-39.

OUR attention was drawn on a previous occasion to our Lord's cure of the lame, the blind, the dumb and the maimed, of which the account is given in the preceding verses. By such wonderful cures the Lord Jesus Christ proved to those who were willing to be convinced that He was God as well as man. But so condescending was He to our fallen and unbelieving state, that though the miracle of performing such cures was enough to convince any teachable spirit that the Lord was God, He yet added another equally wonderful proof of the truth of St. John's declaration, that "without Him was not anything made that was made," by showing that He could multiply food also, so that seven loaves and a few little fishes fed four thousand men, besides women and children. When we think how few could get a meal off the same quantity of food when distributed by human hands, we see that it was only One who could create food that could have fed so great a multitude. When we were talking about the cure of those who were sick of various diseases, you may remember that I told you, that one lesson which we had to learn from it was, that we were to go to Jesus Christ for the cure not only of our bodily ailments, but of what is far more to be dreaded, the sickness of our souls. And the miracle of feeding so many has a lesson for us too. Jesus says, "Man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God." He says also, "If any man thirst, let him come unto Me and drink." When we are sick we do not feel much appetite, but as our health returns our desire for food comes back; and so it is with our souls. So long as we do not wish to live according to our Lord's commandments, we do not desire to be taught what we ought to do, we have no appetite for the bread which cometh down from Heaven, and will not drink of the "Water of Life." But when we have truly come to Him, asking Him to take away our sins, and to give us a "new heart and a right spirit," then we desire to be all that He would have us to be, and are constantly thinking, when any difficulty arises, "I wonder what I ought to do?" Under the influence of such thoughts we go to God in prayer, to ask Him to teach us, and we read God's Holy Word that we may learn His will. Then He sends His Holy Spirit, to show us what our duty is, and so we are fed by Him. It may be only a few words, or a short verse, but it is enough to feed the soul. It is like a grain of mustard seed, which springeth up into a great tree, or "like a little leaven, that leavens the whole lump." For, suppose we feel angry with any one who has done us harm and desire to revenge ourselves, we open the Bible, and see, "Forgive your enemies," "do good to them that hate you." "Render not evil for evil," or "railing for railing." Then we begin to hesitate, and perhaps another text comes to our help, "For if ye forgive not men their trespasses, neither shall your Father in Heaven forgive you your trespasses." What a dreadful thought *that* is! If we are not forgiven then we cannot go to Heaven, and if we do not go there, there is only *one* other place. Oh, awful thought! Shall we sacrifice the hope of eternal happiness for the sake of saying a few angry words, or doing an unkind thing, which will give neither us nor our fellow-creatures any real pleasure? Then perhaps we remember having heard at church, or read for ourselves, "Blessed are the merciful, for they shall obtain mercy." There is something in that word "*Blessed*" that seems so attractive! It is not only that we shall be forgiven, but we shall be made happy into the bargain. Well, we think, it is only a little sacrifice that I am required to make, and the gain is more than eternity can tell, so I will pray to God to help me to forgive this time. Ah, *now* we taste heavenly food, good affections flow into our hearts from the Lord, and we not only feel the blessedness of "the merciful," but the blessedness of "the meek," and of "the poor in spirit;" and so you see how heavenly food is multiplied. *Well* may we pray, "Lord, ever more give us this Bread."

M. S. B.

MODERN SCIENCE AND REVELATION.

THE faculty of observation and the desire of knowing are the two important principles which impart to the mind its progressive tendency. Glancing back into the remote ages of the past, we can conceive primæval man calling these powers into exercise in recording his

