

The prophetic spirit in its relation to wisdom and madness / by Augustus Clissold.

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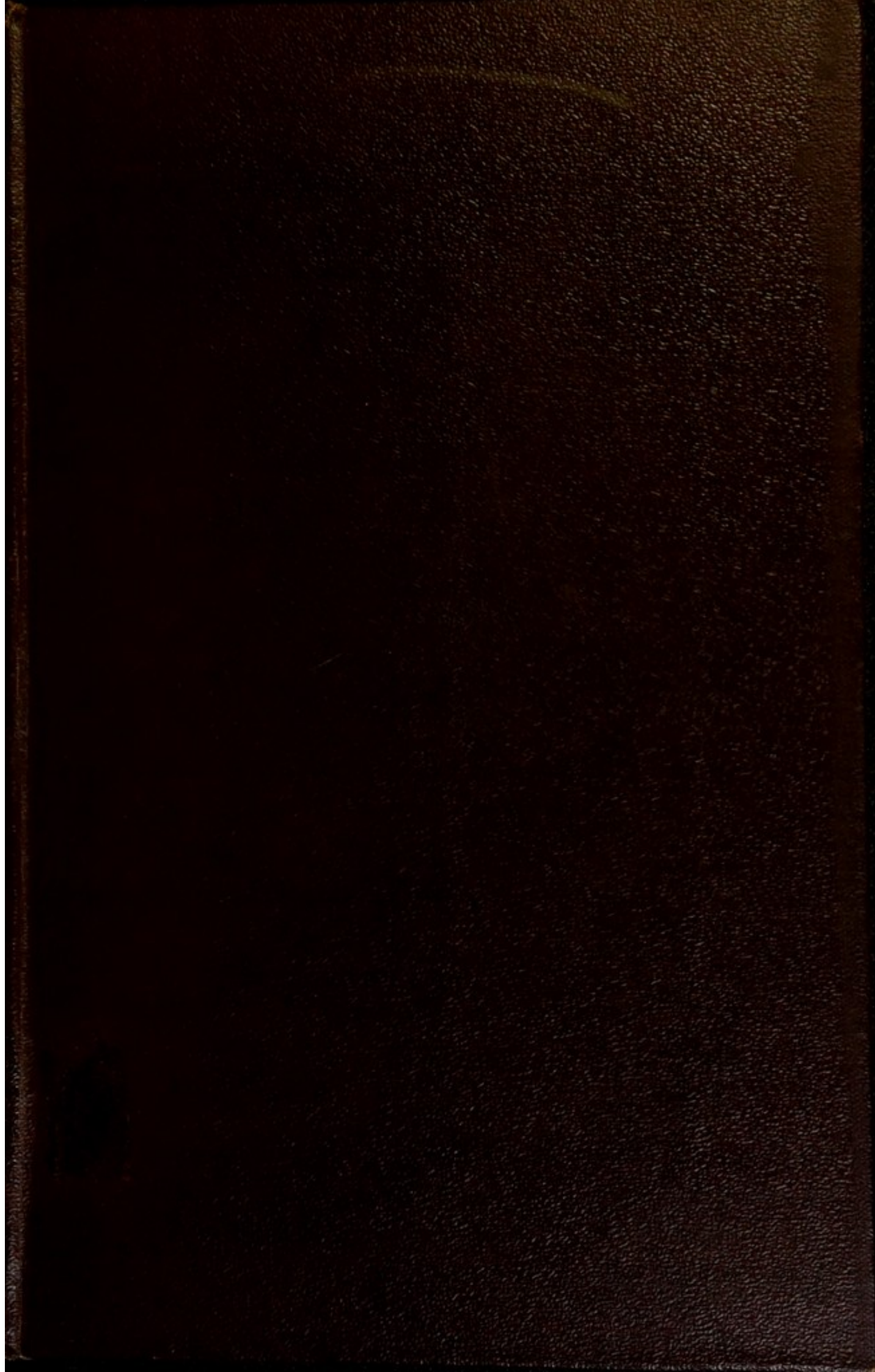
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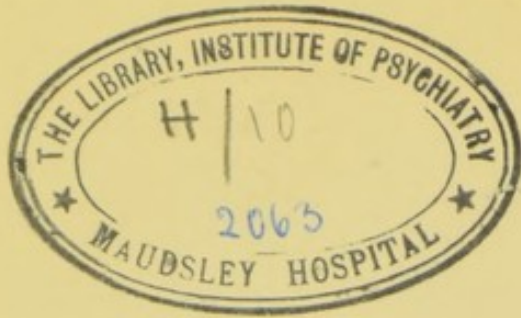
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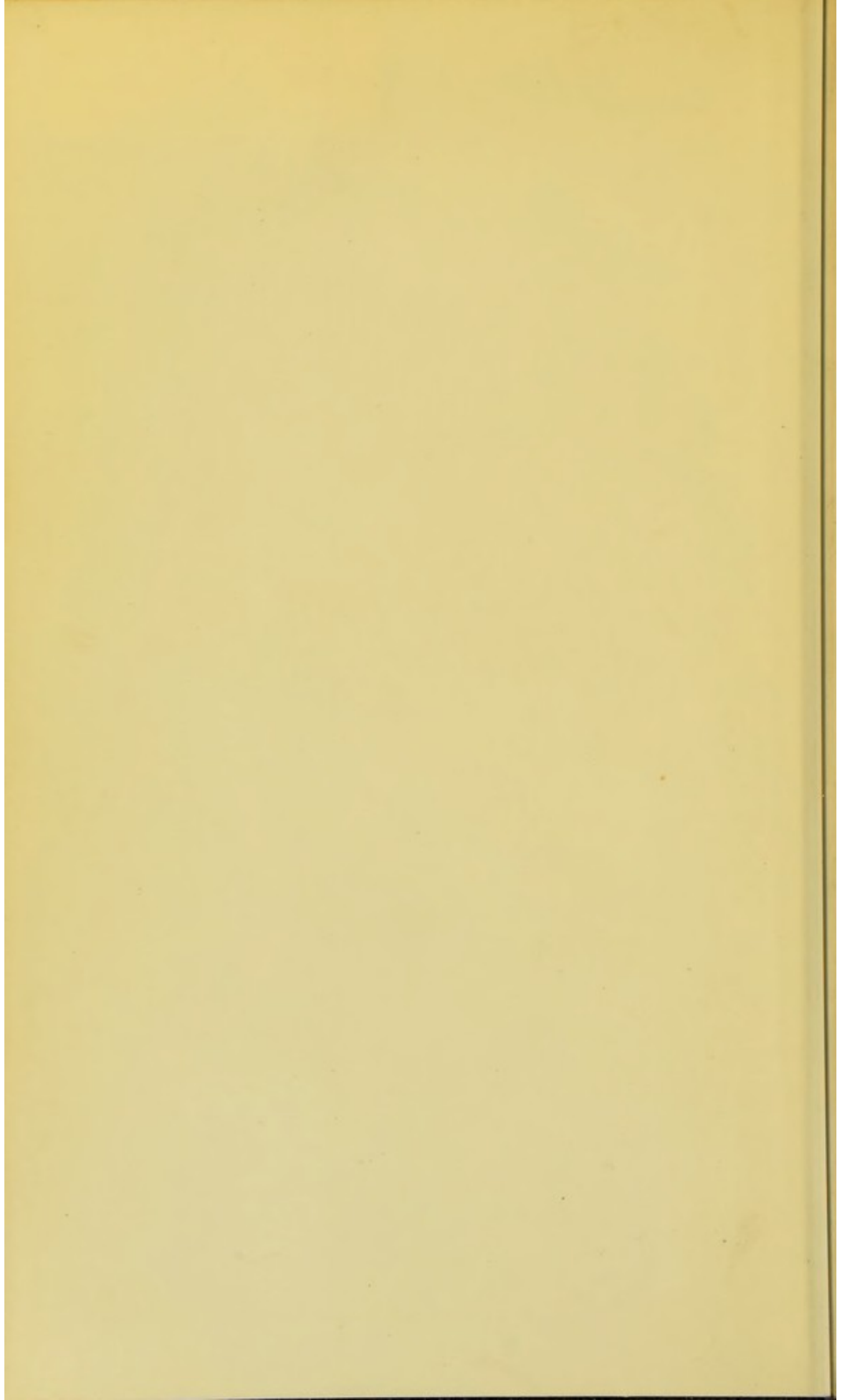




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INST. PSYCH.



THE
PROPHETIC SPIRIT,
IN ITS RELATION TO
WISDOM AND MADNESS.

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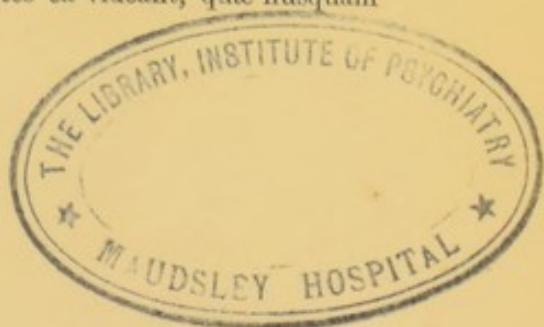
BY

THE REV. AUGUSTUS CLISSOLD, M.A.

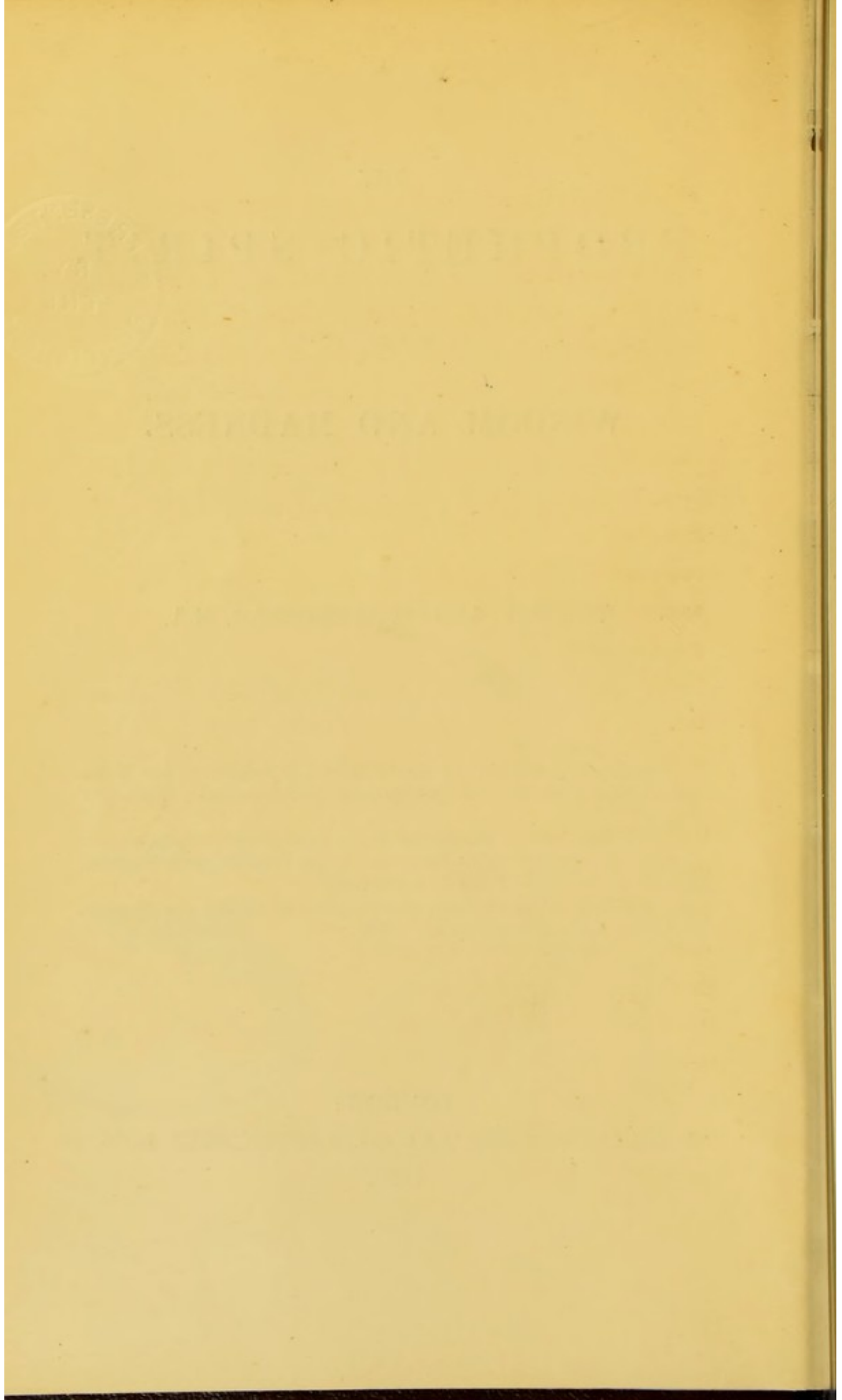
“Μανίας δέ γε εἶδη δύο, τὴν μὲν ὑπὸ νοσημάτων ἀνθρωπίνων, τὴν δὲ ὑπὸ θείας ἐξαλλαγῆς τῶν εἰωθότων νομίμων γιγνομένην.”—Socrates (*Phædrus* of Plato).

“Quid vero habet auctoritatis furor iste, quem divinum vocatis, ut quæ sapiens non videat, ea videat insanus; et is qui humanos sensus amiserit, divinos assecutus sit.”—Cicero *De Divinatione*.

“Quo modo autem aut vates, aut somniantes ea videant, quæ nusquam etiam tunc sint, magna quæstio est.”—*Ibid.*



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P R E F A C E.

Not only in the present day, but also in times the most ancient, the relation of sanity and insanity to the Prophetic Spirit has been held to be a subject of peculiar interest and importance. The question was indeed discussed among ancient heathen philosophers, according to the knowledge proper to that period; it has also been revived by Modern Medico-Psychologists, with all the advantages arising from the progress of Modern Science; but the consequence is, as will be seen in the ensuing pages, the maintenance of theories fatal to the claims of the Prophetic Spirit, and to the Divine authority of the Scriptures. Brierre de Boismont has, indeed, most laudably attempted to counteract the naturalistic tendencies of Modern Psychology; but he wrote rather in the character of a man of science, than of a theologian. Even Delitzsch has ventured but little into the subject as here treated; so that a full and fair investigation of the question is still a desideratum.

Perhaps one reason why theologians have so neglected the subject, is, that it has been considered to be of a nature too high and exalted for human faculties to reach;

and that it is one of those things which are included within forbidden knowledge, to aim at which argues only presumption. But when Modern Science professes to have discovered the key to the Prophetic Spirit, to shew that in that Spirit there is nothing Prophetic or Supernatural, and hence that the Scripture narratives upon this subject belong only to bygone times, the Theologian must not content himself with idle excuses on the ground of presumptuous and forbidden enquiry; he must be prepared to maintain the reality of the Prophetic Spirit, and the Divine authority of Scripture, on the very ground upon which they are attacked; or otherwise Medico-Psychology will step in, and take the subject out of his hands altogether; and all the narratives of Scripture concerning the Supernatural will be relegated to, what has been called, the fanciful domain of the Theosophist.

It is for this reason, that, in arguing for the Supernatural, the cases most frequently adduced in the following pages are those which have passed through the ordeal of Medical investigation. It is true, that the narratives of Scripture are not always, by scientific men, openly attacked; but principles are maintained, and conclusions deduced, which make any mention of Scripture unnecessary; inasmuch as, when these are once received, the Scripture falls to pieces of its own accord; the Prophetic Spirit, voices, visions, dreams, and all communications with the Spiritual world, being resolved into hallucinations, illusions,

and other symptoms of disordered ideation. It will be seen, therefore, that Medico-Psychology has come to involve questions of vital importance to the Christian religion. Science is everywhere invading the province of Revelation : the material is everywhere superseding the immaterial ; the Natural the Supernatural. This is particularly the case with the school of Medico-Psychology ; nor can it be denied that the evil has found its way even among the Clergy. Scripture is assailed upon all sides ; and in so far as the Church is founded upon the Bible, it is evident, that to undermine the authority of the Scriptures, is to undermine the foundations of the Church. It is easy to say, that the old doctrine of the Divine Inspiration of the Scripture has once and for ever disappeared in the presence of modern Criticism and Science ; the question is, What did the Prophets of Scripture think ? Did they believe themselves to be Divinely inspired ? This is not denied ; but all the phenomena attending their inspiration, hence the inspiration itself, are accounted for upon purely natural causes. In this case, the Prophetic Spirit is regarded as having its origin in the ignorance of the times, and as being nothing more than a form of Mental disease.

There is no question, that not only are sentiments of this kind unhappily spreading far and wide ; but, unless their progress is checked, that there are not a few who anticipate a religious revolution. Certainly, the present course of human thought is ominous of momentous changes with

regard to the Church of the Future. Indeed one who has written upon *The Present Dangers of the Church of England*, and who ought to know something of the state of Public opinion, especially among men of education, observes :—

“That this revolution—the revolution of opinion is at hand, I hold to be certain; and equally certain that if things be left to take their own course, it will involve the destruction of the Church. The question we have to consider is, cannot this destruction be avoided by timely measures?”

The most legitimate and timely measure is, a deeper study of the Scriptures by those who are called to the Prophetic Office; and if the remarks in the ensuing pages shall conduce to this end, the object of the author will have been attained—through the aid of Him who alone is the Source of Divine Wisdom.

Stoke Newington,

October, 1870.

CONTENTS.

	Page
PRELIMINARY REMARKS	1
Present state of Christendom—Promise and Need of the Prophetic Spirit—Prophecy, its meaning—Where are the Prophets	3
The Priest and Prophet—their antagonistic relations.....	4
Wisdom of the Prophet in relation to madness and folly— Plan of the present work	9
 I. THE PROPHETIC MANIA	 10
<i>Phædrus</i> of Plato—Socrates on Divine inspiration as a species of madness	11
Opinions of Cicero on sanity as wisdom, and insanity as folly	15
Philo on the Prophetic Mania	18
Smith's <i>Select Discourses</i> on the same subject	19
Dr. Davidson—same subject	23
The Prophets of Scripture reputed as insane—why— Schleusner's definition of <i>mantis</i>	25
Philo on Trance and Ecstasy as implying alienation	27
Necessity of tracing the relations between the Prophetic Spirit and insanity	28
 II. COMPARISON OF PROPHETIC WITH MORBID MANIA..	 29
The phenomena common to true prophets, false prophets, and the insane, viz. :—	
1. Mental perturbations.....	30
2. Incoherences	34
3. Alleged sensorial fallacies	37

	Page
4. Eccentricities	42
5. Irresistible impulses	47
6. Internal voices	56
7. Visions	78
8. Dreams monitory and prophetic	89
The true evidence of a Prophetic mission	105
III. THE PROPHETIC MANIA—MODERN PSYCHOLOGICAL EXPLANATIONS	109
The <i>προφήτης</i> and the <i>μάντις</i>	<i>ib.</i>
Gesenius on the meaning of the term <i>Nabi</i>	110
Lelut on the two kinds of Mania	111
Demoniacal Possession	112
<i>Internal voice</i> heard by Socrates—Explanations by Lelut ..	114
How these explanations apply to the <i>internal voices</i> heard by the Prophets, as recorded in Scripture	121
The <i>voice</i> heard by Adam in Paradise	121
The <i>voice</i> heard by Moses on Mount Sinai	122
The <i>voice</i> heard from between the Cherubim	123
The <i>voices</i> mentioned in the New Testament	125
The explanations of Neologians and Medico-Psychologists..	126
Spurious <i>visions</i>	131
<i>Visions</i> recorded in the Eastern and Western Churches— The Quietists	132
The <i>Natal Sermons</i> on Demoniacal Possession.	137
Dr. Cudworth on the same—Medico-Psychologists	141
Theomanists of France and Germany	143
On the operation of Supernatural Causes	145
IV. INTRINSIC DIFFERENCES BETWEEN PROPHETIC AND MORBID MANIA	147
The Prophets of Scripture regarded by Lelut as laboring under a species of madness—His argument derived from the case of Socrates	148
The case of Swedenborg, St. Bernard of Clairvaux, and others	152
The explanation given by a modern Medico-Psychologist ..	153
Commentaries on the saying in the prophet <i>Hosea</i> ,—"The prophet is a fool, the spiritual man is mad"	155

Contents.

xi

	Page
Insanity of nations as well as of individuals	158
A passage from Malebranche upon this subject	162
Spiritual temptations mistaken for insanity.....	165
Representation of the human mind in the divisions of the Temple	170
Alleged incoherences in the Mosaic Law.....	173
“ <i>God spake these words and said</i> ”—explained	193
The conversation between the Angel and Zecharias	199
The Word or Logos as an <i>internal voice</i>	201
The <i>voice</i> heard by Nebuchadnezzar.....	205
Balaam—the dumb ass speaking with man’s voice	207
Baillarger, Leuret, etc., on <i>internal voices</i> and animals speaking	209
Mystical Theology on Prophetic Vision	218
Rational vision—Morbid vision.....	221
Light—Mystics and Ecstasies	225
Medico-Psychologists and Mystics	228
St. Theresa’s vision of the Three Divine Persons	232
Its relation to certain principles laid down in Dr. Newman’s <i>Grammar of Assent</i>	236
The <i>vision</i> of the God of Israel—Mount Sinai	239
Prophetical Dreams and Internal locutions.....	244
Elevations—Transportation—Our Lord’s Ascension, etc. . .	255
The <i>Natal Sermons</i> on our Lord’s Temptations—what is the true explanation	271
 V. THE HIGHER PSYCHOLOGY.....	 274
Alleged insuperable ignorance — its causes — false meta- physical assumptions	<i>ib.</i>
The Soul not a simple substance without parts	<i>ib.</i>
Life and Immortality, Limits of Consciousness—Space and Time.....	276
Materialism—Mr. Lawrence, Professor Huxley, and other Psychologists	279
<i>Occasional Causes</i> , according to Calmeil	283
Natural Causes excluding Supernatural	284
Mr. Lawrence on Diseases of the Mind	286
Exorcisms and Medicines	287

	Page
Dr. Laycock on fundamental fallacies	288
On the scale of Being	289
The doctrine of <i>Occasional Causes</i> —Malebranche and Wolfe	291
On mind as consciousness	293
The Two Sources of Knowledge—Sacred Psychology	295
Prophetic Influx—Nervous Influx	299
The “rushing mighty wind” at Pentecost—its supernatural causes and explanations	300
Unknown Tongues	304
The Prophetic Spirit and the Scientific—their relation to Eastern and Western nations	311
Man the measure of all things—Bodily members of the Church— <i>Internal voices</i>	314
<i>Conclusion</i> —The Future of the Church in its Prophetic Office	317
APPENDIX	321

THE PROPHETIC SPIRIT.