conceptions of the world and its phenomena. His notions of things would be at first crude and wanting in accuracy. He would perceive that the day was divided between light and darkness, and this he would observe to be caused by the sun. Tracing that luminary from its rising to its time of setting, and noting that the same phenomenon was repeated from day to day, he would conclude that the sun moves in an orbit around the earth. Also observing the position of the fixed stars, he would infer from their apparent movement in the direction of the sun that the whole sidereal heavens revolves around the earth. Then following the bent of his inherent desire to know, he would extend his investigation to the planets and their movements. Successive observations of the phenomena of nature in her several departments would bring to his mind a considerable increment of facts. The classification and arrangements of these facts under various heads would form the first crude indications of the natural sciences. Succeeding generations of thinkers, while making use of the records of men who had gone before, and taking them as the basis of extended observations, would, although perpetuating some of the errors of previous observers, discern and correct many of their faults. Thus the sciences are the recorded experiences of thinking minds in dealing with nature. In their infancy the sciences are necessarily the repositories of much that is erroneous and fallacious. The conceptions of the Chaldean astronomers cannot be compared with the discoveries of a Herschel or a Newton. The anatomical deductions of Hippocrates are extremely crude when placed side by side with the learned disquisitions of a Carpenter or a Huxley. Ideas which at one period seemed to bear the impress of truth are shown to be more or less un-sound by thinkers of later times.

Subsequently to the investigations of Copernicus the world was considered as a plane, and the stars were conceived to be fixed in the revolving vault of the heavens. But that philosopher, about 1500 A.D., satisfied himself that the planets, including the earth, revolve around the sun. In 1610 this hypothesis was confirmed by Galileo by the aid of his newly invented telescope. This was the beginning of a new era in the science of astronomy. But it was also the signal for the commencement of a conflict between speculative minds and the dignitaries of the Romish Church. Galileo proved to a demonstration that the earth revolves around the sun, and that the sun has no orbital movement. Theologians, because of certain expressions in the Bible implying the contrary, discredited this discovery, and maintained that it had no foundation in fact. But the march of thought was irresistible, and the Church was powerless to arrest its onward progress. Theologians could not then conceive, nor are they willing to accept the conclusion to-day, that the Bible deals exclusively with man's spiritual nature, and does not lay down canons and laws of natural science. Instead of receiving the Bible and the laws of nature as each pointing upward to a Divine Author, instead of perceiving that there is no contradiction between the revealed Word and the truths of creation, because each has a distinct mission to fulfil, they opposed the apparent truths of

the Word to the rigid demonstrations of science. A similar conflict was engendered in recent times when geology first threw light upon the history of life upon the globe. That science made rapid strides. Deposited in the various strata which form the earth's crust were discovered fossil remains of forms of life which have long since become extinct. Numerous races of creatures it was seen had lived and died. Low forms of life had been succeeded by higher and more complicated organisms. Gigantic creatures had formed their homes on the land and in the ocean, whose skeletons, preserved in the strata of the earth's crust, enable the geologist to read in the pages of the Stone Book the history of periods long anterior to the existence of man; while fossilized remains of vegetable life indicate that vast areas of the earth's surface were once covered by plants which attained to enormous proportions, which, subsequently disappearing, formed our coal-beds that lie far below the surface of the globe. Thus investigations and discoveries which geologists have made lead them to the conclusion that the earth and its life-forms have arrived at their present condition through countless ages. And the facts of astronomy also prove that the vast cycles of time during which the universe has been in existence surpass human powers of comprehension.

But how have these deductions been met by theologians? Instead of giving up the position of a literal interpretation of the early chapters of Genesis as untenable, they have endeavoured to harmonize the records of science with the higher truths of revelation by methods that have excited derision and contempt. Before geology gained a firm footing amongst thinking minds, it was generally believed that the universe had existed only 6000 years, and that its creation had occupied but six days. When it was rigidly shown that creation was an orderly development embracing myriads of ages, some other mode of explaining the narrative in Genesis was looked for, and at length those who professed to believe in a close literal conception of the word so far departed from their position as to call the days of creation not days, but ages—unfortunately, however, the Sabbath is mentioned as the seventh day, and therefore by that supposition the first Sabbath was not a period of twenty-four hours, but an age. Again, a difficulty was found in the Scripture narrative that light was created before the sun. It has been suggested that the difficulty may be overcome by supposing a subtle luminous vapour to have pervaded all space prior to the creation of the greater luminary of heaven. Such an hypothesis is altogether untenable in the face of the fact that the sun is the sole source of light to its planets. But in thus endeavouring to reconcile the Bible narrative with the facts of science, theologians have placed a construction upon the account in Genesis for which there is no justification; for if it is to be taken literally, its letter ought not to be departed from, nor must it be subjected to the gratuitous interpretation of every capricious mind. The facts of science have suffered nothing in this conflict of opinions; but the Bible, by the bigoted zeal of its professed expositors, has been brought into contempt.

But the reasonable aspect of the question is one which should not

be rejected without consideration. The facts of science are discoverable by man's powers of observation and reason. The book of nature is intimately connected with his mortal part; as such he may read and study it, and discover in its pages unmistakeable indications of the Divine author. But the Bible relates to his immortal part, and he may, if he will, discover in it those spiritual laws and truths which can reach us by revelation alone. Nature is the effect of God's creative power, the Bible is the expression of His infinite wisdom. The laws of nature and the revelations of the Word having the same Divine source, there can be no contradiction between them. When therefore theologians are met by facts which invalidate a literal interpretation of a certain portion of the Word, they should be prepared to look for the deeper and purer sense of its spirit. Dr. Whewell says, "The meaning which any generation puts upon the phases of Scripture depends more than is at first sight supposed upon the philosophy of the time. Hence, when men imagine that they are contending for revelation they are in fact contending for their own interpretation of revelation, unconsciously adapted to what they believe to be rationally probable. And the new interpretation which the new philosophy requires, and which appears to the older school to be a fatal violence done to the authority of religion, is accepted by their successors without the dangerous results which were apprehended. At the present day we can hardly conceive how reasonable men should have imagined that religious reflections on the stability of the earth, and the beauty and use of the luminaries which revolve around it, would be interfered with by its being seen that this rest and motion are apparent only. Those who adhere tenaciously to the traditionary or arbitrary mode of understanding Scriptural expressions of physical events are always strongly condemned by succeeding generations, and are looked upon with pity by the more serious and considerate, who know how weak and vain is the attempt to get rid of the difficulty by merely denouncing the new tenets as inconsistent with religious belief."¹

Truly so. The Bible is the word of the Highest; and not in its letter, but in its spirit must we seek for evidences of its divinity and its power. And in the first chapter of Genesis, beneath the unscientific form of the letter, we trace the development of the spiritual side of our nature from the commencement of the re-creative work of regeneration until we attain the beauty and perfection of the heavenly state. The Bible is the Word of God, and He has told us that His words "are spirit and life." Let us then receive His revelation in this sense, and while we search for its spirit, grow strong by its life-giving power.

In the learned disquisition recently given to the world by a profound philosopher this sentence appears:—"Abandoning all disguise, the confession that I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto

¹ *Indications of the Creator*, p. 52, 2d ed.

covered with opprobrium, the promise and potency of every form and quality of life."¹ Does this conception land us in materialism? We think not. It is the statement of a belief which may be true or false. It contains no direct denial of a Creator, and as an hypothesis is exceedingly plausible. The transcendentalism of Kant annihilated matter and established a universe of ideas in the place of creation. But if, with Tyndall, we view matter as the repository of power, which gives "the promise of every form and quality of life," we have but "to prolong our vision backward" beyond the region of matter to see in the Divine the source of that power, by virtue of which matter is enabled to give the "promise of every form and quality of life."