PRELIMINARY REMARKS.

“THE present hour is solemn,” says a distinguished member of the Roman Catholic Church. “The Church is traversing one of the most violent, obscure, and decisive crises of its existence here below.”

What has induced the crisis? Liberty of thought, liberty of conscience, liberty of private judgment, liberty of the press; whence the progress of science, of civilization, of the age in general. With this order of things, permitted at least by Divine Providence, the Papacy is at war. Hence in the 80th article of the *Syllabus* the proposition is condemned, that—“The Roman Pontiff can and ought to reconcile himself with progress, with liberalism, and with modern civilization.” The Pontiff discerns the signs of the times in so far as to see, that the changes which are taking place will in the end, if allowed to continue, subject the Church to all the innovations of the age; a state of things which he regards as nothing short of a dissolution of Christendom.

Indeed the Church of England herself can scarcely be called less apprehensive, if the following extract at all represent her present circumstances:—“We live* amid closing histories and amid falling institutions; there is an axe laid at

* *The Roman Council*, a Sermon preached before the University of Oxford. By Canon Mozley, B.D. Nov., 1869.

the root of many trees ; foundations of fabrics have been long giving way, and the visible tottering commences. The earthquakes, and the heavens do tremble. The sounds of great downfalls and great disruptions come from different quarters : old combinations start asunder, a great crash is heard, and it is some vast mass that has just been broken off from the rock and gone down into the chasm below. A great volume of time is now shutting ; the roll is folded up for the registry, and we must open another. Never again—never, though ages pass away—never any more under the heavens shall be seen forms and fabrics and structures and combinations that we have seen. They have taken their place among departed shapes and organisms deposited in that vast mausoleum which receives, sooner or later, all human creations. The mould in which they were made is broken, and their successors will be cast from a new mould. The world is evidently at the end of one Era, and is entering upon another ; but there will remain the Christian Creed and the Christian Church to enlighten ignorance, to fight with sin, and to conduct men to eternity.”

Now, that we are passing out of one Age into another, is the profound conviction of many a reflecting mind ; but can we carry with us all our forms of thought out of the old Age into the new ? If not ; is it conceivable that all these changes can take place without occasioning any modification either in the Creed or in the Church ? It is the very fact of a great change in the human mind that has evoked the *Syllabus* ; and the very object of the *Syllabus* is to shew that the Old and the New cannot agree together. If then there are signs of the times to warn us of a conflict between the two, is the alternative of the Church only to denounce and excommunicate the new ? “ Lo, I am with you always,” says the Lord, “ even to the end of the Age.” If, however, we have come to the end of the Age, in what way is

the Lord present to the Church *then*? If there be any truth in what the Church has always maintained, the answer to this question is plain. The presence of the Lord is in the *Spirit of Prophecy*. "There has always been in the Church from the times of the Apostles, and there has always been continued into their posterity, the Spirit of Prophecy." "*Fuit semper a temporibus Apostolorum IN ECCLESIA, ac perseveravit in posterum SPIRITUS PROPHETIÆ*"* Here, we are told, is the promise of this Spirit,—“It shall come to pass in the† last days, saith God, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall *prophecy*; and your young men shall see visions; and your old men shall dream dreams: And on my servants and on my handmaidens will I pour out in those days of my Spirit, and they shall *prophecy*.” The Lord is at that time present with the Church by His Spirit; and that presence is manifested by the Spirit of Prophecy.

Whether we regard the expressions “*those days*” and “*the last days*” as signifying a last dispensation, or else the last days of a dispensation, it has ever been maintained by the Christian Church that these words ensure to the Church a permanent gift of *prophecy*; and that this Prophetic Spirit possessed by the Church is one of the positive signs of the presence of the Lord—“Lo, I am with you always, even to the end of the Age.”

But the term *Prophecy* has various senses: in which of these senses are we to understand prophecy as a permanent

* Vide *Institutiones Theologiæ Mysticæ—ex S. Scriptura, Conciliis S. S. Patribus, Mysticis Primariis, ac Theologicis Ratiociniis Adornata*. Auctore Dominico Schram; ex ordine S. Benedicti. Tom. ii., p. 273—where various authorities of the Church upon this subject are cited.

† *Acts of Apostles*, chap. ii. 17.

gift to the Church?—*First*, a *Prophet* is one who is divinely inspired to be the medium through which essential Divine Truth, or the written Word of God, is communicated to the Church. In this sense there are no longer any prophets, nor does the Church claim to have any: the Canon of Scripture is closed, and no other writings can be added as constituting another part of the written Word.

Secondly, *Prophecy* is regarded as meaning *prediction*. No Christian doubts that there are predictions in the Word of God; the question is how to interpret them.

Thirdly, *Prophecy* signifies *interpretation of the Word*, and hence preaching, and teaching. A *Prophet*, therefore, in this sense is one, who, being filled with the knowledge of the Divine will in all wisdom and spiritual understanding, is enabled to interpret, teach, and preach the truths of the Word of God as revealing His Divine will. This is pre-eminently in the present day the gift of prophecy—the Prophetic Spirit; and this is the Spirit which the Church has maintained would never desert her. In some way or other it was always to continue; for, if it did not, there would be no longer any Church.

If, however, the Church retains the Spirit of Prophecy, of what use can it be to her if it be of no use in her present difficulties? To ask where are the men to meet the present emergencies, is only to ask, Where are the *Prophets*? And if we attempt to answer this question, do we not find that they have been superseded by the *Priests*?

“The Catholic Church, knowing well that the Bible was never designed to be a *rule of faith*; that in making it a rule of faith you are really doing it a great dishonor, by putting it to a use for which it was never intended and is consequently *inadequate*; knowing, moreover, that the Church which has given us the Bible, and was never so vigorous as in the days

which immediately followed the Pentecostal shower, long before the New Testament was in existence, has *never defined inspiration*; can afford to smile at the panic which seizes upon so many Protestants, if the discoveries of science seem to be throwing any suspicion upon the literal truth of portions of Holy Writ. Perhaps no theory has done so much to bring Christianity into disrepute, as that of the Bible and the Bible only. Did ever men build on so poor a foundation? It has done more than anything else to bring it into contempt; *it is an insult to human reason*; and when carried out into practice, has proved in the long run a disastrous failure."

What are the causes of this disastrous failure?

If the Church cannot say what inspiration is, of course it cannot distinguish what is inspired from what is not; and on whatever ground the Church may have formed the Canon of Scripture, it could not have been that of a knowledge of inspiration. In this respect the Church could not possibly say what books or what parts of books in the Canon are inspired, and what not inspired. Accordingly, this is the very question which is rending it asunder at this very day; and will continue to do so until it is settled. The prophets are unable to discharge the Prophetical office; and for this reason, in proportion as the Prophetical office is declining, the Priestly office is exalted. The Priest says to the Prophet,—"Science is undermining the authority of your Bible. There is a panic: you, who have placed the rule of faith in the Bible, are trembling with fear. We, the Priests, can afford to smile at your fears; not because we think they may not be well founded; but because we have forestalled the catastrophe. Happen to the Bible what may, we stand aloof, and are safe. If the house tumbles down, our rule of faith was not within it. St. Peter lives far away, and in another

edifice not built upon so '*poor a foundation*' as that of the Bible."

Now, when we hear the Priest using language of this kind to the Prophet; when we find that neither can tell what inspiration is; when the Priest tells the Prophet that for the Prophet to place the rule of faith in the Bible, is "an insult to human reason;" when the Priestly office is thus at war with the Prophetical, can we wonder if there are those who think that the Church is more in danger than the Bible?

If the Church does not know what inspiration is, must we say that St. Peter himself did not know it? If so, what is this but to say, that what that Holy Spirit was which at the day of Pentecost was then descending and inspiring the Church, he was at a loss to tell? A strange beginning, indeed, of the Christian Church! What was the whole sermon of the Apostle upon that occasion, but one continued interpretation of prophecies and declaration of their fulfilment?—"This is that which was spoken by the prophet Joel"—"This is that which was spoken by the prophet David"—therefore "repent and be baptized." The only rule of faith to the multitude assembled at that time, was St. Peter's interpretation of the Scriptures: it was on the ground of this interpretation and fulfilment, that they were called upon to believe and repent; for they could not repent without believing. What if the Apostle had used the language of the present day, and said—"Have faith in the Scriptures, but make them not the rule of faith. For the rule of faith is not in the Scriptures, but in the Church; in me and in you, who on this ground are *before* the Scriptures."

Well, then, one thing is plain. In so far as the Church is one with the rule of faith, and the rule of faith is not in the Scriptures, the Church is not in the Scriptures; and this is one clue to the present state of things. Science and

Positivism are stepping in to claim possession of that New Age which, in virtue of the Prophetic Spirit, ought to be in the possession of the Church.

“Every day,” we are told, “indicates more and more clearly the nature of the impending struggle. The period on which we are entering will, in all probability, resemble more nearly, as regards the attitude of the Church toward the world, the primitive ages of Christianity, than any that have succeeded them. She will have to do battle, not so much with indifference, or heresy that makes a profession of Christianity; as with a party and system professedly, actively, and earnestly Antichristian.”

Who are the Antichristian party? The Positivists, it is said. Well, then, the Church begins battle with the Antichristian party by saying—“We agree with you, that to regard the Bible as the rule of faith, is *an insult to human reason.*” Is this to do battle with the Antichristian party?

But is there not another sign of the times? Is there anything more palpable in the present day, than a tendency to separation between Church and State? And what is the cause of this, but liberty of conscience, liberty of private judgment, liberty of thought. This liberty one Church has denounced; demanding liberty for herself to denounce the liberty of others. In this case the progress arising from liberty will be on the side not of the Church, but of the State. It is the State or Civil society that will march on with the Age, not Ecclesiastical society. If so, must not the Church in proportion decline? If it cannot conquer the new Age, of what use can it be only to denounce it: for surely though denounced, the human mind will progress in spite of all opposition; and that Church only will live which absorbs the progress of thought into itself. The Bible fears not the science of the Age; it has had to fear only its own friends.

Prophecy has been interpreted by a secular, not by the Prophetic Spirit; hence the disastrous failure so called. The Bible has been regarded as being merely the letter, and the letter accordingly has been freely handled, not by prophets but by critics; in other words, the Bible has been secularized and criticized, not interpreted. This is another clue to the present state of things.

Now, if it be true that in great political crises when the safety of the State is endangered, some master mind is called forth to surmount the difficulties, and by counsel and courage to save the country; shall we think it so strange a thing, that Providence should save the Church by a like provision? Certainly not, if we believe with the translator of Janus, that whenever some special crisis occurs, we need not doubt that a special prophet or preacher of righteousness will be raised up to meet it, from whose lips a fresh energy may be caught for the enlightenment or regeneration of them that come after. Now, is it madness or folly to believe that such a crisis has occurred? If not, where are the men to meet the emergencies? Where the Prophetic Spirit which professedly has never departed from the Church?

Whatever may be the answer to this question, it is certain, that a serious consideration of this subject cannot be otherwise than seasonable; especially as we shall find, that of recent years the question has assumed to itself a new aspect; no longer confining itself within the old theological boundaries, but extending far and wide into a very vast domain, even that of modern Psychological Science. Hence, not only do the circumstances of the Church invite us to consider the subject; but also the new relations attempted to be established between Theology and Psychology.

It is under these circumstances that we have thought it well to follow the example of the wise man who said, "I gave

my heart to know wisdom, and to know madness and folly—then I saw that wisdom excelleth folly as far as light excelleth darkness;” and yet notwithstanding this difference between light and darkness, between *wisdom* on the one hand and *madness* and *folly* on the other, mankind have ever been disposed to confound the one with the other. Among the Gentiles, madness was regarded as inspiration, and inspiration as a madness; among the Jews prevailed often such confused notions, that false prophets were mistaken for true and true for false. Indeed we shall see, that, for want of knowing the true nature and character of *The Prophetic Spirit*, a like confusion has prevailed, even in Christendom, down to the present time.

In the consideration of this subject, we shall have to enquire into the causes of this state of things; more particularly as the Gentile notions of the Prophetic Spirit (and thus of Divine inspiration) have been, whether rightly or wrongly, transferred into the Jewish and Christian Churches; so that the same general features are common to all three.

It is, then, in the way of an humble contribution toward a better and more comprehensive view of the subject, that we propose, *Firstly*, to consider the state called the *Prophetic Mania*. *Secondly*, to compare its phenomena with those of mystics, false prophets, and the insane. *Thirdly*, to point out the modern Psychological explanation of these phenomena. *Fourthly*, to state the intrinsic differences between Prophetic and Morbid Mania. And *Lastly*, to suggest the first principles of a Higher Psychology.

I. THE PROPHETIC MANIA.

Our first consideration is the Platonic view of this subject.

Among the Gentile nations the Prophetic Spirit has ever been identified with madness, and madness with the Prophetic Spirit.

The Hebrew prophets when they sometimes ventured beyond the boundaries of their own land, were universally received with honor and with awe; for, in fact, most* of the Eastern nations, we are told, treat with reverence all pretensions to divine *afflatus*; so as to respect even madness or idiocy as possibly partaking of that mysterious influence. Even among the Greeks madness was generally accounted a sacred disease, *sacer morbus*, and epilepsy more especially; and hence, one of the reasons for which the same word *Mania* was made use of to signify both madness and the Prophetic Spirit. In the *Phædrus* of Plato love itself is regarded as a madness, and the lover as one that is mad; because love was regarded as an inspiration from the gods, and an inspiration from the gods as a form of madness.†

* Dean Milman's *History of the Jews*, vol. i., p. 343. *Sec. Ed.*

† In illustration of this remark may be quoted a passage from Calmeil in his treatise, *De La Folie*, vol. ii., p. 226: "Erotomania delights itself in the adoration of the object loved, to which it renders a kind of romantic worship. Sacrificing all to love, it loses sleep, passes rapidly from despair to joy, and forgets even the requirements of hunger. Aristotle, Orpheus, Solomon, Tasso, were inflamed, as we are assured, with this insensate delirium. Aristotle offered up to his spouse the incense of perfume; Solomon carried his love to the extreme of idolatry; Orpheus, as the poets tell us, went to seek Eurydice in the gulphs of Tartarus; Lucretius cut the thread of his own life in a fit of love. Tasso passed fourteen years

Accordingly, in the discussions whether all forms of madness were to be regarded as equal subjects of regret, Socrates is represented as saying ;—

“The* assertion before made is not true, which declares that when a lover is present, favor ought rather to be shewn to one who is not in love, because the one is mad and the other in his sober senses ; for if it were universally true that madness is an evil, the assertion would then be correct. But now the greatest blessings we have spring from madness, when granted by divine bounty. For the prophetess at Delphi, and the priestesses at Dodona have, when mad, done many and noble services for Greece, both privately and publicly ; but in their sober senses little or nothing. And if we were to speak of the Sybil and others, who, employing prophetic inspiration, have correctly predicted many things to many persons respecting the future, we should be too prolix in relating what is known to every one. This, however, deserves to be adduced by way of testimony ; that such of the ancients as gave names to things, did not consider madness as disgraceful, or a cause of reproach ; for otherwise they would not have attached this very name to that most noble art by which the future is discerned, and have called it a mad art. It was as considering it noble when it happens by divine decree, that they gave it this name ; but the men of the present day, by ignorantly inserting the letter τ , have called it the prophetic art.”

in the dreams arising from an unhappy flame.” The *Canticles* of Solomon have been a favourite subject with the Mystics and Ecstasies of the Roman Catholic Church ; and Calmeil considers, that, among these, there have evidently been cases of “insensate delirium.”

* The quotations from Plato are taken from the English translations by Cary, Burges, and Davis.

According to Socrates, *μανία* is *madness*; * *μανική*, the *mad art*; *μαντική*, the *prophetic art*.

Moreover, Socrates thus continues; shewing how the greatest blessings spring from the madness granted by the Divine bounty:—

“ Since also with respect to the investigation of the future by people in their senses, which is made by means of birds and other signs, in which case men employ reflection and furnish themselves by human thought with intelligence and information, which consequently is called *prognostication* or *augury*; for this very reason, no prophetic inspiration being required, the *augur* is inferior to the *prophet*.” Hence it is added—

“ How much more perfect and valuable, then, prophecy is than augury, one name than the other, and one effect than the other; by so much did the ancients testify that madness is more noble than sound sense; that which comes from God, than that which proceeds from men.”

The madness then here referred to, is that of the inspiration which comes from the gods; and this is the reason that such madness is here regarded as a higher state of mind than the reasonings of men in their worldly callings and in their ordinary sober senses. Even the medical art, rightly exercised, was then regarded as a result of inspiration; hence as a *second* form of madness springing up in the physician, and enabling him to prophesy to the afflicted the suitable remedy; the physician being thus regarded as “rightly mad and possessed.”

* Thus the *mad art* and the *prophetic* were intimately related; but were not to be confounded; the latter being only *interpreter* to the former. We shall see, however, that nevertheless the one has been used indifferently for the other; and even Plato himself in the *Charmides* is said to have lost sight of the distinction.

There is also said to be a *third* kind of possession and madness; this it is which springs from the Muses who inspire the poetical art. Hence it is added—"He who without the madness of the Muses approaches the gates of poesy, under the persuasion that by means of art he can become an efficient poet; himself fails in his purpose; and, his poetry being that of a sane man, is thrown into the shade by the poetry of such as are mad."

"So great and even more noble effects of madness proceeding from the gods, I am able to mention to you. Let us not, therefore, be afraid of this; nor let any argument disturb and frighten us, so as to persuade us that we ought to prefer a sane man as our friend, to one who is under the influence of a divine impulse; but let a person carry away all the victory when he has shewn this in addition, that love is sent by the gods for no benefit to the lover and the beloved. We, on the other hand, must prove that such madness is given by the gods for the purpose of producing the highest happiness. Now the proof will be incredible to the subtle, but credible to the wise."

There is a *fourth* kind of madness described by Socrates; which is that of the philosopher contemplating things divine. Such a one is said to be furnished with wings for soaring upwards; but,* by "keeping aloof from human pursuits, and dwelling on that which is divine, he is found fault with by the multitude as out of his senses; but it escapes the notice of the multitude that he is inspired."

From these remarks, we may see how *madness* proceeding from the gods is identified with *divine inspiration*; and how, accordingly, the Greek word *μαντῆς* is a derivation from the word *μανία*—a word which, according to Plato, expresses a

* *Ibid.*, p. 324.

state of mind higher than that of another man in his ordinary sober senses, or in that state of mind which, in the present day, is designated as *common sense*.

In a passage occurring in the *Timæus*, a distinction is drawn between the *μαντεύς* and the *προφήται*; the *μαντεύς* being the utterers of divine oracles, and the *προφήται* the *interpreters*. “Moreover, during sleep,” Timæus says, “the soul is destitute of reason and wisdom; but to make up for this want, it is then endued, as in the case of dreams, with the power of divination. The inferior part of us, the imagination, has then some connexion with truth by possessing a faculty of divination.” In explanation of this fact Timæus observes:—

“And* a sufficiently clear proof that the Deity assigned prophetic power to human madness, is found in the fact, that no one in his right senses has any concern with divinely inspired and true prophecy; which takes place only when the human faculty is fettered by sleep (or when the reasoning faculty is quiescent), or *alienated* by disease or enthusiasm; while, on the other hand, it requires a person of considerable wisdom to understand the recorded sayings, whether sleeping or waking, of a prophetic and divinely inspired nature; and so to distinguish all the phenomena it beholds as to be able to explain in what way, and to whom, they portend any future, past, or present evil; it being by no means the office of one who either has been or still is mad, to judge respecting things seen or spoken by himself; and it has been well observed by the ancients, that to transact and know one’s own concerns and oneself, is alone the province of a prudent man. Whence indeed the law directs, that the race of *prophets* or *interpreters* should preside as judges over divine predictions—

* Vol. ii., p. 383; sec. xlvi.

whom some indeed call *diviners*, through entire ignorance that prophets are only the representers of (the meaning of) enigmas and visions, and not at all entitled to be called *diviners*—being, strictly speaking, *interpreters of prophecies.*”

When therefore we speak of the Prophetic Mania, the term *prophetic* is used in a *generic* sense, as applying to the *μαντις* as well as the *προφητης*; and we shall find that this is its *theological* meaning, as applied especially to the prophets of the Old Testament.

We must not, however, suppose that Plato conceived that all kinds of madness came from the gods: on the contrary, he notices a madness which proceeded from evil states both of the body and the mind. The madness proceeding from the gods he regards as the madness of wisdom; the other kind as the madness of folly and insanity, in its common acceptation. “We must admit,” says he,* “that the disease of the soul is folly or a privation of intellect; and that there are two kinds of folly, the one *madness*, the other *ignorance.*” In the madness proceeding from the gods the intellect is not destroyed, but superseded; whereas in the madness *μανια* which is a disease whether of the soul or of the body, there is a predominance of the animal nature over reason and conscience. There are then according to Plato two general forms of madness; one, the result of prophetic inspiration; the other of disease, whether of mind or body.

Let us now proceed to the sentiments of Cicero.

We have seen that the disease commonly known as *insanity*, was called by some of the ancients *morbis sacer*; partly because they could not distinguish between the prophetic mania, and that of ordinary insanity; and partly because even insanity they regarded as having a supernatural

* *Ibid.*, p. 402.

origin. Now the question arose, Could the *mania* which proceeds from the gods be called a *disease*? Was there not an incompatibility in the expression *morbis sacer*? Cicero, in his *Tusculan Questions*, discusses this subject;* and it is there stated, that, according to the Greek philosophers, all emotions of the mind which are not obedient to reason, are diseases; that hence every affection of the mind which is destitute of the light of reason, they call *amentia*, *dementia*, *insania*; that a vain boasting wisdom does not much differ from insanity; that as all moral perturbations of the mind are diseases, so the foolish man is not free from mental disease; that they who labor under disease are not in a sound state of health *sani*; therefore, that all foolish men are in an unsound state of mind *insani*; that as therefore *folly* is *insanity*, so *wisdom* alone is *sanity*. Hence these philosophers considered that *sanity* ought to be placed in a certain state of tranquillity, constancy, or consistency of mind with itself. Consequently, if it be necessary that we should understand those to be *sane* whose minds are perturbed by no emotions as a disease; those whose minds are affected in a way contrary to this, it is necessary that we should call *insane*.

The question, then, here occurred, What in this case becomes of the *mania* of the Prophetic spirit? Here was a difficulty. Accordingly, says the speaker:—"I cannot easily tell how the Greeks came to use the term *mania*.† We make a better distinction than they; for the insanity which they associated with *folly*, we dissociate from *furor*." Thus

* Book iii., *De Ægritudine Lenienda*.

† "The alienated were called *maniacs* from the word $\mu\eta\nu\eta$, *luna*, from which the Greeks formed the word *maniacs*, moonstruck, and the Latins *lunatics*; an appellation still preserved in England and France."—Esquirol, *Des Maladies Mentales*, vol. i., p. 239.

it is that *insania* and *furor* were distinguished from each other. Even the Greeks, we are told, wished to make this distinction; but were unable to do it for want of a proper word. What the Latins called *furor* the Greeks called *μελαγχολία*; as if the only source of mental perturbation was black bile; whereas wrath, fear, grief, are perturbations; and, as such, we commonly say that Athamas, Alcmæon, Ajax, Orestes were in a state of *furor* while in these perturbations. He who is so affected, is not master of himself; and this distinction was made in the archives, where it was not written *si insanus*, but *si furiosus esse incipit*; for it was *folly* that was regarded as genuine instability of mind, that is, as wanting in *sanity* even though the person might indifferently fulfil his duties; while *furor* was considered as blinding the rational faculties to every duty. Now, although *furor* seems to be something exceeding *insania*, it is nevertheless of such a nature that *furor* might befall a wise man, but not *insania*; since it might arise from a vitiated state of the body, which might happen to a wise man without any fault of his own; whereas *insania* is a disease of the mind.

There was, however, according to Cicero, another kind of *furor* which could not be called a disease; viz., that to which he refers in his first book, *De Divinatione*, when the gods speak to those who are asleep and also to the dying; in consequence of which they have a strong presentiment of things to come.—“There is in the minds of men,” says he, “a certain power of presaging infused from outward sources and also shut up within, having a divine origin; and if this faculty should kindle into a vehement energy, it is called *furor*; inasmuch as the mind, abstracted from the body, is inwardly excited by a divine instinct.”

There is, then, according to Cicero, a madness which is a disease of the mind, and this is called *insanity*; but there is a

madness which may not be a disease either of mind or body, and this is called *furor*. It is in this sense that a Prophetic madness cannot be called a *sacer morbus*.

We now pass on from the Gentile notions upon this subject to those of the Jews.

Philo* had said that reason is to the mind what the sun is to the world, and then observes:—"As long as reason, the light of our mind, still shines and hovers around, pouring as it were a noontide light into the whole soul; we, being masters of ourselves, are not possessed by any extraneous influence; but when this light approaches its setting, then, as is natural, a trance which proceeds from inspiration takes violent hold of us, and madness seizes upon us. For when the divine light shines, the human light sets; and when the divine light sets, this other rises and shines; and this very frequently happens to the race of prophets; for the mind that is in us is removed from its place at the arrival of the divine Spirit, but is again restored to its previous habitation when that Spirit departs; for it is contrary to holy law, that what is mortal should dwell with what is immortal."

On this account the setting of our reason, and the darkness which then surrounds it, is said to cause a trance and a "heaven-descended madness."

Surely Philo was not here regarding this "heaven-descended madness" as a *disease*; in no respect could it be regarded as a *morbid* state either of mind or body.

We now come to the Christian Church.

This doctrine of Prophetic madness has been transferred from Philo into the Christian Church; and accepted by some of the most eminent divines. Let us first consider the statements made by the author of the *Select Discourses*, who,

* *Who is the Heir of Divine Things?* p. 147, sec. 53.

while he attributes alienation of mind only to false prophets, nevertheless attributes mania or madness to true prophets. In this case madness is said to be free from all alienation of reason; the reason being only quiescent during the madness. When therefore the author states, that true prophets always enjoyed a clearness and consistency of reason, we shall see how he afterwards qualifies this statement by admitting unreservedly the doctrine of Philo.

First, then, in drawing the distinction between the Prophetical and Pseudo-prophetical Spirit, the author observes, that,—

“The* Prophetical spirit doth never alienate the mind, (seeing it seats itself as well in the rational powers as in the sensitive); but always maintains a consistency and clearness of reason, strength and solidity of judgment where it comes: it doth not *ravish* the mind, but *inform* and *enlighten* it. But the *Pseudo-prophetical spirit*, if indeed without any kind of dissimulation it enters into any one, because it can rise no higher than the middle region of man which is his *fancy*, it there dwells as in storms and tempests; and being *ἄλογόν τι* in itself, is also conjoined with alienations and abreptions of mind. For whensoever the phantasms came to be disordered, and to be presented tumultuously to the soul, as it is either in a *μανία*, *fury*, or in *melancholy*, (both of which kinds of alienation are commonly observed by physicians,) or else by the energy of this spirit of divination, the mind can pass no true judgment upon them; but its light and influence become eclipsed. But of this *alienation* we have already discoursed out of Plato and others.”

Now in his quotation from Plato he says, that Plato could nowhere find the Divining spirit in his time, except

* Page 197.

it were joined some way or other *cum mentis alienatione*. He considers this to indicate the degenerate state into which the Prophetic spirit had then fallen in the heathen nations. Accordingly in the foregoing remarks he affirms, that in the true Prophetic spirit there was no such thing as *alienation of mind*, or as *mania*, which he calls *fury*. Hence he adds:—

“Chrysostom* has very fully and excellently laid down this difference between the *true* and *false* prophets (Hom. 29). 1. That it is the property of a Diviner or false prophet to be ecstasical, to undergo some violence, to be tossed and hurried about like a madman. 2. But it is otherwise with a prophet, whose understanding is awake, and his mind in a sober and orderly temper, and he knows everything that he saith.”

Hence in another work† it is also stated that the prophets retained full possession of their understanding and the free exercise of their reason; that the Prophetical spirit seating itself in the rational powers, as well as in the imagination, never alienated the mind, but informed and enlightened it; and that those who were actuated by it always maintained a clearness and consistency of reason, with strength and solidity of judgment.

On the other hand, the author of *Select Discourses* now comes to the qualification of this statement:—

“But here we must not mistake the business, as if there were nothing but the most absolute *clearness* and *serenity* of thoughts lodging in the soul of the prophet amid all his visions. And therefore we shall further take notice of that observation of the Jews, which is vulgarly known by all acquainted with their writings, concerning those *panic fears*,

* Page 199.

† Horne's *Introduction*, etc., vol. ii., p. 770. Edited by the Rev. J. Ayre.

consternations, and *affrightments and tremblings*, which frequently seized upon them together with the Prophetical influx. And indeed by how much stronger and *more vehement* those impressions were which were made by those unwonted *visa* which came in to act upon their *imaginative* faculty, by so much the greater was this *perturbation* and *trouble*; and by how much the more the prophet's imagination was exercised by the laboriousness of these phantasms, the more were his natural strength and spirits exhausted, as indeed it must be."

Hence at the concluding part of his Discourses the author adds :*—

"And thus Philo's observation is true. No one prophecies who is in possession of his reason *ἐννοῦς*. There must be some kind of *Μαρία* in all prophecy, as Philo tells us. When divine light ariseth upon the horizon of the soul of man, his own human light sets. It must at least hide itself as a lesser light, as it were by an *occasus heliacus*, under the beams of the greater, and be wholly subject to the irradiations and influences of it. . . . Therefore the setting of a man's own discursive faculty, and the eclipsing thereof, begets an *Ecstasis*, and a Divine kind of *Mania*."

We come back then, at last, to the statement made at the beginning; that there was a *mania* or madness which was peculiar to the prophetic spirit, but which is nowhere called a *disease*.

Let us now proceed to the most recent statements upon this subject.

The learned author of the *Introduction to the Old Testament* observes in regard to prophetic inspiration, that all the accounts of it in Scripture include the idea of great power

* Page 278.

brought to bear upon man.* It is said, for example, that “the Spirit of God *lifts up, takes away, drives, pushes, fills, draws in,* the subject of its influence. The hand of God grasps him.” In the degrees of prophecy—“There is, first, a lower stage, when feeling is wholly overpowered by the Divine influence; the person’s own life and self-consciousness being so pressed down that there is no counter-operation of the understanding. In this condition he is possessed *κατέχεται*, is *put out of himself* as it were, *ἐξιστάται*, and quite carried away to the object which holds and almost absorbs him. This is called *rapt*, when the state is momentary, or *ecstasy* in a more confined sense. Here again there is a good and bad form. One may be *rapt* and *transported* either to his advancement in divine life, or to the injury of his mental powers. The expression, *deranged*, is employed when the state is permanent, or when the spirit does not return to its usual condition.”

“It is,”† says the author, “characteristic of the *μάντις* to be out of himself; to suffer compulsion, to be pushed, dragged, drawn, like one out of his senses. But the prophet is not to be conceived of in that manner. He makes all his announcements with sober consciousness and mental composure. This holds good even etymologically. *Μάντις* comes from *μαίνομαι*, *to be mad*. And it is confirmed by Plato himself, who says generally, that God gave *μαντική* to human unconsciousness, and that the prophets were *interpreters* of the *μάντις*. No one who is in the state we call *understanding* receives a real and divine truth. He gets it only in sleep, when the power of reflection is bound up, or in sickness, or in a *rapt state*.”

Where the word **נבא** occurs, as in *Jeremiah* ii. 8; xxiii. 13,

* Dr. Davidson, vol. ii., p. 425.

† Page 427.

“it* is construed with \beth , *by*, and is used of the inspiring Deity; in the Greek it is $\mu\alpha\lambda\upsilon\epsilon\sigma\theta\alpha\iota \ \epsilon\kappa \ \theta\epsilon\omicron\upsilon$, or $\alpha\pi\omicron \ \theta\epsilon\omicron\upsilon$. The manifestation of such inspiration consisted in extraordinary gestures of an epileptic nature, accompanied with unintelligible, raving tones. This accounts for רָשָׁע , one *raving*, or *mad*, *frenzied*,—a nickname given to the true prophets in *2 Kings* ix. 11.”—The passage here adduced has reference to Elisha the prophet, who sent one of the children of the prophets to Jehu: “Then Jehu came forth to the servants of his lord, and one said unto him, Is all well? wherefore came this *mad fellow* unto thee?”—The word signifies one who labors under *aberration* of mind, or is in a state of frenzy or fanaticism. Its original meaning is *to wander*, and hence it is used to signify *mental aberration*. Hence it is generally admitted that this son of the prophets, by his outward look and demeanor, had actually suggested the idea of his being *a madman*.

“There† is good reason,” says Dr. Davidson, the author above quoted, “for believing that the prophets spoke with considerable gesticulation, in an impassioned and solemn tone. Inspired men delivering messages so weighty—Orientals, too, possessing the characteristic fire which distinguishes the east from the west—their voice, manner, and gestures bore the outward impress of an *irresistible impulse* of the Spirit within. Hence they were often looked upon as *raving madmen*.”

Thus far, then, we have seen the expressions, *alienation of mind*, *aberration of mind*, *derangement*, *out of one's senses*, *madness*, and *furor* attributed to prophets when under the influence of the Prophetic inspiration. Now it is a remark-

* Page 429. See also the Lexicon of Gesenius.

† Horne's *Introduction, etc.* Davidson's Edition, vol. ii., p. 818.

able circumstance that these very states are said to be also the characteristics of *false prophets*; and what is more, it is under the very same names that are designated the various forms of insanity in the present day.

With respect to true and false prophets, and the criteria by which we distinguish the one from the other, it is observed by the author of the *Select Discourses*, that, in consequence of the fancy and imagination being excited in both cases, false prophets counterfeit the true by a semblance of true enthusiasm. "For,* indeed, herein the Prophetical Influx seems to agree with a mistaken Enthusiasm; that both of them make strong impressions upon the *imaginative powers*, and require the *imaginative faculty* to be vigorous and potent. . . . It will not therefore be any great digression here awhile to examine the nature of that false light which pretends to prophecy, but is not; as being seated only in the *imaginative power*; from whence the first occasion of this delusion ariseth, seeing that power is also the seat of the Prophetical vision."

"Now† the Pseudo-prophetical spirit in the exercise of its Divination, resting merely in the *imaginative faculty*, seemed so exactly to imitate the Prophetical energy in this part of it, that indeed it hath been by weaker minds mis-

* *Select Discourses*, p. 190.

† In Mr. Ayre's edition of Horne's *Introduction to the Criticism of the Old Testament*, he says in a note, p. 769, after alluding to the frantic character of the Pythian prophetess—"Some have erroneously believed that the prophets similarly were so excited as to appear like *madmen*;" and he quotes from the *Select Discourses* to prove that the sacred impulse was of a calm and gentle nature, but he altogether omits the passage affirming the contrary, viz., that in all prophecy there was some kind of *Mania*.

taken for it; though the wiser sort of the heathens have happily found out the lameness and delusiveness of it."

Nay: but these mistakes were constantly made not only among the Heathens but among the Jews, and, as will be seen in the sequel, are still made in the present day; not only false prophets being accounted as true, but true prophets as false.

Shemaiah writes a letter to Maaseiah, declaring that the prophet Jeremiah* is *mad*, and as such ought to be put in prison and in the stocks; yet the cause of this false decision was mainly the fact stated by Isaiah, "Yea, truth faileth; and he that departeth from evil is accounted mad."

Schleusner gives two meanings to the word *μαίνομαι*; one, the same with that which is already given; the other,—“to say or do something which surpasses or exceeds the belief, thought, and comprehension of others. It is used primarily concerning those who are impelled by some very vehement motion of the mind, or who speak and act by some divine afflatus, deity, or demon.”

It was when our Lord was under the influence of the Divine afflatus that we read—“When† His friends heard of it,” that is, of the multitude coming together around Him in consequence of His proceedings, “they went out to lay hold on Him; for they said, He is *beside Himself*.” So, in like manner with regard to our Lord’s teaching, it surpassed the limits of Jewish thought; hence “there‡ was a division among the Jews, and many of them said, He hath a devil and is *mad*, why hear ye Him?” The same thing happened to St. Paul when pleading before Festus, who regarded the Apostle as one who had given his mind to the study of sub-

* *Jeremiah* xxix. 26; *Isaiah* lix. 15.

† *Mark* iii. 21.

‡ *John* x. 20.

jects which were out of the sphere of ordinary thought; and as Festus could not comprehend it, he naturally exclaimed, "Paul,* thou art *beside thyself*; much learning doth make thee *mad*." Paul of course denies the imputation, and asserts his own sanity: "I am not *mad*, most noble Festus; but speak the words of soberness and truth." It was in consequence of knowing that by some he was regarded as a madman, by some as a fool, that he beseeches them to bear with him a little in his folly; and tells them,† that, if he was beside himself, it was in doing God's work and to His glory; and if he was of sound mind, it was on their behalf. "So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness for God; if you maintain and are convinced of our sobriety, it is a soundness in your service."

Now the expression, "whether we be *beside ourselves*," ἐξέστημεν, is translated by Dean Alford, whether we be *mad*; and he says, there is no use in softening the expression; because the Apostle had been already charged with madness, and doubtless this charge was among the means taken to depreciate his influence at Corinth. The word ἐξέστημεν is originally derived from ἔκστασις, *ecstasy*, the signification of which is thus given by Schleusner:—"1. Properly the removal of anything from the place or state in which it was. 2. *Alienatio mentis*, when the external senses of a person awake plainly cease; so that they see nothing that is near them, and the mind, *animus*, seems for a time to have withdrawn from the body; being obviously forgetful both of the body and of all external objects, and wholly bent upon internally objective images; or, when it returns, to use the

* *Acts of the Apostles*, xxvi. 24.