It is a generally received hypothesis that matter is formed of atoms. On the assumption of the truth of this theory it has been said that "they are the manufactured articles which, formed by the skill of the Highest, produce by subsequent interaction all the phenomena of the natural world." Dalton first established the atomic hypothesis in reference to chemical combinations. It is found that in a given compound the elements combine in a certain definite and invariable ratio. Take water as an example. It can be shown by experiment that two volumes of hydrogen always combine with one volume of oxygen. Assuming the existence of atoms, it is evident that two atoms of the hydrogen element combine with one atom of the oxygen element. That atoms by combining in various proportions form compounds differing from each other is plainly shown in the well-known nitrogen series. Whatever we touch or see in the three kingdoms of nature bears testimony to the fact that "atoms by their interaction produce all the phenomena of nature." But now the question arises: Do atoms contribute to these results by any inherent power of their own, independently of the Creator? Every natural phenomenon, we are told, rests on a cause, but atoms by their "interaction produce natural phenomena;" are atoms then the primary cause of their own effects? Atoms, we say, form by their interaction the endless variety of compounds and substances in nature under the rule of certain laws, from which it should seem they have no power to deviate. And it may be urged that new variations from established forms are continually being produced both in the animal, vegetable, and mineral kingdoms. But evidently atoms produce these effects in obedience to certain conditions, or else if by their own free choice, why were not these results forthcoming earlier? When a plant strikes out into varieties it does so by the operation of agencies external to itself—a change in the conditions of soil or climate, or the forced impregnation of its ovaries by the pollen of another plant. A seed is placed in the ground, it germinates, develops, and assumes the exquisite symmetry and beauty of the lily. Atoms have here been built up, and have by their interaction produced leaves and flowers. But before this building operation could proceed, certain external conditions were necessary. A force exterior to the special atoms which formed the lily came into play. That force is heat. Heat produces

¹ Professor Tyndall's Address in *Nature*.

motion, and motion causes interaction of atoms. Suppose the seed hermetically sealed in a glass tube, and, in absence of the necessary conditions of soil and moisture, and of the main condition heat, and no life movement would be observed. Given then soil, moisture, and light, still in the absence of heat a seed fails to germinate. Again, admitting for a moment that all life-forms originated in a monad, throw back your gaze into the bygone ages, and note that protoplasmic substance—that combination of atoms lying on the solitary shore of the unpeopled world, where no sound arises but the surging of the waves upon the bare and solid granite, and the sweep of the wind across the desert of the world, yet lifeless as the tomb. This monad develops into a symmetrical form—it moves—there is the first trace of life—there is the first species—the progenitor of all future existences. But why did not that monad remain motionless as the rock upon which it lay? Undoubtedly its movement was produced by the agency of heat and light, forces external to itself. Here heat was evidently a necessary condition. Now the grand source of heat is the sun; if the heat of that body could be withheld—all other conditions remaining the same—we are justified in supposing that all life would cease, consequently that all “interaction of atoms” would be suspended. But the sun is composed of atoms. And it is maintained that heat is an effect of motion. If, as we have endeavoured to show, no interaction of special atoms can take place but by the agency of forces exterior to them, so cannot motion be maintained as a condition of heat in the atoms of the sun apart from external power or force. Here we reach the barrier which the physicist cannot pass. Are we to hesitate here? We think not. We conceive that we must transfer ourselves to a region of causes beyond the domain of experiment. Here we are aware the philosopher will be unwilling to follow. Still we cannot lose sight of the fact that the interaction of atoms—and the whole universe is the result of that interaction—is an effect, the cause of which cannot be sought in the atoms themselves. We therefore affirm that this cause is the power of the Divine operating through the medium of a world which we call spiritual. Truly the nature of this world cannot be demonstrated by experiment, but the evidences of revelation are powerful upon the characteristics of this spiritual region. The Bible is that revelation. The proof of its being a revealed book is found in the soundness of the chain of spiritual meaning which runs through its letter. This spiritual sense shows to a demonstration that the letter of the Word has been framed according to a law as rigid and plausible as the law of multiple proportions or the “interaction of atoms.” Where then science ends we maintain that revelation steps in to fill up the void, to conduct us into the world of primary causes, and to usher us into the presence of the Creator.