† 2 *Cor.* v. 13. See Dean Alford *in loc.*

words of Apuleius, to the nature which is immortal and divine. 3. Stupor, admiration, by which a person is rapt out of himself, and experiences an alienation of mind, *mentis abalienationem.*”

Philo observes,* that “The *Trance* or *Ecstasy*, as the word itself evidently points out, is nothing else but a departure of the mind wandering beyond itself. But the class of prophets loves to be subjected to such influences; for when it is divining, and when it is inspired with divine things, it no longer exists within itself, since it receives the Divine Spirit within, and permits it to dwell with itself, or rather, as Abram has expressed it, the Spirit falls upon him, since it does not come slowly over him, but rushes down upon him suddenly. Moreover, that which he has added afterwards applies admirably to this view of the subject; for he says that a great horror of darkness fell upon him. For all these things are *ecstasies* of the mind; for he also who is in a state of alarm is not in himself. But darkness is a hindrance to his sight; and in proportion as the horror is greater, so also does the power of seeing and understanding become more obscured. And this is not without reason; but is an indication of the evident knowledge of prophecy by which oracles and laws are given from God.”

This alienation of mind is said to come under the category of the Prophetic spirit. Thus we are told† that “in respect to the medium through which the Divine influence is manifested, Prophecy is divided into intellectual, imaginary, and sensible or corporeal.” This agrees with the division already referred to. But it is further added, That “Prophecy is

* *Questions and Solutions.*

† *Institutiones Theologiæ Mysticæ.* Auctore Dominico Schram. Tom. ii., p. 271.

divided, 1, Into that which occurs without *alienation of the senses*—a state which retains the general name of *Prophecy*; and 2, Into that which takes place with an *alienation* of this kind, and this is called *rapture*.”—In the Scripture it is called *ecstasy*. This alienation is said to be that of the senses, or of the *animus*, which is different from the *alienatio mentis aut rationis*; though Philo seems to describe both as often occurring together.

There is, then, according to these accounts, an *alienation* which is the result of the Prophetic influx, and is identical with a higher order of true sensations and ideas; and there is an *alienation* which is the result of lesion of the brain, and is identical with false sensations and false ideas. The general expression, *alienation of mind*, may therefore theologically imply either what is true or what is false.

The same we have seen to be the case with the state called *Mania*. To call a person *mad* in the present day, would be to imply the existence of hallucinations, and hence also of a lesion of the brain. But, according to Plato, Philo, the author of the *Select Discourses* and other divines, it might imply also that he was *divinely inspired*. Certainly it is remarkable, that the two words employed to designate the Prophetic state should be those which signify also *madness* and *alienation of mind*.

When, therefore, in the history of the world, we see the mental states of true prophets, false prophets, and the insane, all confounded the one with the other; true prophets being mistaken for false; false prophets for true; and both together for insane people; is it possible to read the history without a sense of humiliation? What is the cause of this? The fact is, there are certain prominent features of *external* resemblance common to all three; and if we would avoid partial and imperfect views by looking the subject fairly in the face,

we must venture, though with a sacred awe, faithfully to trace out the resemblances common to the three; in order that we may afterwards see distinctly wherein the True Prophetic Spirit differs from all others, as much as good differs from evil, truth from falsehood, bitter from sweet, light from darkness, and heaven from hell.

This brings us to the Second Part of our subject.

II. COMPARISON OF PROPHETIC WITH MORBID MANIA.

1. True prophets experience great commotions and perturbations of mind; false prophets the same; the insane the same.
 2. True prophets are said to utter incoherent language; false prophets the same; the insane the same.
 3. True prophets are said to experience sensorial fallacies; false prophets the same; the insane the same.
 4. True prophets do strange and irrational deeds, speak strange and indecorous language; false prophets the same; the insane the same.
 5. True prophets are moved by an irresistible impulse to utter what they say; false prophets the same; the insane the same.
 6. True prophets hear voices addressing them or speaking to each other; false prophets the same; the insane the same.
 7. True prophets have visions; false prophets the same; the insane the same.
 8. True prophets are agitated by dreams; false prophets the same; the insane the same.
- Lastly, True prophets could often produce no external evidence of their mission.

In the course of our remarks we shall have to refer to the testimony of Visionaries so called; as also to that of Mystics and Ecstatics; and although it may be thought by some that evidence of this kind is nothing worth; yet many eminent Medico-Psychologists are of a different opinion, and have upon this testimony founded important psychological enquiries with a view to the advancement of *Mental Science*; but which, as will be seen in the sequel, involve the most momentous theological considerations. "It* has been thought," says Calmeil, "a proof of great superiority of mind to affirm, that all the accounts of visions and apparitions (occurring in the chronicles of abbeys and monasteries) have been invented at pleasure, and merit only the pity and contempt of true philosophers; but it is a positive fact, that the study of patients suffering under mental disorders brings every day, under the eyes of pathologists, *facts altogether analogous* to those which are recorded of the visionaries of antiquity;† and there are no convictions more honest and sincere than are those of these visionaries."

It is to these *analogous facts* that in the sequel we propose to call attention. In the meantime we proceed with our subject.

1. True prophets experience great commotions and perturbations of mind. "By‡ reason of the strength of the imaginative faculty and the precedency of the influence upon this faculty to the influence upon the rational, the influx doth not remain upon the prophet without *terror* and *consternation*; insomuch that his members shake and his joints

* Calmeil, *De la Folie*, vol. i., p. 95.

† The author is here including Socrates and others of the Platonic school, whose testimony will be adduced in the sequel.

‡ *Select Discourses*, p. 201.

are loosened, and he seems like one that is ready to give up the ghost, by reason of his great *astonishment*; after all which the Prophetical influx settles itself upon the rational faculties." We read concerning Abram that when the sun was going down,* "A deep sleep fell upon him, and lo! a horror of great darkness fell upon him."

Isaiah† thus describes the effects upon himself of the Prophetical Influx:—

"A grievous vision is declared unto me. . . . Therefore are my loins filled with pain: pangs have taken hold upon me as the pangs of a woman that travaileth. I was bowed down at the hearing of it: I was dismayed at the seeing of it. My heart panted: fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me." In the marginal note the expression, "*my heart panted*," is rendered, "*my mind wandered*."

The prophet Jeremiah, moreover, according to the author of the *Select Discourses*, thus describes in like manner the effects of the Prophetical Influx:—

"My heart is broken within me because of the prophets. For while I behold their works my heart is rent asunder with the extremity of my sorrow; and because of the prophetical influx residing upon me, my bones are all rotten, and I am like a drunken man that neither sees nor hears. And all this hath befell me because of the Lord, that is, because of the Divine influx that seized upon me, and because of the words of His holiness which have wrought such a *conturbation* within me that all my senses are stupified thereby. . . . True prophecy entered the mind as a fire, and like a hammer that breaketh the rock in pieces." It is this perturbation

* Gen. xv. 12.

† Isaiah xxi. 3, 4.

which is expressed by the Latin term *furor*, or the Hebrew *משגע*, *raving*, or *mad*.

The mental agitation produced by the Prophetic influx into Daniel, is described in a similar manner.* After the vision relating to the *Four Beasts*, Daniel says of himself:—“As for me, my cogitations troubled me, and my countenance changed in me.” After the vision of the *Ram and Goat*:—“I, Daniel, fainted, and was sick certain days.” On another occasion when an Angel appears to him:—“I, Daniel, alone saw the vision, but the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision; and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.”

The Apostle John moreover declares, when describing the awe produced upon him by the prophetic vision of the Son of Man,—“When I saw Him I fell at His feet as dead.”

2. We now proceed to observe that false prophets also, in common with the true, labored under a prophetic *furor*. Virgil represents the Sybil as perfectly frantic, struggling in vain to shake off the Deity that inspired her, and as irresistibly forced to utter his dictates. Lucan describes the Pythian prophetess in the same manner. A similar state of prophetic furor or of ecstasy is recorded of Montanus which deceived Tertullian. “The Anabaptist prophets,” says Calmeil,† “entered into the houses of persons whom they thought to be well affected towards them, and exhorted them seriously to be prepared for the day of vengeance, by a

* Chap. vii. 28; viii. 27; x. 7, 8.

† Calmeil, *De la Folie*, vol. ii., p. 247.

sincere conversion ; and re-baptized whole families, with the exception of the little children. The Anabaptist prophets appeared as if attacked with epilepsy. A great alteration came over their countenance. At moments they fell upon the ground, twisted their mouths, rolled about the eyes in their orbits, and appeared as if seized by some demon ; when they had feasted the curiosity of the bystanders with this spectacle, they then allowed to escape from their lips their prophetic utterances.

“ One might see the heroes of the party directing their conduct by revelations, affecting ecstasies and visions, changing all at once their visage, frightening the assembly by their gestures and contortions, falling to the ground as if attacked with epilepsy, then for some time remaining as if dead, without any one perceiving a sign of respiration, trembling now and then throughout their whole body as if their bones had been dislocated, sometimes appearing insensible as if for awhile sunk into the profoundest lethargy.

“ At Munster, many gave vent to their transports in the midst of the public places. Some turned their eyes to heaven, and there fixed them for hours together, as if the Lord had unbosomed His glory to their sight ; others accosted some invisible person, and replied to the questions of some angel, who, they said, was present to their eyes.”—Others cried out that they saw luminous dragons in the air ; others ran naked through the street ; but the prophetic inspirations of one were in contradiction to those of another.

To quote the narratives of the Convulsionist and Jansenist prophets in France, would be to present scenes of a similar description—some of them being, if possible, of even a more fearful kind.

The subject of *Demoniacal Possession* we reserve for the sequel. In the meantime, with respect to the insane we

shall only remark, that *epilepsy*, which seems most to resemble the prophetic *furor*, “generally* commences with a shriek; the patient falls to the ground; convulsions shew themselves, but with infinite shades of variety from the slightest convulsive movement to the most violent and terrible. There is a complete suspension of sensibility.”

We next proceed to observe that—

2. True Prophets are said to utter *incoherent* language: false prophets the same: the insane the same.

In the case of true Prophets, “the† bodily senses were closed to external objects as in deep sleep. The reflective and discursive faculty was still and inactive; the spiritual faculty was awakened to the highest state of energy,”—“perception was by the inward sense, not by inference and thought.” Hence the visions of the prophets are “*unconnected* and *fragmentary*; inasmuch as they are not the subject of the reflective, but of the perceptive faculty. They described what they saw and heard. The subjects of the vision being to the prophets’ sight, not what they had themselves thought and systematized. Hence, too, succession in time is disregarded or unnoticed.” “*Lumen propheticum est abruptum*.” accordingly it is said that the Law which God gave to Moses through the medium of angels, is for the most part incoherent;‡ *non est prius et posterius in Lege*;

* Esquirol, *Maladies Mentales*, i., 137.

† Smith’s *Dictionary of the Bible*, art. *Prophet*, p. 936.

‡ *Select Discourses*, p. 278. Dean Milman in his *History of the Jews*, vol. i., p. 208, observes:—“The Law in the books of Exodus, Leviticus, and Numbers, lies in *confusion*; with *no apparent order or sequence*; and interspersed with the history. It contains laws on entirely different subjects, following each other with no natural connection. Even in *Deuteronomy* there is still great want of order

that “we must not there seek for any methodical concatenation of things, or indeed in any other part of prophetic writ, it being a most usual thing with them many times to knit the beginning and the end of time together;” that often there is no true dependence of one thing upon another; but that things of very different natures, and separated by vast intervals of time, were “all couched together in the same vision;” that in prophetic history, therefore, the Spirit observed no order; that, for instance, “whereas there were thirteen kings between Cyrus and Alexander the Great, the prophet Daniel speaks of but four, skipping over the rest as if the other nine had filled up no part of the interval;” that in the prophetic writings occur “sudden and abrupt introductions of persons, mutations of persons (*exits* and *intrats* upon the Prophetic stage being made as it were in an invisible manner), and transitions from the voice of one person to that of another.” . . . “Hence Philo’s observation is true, Ὀυδεὶς ἐννοῦς μαντεύεται.”

So again of *Nahum* it is said, that* in consequence of his fiery animation, “he is hurried from one thing to another without completing the portrait which he touches upon.”

A corresponding *incoherence* takes place with false prophets. Thus in the case of Montanus and his prophetesses we are told that they were acquainted with nothing but ecstasies and abreptions of mind. “It† has been said of those who, and arrangement. The laws do not follow each other in natural sequence: they pass from one subject to another apparently with *no connection or relation to each other*: they are more or less mingled with historical anecdote.”

See what has been said on this subject in the work on *Transition*, p. 181.

* Horne’s *Introduction, etc.*, vol. ii., p. 966. Davidson’s Edit.

† Calmeil, *De la Folie*, vol. ii., 242.

in the belief that they were obeying the inspiration of the prophetic breath, go forth to proclaim as with the sound of a trumpet the secrets and counsels of God to inflame the imagination, that they *fanaticize*. Theomany and religious fanaticism are closely allied. The mania of believing oneself inspired, of believing and calling oneself a prophet, of aiming to copy the language and the acts of veritable prophets, is so frequently shewn among sectaries of all religions, that the choice of examples proper to the characteristics of this diseased state affords some cause of embarrassment. The imagination of the person is in the highest state of exaltation, and he believes himself to be a messenger of the Most High God.”

We must not, however, suppose that when in Hosea it is said, “The prophet is a fool, the spiritual man is mad,” that the *folly* and *madness* here referred to are simply those which arise from bodily infirmity or lesion of the brain, for in this case men are not morally accountable: they are those rather which arise from a perversion of the will and understanding. The two different cases, therefore, ought not to be confounded. Only when the insane assume to be prophets, is the case of false prophets and that of the insane identical. These, however, are not the false prophets of Scripture; but mere victims of lesions of the brain; their insanity being nevertheless marked by the greatest *incoherence* both in ideas and actions.

“Among* those of the alienated who suffer under alienation in its greatest degree, all *coherence*, all association of ideas, appear to be *destroyed*. They pass with rapidity from one idea to another, sometimes extremely remote; and the purposes they maintain often offer contrasts but little

* Pinel, *L'Alienation Mentale*, p. 86.

noticed, and yet very remarkable,—a confused assemblage of things fully corresponding to the disorder of their ideas. A maniac, whom I observed without his perceiving my presence, pronounced the words one after another, *sword, sun, hat*, etc. ; responded with volubility and anger to an interlocutor whom he thought to be in the air ; uttered piercing cries ; spoke in a low voice ; flew into a passion ; laughed, sung, and exhibited in all these cases the most versatile and *incoherent* movements.”

Hence speaking of *incoherent* ideas, and such as have no relation to existing objects, as being the characteristics of *dementia*, a French writer observes :—

“A turbulent* and uncontrollable restlessness, a rapid and as it were instantaneous succession of ideas, which seem to grow and pullulate from out of the understanding, without any impression made upon the senses ; a continual and ridiculous flux and reflux of chimerical objects which conflict with each other, alternate with each other, destroy each other, without any intermission, and *without any relation between them*. The same *incoherent* but tranquil concourse of moral affections, of sentiments of joy, sorrow, anger, which arise fortuitously, and disappear in like manner without leaving a trace behind them, and without any correspondence with impressions received from outward objects ; such is the fundamental characteristic of the demency of which I am speaking.”

3. True Prophets are said to experience *sensorial fallacies* ; false prophets the same ; the insane the same.

“It† is said that a man is afflicted with alienation of mind, with hallucination or folly (*paraphrosynie*), when he confounds imaginary things with things that are real ; or

* *Ibid.*, p. 176.

† Calmeil, vol. i., p. 366.

when the lesion of the imagination, memory, or judgment, renders him inapt to judge rationally of the qualities of things actually submitted to his examination."

It has indeed been said by Locke of insane people, that they reason correctly from false premisses, and this would imply a certain coherence in their ideas; but a modern eminent Medico-Psychologist is of a different opinion, observing, "If* we admit the false premisses of the madman's delusion, he cannot follow us in rational deductions from them: he does not generally, as Locke supposed, reason correctly from false premisses, (in which case) he is not logically mad; (but) the sound and the unsound parts of his being are mixed up in his conduct; his whole manner of action is more or less *inconsistent* and *incoherent*, and betrays the disease of which the delusion is a symptom."

"The† *imagination*, that function of the understanding which it is so difficult to contain within its just limits, sometimes even in the case of a person endowed with the soundest reason; the imagination, we say, which so often gives place in civil life to so many foolish, ridiculous, and deplorable scenes, may it not become a most fruitful source of illusions, eccentricities, and extravagant opinions, which are manifestations of mental alienation? It brings together or confuses the different incomplete sensations which memory recalls in the form of pictures more or less *incoherent*, true or false, gay or sad; conformable to existing objects, or bizarre and fantastic; sometimes presenting an ensemble the most monstrous and melancholy."

Now, we are told with regard to true and false prophets,

* *The Physiology and Pathology of Mind.* By H. Maudsley, M.D., Physician to the West London Hospital, etc., etc. Second Edition. Page 371.

† Pinel, p. 112.

that “herein* the Prophetical influx seems to agree with a mistaken enthusiasm; that both of them make strong impressions upon the *imaginative* powers, and require the *imaginative* faculty to be vigorous and potent.” “Hence, that we ought to examine the nature of that false light which pretends to prophecy, but is not; as being seated only in the imaginative power, from whence the first occasion of this delusion arises; seeing that power is also the seat of all prophetical vision.” . . . “The prophetical scene or stage upon which all apparitions were made to the Prophet, was his *imagination*.”

Let us see how these remarks have been applied to certain alleged Prophetical Visions.

It has been doubted whether these Visions were objective or subjective, internal or external; that is to say, whether there was any real vision at all. Thus it has been said that:—

“Images† of things superhuman and spiritual were presented to the minds of the prophets, who believe that they were subjectively real and present, in some cases. In other cases, such images were nothing but conceptions to which the prophets gave this symbolic dress. Thus the Vision painted by Isaiah of a live coal being laid upon his mouth, and so taking away his sin, is simply employed by the prophet as a way of teaching the necessity of purity to the ambassador of God. *He could not believe that this was an actual and real thing.* Nor do we suppose that images of a live coal and altar were set before his inward eye in a unique picture. In like manner, Jeremiah, seeing the rod of almond tree and seething pot, is merely the symbolic dress

* *Select Discourses*, p. 190.

† Horne's *Introduction*, etc., vol. ii., p. 821. Davidson's Edit.

of an idea. Here the *imagination* of the inspired prophet bodied forth a vision; in order to put forward in a palpable light the conceptions suggested to his mind. We do not believe, with many, that such visions were made to the prophets in a trance or ecstasy. Perhaps their mood of inspiration was then higher, and their spirit more excited; but when those moments were passed, and in cool reflection they began to describe the vision in writing, they must have been conscious of nothing more than a mental *phantasmagoria*."

The whole Vision then, according to this account, was a mere *phantasmagoria* bodied forth in the imagination. The prophet says, "I saw the Lord sitting upon a throne." Upon cool reflection the prophet finds that this is an hallucination; the *live coal* and the *altar*, and in the case of Jeremiah the *almond tree* and *seething pot*, were neither of them seen by the prophet; it was a mere mental *phantasmagoria*. And however at the time they believed they saw what they described, upon cool reflection, it seems, *they did not believe it*.—"They could not have seen God Himself, for He is invisible; neither could they have believed that they saw Him; they merely saw his angel, that is, his representative unreal and shadowy. Had they seen what was real and actual, they would have depicted it outwardly as a sensuous object; which would have been contrary to the command in the Decalogue, *Exod. xx. 4*."

What then, according to *this* account, is the difference in this respect between false prophets and true? That the false prophets believed in the reality of what they saw, and the true prophets did not. What is the resemblance between the true prophets and those who are often subject to hallucinations? That persons may be possessed of sound reason, and yet be subject to hallucinations; that nevertheless they

are not misled by them, because their sound reason tells them they are such and nothing more—nothing more than a mental *phantasmagoria*. And thus, as the true essence of prophecy is nothing else but an influence from the Deity upon the rational first, and afterwards upon the imaginative faculty by the mediation of the active intellect; we have the rational faculty, or the active intellect of a true prophet, criticising the activities of his own imagination, rectifying his hallucinations, and telling him that the Prophetic influx into his imagination has given rise to false sensations, in which he not only ought not to believe, but which on cool reflection he will *not believe!*

In regard to the insane, they resemble the false prophets in this, that both *believe* in the reality of their false sensations. Sound reason would tell them that they are false, as we are told is the case of true prophets; but the test of their not having sound reason is to be found in their believing the false to be true, a *phantasmagoria* to be a reality.

In a school of theology such as the one here referred to, it would be impossible to lay down any rule for distinguishing genuine *visions* from mental *phantasmagoria*. When, however, it is said, that had the prophet, when he saw the Lord sitting upon a throne, seen what was real and actual, he would have depicted it as an outward and sensuous object, which would have been contrary to the Second Commandment; it may be observed, that this Commandment has reference not to imaginative forms produced in the mind by Divine influx from the Almighty (for how could He give commandment against His own Divine Spirit?), but to those which arise from man's own self-intelligence; for otherwise, we could not think of God at all; and what is called the *imaginative faculty* would cease to be the Prophetic scene or stage in which the forms of spiritual things were represented.