Another question which has occupied the minds of scientific men in recent times, is the origin and development of life upon the globe. And in the pursuit of this subject some of the finest minds have been engaged. Theologians conclude that the positions which have been taken up by our great scientific thinkers upon this question, militate

against the teaching of the Word and the immortality of the soul. We have shown that the literal interpretation of the first chapter of Genesis is an unwarrantable assumption. However, therefore, life may have originated upon the world, or what was the nature of man's beginning, can in no way affect the Biblical account of the origin of life, seeing that it is an allegory investing spiritual truth of the highest character. Now life originated upon the world in some mode; if there is life on the planets, and we believe there is, it must have originated on them in a similar mode. There may have been a "primordial substance" as the first life germ—we cannot say; and we may deduce the origin of life from many forms or one form, yet still the "question will be inevitably asked," as a learned professor has said, "How came that form there?" Thus again we are carried past the "interaction of atoms," and either landed in impenetrable mystery or placed at the feet of the Divine.

That there has been a successive development in animal and vegetable forms, from lower to higher, is clearly established by the facts of geology. This development has mainly been the result of external conditions. Whether, in the case of the animal kingdom, this development proceeded in an increasing ratio from lower to higher, until a form fittingly organized to be the seat of reason and the soul was produced, we perhaps shall never be able to ascertain. It seems plain almost to demonstration that there is a discrete degree between man and animals. There are certainly low types of the human race which seem to be closely allied with the ape tribe. An ape, however, has never yet in the memory of man, by any species of progress, or by the most happy combination of circumstances, assumed the form and capabilities of the very lowest specimen of the human family. In the case of the human race, civilization has caused a continuous upward movement. The vast hordes of barbarians that at one period roamed through the forests of Europe have been supplanted by races of a more refined type of mind. The brain of the Papuan, we are told, is not nearly so large as the brain of a European. Consequently the apparatus for recording his experiences, and hence for the development of his mind, is imperfect. Under the refining influences of civilization that defect would undoubtedly disappear from the race, and the Papuan would ultimately be capable of achieving the same wonderful results as the European. Man differs from an animal especially in the capability which he possesses of developing his mind to an unlimited extent; no bonds can be set to the knowledge which his mind is adapted to grasp and retain. So far as we at present know, no process of development has yet brought about the same result in animals even of the highest order. The doctrine of the "survival of the fittest" is as true in the case of man as in that of animals. Many races of men have disappeared, and beings of finer parts have survived. But this "survival of the fittest" we cannot conceive to militate against the doctrine of the soul's immortality. The more perfect the instrument, the more accurate the results. Hence the higher the development of the body, the more perfect the action of the soul, and

therefore the greater its achievements. But it is asked what is it that survives when sensation ceases in the body? We can find but one answer. And that is, that the soul, the seat of sensation, has quitted its tenement. Still we apprehend that it can be proved indirectly that the soul continues to exist. Using an illustration which has recently been cited. Suppose a telegraph clerk is surrounded by his instruments, he can communicate with a hundred places, and thus prove his existence. But a thunderstorm arises, his instruments are disarranged, he is still in his room, but he cannot inform any one that survives. Supposing the wires of his instruments to correspond to the organs of sensation in man, and suppose a break occurs—an accident resulting in death—he can no longer directly communicate the fact of his existence to those around him. He knows he exists equally as the clerk. But the one is as incapable of proving the fact as the other, when we restrict the one to his wires and the other to his nerves. But the clerk can prove his existence in other ways, it may be said. So also can the soul, if we seek for our proof beyond the region of nerves and crude experiment.

There are powerful evidences of design in creation. And design argues an intelligent cause. The flower has exquisite organs adapted for reproducing its species, but the faculty of foreseeing ends and providing for their attainment is not an attribute of atoms. The end is attained by the interaction of atoms, but they have no power of deviating from that end, and they submit to influences beyond them. The "survival of the fittest" is a doctrine substantially true. But there is an end to be gained by this "survival," and that end seems to be the most complete happiness of the fittest. This seems so in man's case. Civilization brings its blessings, and will bring them more abundantly as man, in the development of his more sacred faculties, is fitted to receive them. Divine blessings reach us through media; the more perfect these media in all departments of nature the richer and more abundant the blessings. We therefore conceive it no unimportant feature in the design of creation that the "fittest" survive.