4. True Prophets are said to do strange and apparently irrational deeds; speak strange and offensive language; false prophets the same; the insane the same.

Thus Jeremiah, under the influence of the Prophetic spirit,* procures a linen girdle and puts it upon his loins. After this, he takes a long journey to the river Euphrates, to hide it there in the hole of a rock; then he returns; then again, after many days, he takes another weary journey to the same place to take the girdle again out of the hole, and finds it had begun to get rotten, and to be good for nothing. Some time afterwards, he goes down to the house of a potter,† to take notice how he wrought a piece of work upon the wheel; and when he finds that the vessel which was being made broke to pieces in the potter's hands, who then proceeded to make another; this he regards as symbolizing a message which he has to deliver to the men of Judah. He afterwards goes and gets a potter's earthen bottle or jar, and goes forth with some of the elders of the priests and people to the valley of the Son of Hinnom; and breaks the jar in the sight of all; and tells them it is a sign of what is to befall them. He fabricates bonds and yokes, and sends them round about to several kings.—Ezekiel takes a tile, and portrays upon it the city of Jerusalem;‡ then he acts as if laying siege to the city on the tile, and builds a fort against it, and casts a mount against it, and sets a camp against it, and battering rams against it round about it; then he takes an iron pan, and sets it for a wall of iron between himself and the city; then he lays siege to the pan, as he had done to the tile; and for a long time lies upon his left side before the tile and then upon his right; eating from time to time

* Chap. xiii.

† Chap. xviii. 19 and 5.

‡ Chap. iv. 5, 12.

barley cakes which he had baked with cows' dung for man's dung. After these things, he takes a barber's razor to shave his head and beard; then he weighs the hair in a pair of scales; and then divides it into three parts. After the siege of Jerusalem, he burns a third part in the midst of the city, another third part he cuts to pieces with a knife, and the other third part he scatters to the winds. A small portion, however, he reserves to bind in his skirts, and commit it to the fire at some other period. On a subsequent occasion, he proceeds to remove his household goods in the twilight, by digging a hole through the wall of his house with his own hand, and carrying away some of his furniture on his own shoulders, in the sight of some of the Jews who came to notice the strange things he was doing.—Isaiah* looses the sackcloth from his loins, puts off his shoes from off his feet, strips himself naked, and for a time walks naked and bare-foot, under the influence of the prophetic spirit.—Under the same influence the prophet Micah declares, "I will† wail and howl, I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls."—Hosea‡ declares that he is commanded to take a wife of whoredoms; and accordingly takes Gomer, by whom he has several children. Even the language of some of the prophets, and the ideas conveyed, if understood only in the literal and not symbolical sense, must be regarded as most repulsive, and contrary to all natural modesty and decorum.

There is no doubt whatever, that, in the present day, all these eccentricities would be regarded as so many unquestionable evidences of alienation of mind; and in saying this, we include as judges not only Medico-Psychologists, but

* Chap. xx. 1.

† *Micah* i. 8.

‡ Chap. i. 2.

even divines themselves; the consequence is, that one class of interpreters maintain that the transactions above related were *not real*, but only *imaginary*. Thus the author of the *Select Discourses* takes the same view of the subject as Maimonides; who observes:—“Far* be it from God to render his prophets like to fools and drunken men; and to prescribe to them the actions of fools and madmen. Besides, that this last injunction (*Ezek.* v. 1) would have been inconsistent with the Law; for Ezekiel was a great priest, and therefore obliged to the observation of those two negative precepts, viz. of not shaving the corners of his head and corners of his beard; and therefore this was done only in a prophetic vision.”

Notwithstanding this statement, another class of interpreters regard the transactions referred to *not* as imaginary, but as *real*. Accordingly, on the subject of the girdle assumed by Jeremiah, a modern Prelate observes:—“The† allegation that these things were done merely in a *vision* seems at variance with the plain letter of the sacred text.” So with respect to Ezekiel and the narrative of his actions in relation to the *tile* and the *iron pan*, etc., it is said in justification:—“With regard to the allegation that what is here enjoined by God to be done by Ezekiel was unseemly, we may say with an ancient Expositor, *Sæpe Deus docet jubet que suos stultescere mundo ut sapiant Deo.*” “What Ezekiel did in these respects was extraordinary and paradoxical. But there was a purpose in this strangeness. Ezekiel prophesied not only by words but by works.”—So again with regard to his digging a hole in the wall of his

* Page 227.

† See Dr. Wordsworth's *Commentary on Jeremiah*, chap. xiii. 4; also on *Ezekiel*, chap. iv. 12; xii. 4.

house, and through the aperture removing the furniture, “It has been doubted by some whether these things were done by Ezekiel literally, or whether this was only a *vision*.” But it is said in reply, that “in the narrative there are cogent proofs of its being *real fact*; hence, that it is more than the narration of a vision, or recital of a parable.”

But what shall we say of corresponding eccentricities in false prophets? It is doubtful whether anything is recorded of these in the Bible of equal singularity. Zedekiah,* indeed, makes to himself horns of iron, and said, “Thus saith the Lord, With these shalt thou push the Syrians until thou hast consumed them.” Zedekiah, however, derives his prophetic symbols and imagery from Moses. So also in regard to Saul,† when, after being made king, he was jealous of David, the evil spirit from God came upon Saul, and he prophesied in the midst of the house, that is, we are told, “he raved like a madman:” or, as Jonathan renders it, *insanivit in medio domus*; or, as Kimchi and others, *locutus est verba stultitiæ*. In this respect the false prophets resembled the true; that they spoke under the influence of a *mania*, and often comprehended nothing of what they were saying. But they prophesied from an *evil spirit*; hence we read of Saul,‡ that “when the *evil spirit* from God was upon Saul, David took an harp and played with his hand; so Saul was refreshed, and was well, and the *evil spirit* departed from him.”

But, what is remarkable, even when the *Spirit of God* is said to have been upon certain persons, the result is an equal display of apparently irrational behaviour. Saul sends

* 1 Kings xxii. 11. See Deut. xxxiii. 17.

† 1 Samuel xviii. 10. See *Select Discourses*, p. 250.

‡ 1 Samuel xvi. 23.

messengers to take David;* and “when they saw the company of the prophets prophesying, and Samuel standing, as appointed, over them (for they were lying on the ground), the *Spirit of God* was upon the messengers of Saul, and they also prophesied. And when it was told Saul he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.” Saul then goes onward to Naioth, and the Spirit of God comes upon him, and he prophesied until he came to Naioth. “And he stripped off his clothes also, and prophesied before Samuel in like manner; and lay down (or fell down) naked all that day and all that night.”

Moreover, we read of what, in the present day, would be esteemed an equal eccentricity; viz., when the ark of God was brought up to Jerusalem, and “David† danced before the Lord with all his might.” Indeed, we are told “there were schools of the prophets who were probably like most Orientals, when believed or believing themselves to be under supernatural possession, wrought up occasionally to a kind of ecstatic excitement; powerfully aided by music, and expressing itself in dance or in wild gesture.”‡

Similar *irresistible impulses to dance* exist, we are told, among the subjects of *Choreomania*. “The§ impulsion transmitted to the sensitive nervous system by musical instruments acts upon the subjects of *Choreomania*, in producing a sort of *irresistible transport*, which is under a necessity of transmitting itself to the exteriors by a succession of rhythmical movements and cadences. It frequently happens, that the derangement of reason and the enthusiasm of Theomany

* 1 *Samuel* xix. 20, etc.

† 2 *Samuel* vi. 14.

‡ Milman's *History of the Jews*, vol. i., p. 343.

§ Calmeil, *De la Folie*, ii. 159, 161.

manifest themselves by an incessant urgency to dance. This bizarre monomania is susceptible of rapid propagation, and easily becomes contagious."

To these systems of monomania, we are told, were further added in various cases those of epilepsy, of hallucinations of sight and hearing, of a "furious exaltation, which forced persons, as if in spite of themselves, to recommence their rhythmical movements with new ardour; and even to the addition of new crises, which suddenly prostrated them to the earth, or upon the floor."

5. True Prophets, in their sayings and doings, are moved by an *irresistible impulse*; false prophets the same; the insane the same.

In the case of true Prophets, "they spoke in the name of God, by whom they were sent. Their gift was not the result of their own powers or reflectiveness; nor had it any connection with evil spirits; it was the operation of God on their minds. Their's was a clearer insight into the counsels of heaven, a higher view of things, than any common man could obtain in an ordinary way." This, however, appears to be the state of the *προφήτης* as distinguished from the *μαντῖς*; for, as Chrysostom says, "it is peculiar to the *μαντῖς*, to be ecstatic, to submit to no necessity, to be pushed, dragged, drawn like a madman. Not so the prophet, who speaks all with a sober mind and composure, knowing what he utters." In consequence of this distinction, the following illustrations of *irresistible divine impulse* belong to the subjects of it rather in the character of the *μαντῖς*.

Of Isaiah, we are told,* "that he wrote under a prophetic impulse, which bears away the mind with *irresistible violence*; and frequently in rapid transitions from near to remote

* Horne's *Introduction*, etc., vol. ii., p. 868. Davidson's Edit.

objects, from human to divine.”—Ezekiel says of himself,* that “he journeyed to the river Chebar, and the Spirit *lifted me up*, and *took me away*, and I went in bitterness in the heat of my spirit.” Again, when he falls upon his face, “the Spirit entered into him, and *took him up*, and set him upon his feet.” Again, “The Spirit *took me up*, and I heard behind me a voice of a great rushing.” Again, “He put forth the form of a hand, and *took me by a lock of my head*, and the Spirit *lifted me up* between the earth and the heaven, and brought me in the visions of God to Jerusalem.” Again, “The Spirit *lifted me up*, and brought me to the east gate of the Lord’s house.” Again, “The Spirit *took me up*, and brought me in a vision by the Spirit of God into Chaldæa.” Again, “The hand of the Lord was upon me, and *carried me out* in the Spirit of the Lord, and set me down in the valley which was full of bones. . . . I prophesied, as I was commanded; and as I prophesied there was a noise, and behold a shaking.” . . . Again, “In the visions of God the hand of the Lord was upon me, and *brought me* into the land of Israel, and *set me upon a very high mountain*.” Again, “The Spirit *took me up*, and brought me into the outer court, then into the inner court, and, behold, the glory of the Lord filled the house: . . . then He brought me back the way of the gate of the outward sanctuary: . . . afterward he brought me again to the door of the house.”—In like manner Obadiah says to Elijah, “As soon as I am gone from thee, the Spirit of the Lord shall *carry thee whither I know not* ;” implying, that Elijah would have no control over the prophetic influence. So the sons of the prophets said to Elisha, “Let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath

* Chap. iii. 14; ii. 2; iii. 12; viii. 3; xi. 1; xi. 24; xxxvii. 1—7; xl. 2, etc.; 1 *Kings* xviii. 12; 2 *Kings* ii. 16.

taken him up, and cast him into some mountain, or into some valley.”* Something of the same kind is intimated in the Acts of the Apostles, where it is said, “And the Spirit of the Lord caught away Philip, that the eunuch saw him no more.”

Moreover, the Prophetic influx is said to have overpowered the mind in its utterances; for, as it has been stated, “The Divine influx† comes by the ministry of Angels, who order and dispose the word in the mouth of the prophet according to the mind of God. And if it were not so, there would be no prophecy; and, if no prophecy, no Law.” Hence a power uncontrollable by the mind that is the subject of it, is represented by Philo as actuating the tongue of the prophet, and compelling him to involuntary utterances. Thus Balaam, as he affirms, “said‡ nothing to Balak out of his own head, but was only interpreting the words of another, being carried away and inspired.” The Angel which met Balaam on the way, is consequently represented as saying to Balaam; “You must say what I prompt you, without any thoughts of your own finding utterance; as I will guide the organs of your speech in the way that shall be just and expedient. For I will direct your words, predicting all that shall happen, through the agency of your tongue; though you yourself understand nothing of it.” And again, “As soon as Balaam was by himself, he was again suddenly filled by divine inspi-

* We find an apparently similar statement respecting the prophet Habakkuk in the *Apocryphal* story of *Bel and the Dragon*; “Then the angel of the Lord took him (viz., Habakkuk) by the crown, and bare him by the hair of his head; and through the vehemency of his spirit set him in Babylon over the den—into which Daniel had been cast.” Habakkuk is said to have been brought back by the angel from Babylon into Jewry, in the same manner.

† *Select Discourses*, p. 216.

‡ *Life of Moses*, vol. iii., p. 64, 61.

ration, and, without at all understanding the words which he uttered, spoke everything that was put into his mouth ;” so that he assures Balak, “I am saying nothing of my own, but whatever the Deity prompts me to say.”

Josephus* makes Balaam excuse himself to Balak on the same principle:—“When the Spirit of God seizes us, it utters whatever sounds and words it pleases, without any knowledge on our part; . . . for when it has come into us, there is nothing in us which remains our own.”

In another place Philo says,† that Balaam “was compelled to utter prophetically with his mouth and tongue the most exquisite and sublime prayers in favour of the people of Israel.”

This interpretation of Philo is the same with the one which is now generally given.—“‘The‡ Lord put a word in Balaam’s mouth.’ Here is the clue to the right understanding of Balaam’s speech. It is not Balaam who utters it of his own mind; but God speaks by Balaam’s mouth. . . . God who had opened the mouth of the ass in a manner contrary to her nature, now opens Balaam’s mouth in a manner contrary to his own will.” A like expression occurs in Isaiah; “I have put my words in thy mouth, and I have covered thee with mine hand;” again in Jeremiah:—“The Lord put forth his hand and touched my mouth; and the Lord said unto me, Behold I have put my words in thy mouth”—signifying in both cases that the prophets speak not from themselves, but from a Divine power, viz., the power of the Spirit of God supernaturally operating upon them.

Even in the case of a good man Philo observes, that§

* *Antiquities of the Jews*, book iv., chap. vi.

† *Migration of Abraham*, vol. ii., p. 68.

‡ Dr. Wordsworth’s *Commentary*, *Numb.* xxiii. 4, 5.

§ Vol. ii., *Who is the Heir of Divine Things*, p. 146.

“The Sacred Scriptures testify in the case of every good man that he is a prophet; for a prophet says nothing of his own; but every thing which he says is strange and prompted by some one else; . . . for the wise man alone is a sounding instrument of God’s voice, being struck and moved to sound in an invisible manner by him.”*

Similar was the case with Jeremiah:—“‘O Lord, Thou art stronger than I, and hast prevailed:—Thou overpowerest me and hast prevailed, so that I cannot resist Thee:’—Jeremiah’s prophetic utterances came not from his own heart: he was constrained to utter them against his will.”†

Dean Stanley also observes‡ that the prophets were conscious of deriving their gift from a divine source.—“The impulse was irresistible.”—“The meaning of the word *Nabi* is to *pour forth excited utterances*, as appears from its occasional use in the sense of *raving*. Even to this day in the East, the ideas of prophet and madman are closely connected.”

Hence in the *Bampton Lectures*§ for 1869 it is said of the prophets: “It was by compulsion that the message burst forth from their lips; so the word (*Nabhi*) teaches; and Jeremiah declares that such was literally the case with him. . . . The prophet neither regarded himself, nor was regarded by others as entirely a free agent. His freedom was not absolutely overpowered; but there was a bit in his mouth; and to be restive, and struggle against it, only brought grief and suffering upon himself.”

We have seen, however, that according to others the

* See also the treatise on *Monarchy*, vol. iii., p. 190.

† See Dr. Wordsworth’s *Commentary*, *Jer.* xx. 7.

‡ *Lectures on the Jewish Church*, p. 419, 416.

§ Page 54, 55.

freedom of the prophet *was* absolutely overpowered. Indeed when the Lord commanded Moses to appoint the seventy elders, and said unto him, "I will come down and talk with thee there (at the tabernacle of the congregation); and I will take of the Spirit which is upon thee, and will put it upon them;" we are told, that "When (this Spirit) was first communicated, there was evidently a certain amount of excitement and agitation on their part; shewing itself in unpremeditated and perhaps partially incoherent utterances, chiefly probably of praise."

Let* us now pass on to the description of similar states among False Prophets. "The ancient priestesses, when they felt, as they said, the breath of inspiration coming upon them, cried out, Behold the god, behold the god, whose spirit is penetrating into us! After which they fell backward, struggled for a moment in convulsive efforts, foamed at the mouth, and began to prophesy in a state of enthusiasm. The Theomanists of Dauphny yielded to the same kind of morbid transport as did these mad sibylls:" they "spoke† as if their lips, their tongue, and all the organs employed in pronunciation had been moved and put in action by a foreign force: in the abundance of their eloquence, it seemed to them as if they gave vent to ideas which in no manner belonged to them, and the knowledge of which they acquired only at the moment when their ears were struck by the sound of words which they believed themselves compelled to articulate. They supposed that some divine intelligence had taken the place of their soul which had now become inert: some of them heard a *voice* other than their own proceeding from their lungs. They compared themselves to an echo, or to a person who says to another only what he hears the echo say."

* Calmeil, *De la Folie*, ii., 272.

† *Ibid.*, vol. ii., p. 252.

“The* prodigious phenomenon of their being forced to pronounce words the sense of which they do not comprehend, except as at the moment they utter them, has always met with examples not only among prophets in popular estimation, but even among those whom God has sometimes employed to make predictions, without giving to them all the other qualities and authority requisite to prophets. The celebrated Tostat makes mention of this marvel as being a very ordinary circumstance. ‘In like manner,’ says he, ‘as God by His prophetic light illuminates our understanding in spite of ourselves; so He can actuate our lips, in order to oblige us to publish those things which we know; and in like manner as those who are truly prophets can sometimes be forced to pronounce things which are revealed to them; so those who are no prophets are sometimes constrained to speak the conceptions of their own mind.’”

Calmeil furnishes several corresponding instances, especially in the Convulsionists of the eighteenth century:† “In the course of their improvisation they spoke at one time as if they were left to their own individual powers for the arrangement of their ideas; at another time, as if some one else dictated to them their words; at another, as if they had been given up to some foreign irresistible power; and it appeared as if their eloquence all at once declined, from the moment they perceived that the assistance of the pretendedly divine breath began to fail them; but recovered itself as soon as this divine breath imparted itself anew; to decline again as soon as by any chance the divine breathing relaxed itself.”

This is precisely what Philo regards Balaam as doing; for at one time Balaam is represented as saying nothing from

* *Ibid.*, ii., p. 353.

† Vol. ii., p. 354. See also p. 290, 396, 288.

himself but only from divine inspiration ; then again shortly after as saying to Balak,* “ All that I have hitherto uttered have been oracles and words of God ; but what I am now going to say are merely the suggestions of my own mind.”

There is, however, a fearful illustration of the operation of some irresistible power in actuating the organs of speech, in the case of the alleged demoniacs of the eighteenth century. They were urged to the performance of religious devotions ; but, says Calmeil quoting from Laupartie,† “ They could not endure the company of virtuous persons, nor even that any one should speak of them. . . . Their aversion was still greater against the priests, but especially against those whose conduct responded to the sanctity of their office. One had infinite trouble to make them pray to God, or to perform any act of religion. For they entered immediately into states of extreme fury, fell every instant into a syncope, and at the least word they wished to pronounce, declared that they had lost the memory of all they had to say ; and had their tongue so fast bound that they could not by any effort pronounce any more than, at the most, the first syllable ; while, at the same time, their tongue was unbound to utter a thousand oaths.”

While speaking of the influence of this unknown power upon the organs of speech, we may mention the case referred to by the Apostle Paul, of prophesying in unknown tongues—a gift said to have been revived in more recent times among some of the followers of Mr. Irving. But it seems to have been well known among some of the ecstasies of the eighteenth century :

J. Dubois observes :‡ “ I have seen many persons of both

* *Life of Moses*, vol. iii., p. 65.

† Calmeil, vol. ii., p. 404.

‡ *Ibid.*, vol. ii., p. 298.

sexes, who in an ecstasy pronounced certain words which those who stood by considered to be a foreign language. After this, the person who spoke sometimes declared what the words he had pronounced, signified."

"One is accustomed, in many species of delirium, to hear the patients put forth words which are odd and void of meaning. Monomaniacs, who say they are possessed by a spirit, believe, above all others, that they give a very high idea of the power of this supernatural essence, in creating expressions which belong to no known idiom. But this mark of their madness cannot impose upon any one."

So* again Calmeil tells us, that "those who are inspired feel themselves to be seized by a power invisible and unknown, which takes possession of their tongue and their lips, and which makes them pronounce things which do not proceed from themselves. If they sometimes forget what the Spirit had caused them to say, there still remains to them a consciousness of the sensations they had experienced when the Spirit took possession of their body." By some even the canticles were sung and the mass recited in an unknown language; but, says Calmeil, "In† the greater number of cases, the long string of insipid words, which the Convulsionists and Theomanists sometimes composed and recited in their ecstasy with a rapidity scarcely credible, has certainly not even to the speakers any determinate signification. St. Paul was right when he ventured to say, that many of those who pronounced prophetic discourses in an unknown tongue, did not themselves understand them."

A corresponding state, we are told, may be found among the insane. Thus Calmeil observes :—

* *Ibid.*, vol. ii., p. 301.

† *Ibid.*, vol. ii., p. 356.

“Many* of the alienated also establish the fact, that, in speaking or in writing, there is a distinction between the thoughts which they judge to belong to themselves, and those which they judge to proceed from another source, and which constitute simply their hallucinations.”

Having now spoken of Irresistible Impulse, we proceed, in the next place, to the subject of *Internal Voices*.

6. True Prophets hear *voices* addressing them; false prophets the same; the insane the same.

Under† the head of True Prophets we are reminded, that God speaks to us at sundry times, and in divers manners; that is, both from *without* and from *within*. 1. From *without*, by the voice of nature; 2. By the ministers of the Church explaining the Word; 3. From *within*, by the dictates of conscience, by supernatural illuminations and inspirations; 4. By illuminations and inspirations communicated to the mind through the medium of a *Divine voice*; *i. e.*, by words formed and vocally expressed. The first three modes of speaking are the ordinary modes by which God speaks to man; the last, or that which is effected by a *Divine voice*, is the extraordinary; and it is of this that we propose to treat.

The first express mention in Scripture of a *Divine voice* occurs in Genesis, where of Adam and Eve it is said, “They‡ heard the *voice* of the Lord God walking in the garden, in the cool of the day; and saying to Adam,—Where art thou?

* *Ibid.*, vol. ii., p. 355.

† *Institutiones Theologiæ Mysticæ*, auctore Dominico SCHRAM, ex ord. S. Benedicti, tom. ii., p. 234.

‡ See *Gen.* iii. 8; xxii. 11; *Exod.* xix. 19; iii. 4; *Deut.* iv. 12, 36; *Exod.* xx. 22; *Deut.* v. 26, 24; *Deut.* iv. 12; *Numbers* xii. 8; *Exod.* xxxiii. 11; 1 *Samuel* iii. 3.

and he said, I heard thy *voice* in the garden and I was afraid"—a dictate of conscience arising from an interior divine voice.—In another passage we read; "The angel of the Lord *called* to Abraham out of heaven:" Abraham is not said to have seen the angel, but to have heard him. God *calls* to Moses out of the midst of a bush, and utters articulate words. So again we read that, on Mount Sinai, "Moses spake, and God answered him by a *voice*;"—"the Lord *called* Moses up to the top of the mount." Moses says to the people, "Out of heaven he made thee to hear his *voice*, that he might instruct thee." The Lord says, "Ye have seen that I have *talked* with you from heaven." Moses says, "Who is there of all flesh that hath heard the *voice* of the living God speaking out of the midst of the fire as we have, and lived." "We have seen this day that God doth *talk* with man." Hence the Jews are said to have heard his "*voice* out of the midst of the darkness;" his *voice* "out of the midst of the fire;" "Ye heard the *voice of words* but saw no similitude," "only ye heard a *voice*;" nay it is even said, that the Lord spake unto Moses mouth to mouth, and face to face, as a man speaketh unto his friend; also that—"God spake these words, and said."

We read, moreover, that the Lord *spake* unto Moses saying, "Thou* shalt put the mercy-seat upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will *speak* with thee." "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the *voice* of One *speaking* to him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims; and he spake unto him."

* *Exod.* xxv. 22; *Numb.* vii. 89.

On which, observes Dr. Wordsworth, "Such *articulate utterances* from God Himself, *speaking* in the language of men, may well be regarded as preparations for the Incarnation of the Divine Logos; and for his converse as man with man face to face upon earth; and for the continual sending forth of His own blessed words, as recorded by the Holy Spirit in the Gospel, in the ears of all nations."

In the case of the *Urim* and *Thummim* the same voice was heard again.

"To me," says Dr. Prideaux,* "it appears plain from Scripture, that when the High Priest appeared before the veil to ask counsel of God, the answer was given him by an *audible voice* from the mercy-seat which was behind the veil. There it was that Moses went to ask counsel of God in all cases; and from thence he was answered by an *audible voice*; for from thence God communed with him of all those things which he gave him in commandment unto the children of Israel."

So when any of the governors of Israel sought counsel of God, it was done through the medium of the High Priest; and when the High Priest presented himself in the tabernacle according to the forms prescribed in the Divine law, "God gave him an answer in the same manner as He did unto Moses, that is, by an *audible voice* from the mercy-seat. For in many instances which we have in Scripture of God's being consulted this way, the answer in every one of them except two, is ushered in with *The Lord said*; and when the Israelites made peace with the Gibeonites, they are blamed in that they asked not counsel *at the mouth of God*; both which phrases seem to express a *vocal answer*; and taking them both together, I think they can scarce import anything else.

* Prideaux's *Connections*, vol. i., p. 195.

And for this reason it is, that the Holy of Holies, the place where the ark and mercy-seat stood, from whence this answer was given, is so often in Scripture called *The Oracle*; because from thence the Divine oracles of God were uttered forth to those that asked counsel of Him.”

In after times we read, that the Lord* was present to Elijah in the “*still small voice.*” In Isaiah’s vision of the Lord upon His throne, the posts of the door moved at the *voices* of the seraphim crying one to another. Indeed, “the† Hebrew masters tell us that at the beginning of prophetic inspiration, the prophets used to have some apparition or image of a man or angel presenting itself to their imagination. Sometimes it began with a *voice*, and that, either strong and vehement, or else soft and familiar. And so God appeared to Samuel; but Samuel is said not yet to have known the Lord; that is, as Maimonides expounds it—‘At that time he was still ignorant that God was wont to speak in this manner with the prophets, that is, by a *voice*; and that this mystery was not yet revealed to him.’ . . . For otherwise we must not think that Samuel was then ignorant of the true God; but that he knew not the manner of that *voice* by which the Prophetic spirit was wont to awaken the attention of the Prophets.” Of this voice we read, that “ere the lamp of God went out in the temple, and Samuel was laid down to sleep, the Lord called unto Samuel;” *i. e.*, Samuel hears a *voice* calling him by name, and supposes it was that of Eli. He hears the *voice* three times, and every time he mistook it for that of Eli; when Eli told him it was the *voice* of the Lord speaking to him.

Moreover, in the Book of Job we read, “In‡ thoughts

* 1 Kings xix. 11; Isaiah vi. 4.

† *Select Discourses*, p. 203.

‡ Job iv. 13; Ezekiel i. 24; x. 5; ix. 1; xliii. 6; Daniel iv.

from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard A VOICE, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?"—There seems to be an allusion to the internal prophetic voice when Isaiah says, "A *voice** of noise from the city, a *voice* from the temple, a *voice* of the Lord that rendereth recompence to his enemies."—Ezekiel says, "that in a vision he heard a *voice* as of the Almighty, the *voice of speech*—he heard a sound as the *voice* of the Almighty God when he speaketh—that His *voice* was like the noise of many waters. The Spirit cried in his ears with a *loud voice*." Moreover, Ezekiel says, "I heard the Spirit *speaking to me* out of the house, and the man stood by me." Ezekiel frequently uses the expression, "The *word of the Lord* came unto me, saying." So when Nebuchadnezzar was glorifying himself at the sight of the Babylon that he had built, "there fell a *voice* from heaven, saying, O king Nebuchadnezzar! to thee it is spoken, the kingdom is departed." Daniel falls into a deep sleep, and hears within him the *voice* of an Angel: he heard articulate words; but he understood not. Speaking of an angel he observes, "Yet heard I the *voice* of his words; and when I heard the *voice* of his words, then was I in a deep sleep on my face, and my face toward the ground."—So the prophet Habakkuk: "Oh!† Lord, I have heard thy *speech* and was afraid:" that is, the prophetic *voice* heard by him and repre-

31; x. 9; *Habakkuk* iii. 2, 16; *Zechariah* i. 19; *Matth.* iii. 17; xvii. 5; *John* xii. 28; *Acts* ix. 4; *2 Peter* i. 18; *Rev.* i. 10.

* *Isaiah* lxvi. 6.

† *Select Discourses*, p. 202.

sented in his imagination was so strong that it struck a panic fear into him, as Maimonides expresses it: "When I heard, my belly trembled: my lips quivered at the *voice*; rottenness entered into my bones; and I trembled in myself."—Zechariah hears an angel frequently *talking within him*.—At the baptism of our Saviour, "a *voice* came out of the cloud, saying, This is My Son, in whom I am well pleased." The same *voice* was again heard at the transfiguration; "And this *voice* which came from heaven," says St. Peter, "we heard, when we were with him in the holy mount." On another occasion, a *voice* came from heaven, saying, "I have both glorified My name, and will glorify it again." Some said that it thundered, and another that an angel spake to him.—Saul heard a *voice* from heaven, saying, "Saul, Saul, why persecutest thou me?"—St. Peter went up to the housetop to pray, and, while he was praying, "the heavens were opened, and there came a *voice* from heaven, saying, Rise, Peter, kill and eat:" the *voice* came unto him again a second time; and also a third time.—Lastly, St. John was in the Spirit and heard behind him a great *voice*, and this voice commands him to write to the Seven Churches which are in Asia; indeed from time to time he hears great *voices* in heaven of various kinds.*

Among the Saints and Mystics of Ecclesiastical history, we find the hearing of *unknown voices* to be a common occur-

* Josephus mentions in his *Wars of the Jews*, book vi., chap. v., that at the feast of Pentecost, "as the priests were going by night into the inner court of the Temple, a *voice* was heard as of a great multitude, saying, Let us depart hence." This would be regarded by the Jews as another instance of the *Bath Kol*. He also mentions the case of one Jesus, who, coming to the feast of Tabernacles, began prophetically to cry aloud before the commencement of the war. "A *voice* from the East, a *voice* from the West, a *voice* from

rence; indeed in the Church of Rome formal rules have been laid down for direction on these occasions.* Cyprian says to the person he is addressing, "That certain mysterious words are spoken within thee which thou art not able to pronounce; in order that thou mayest not doubt that he who addresses thee, is not only near thee, but also *within* thee." And Gregory, in his *Morals*, teaches that God occasionally speaks to man by angels, not exteriorly but *interiorly*; by images presented to the eyes of the heart. And St. Thomas says, that there is a still higher degree of prophecy, when the Prophet not only sees the signs signifying words or deeds, but also sees, in a waking or sleeping state, some one *talking* to him, or shewing him something; because by these means it is manifested that the mind of the prophet approaches more nearly to the original cause of the revelation; and St. Theresa says concerning this mode of *locution* in the imagination, "The words are duly formed; but are not heard with the ears of the body; and it cannot be otherwise than that a person should perceive them, however he may struggle against it. A third reason for this *divine locution* is to be found in the will of God alone, as of one who loves his own friends. . . . God† sometimes by a special privilege speaks with perfect and contemplative souls purely intellectually.

"This we collect, 1. From Scripture, as where David said, 'The Spirit of the Lord spake by me, and His word was in

the Four Winds, a *voice* against Jerusalem and the Holy House, a *voice* against the Bridegrooms and the Brides, and a voice against this whole people." He seems to have been an ecstatic.

* *Institutiones Theologiæ Mysticæ*; auctore Dominico SCHRAM; ex ord. S. Benedicti; tom. ii., p. 239.

† *Ibid.*, p. 244.

my tongue : the God of Israel said, the Rock of Israel spake to me, etc. And He shall be as the light of the morning, even as a morning without clouds ;' *i. e.*, according to the exposition of De Lyra, He instructed me by spiritual vision, unaccompanied with any vision in the imagination. Examples of this method of *locution* may be found in the case of Moses and St. Paul. 2. The same thing is shewn in the works of St. Augustine, who thus writes :—' Because we say that the *locutions of the heart* are *thoughts*, we do not say that they are not also *visions*, which, when the thoughts are true, are visions which arise from knowledge. For when these two are effected in the body externally, then *locution* is one thing and *vision* another ; but when they take place *interiorly*, as when we *think*, they are then both one.' These *locutions of the heart* S. D. explains in his remarks on Genesis thus : ' He only it is that sees not by enigmas, but *per speciem*, (so far as the human mind is capable and according to the grace given by God), so as to speak mouth to mouth, whom God shall have made worthy of holding such a colloquy, *i. e.*, with the mouth not of the body, but of the mind.' For this kind of inter-locution St. Gregory adduces the examples of Moses and St. Paul ; observing that when God speaks by Himself, the heart is taught from out of His Word without words and syllables. Such discourse is carried on without any noise ; it opens the hearing, and is yet without sound. . . . For the Spirit of God to speak to us certain words, is for Him by an occult power to intimate to us those things which are to be done ; and to render the ignorant heart of man, without the aid of outward sound and tardiness of speech, suddenly skilled in divine mysteries. St. Thomas teaches us, that the prophetic gift by which any supernatural truth is seen according to its intellectual verity, is of a higher order than that by which any supernatural truth is

manifested by some likeness to corporeal things presented in the way of vision to the imagination. Testimonies to this effect are to be found in the works of St. Theresa, St. John a Cruce, and elsewhere. 3. Another reason is, that apart from the will of God, this *divine locution* does not imply that in this life the mind of man is by any special privilege supernaturally elevated out of the ordinary mode of knowing things, or dependently upon phantasmata, so as to come to this knowledge without them, and by forms of thought supernaturally infused; and therefore there is no reason why these *divine locutions* should not be admitted.*—Let us therefore hear what the Lord God speaks within us—“*Audiam† quid loquatur IN me Dominus Deus.*”

It was to this interior voice or locution, whether intellectual or vocal, that Philo refers when speaking of the voice of the Lord God walking in the garden of Eden; and again when he says,‡ “In truth without His uttering any words, the prophets hear Him by a certain virtue of some diviner *voice* sounding in their ears, or perhaps being even *articulately uttered.*”

It is in reference to these *interior Divine locutions* that we read in the prophet Zephaniah,§ “She (*i. e.*, Jerusalem) obeyed not the *voice*; she received not correction:” and again in Jeremiah, “I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyd’st not my *voice.*”

How *intellectual* locution becomes *sensorial*, or *thought* is transformed into a *voice*, will be seen in the sequel.

Having, however, now briefly referred to *divine locution*

* *Ibid.*, p. 247.

† *Psalm* lxxxiv. 9.

‡ *Questions and Solutions*, vol. iv., p. 304.

§ Chap. iii. 2. Also *Jer.* xxii. 21.

or locution purely *intellectual*, as explained by Catholic writers; and having to refer to this part of the subject again, we proceed with the subject of *internal voices*.

“St. Augustin,* when making arrangements for consulting St. Jerome upon some difficulty which had occurred to him concerning the glory of the angels, was suddenly surrounded by rays of dazzling light, and struck with a sense of delicious odour. This saint then heard a *voice*, which he thought was the voice of Jerome, although he did not perceive his image; Eusebius, however, thought that he saw the soul of St. Jerome. It would be easy to cite an infinity of examples of the apparition of souls.”

“Now,”† says Josephus, “a very surprising thing is related of the high priest Hyrcanus, how God came to discourse with him. For they say, that, on the very day on which his sons fought with Antiochus Cyzicenus, he was alone in the Temple, as high priest offering incense; and heard a *voice* that “his sons had just then overcome Antiochus.” And this he openly declared before all the multitude upon his coming out of the Temple; and it accordingly proved true: and in this posture were the affairs of Hyrcanus.”

It is well known, that, as the Prophetic spirit declined among the Jews, so they contented themselves with the Bath Kol, the *filia vocis*, or remnant of the former voice; which was nothing else but some *voice* which was heard as descending from heaven; and the *voice* which was heard by Hyrcanus would therefore be referred to the *Bath Kol*. The right interpretation of these *voices* was, at that time, supposed to be a part of true wisdom; and accordingly it is to this that the book of the *Wisdom of Solomon* refers, when it is said,

* Calmeil, vol. i., p. 100.

† *Antiquities of the Jews*, book xiii., chap. x.

“The* Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the *voice* ;” so that it is only by means of that Spirit who sustains all things, and from whom the *voice* proceeds, that a knowledge of the meaning of the voice can be attained.

On this subject we may remark, that Philo when referring to a contemplative and peaceful life, speaks thus in reference to his own state of mind :—

“And† again, the invisible spirit which is accustomed to converse with me in an unseen manner, prompts me with a suggestion ; and says, ‘O my friend ! you seem to be ignorant of an important and most desirable matter which I will explain to you completely ; for I have, in a most seasonable manner, explained to you many other things also.’” The converse which this invisible spirit held with the mind of Philo, seems to have been the converse which consists in the communication of purely *intellectual ideas*, and which Philo elsewhere thus describes :—

“I am‡ not ashamed to relate what has happened to me myself, which I know from having experienced it ten thousand times. On occasions, when I have desired to come to my usual employment of writing on the doctrines of philosophy, though I have known accurately what it was proper to set down, I have found my mind barren and unproductive, and have been completely unsuccessful in my object ; being indignant at my mind for the uncertainty and vanity of its then existing opinions, and filled with amazement at the power of the living God, by whom the womb of the soul is at times opened, and at times closed up ; and sometimes, when I have

* Chap i. 7.

† *On Dreams being sent from God*, vol. ii., p. 388.

‡ *Ibid.*, vol. ii., p. 50.

come to my work empty, I have suddenly become full ; ideas being in an invisible manner showered upon me, and implanted in me from on high ; so that through the influence of Divine inspiration, I have become greatly excited, and have known neither the place in which I was, nor those who were present, nor myself, nor what I was saying, nor what I was writing ; for then I have been conscious of a richness of interpretation, an enjoyment of light, a most penetrating insight, a most manifest energy in all that was to be done ; having such effect on my mind as the clearest ocular demonstration would have on the eyes."

Philo is here speaking of interior or intellectual converse. The idea or thought is the *intellectual voice* : this intellectual voice is externally inaudible, but it may descend into the sensorium or auditory nerve ; producing from within a sensation of sound, although no sound comes from without. It may also clothe itself in the language spoken by the person, and may be uttered by the lips ; and then the thought becomes *audible* to the person ; although it is comprehended by others only in proportion as their understanding or intellectual hearing is opened. To "*see the voice*"* is an expression of Scripture.—"All the people *saw the voice* of the trumpet."—"I turned," says St. John, to "*see the voice*," which means, to have an intellectual perception of the truth communicated. But to this subject we shall return in the sequel. In the meantime we refer to the case of Socrates.

This philosopher, it is well known, professed to receive Divine inspirations from a *demon* or god, who always attended him, and whose *voice* he frequently heard.† "There is

* *Exod.* xx. 18 ; *Rev.* i. 12.

† DEMON DE SOCRATE ; *specimen d'une application de la Science Physiologique a celle de l'Histoire.* Par L. F. Lelut, Membre de l'Institut. Nouvelle Ed. ; p. 157.

scarcely a single dialogue in Plato in which there is not more or less directly some question relating to this god *θεός*, this *demon* *δαιμόνιον*, this *divine voice* *φωνή*; and the question is the more definite, inasmuch as it is Socrates in person who speaks of this *voice*, this *demon*, this god, just as he had before spoken of it confidently in the company of his disciples.”

In the *Apology of Socrates*, in the works of Plato, Socrates thus speaks to the Athenians :—

“ Perhaps, however, it may appear absurd that I, going about thus, advise you in private, and make myself busy, but never venture to present myself in public before your assemblies, and give advice to the city. The cause of this is that which you have heard, and in many places, heard me mention; because I am moved by a certain Divine and spiritual influence, which also Melitus, through mockery, has set out in the indictment. This began with me from childhood; being a kind of *voice* which, when present, always diverts me from what I am about to do, but never urges me on. This it is which opposed my meddling in public politics; and it appears to have opposed me very properly.”