But if design points to intelligence, where may we look for the origin of things? All nature when devoutly studied points silently upward to an infinitely wise God. This is the conclusion at which we must inevitably arrive. Creation is an effect, it cannot be the cause of its own effect. Creation is also finite and limited in time. It must therefore have a cause neither finite nor limited in time. While then we thus trace upward from the creature to the Creator, and stand in the presence of Him whose "ways are not our ways, and whose thoughts are not our thoughts," let us bow the head and reverently adore.

Reverting again to the "survival of the fittest," we remark that this doctrine is as true in mental as in animal life. In some departments of thought this goes on more rapidly than in others. Development in scientific truth has been rapid, but growth in clearness and purity of theological thought has been slow. Scarcely a step has been made in a forward direction since the time of the Fathers. The Bible is acknowledged to be in great part utterly incomprehensible. The

march of thought continues, and still theologians are found far behind. Hence it arises that in many minds biblical truth fades and scientific truth survives. But as the mind becomes fitted to receive spiritual truth of a higher order than that previously accepted, it is supplied by an orderly revelation. Modes of interpretation of the Word that once found implicit and ready assent are no longer tenable. Old creeds fail to satisfy reflecting and intelligent minds. But a clearer light is breaking in upon the field of theological thought, and by this light we perceive the Word to have unmistakeable indications of a divine origin; we perceive that it is an inexhaustible fountain, adequate to supply and enrich all minds with the life-giving streams of its spirit. In the new theology there is a consistency and clearness which former systems have wanted; while the spiritual world and the soul are dealt with philosophically and rationally. In conclusion, we believe that no danger to religion can arise from the advance of scientific thought, but rather from attempted resistance to that advance by theologians. As the human mind grows in strength by the influence of civilization and education, it leaves the traditions and errors of former generations, and searches by the light of reason for purer truths. There is a deep longing amongst men for more light upon the divine Word and the immortal life. Wherever this light breaks forth let us fearlessly receive it. For be assured that as the falling leaves of autumn are swept away by the gale, so will error in our conceptions of nature and of God be borne by the coming ages into the oblivion of the past, and truth alone will survive.

I. T.

Correspondence.

MAURITIUS.

(To the Editor of the Intellectual Repository.)

PORT LOUIS, MAURITIUS, 17th September 1874.

REVEREND AND DEAR SIR,—At the last meeting of our Society (that of the New Jerusalem Church here) one of our members brought under notice a Review in the August number of the *Repository*. This review comments upon three publications of our president, Mr. Edmond de Chazal.

A short conversation arose on the subject, and the undersigned were deputed to write to you respecting it.

We thank you sincerely for the friendly terms in which you allude to Mr. de Chazal's publications, and we feel much gratified that any efforts here to spread the truth should be noticed in your periodical, but there are two or three errors in the reviewer's account of our Society that we feel bound to bring under your notice, feeling assured that they are involuntary, and result from the circumstance that we have not such frequent and full communication with the Church in other lands as we ought to have.

The errors we allude to are the following: After speaking of the efforts of our Society to procure a minister, and of the difficulties it experienced in this attempt, the writer proceeds thus:—"They succeeded at last in obtaining one, unknown however to the Church in this country and in America.

He had belonged successively to the Greek and Roman Catholic Church, but he seems to have pursued an eccentric course. He did not remain long with them ; and we have since found him in India, in America, and recently in Australia." This statement is incorrect. The person alluded to, that is Mr. Bugnion, never was our minister, and never conducted a single one of our services, as we did not consider him to be a thorough New Churchman, though possibly he wishes to be received as such. It is quite unnecessary for us to enter at any length into his history, but a few words on the subject are perhaps required. We understand that he came to Mauritius in 1858 in connection with the Independents. He did not however agree with them for any length of time, and towards the end of 1859 a separation ensued, into the merits of which it is needless for us to enter. After this, it is true, that he and his family received hospitality from Mr. de Chazal, but he never was treated in any way by that gentleman as a minister of the New Church or of our Society, of which he was never a member, for Mr. Bugnion's religious ideas and the manner in which he proclaimed them were on many points unacceptable to our president and to our Society. Mr. Bugnion formed a congregation of his own, to which he preached for some time, then left for Europe, returned here, made a short stay, and then proceeded to India, where he remained for about four years. After this he travelled in America and Europe, and came back to Mauritius towards the end of 1871. Here he renewed his relations with his former congregation, but he never had anything to do with our Society either as a minister or member. Towards the end of last year he went to Australia, where he still is. As to the supposed fact of his having belonged at one time to the Roman Catholic Church, we never heard of it, and we do not think it is correct. We think it quite unnecessary for us to enter into further details as to Mr. Bugnion's act. We may however mention one which has induced our president not only not to consider Mr. Bugnion as a New Churchman, but also to decline any social intercourse with him ; we allude to his unwarrantable assumption of the title of Bishop. The Rev. J. Bayley, to whom Mr. de Chazal wrote at the time, can, we believe, give you more precise information on this subject should you desire it.

Another error we wish to point out is one contained in these words : "Since the Bishop left Mauritius the service we believe has been conducted by Mr. de Chazal ; and we hope that, in their peculiar circumstances, he exercises all the functions of a minister." The truth is, that ever since our Society has been founded Mr. de Chazal has conducted our monthly services, and when he is unavoidably absent Mr. Lesage or Mr. G. Mayer replaces him, quite irrespective of Mr. Bugnion's presence in or absence from this island. We use the term "monthly," because, owing to our being scattered over different parts of the island, we cannot meet oftener. On other Sundays each head of a family leads the services for his own people.

We have thought it necessary to trouble you with these details, since we do not wish to pass in the Church as a Society that has had for its minister a person whose writings bear, as you say, "evident traces of Harrisism and Spiritism."

We cannot, Mr. Editor, conclude a letter addressed to the organ of the New Church in England without expressing our satisfaction at the steady progress of the New Church ideas which we find recorded in its pages, and our admiration of the ability with which these views are therein proclaimed. We are also glad to see from the reviews it contains that many interesting and instructive New Church works are published from time to time.—We beg to remain your faithful brothers in the New Church,

T. H. ACKROYD.

P. E. DE CHAZAL, *Secretary.*

[We have also received a long letter from Mr. Bugnion, vindicating himself from some charges which some of his friends had informed him our reviewer had made against him. The only "charge" made against him was, that "his liturgy bears evident traces of Harrisism and Spiritism." As this is a simple *fact*, which Mr. Bugnion does not deny, but only endeavours to justify, his letter, which does not deserve insertion, needs no reply.]

Review.

SANCTA CENA : OR, THE HOLY SUPPER, EXPLAINED ON THE PRINCIPLES
 TAUGHT BY EMANUEL SWEDENBORG. By the Rev. Augustus Clissold,
 M.A. London : Longmans, Green & Co.

THE need of clearer and more worthy views on the subject of the Holy Supper than are held in Christendom at the present day is made very evident by the author in his preface. According to one writer "the ordinance (considered as a sacrifice) is an absolute mystery. It involves a paradox or apparent contradiction ; a seeming incompatibility of terms ; in short, a mystery, whatever the exact nature and limits of that mystery may be supposed to be. It remains a divinely stated paradox, irreconcilable by man ; a mystery utterly beyond his power to clear up, and such it must ever be." The Holy Supper being represented by the Passover, involves the law that *by death alone can death be undone*. "How this should be, in what sense one death can act upon another death, so as to do away with it, or with any of its consequences, we are absolutely devoid of faculties for comprehending."

And thus the Feast of the Christian Passover, which was intended to feed the souls of the faithful with the flesh and blood of a Living and Divine Body, becomes at best a mysterious ceremonial.