In the *First Alcibiades* Socrates says :—

“ You* feel some wonder, I think, son of Clinias! that I, who was the first of your admirers, am now, when all the rest have ceased to be so, the only one who has not withdrawn himself; and that while the others were plaguing you with their conversation, I did for so many years never speak a word to you. For this behaviour of mine, the reason is to be found not in any obstacle arising from man, but from a *demon*, of whose power you shall hear hereafter. But as it no longer offers any opposition, I have come to you now;

* Vol. iv., p. 311; also p. 412.

and I am in good hopes that for the future likewise it will be no impediment."

On another occasion, Theages is represented as desiring further acquaintance with Socrates on the ground, that some persons of inferior minds had been so much improved by his society. "Do you know," says Socrates, "how this is?" "Yes," says Theages, "and I hope to become as much improved as they are." "Nay—you know not the cause," says Socrates, "of my moral influence."—

"Excellent youth; you are not conscious how this occurs; and I will tell you. There is, by a divine allotment, a certain *demon* that has followed me, beginning from childhood. This is a *voice*, which, when it exists, always signifies to me the abandonment of what I am about to do; but it never at any time incites me. And if any one of my friends communicates anything to me, and there is the *voice*; it dissuades me from that very thing, and does not suffer me to do it."—In his intercourse with Timarchus, who meditated a murder, the *voice* was heard by Socrates twice. It forewarned him also of certain events in Sicily, and also on other occasions; and in general he says, that this *demon* was favorable to his intercourse with some, and unfavorable to his intercourse with others; and that those only benefitted by the society of Socrates, and made proficiency in knowledge, whose presence or sphere was congenial to that of the invisible spirit.

We now come to another phase in the history of these *internal voices*; for it is certain that *voices* are heard by False prophets as well as true; as also by those who experience hallucinations.

It is stated by an eminent Medico-psychologist,* that—"Of

* *Rational History of Hallucinations*. By Brierre de Boismont, pp. 96, 446, 430.

all hallucinations, those of *hearing* are the most common, exceeding the others by about sixty-six per cent. The weakening, or entire privation of the sense, is no obstacle to their production.”—“Psychical hallucinations, which are almost exclusively constituted of the perceptions of hearing, comprise intellectual visions and the locutions and *interior voices* of Mystics, which leave no sensorial impression on the mind. The hallucinists of this class converse mentally by thought, by idea, mind to mind, hear *voices* in the epigastrium, and receive communications by means of a sixth sense.”—“There are patients who hear a thought at a distance, and frequently assert that they can converse mentally with those who surround them. They answer questions which they imagine to be addressed to them, without a single word having been uttered. . . . Patients of this class pretend that there are invisible interrogators within them, who speak with them, in thought, mind to mind, by intuition, magnetism, and idea: they hear *internal voices*. . . . ‘To whom are you talking?’ said Leuret to a patient. ‘I am not speaking to you,’ she replied: ‘I hear your thoughts, and I do not know why.’”

It is recorded of Jean d’Arc,* the maid of Orleans, that at the age of thirteen she had experienced frequent hallucinations both of the sight and hearing: long trains of light dazzled her sight in the middle of day, and unknown *voices* often resounded in her ears when she believed herself to be in the most perfect isolation.—“It was† in the midst of the devastations of a war that had lasted fourteen years, that in a village of the valley of the Meuse, on the confines of Lorraine—a valley which itself came to be invaded by bands of

* Calmeil, vol. i., p. 129.

† *Demon de Socrate*, p. 66, extracted from a work by M. St. Beuve. Also *Rational History of Hallucinations*, p. 389.

soldiers, and to share in the common disasters, that a young girl, born of honest laborers—a girl, simple, pious, regular, thought she heard a *voice*. She was then about thirteen years. The first time she heard the *voice* was in the season of spring, about midday, while she was in her father's garden. She had fasted in the morning and the day preceding. From that day the *voice* continued to be heard by her many times a week, with a certain degree of regularity and more particularly at certain hours, and to give her admonitions. These admonitions were to the effect, that she should conduct herself well, should attend Church, and also go into France. The latter advice returned with more urgency every time, more imperatively, till the poor child could no longer stay in the place where she was. These mysterious and solitary colloquies, these interior conflicts, lasted for two or three years. Every echo of the public disasters redoubled her anguish. The *voice* ceased not to repeat to the young girl, that at all costs she must go into France. Thither she went the same day on which the English laid siege to Orleans—a siege the issue of which kept all hearts in suspense. The *voice* commanded her to go and raise the siege as soon as possible. And upon this the child replied, that she was but a poor girl who knew neither how to ride a horse, nor to do battle. The *voice* replied that she ought not to care about that, and ought to go nevertheless."

"St. Michael became visible to her, and she fell into ecstatic reveries in her mystic conversations with him, with the angel Gabriel, St. Catharine, and St. Margaret, who all wore rich and precious crowns. It was in vain that she opposed reason to these visions; each recurrence of the same phenomena gave them more power; and as the (internal) *voices* which appealed to her pure and noble heart murmured only thoughts of honor and devotedness, she at length no

longer distrusted them, but hailed them with more eagerness than she had at first dreaded them."

Speaking of *psychical hallucinations* Brierre de Boismont observes: "To them,* in fact, may be traced several singular conditions of the Mystics. The *Lettres Spirituelles sur l'Oraison* furnish us with useful information on this subject. They admit of intellectual and corporeal visions, *internal* and *external voices* and *sentences*, odors and tastes, which sometimes affect the mind, at others, the sensorial organs. Of the *voices*, some are intellectual and created in the interior of the mind; others corporeal, and strike the external ears of the body." Baillarger is represented as agreeing with Mystic authors in his classification of these *voices*.

The following, however, is the narrative of no Mystic, and is stated as a genuine fact, by the same author. In a conversation with him on the subject of the apparitions of Holy Writ, Madame la Viscomtesse d'A. states, that twelve years previously she had received a letter informing her of the illness of her daughter, but not leading her to fear a fatal termination; and she thus continues her narrative;—"On returning to my room, (it was then nine in the morning,) preoccupied with the idea of my child's suffering, I heard a *heart-piercing voice* pronounce these words, 'Lovest thou me?' I felt no surprise, and instantly replied in a loud voice, 'Lord, thou knowest that I have placed all my trust in thee, and that I love thee with all my soul.' The *voice* added, 'Wilt thou yield her to me?' A shudder of fear ran through me; but recovering myself, I again replied; 'Howsoever painful the sacrifice, Thy holy will be done!' and I then fell into an arm chair in a fainting state. On the following day, a second letter brought me the intelligence of the death of my dear child."

* Pages 430, 283, 284.

“This example,” says Brierre de Boismont,* “is to me a most convincing proof of the manner in which the apparitions of the Middle Ages may be explained; and of the falsity of that system that would always convert hallucinations into a system of insanity.”

On another occasion a lady observes to the author, “*Voices* suggest expressions to me with which I am not familiar; they give me words much superior to those I have been in the habit of using, or which my education justifies. Their conversation often runs on geography, politics, and on domestic economy, questions to which I am a stranger, but which I perfectly comprehend when the *voices* suggest them.”

Charras, who was one of the Ecstatics of the eighteenth century, thus writes;—

“Although† many people make a mock of the singing of Psalms which has been heard in many directions, as coming from on high in the air, I shall not here shrink from assuring them here, that I have heard it many times with my own ears. I have heard this divine melody more than twenty times in the broad daylight, and in company with different persons, in places remote from houses where there was neither wood nor rocky cave, and where it was absolutely impossible that any one could be concealed from view. We have well considered the whole matter: these *celestial voices* were so beautiful that the voices of our peasants were certainly incapable of forming a similar concert. God has accomplished so many other marvels in the midst of us, that these respecting the *voices* do not appear to us more incredible than the others, and there is one circumstance which necessarily distinguishes this prodigy from others: it is this: that of those who came running together to listen, all did not hear; at

* *Ibid.*, p. 417.

† Calmeil, vol. ii., p. 295.

least many protested that they heard nothing, while others were charmed with the Angelic melody."

On the other hand, we must now come to the dismal side of this subject.

"There are,"* says Esquirol, "insane persons who hear *voices* speaking to them very distinctly, and with which they have held regular conversations. These *voices* come from clouds, from trees; they penetrate through walls, paving stones; they pursue and weary those who hear them both day and night; on the public walks, or in private life: they assume the accent and tone of the voice of their parents, their friends, their neighbors, their enemies; they discourage them from purposes of a character that may be gay, erotic, menacing, injurious; and counsel them to abstain from actions contrary to their honor, their interest, and their safety."

Speaking of a patient who was pursued by these *voices*, Esquirol observes:—

"These *voices* speak in all the languages of Europe which are familiar to him: he hears them as distinctly as if the persons themselves were present. Still he has more difficulty in comprehending them when they express themselves in the Russian language, which he himself speaks with difficulty. These *voices* cause themselves to be heard some minutes before he is awake, and hinder him from going to sleep in the evening: he often responds to them, often questions them; sometimes they throw him into a state of anger: he provokes them. He is persuaded that by some mechanical means his enemies are able to penetrate into his inmost thoughts, and cause the arrival within him of admonitions, reproaches, menaces. He goes to a hundred different places; these *voices* follow him all the way. He passes the spring in

* *Maladies Mentales*, vol. i., p. 4.

a country house ; when he is in company and has his attention diverted, he no longer hears the *voices*, but when he quits society and is away from it, he hears the *voices* immediately. The following autumn he comes to Paris : these *voices* follow him ; they repeat that he must kill himself ; but he wishes to stand clear : he goes to the minister of police, who receives him very kindly, and gives him a letter to reassure him ; but all in vain. These *voices* are constantly agitating his frame ; he is confided to my care, and after three months a lively moral impression, opportunely made upon his mind, restores to society a man as commendable for his attainments in knowledge as for his conduct."

According to Leloyer : the "*Voices** perceived by certain individuals when no human creature can be suspected of uttering a word, are either angelical voices, or voices demoniacal. Evil spirits, not always shewing themselves when they speak, have given rise to the supposition that trees and statues are able to speak. The oaks of Dodona and the bull of Jupiter of Rhodes articulated sounds."

"I solemnly assure you," said a patient to his physician, "that† I hear a *voice* which seems to be *within* me, prompting me to utter what I would turn from with disgust if uttered by another. If I were not afraid that you would smile, I should say there is no way of accounting for these extraordinary articulate whisperings, but by supposing that an *evil spirit* has obtained possession of me for the time. My state is so wretched that, compared with what I suffer, pain or sickness would appear but trifling evils."

"Under‡ the irresistible influence of an imaginary *voice*

* Calmeil, vol. i., p. 184.

† Winslow on *Obscure Diseases of the Brain and Disorders of the Brain*. Second Edition, p. 209.

‡ *Ibid.*, p. 572.

many a person is driven to acts of violence and homicide. Occasionally the illusions of hearing are of a double character; that is, the patient is apparently subject to the influence of *two distinct voices*, a good and a bad voice; one inciting him to sacrifice life; the other a restraining voice, begging him and imploring him not to yield to his dangerously insane impulses. 'My *bad voices* urge, my *good voices* restrain me,' was the remark of a patient who believed himself to be demoniacally possessed; 'I should have destroyed myself long ago,' said an insane person to Dr. Morel, or 'I should have killed somebody else, if the *voice* of my good Angel had not begged and encouraged me to suffer.'"

"Patients are often seen contending with these antagonistic illusions, or *double voices*, as Morel designates the phenomenon. In one ear, the most frightfully obscene ideas are suggested; whilst at the same moment, in the opposite one, sentiments of the greatest purity will be whispered to the disordered imagination of the sufferer. These antagonistic and opposing illusions lead to fearful contests, and produce a sad amount of mental agony."

"*Which voice* ought I to obey?" said a patient who was laboring under great excitement arising from these *double voices*, to a physician. "I am urged by persons that address me on my right side to utter blasphemous and indecent expressions, and to commit acts the most repugnant and repulsive to my nature; whilst in the opposite ear, I clearly recognize a tender *voice* (conscience?) beseeching me not to yield to the fearful temptations of Satan, but to battle with his vile and wicked suggestions."

Another* patient is described as "subject to the influence of the *double voice*." By one he is awfully urged to destroy

* *Ibid.*, p. 573.

himself, the form of a dagger being in vision constantly before his eyes; on the other hand, "there stood, as he imagined, on the opposite side of his body, a good spirit whispering to him texts of Scripture, repeating verses and hymns applicable to his then state of mind, and imploring him in most affectionate and touching language not to eternally damn his soul by destroying his own life."

Speaking of one of his patients, a physician* thus describes the antagonism between good and bad thoughts in the mind of one of his patients:—"It appeared as if he were under the influence of *double consciousness*; or as if he had, to use his own phrase, *two selves*, one (or the *evil self*) urging him to utter certain impure expressions, and the words—actual words—were, as he thought, plainly spoken; the second (or *good self*) begging and beseeching him to resist the machinations of the devil, and to refuse compliance with his horrible suggestions."

In another case a patient relates, that, after a night of extreme mental agitation—

"On the following morning I first began to hear *voices* speaking to me. Occasionally, the words they uttered were those of comfort and consolation; then texts of Scripture were repeated; verses from hymns that were familiar to me; favorite pieces of poetry—all happily of a consoling character. I was certain that the *voices were internal*—that is, originating within, and did not proceed from persons external to myself. But, alas! the character of the *voices* changed in about a week. They then gave expression to the most foul, coarse, and abusive epithets. . . . For several days, to my great delight, the *happy voices* returned; and again passages from the Bible were repeated, and comforting hymns were

* *Obscure Diseases of the Brain*, p. 74, 274.

sweetly and melodiously sung to me. During the whole of this time I was fully persuaded, that the *voices* were only suggestions of my own mind, and did not proceed from other persons; nevertheless they gave rise at times, particularly during what I term my bad days, to great mental suffering."

There are some hallucinated persons who converse successively with three, four, and as many as a dozen or fifteen persons, each of whose *voices* they profess to distinguish; occasionally the number of voices diminishes or augments. On one occasion it is recorded that as many as five hundred *voices* were heard at once.

These instances may suffice with regard to the existence of *internal voices*; we now therefore proceed to the next subject in order.

7. True Prophets see *visions*; false prophets see visions; the insane the same.

In the case of True Prophets, we read that "the* word of the Lord came to Abram in a *vision*."—"When the sun was going down, a deep sleep fell upon Abram, and lo! an horror of great darkness fell upon him."—"God spake unto Israel in the *visions* of the night."—"The angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight (*vision*) why the bush is not burnt."—Balaam takes up his parable and says, "The son of Beor hath said; the man whose eyes are open hath said; he hath said which heard the words of God . . . which saw the *vision* of the Almighty, falling into a trance,

* *Gen.* xv. 12; xlvi. 2; *Exod.* iii. 2; *Numb.* xxiv. 15; xii. 6; 2 *Chron.* i. 7; 1 *Sam.* iii. 1; *Psalms* lxxxix. 19; *Isaiah* i. 1; xxi. 2; xxii. 1; xxix. 11.

but having his eyes open.”—The Lord came down in the pillar of the cloud, and said to Aaron and Miriam, “Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a *vision*, and will speak to him in a dream.”—So when Solomon went up to the tabernacle of the Lord, “in that night did God *appear* unto Solomon and said, Ask what I shall give thee.”—“The word of the Lord was precious in those days, the days of Eli, there was no open *vision* ;” but says the Psalmist, “Thou spakest in *vision* to thy Holy One, and saidst, I have laid help upon One that is mighty.”—“The law is no more: her prophets also find no *vision* from the Lord.”—“Where there is no *vision*,” says the Book of *Proverbs*, “the people perish.”—The prophecy of Isaiah is called, “The *vision* of Isaiah the son of Amos;” and, foretelling the fall of Babylon, he says, “A grievous *vision* is declared unto me;” after which he proceeds to speak of the burden of the *valley of vision*; and alluding to the dearth of interpreters he says, “The *vision* of all is become as a book that is sealed.” When Ezekiel was among the captives by the river of Chebar, “The heavens were opened,” says he,* “and I saw *visions of God*.”—“The Spirit took me up, and brought me in a *vision* by the Spirit of God into Chaldæa.”—“The Spirit lifted me up between the earth and the heaven, and brought me in the *visions of God* to Jerusalem.”—“In the *visions of God* brought he me into the land of Israel.”—Nebuchadnezzar forgets his dream, but “then was the secret revealed unto Daniel in a night *vision*.” Again; Daniel “spake and said; I saw in my *vision* by night, and behold the four winds of the heavens strove upon the great sea.”—“I saw in the

* *Ezek.* i. 1; xi. 24; viii. 3; xl. 2; *Dan.* ii. 19; vii. 2, 13; viii. 13, 16, 26; x. 5, 7.

night *visions*, and behold a fourth beast.”—“I saw in the night *visions*, and behold one like the Son of Man came in the clouds of heaven.”—“Then I heard one saint speaking; and another saint said unto him, How long shall be the *vision* concerning the daily sacrifice?”—“And it came to pass when I, Daniel, had seen the *vision*, and sought for the meaning, then, behold, there stood before me as the appearance of a man; and I heard a man’s voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the *vision*.”—“And he said, The *vision* of the evening and the morning which was told, is true; wherefore shut thou up the *vision*, for it shall be for many days.” Concerning a certain one clothed in linen, “I, Daniel, alone saw the *vision*; for the men that were with me saw not the *vision*; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great *vision*, and there remained no strength in me.”—Nahum* refers to his prophecy concerning the burden of Nineveh as “the book of the *vision* of Nahum.”—In Hosea the Lord says: “I have spoken by the prophets, and I have multiplied *visions*, and used similitudes, by the ministry of the prophets.” And in Joel the Lord says: “And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy; your old men shall dream dreams, your young men shall see *visions*.”—Amos also says: “Thus hath the Lord *shewed* me” (in a *vision*); “and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand.” Thus hath the Lord God *shewed* unto me (in a *vision*); “and behold a basket of summer fruit.”—“I *saw* the Lord (in a *vision*) standing upon the altar; and He said, Smite the lintel of the door, that the posts may

* Nahum i. 1; Hosea xii. 10; Joel ii. 28; Amos vii. 7; viii. 1; ix. 1.

shake.”—The prophecy of Obadiah concerning the destruction of Edom is called “the *vision* of Obadiah.”*—The Lord commanded the prophet Habakkuk, saying, “Write the *vision*, and make it plain upon tables, that he may run that readeth it; for the *vision* is yet for an appointed time.”—The prophet Zechariah says, “I *saw* by night (in a *vision*), and behold a man riding upon a red horse, and he stood among the myrtle trees.”—“Then lifted I up mine eyes, and *saw*, and behold four horns.”—“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.”—“And he *shewed* me Joshua the high priest standing before the angel of the Lord; and Satan standing on his right hand to resist him.” . . . “And the angel that talked in me, said unto me, What seest thou? And I said; I have looked, and behold, a candlestick all of gold with a bowl upon the top of it.” etc. . . . Then “I turned and lifted up mine eyes, and looked; and behold, a flying roll.” . . . “And the angel that talked in me said, Lift up now thine eyes and see what is this that goeth forth. And I said, What is it? and he said, This is an ephah that goeth forth.”—“Then lifted I up mine eyes, and behold there came out two women, and the wind was in their wings; for they had wings like the wings of a stork, and they lifted up the Ephah between the earth and the heaven.” . . . “And I turned and lifted up mine eyes, and looked; and behold, there came four chariots out from between the two mountains;” “and the angel said, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.”—Moreover, in the Gospels† we read of the *vision* of the Transfiguration;

* *Obad.* i. 1; *Hab.* ii. 2; *Zech.* i. 8; i. 18; ii. 1; iii. 1; iv. 1; v. 1, 5, 9; vi. 1.