In the work itself the author shows the true nature and use of the Sacrament. "The two fundamental ideas in the Holy Supper are, first of all, that of *The Word*, whether living or written ; and secondly, that which the Word effects, namely, the *conjunction* of the church on earth with the church in heaven." He had first pointed out the Scripture doctrine respecting the Word, that from the beginning, *before* He was made flesh, our Lord was the Word, mediating between the Father and all creatures. But there is a written Word as well as a Living Word, and the written Word is also called the Word of God. As being the Word of God there is a sense in it in which the Word of God written mediates between the Father and all creatures. This being the case, the written Word of God is like the Living Word of God, the medium of communication between the Father and the Church. Not that there are two Mediators, but One only ; inasmuch as the written Word mediates between God and man, only in virtue of the Living or Eternal Word being in it ; and as such the written Word is itself the medium by which we have life from the Eternal Word.

As the Word is the medium of conjunction between God and man, and the Holy Supper is also said to be such a medium, what is the nature of the relation and connection between them ? By extracts from Swedenborg enlarged and simplified by his own commentary, the author presents the subject in great clearness and beauty. "It is not by any figure of speech that the Living Word and the written Word are both spoken of as one, and are both called the Word of God ; but because the Word of God written is

the same essentially as the Word of God spoken, and the Word of God spoken is the same essentially with the Word made flesh, and speaking. It is in consequence of this essential identity that the history of the Word of God written corresponds to that of the Word made flesh." The Word as the Divine Wisdom descends from God through all the heavens to the earth, and becomes accommodated to the apprehensions of angels and men. In its inmost it is Divine, in its intermediate it is celestial and spiritual, in its ultimate it is natural. But the Eternal Word also descended through all the heavens, and finally assumed a natural humanity on earth, when He became incarnate for the redemption and salvation of the human race. "The inmost sense of the Word," says Swedenborg, "treats solely of the Lord, describing all the states of the glorification of His Humanity, that is, of its union with the essential Divinity; and likewise all the states of the subjugation of the hells, and the reducing to order all things therein as well as in the heavens. Thus in the inmost sense is described the Lord's whole life upon earth, and thereby the Lord is continually present with angels. Therefore the Lord alone is in the inmost part of the Word, and the divinity and sanctity of the Word is thence derived." This blending of the Eternal Word with the written Word is the ground of their both being described in Scripture by the same language, and of their both being the mediums of the conjunction of man with God, and of God with man. The author shows not only that there is a correspondence between the written and the Eternal Word, but that they both suffer and are glorified together. The Lord assumed a material humanity as the Word assumed itself with a literal sense. But the Lord is believed to be still clothed with such a body. For a Christian writer observes, "How it can be that a real substantial Presence of Christ is possible on our altars while yet He abides in the natural substance of His flesh and blood at the right hand of His Father; or how bread and wine, remaining in their natural substances, become associated with a new and Divine substance, is not given us to know." The Lord's humanity being thus supposed to be merely natural, and the written Word being supposed to be also merely literal, how can the Holy Supper be understood as other than a lifeless ceremonial? "In order to a right understanding of the sacrament of the Holy Supper, the first thing requisite is a right understanding of the doctrine of the Incarnation, or of the Word made flesh." This doctrine the author presents in a very lucid aspect, bringing out in bold relief the New Church view of the Lord's glorification, which shows that the Lord's humanity became Divine, without, however, ceasing to be human, so that His flesh and blood are necessarily Divine, and therefore living and life-giving. When the subject is viewed in its true light, it will be seen that the Lord is actually and intimately present in His Holy Supper; and that, as the most sacred solemnity of worship, it is the means of bringing the Lord and the worshipper into the closest connection, and the medium of conjunction between them.

This very meagre outline of the book will, we trust, induce the members of the Church to read it for themselves; for although evidently designed for the clergy of the Church of England, it will afford much to instruct and delight those who already know in part. The author is too well known, and his labours are too highly appreciated, to require or even to admit of any approbation or recommendation from us.