† *Matt.* xvii. 9; *Luke* i. 11—22; xxiv. 22, 23; *Acts* x. 3, 10, 17; xvi. 9; 2 *Cor.* xii. 2.

but Jesus charged the disciples who were with him, saying, Tell the *vision* to no man.—So to Zechariah “there appeared an angel of the Lord standing on the right side of the altar of incense; and when Zechariah came out, the people perceived that he had seen a *vision*; for he beckoned unto them, and remained speechless.”—“Certain women went to the sepulchre; and when they found not the body of our Lord, they came saying, they had also seen a *vision* of angels which said that he was alive.”—“Cornelius, a devout man that feared God with all his house, saw in a *vision* evidently about the ninth hour of the day an angel coming in to him.”—Peter saw in a *vision* “heaven opened, and a certain vessel descending unto him as it had been a great sheet, wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things and fowls of the air.” At Troas “a *vision* appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the *vision*, immediately we went into Macedonia.”—“I will come to *visions* and revelations of the Lord, says the Apostle.”—“I knew a man in Christ (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth); how that he was caught up to the third heaven, and heard unspeakable words which it is not lawful for a man to utter.” We have the *vision* of St. John in the Revelations; the mysteries of which the Church has been employed for ages in endeavoring to unfold. Last in order we may mention the *Beatific Vision*.

Visions have been divided into three general classes, intellectual, imaginary, and sensible or corporeal. Intellectual visions correspond to intellectual locutions, the consideration of both of which we reserve for the sequel. At present we shall only remark, that whether intellectual, ima-

ginary, or sensible, *visions* are true or false according to the quality of the light in which they present themselves, and the state of the organ by which they are perceived. Light may be perceived as darkness, and darkness as light; hence true visions may be regarded as false, and false visions as true.—“At midday, O king,” says the Apostle, “I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that were with me.”—On the other hand we read,—“Woe* unto the foolish prophets that follow their own spirit and have seen nothing”—save *vain visions* and lying divinations—“thy prophets have seen vain and foolish things for thee”—“the prophets of Israel which prophesy concerning Jerusalem . . . see *visions* of peace for her; and there is no peace, saith the Lord.”

With these remarks we proceed to observe that—

According to Calmeil,† a Roman Catholic writer, “In the present day *most* of the examples of visions or apparitions of angels, demons, and beings of a spiritual nature, which have been received from the middle of the fifth century down to the fifteenth, are rejected by that portion of the Clergy which is reputed for wisdom, and for sound theological doctrine.”—*Most* of the visions, but not all: Protestant psychologists are, however, more sweeping. It is Brierre de Boismont who thus writes:—

“We‡ are not the first, who, persuaded of the Divine origin of Christianity, have pointed out the line which separates the apparitions of the Scriptures from those of profane history. The English faculty, who have chiefly entered upon the subject, have already put forth a similar opinion. Thus

* *Acts* xxvi. 13; *Ezek.* xiii. 3, 16; *Lam.* ii. 14.

† *De la Folie*, vol. i., p. 100.

‡ *Rational History of Hallucinations*, p. 401.

Arnold writes :—‘A rational Christian admits of no inspiration but that exhibited in Christ and his Apostles. As to the gift of prophecy in Paganism and amongst modern Christians, it is only claimed by madmen, dupes, and impostors. The motives of those deceivers could be traced to private views of ambition or fame and interest, or zeal for the public good.’”

“It has been asked, says Hibbert, if all the authenticated facts of *apparitions* seen and *voices* heard, should be looked upon as pathological cases. A distinction must be made in those that apply to Holy Writ. It would in fact be very unseemly to comment on the manner in which God, to answer certain purposes, has communicated directly with man; but this distinction once established, it is necessary to remark, that no facts of the kind are proved to have occurred since the Apostolic times; we therefore believe that *all* cases of like character, since that period, belong more to medicine than to theology.”

The Protestant psychologist thus sweeps away the visions deemed genuine by many a Roman Catholic psychologist; for the test of true visions is not always psychological; it is in the Roman Catholic Church frequently doctrinal. One of the signs of a vision or apparition not being divine, is thus stated :—

“If the object* appearing be unbecoming the Deity, contrary to the *faith* and good manners even in the least degree; contrary to the *traditions* and *definitions* of the Church; contrary to the *unanimous consent* of the Fathers and Theologians, in this case the vision will be certainly false.”

There is, however, a class of Psychologists who argue the question without reference to Scripture or even the authority

* *Institutiones Theologiæ Mysticæ.* By D. Schram. Vol. ii., p. 217.

of the Church. The consequence is, that they regard the Roman Catholic psychologists who make exceptions in favor even of the visions of Scripture, as mere Eclectics; and coming to their conclusions on merely arbitrary grounds. One of the most liberal-minded and eminent of Roman Catholic psychologists has not hesitated to give the following account of the visions of Loyola. The Papal throne having been menaced by the Reformation—

“ Full* of an idea the realization of which was to establish the Papal throne now so shaken, and Catholicism so vigorously attacked, he (Loyola) prepared for battle. In contemplation of that immense struggle, all the difficulties of which he foresaw, his mind would naturally acquire the highest degree of energy and tension, the most favorable state for the transformation of ideas into sensible signs or images. Moreover, let it not be forgotten, that it was in the beginning of the sixteenth century, and in Spain, where nothing was more usual than lonely excitation, the concentration of all the faculties on one single point, of all the forces of the mind on one thought.

“ It was at this period of his life, according to historians, that he experienced *visions* and *ecstasy*. He saw the Virgin, who encouraged his projects and the mission which he proposed; and he heard celestial *voices*. These *hallucinations*, admitting them scientifically to be such, were only the highest expression of his meditations, the result of profound convictions which formed the distinctive trait of the period. The thought which entirely occupied him, took *a material and living form*; and, as Shakespeare beautifully says, he saw it in his mind's eye; but there was no touch of madness.

* Brierre de Boismont, *Rational History of Hallucinations*, p. 380.

“In this case, the leading idea, instead of being inter-cerebral, became external; it placed itself before him palpably, and preceded him in all his enterprizes. But with him, as with many celebrated personages, *hallucination* was but the auxiliary of a primary conception.”

His reason, it is said, was not affected. He was neither a lunatic nor a madman, in the sense of one afflicted with disease.—Be it so: but after all his vision was unreal; it was but *hallucination*. He believed that he saw the Virgin, that the Virgin encouraged him in his projects and his mission; but the Virgin, nevertheless, he saw not; neither did she encourage him in his projects and his mission. And this is the scientific explanation of Loyola's visions by an eminent Roman Catholic psychologist. No wonder that there are those in that Church who think that, by psychological explanations of this kind, all the visions in the Church of Rome are undermined.

In the visions of Loyola, then, we may see the fate of others in the Roman Catholic and indeed in the Greek Churches; most, if not all, are *hallucinations*.

The *visions* of the Quietists will be considered in the sequel. In the meantime let us pass on to the *visions* alleged to have been seen among some of the Protestant classes of Christendom.

“Every* one has heard of the sect of Friends, or Quakers; their probity has become proverbial; but with existing medical doctrines, George Fox, the founder of the Society, would be but a lunatic. I do not know how that great man has escaped modern iconoclasts, since he possessed all the necessary qualities to be crushed by them.

“In order to give himself up to a work of regeneration,

* Brierre de Boismont, pp. 393, 394.

George Fox, early in life, abandoned his family, and during a long series of years dressed in skin from head to foot. Now concealed in his chamber, now hidden in the cleft of a large tree, fasting, praying, and meditating on the Holy Scriptures, he was assailed by a variety of temptations and discouragements. About this period he had many *revelations* which struck him with astonishment; it was disclosed to him that all Christians, whether Protestants or Papists, were believers and sons of God. Alarmed and distressed at finding no support on any side, he was finally consoled by a *voice* which said to him: 'There is one who can console and aid you, even Christ Himself.' As was the case with St. Francis of Assise, it was during a *vision* that he received the consecration of the Spirit. For fourteen days he remained in a kind of lethargy, and whilst his body lay to all appearance dead, his mind plunged into eternity, and he witnessed what no language could describe. 'I saw,' said he, 'the greatness, the infinity, and the love of God.' One Sunday in 1649, he felt himself drawn to enter Nottingham Cathedral in order to bear witness. It is therefore undeniable, that the founder of the Society of Quakers had *visions* and *revelations*. These psychological phenomena were also manifested in the first disciples who responded to his voice. Like him, all were deeply convinced of their infallibility; all looked on themselves as saints delivered from all sin, and endowed with the gift of prophecy; but all were likewise endowed with a kind of heroism, a contempt of danger, and a passion for plainness."

After all, then, had the founder of the Society of Friends any *genuine visions*, or were they merely *hallucinations*? We are told that they were merely *hallucinations*, though of a higher order than belong to the insane. The language of the teachers of that day had incensed him: he felt an irre-

sistible desire to reply to them: "This feeling he took for a *revelation*."—Among his followers were persons of superior minds; and "who will persist in comparing their *hallucinations* with those of the individuals who come under our daily notice," viz., lunatics and the insane?

Let us now pass on to the case of notoriously False prophets; or the *visions* of those Theomanists in France who presented all the phenomena of madness, or insanity in its worst signification. These phenomena are thus summarized by Calmeil:—

"Theomany* exercises itself principally on the ideas which relate to the Supreme Being, to holy angels, to mysticism, miracles, and prediction of future events. The individuals who, according to their own account, have received divine inspirations, who believe themselves called to reform the religion of peoples, to establish a universal religion, and give lessons of civilization to the different sovereigns of the universe, who say that they are ambassadors of God, great prophets who pretend to be invulnerable, immortal, gifted with power to raise the dead, to launch upon the earth the wrath of God, to hasten the end of the world, these class themselves among Theomanists. These diseased brains hear the voice of God in the clouds, see signs in the sun and the moon; spots, and emblems, of which they have the power to give the explication. They find themselves face to face with angels resplendent in brightness; they write codes of morality; gospels, under the dictation of the Holy Spirit or the Son of God: they intoxicate themselves with celestial harmonies; they are sentient of odours which have nothing in common with those of the earth. Sometimes the firmament opens itself before their astonished eyes, and they contem-

* *De la Folie*, vol. i., p. 81.

plate at leisure the throne of the Creator, and the splendor of the Cherubim and of Paradise. Woe to simple mortals, if these visionaries believe that they are destined to wash away in blood the original spot of sin! For they have been seen joyfully to kill themselves, in order to effect, as they say, the most glorious of resurrections. The Theomanists are often in opposition to the religious belief of their country; and it is above all to the ministers of the priesthood that their hatred is directed, and the fury of their vengeance. How are they to endure the pretensions of a clergy who have no wish to believe in the lights of a new Christ, a new St. John, a new Elias; though from morning to evening it is repeated to them, that the time is arrived for purgation from heresy; that it is God Himself who speaks to them, and ordains the new state of things out of His own mouth?"

So much for False prophets.

Thus far then we have placed the *visions* of Scripture side by side with others attributed to mystics, ecstasies, false prophets, and the insane; and as enough has now been said upon this part of the subject to serve as the ground of our future remarks, we pass on to the subject next in order, which is that of *Dreams*.

8. True Prophets have remarkable *dreams*; false prophets the same; the insane the same.

"God* came to Abimelech in a *dream* by night, and said to him; Behold thou art but a dead man."—"Jacob *dreamed*, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending

* *Gen.* xx. 3; xxviii. 12; xxxi. 10, 24; xxxvii. 5, 9; xl. 5; xli. 16, 18; *Numb.* xii. 6; *1 Kings* iii. 5; *Job* xxxiii. 15; *Jer.* xxiii. 28; *Dan.* ii. 1, 19, 31; iv. 4; vii. 1; *Joel* ii. 28; *Matth.* i. 20; ii. 13, 19; xxvii. 19.

and descending on it.”—Jacob “lifted up his eyes and saw in a *dream*, and behold, the rams which leaped upon the cattle were ringstraked, speckled, and grizzled. And the angel of God spake unto him in a *dream*, saying, Jacob; and he said, Here am I. And he said, Lift up now thine eyes and see all the rams which leap upon the cattle,” etc.—“God came to Laban the Syrian in a *dream* by night and said, Take heed that thou speak not to Jacob either good or bad.”—“Joseph dreamed a *dream*, and he told it to his brethren, and they hated him yet the more; and he said, Hear I pray you this *dream* which I have dreamed. We were binding sheaves in the field,” etc.—“And he dreamed yet another *dream*, and told it his brethren; and said, Behold, the sun, and the moon, and the eleven stars made obeisance to me.”—Pharaoh’s chief butler and baker dreamed a *dream*, each man his *dream* in one night; and there was no interpreter, and Joseph said, Do not interpretations belong to God? The butler dreamed of a vine; the baker of three white baskets. Both *dreams* are interpreted by Joseph.—Pharaoh *dreams* concerning the seven kine, and again concerning the seven years of corn; and says to Joseph, “I have heard of thee that thou canst understand a *dream* to interpret it; and Joseph answered, It is not in me; God shall give Pharaoh an answer of peace.”—The Lord promises Aaron and Miriam, “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a *dream*.”—“In Gibeon the Lord appeared to Solomon in a *dream* by night; and God said, Ask what I shall give thee; and Solomon said, Give thy servant an understanding heart.”—“In a *dream*, in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed, then God openeth the ears of men and sealeth their instruction.”—“The prophet that hath a *dream* let him tell a dream; and he that

hath my word, let him tell my word faithfully.”—“Nebuchadnezzar dreamed *dreams* wherewith his spirit was troubled.” The secret of the *dream* was revealed by God unto Daniel in a night vision; and Daniel interpreted the *dream*, and said, “Thou, O king, sawest and behold a great image, etc.; for Daniel had understanding in all visions and *dreams*.”—“I Nebuchadnezzar saw a *dream* which made me afraid, and the thoughts upon my bed and the visions of my head troubled me;” and Daniel interpreted the *dream* and said, “The tree that thou sawest, it is thou, O king,” etc.—Moreover Daniel himself had a *dream*, and visions of his head upon his bed, and “Behold the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea diverse one from another.”—Again: “It shall come to pass afterward,” says the prophet Joel, “that I will pour out my Spirit upon all flesh; your old men shall dream *dreams* and your young men shall see visions.”—Moreover, in the New Testament an angel appeared to Joseph in a *dream* and said unto him, “Fear not to take unto thee Mary thy wife.”—In after days Joseph was warned of God in a *dream* that they should not return to Herod; so they departed another way; and when they were departed, behold, the Angel of the Lord again appeared to Joseph in a *dream*, saying; “Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word.”—And when Herod was dead, behold the Angel of the Lord again appeared in a *dream* to Joseph in Egypt, saying, “Arise take the young child and his mother and go into the land of Israel.”—Lastly, we read that Pilate’s wife sent unto him when he was sitting upon the judgment-seat, saying, “Have thou nothing to do with that just man; for I have suffered many things this day in a *dream* because of him?”

But False prophets also had *dreams* :—

“If there arise among you a prophet or a dreamer of *dreams*, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake, saying, Let us go after other gods; thou shalt not hearken unto the words of that prophet or that dreamer of *dreams*—he shall be put to death.”*—As to the sons of the stranger—“His watchmen are blind, they are all ignorant, they are all dumb dogs that cannot bark, *dreaming*, lying down, loving to slumber.”—“Thus saith the Lord of hosts, the God of Israel, Let not your prophets, nor your diviners that be in the midst of you, deceive you; neither hearken to your *dreams* which ye cause to be dreamed.”—“I have heard what the prophets said that prophecy lies in my name; saying, I have *dreamed*, I have *dreamed*.”—“Therefore hearken not ye to your prophets nor to your diviners, nor to your *dreamers*, nor to your enchanters, nor to your sorcerers.”—“Behold I am against them that prophecy false *dreams*, saith the Lord, and do tell them.”—“The idols have spoken vanity, and the diviners have seen a lie, and have told false *dreams*.”

Hence also in Ecclesiastes we read—“In the multitude† of *dreams*, and many words, there are also divers vanities.” And again in Ecclesiasticus, “The hopes of a man void of understanding are vain and false; and *dreams* lift up fools.” “Whoso regardeth *dreams* is like him that catcheth at a shadow, and followeth after the wind.” “Divinations, and soothsayings, and *dreams* are vain.”—“*Dreams* have deceived many, and they have failed that put their trust in them.”

Dreams then originally were one mode of prophesying; for originally they came from God, and true prophets acknow-

* *Deut.* xiii. 1; *Isaiah* lvi. 10; *Jer.* xxix. 8; xxiii. 25; xxvii. 9; *Zech.* x. 2.

† *Eccles.* v. 7; *Eccles.* xxxiv. 1, 2, 5, 7.

ledged that from Him only came the interpretation. But frequently, as in the case of Nebuchadnezzar and Daniel, they created intense excitement and agitation of mind, amounting even to consternation and terror.

The exact line of demarcation between a *vision* and a *dream* is not always easily ascertained. There are certain dreams recorded in Scripture which have evidently the character of visions, as is the case with Jacob's dream of a ladder reaching down from heaven to earth; which, therefore, is indifferently called by commentators Jacob's *vision*, or Jacob's *dream*: Delitsch calls them *dream-visions*. Moreover Dr. Hartley, in his *Observations on Man*, makes the following remarks:—

“As* the prophecies were, many of them, communicated in the way of divine visions, trances, or *dreams*, so they bear many of the foregoing marks of *dreams*. Thus they deal chiefly in visible imagery; they abound with apparent impossibilities, and deviations from common life, of which yet the prophets take not the least notice; they speak of new things as of familiar ones; they are carried in the spirit from place to place; things requiring a long series of time in real life, are transacted in the prophetic visions as soon as seen; they ascribe to themselves and others new names, offices, etc.; every thing has a real existence conferred upon it; there are singular combinations of fragments of visible appearances, and God himself is represented in a visible shape, which of all things must be most offensive to† a pious Jew. And it seems to me that these and such like criterions might establish the genuineness of the prophecies, exclusively of all other evidence.”

* Seafield's *Literature and Curiosities of Dreams*, p. 175.

† A mistake of the author.

Indeed, language is made use of in the case of *dreams*, which seems also to characterize *visions*.

Jacob says, "*I lifted up mine eyes* and saw in a *dream*, and behold the rams which leaped upon the cattle were ring-straked, speckled and grizzled; and the angel of God spake unto me in a *dream*, saying, Jacob; and I said, Here am I; and he said, *Lift up now thine eyes*, and see all the rams which leap up on the cattle are ringstraked, speckled and grizzled."*—The expression, *lift up thine eyes*, indicates rather a state of vision and ecstasy.—So "when Joshua was by Jericho, *he lifted up his eyes*, and looked; and behold, there stood a man over against him with his sword drawn in his hand, . . . and he said, As captain of the host of the Lord am I now come."—"I saw in a vision," says Daniel, "and I was by the river of Ulai. Then *I lifted up mine eyes*, and saw, and behold there stood before the river a ram which had two horns."—"I was by the side of the great river which is Hiddekel. Then *I lifted up mine eyes*, and looked, and behold a certain man clothed in linen."—"Balaam *lifted up his eyes* and saw Israel abiding in his tents according to his tribes."—"The man whose *eyes are open* hath said."—"He hath said which heard the words of God falling into a trance but *having his eyes open*."—So Zechariah, "*I lifted up mine eyes* and looked, and behold, a man with a measuring line in his hand," etc.—Indeed the expression *I lifted up mine eyes* frequently occurs in the *visions* of this prophet.

It has indeed been affirmed, that in Scripture there is no dream without a vision; that a dream is only a fainter vision, and a vision an intenser dream. Philo† regards the dreams

* *Gen.* xxxi. 10; *Joshua* v. 12; *Daniel* viii. 2—10, 5; *Numb.* xxiv. 2; *Zech.* ii. 1.

† *Select Discourses*, p. 186.—Also Philo *On Dreams being Sent from God.* Book ii.

in Scripture as having respectively three different sources, viz., *God*, the *Soul or Mind of the World*, and the *mind of man*. The *Soul of the World* he calls the *Intellectus Agens*, the mind of man the *Intellectus Patiens*. Now on this we observe, that the invisible world is to the visible as the spiritual to the natural, or the soul to the body. The invisible world, therefore, is the soul of the visible; the spiritual world is the soul of the natural. Thus understood, the three sources of dreams are, according to Philo, *God*, the *Spiritual world*, and the *mind of Man* himself. The *Spiritual world* is the intermediate between God and the mind of man; but, according to Philo, some dreams come more immediately from God, some more immediately from beings in the Spiritual world, and some have their origin more immediately in the human mind.

Dreams are said not only to have these three sources, but to belong to two different classes, the *Monitory* and the *Prophetic*. This distinction made by Philo has been received into the Christian Church:—

“It* will be necessary to take notice of a main distinction the Hebrew doctors are wont to make of *Dreams*, lest we mistake all those dreams which we meet with in Scripture, and take them all for *Prophetic*, whereas many of them were not such. For though indeed they were all sent by God, yet many were sent as *Monitions* and *Instructions*, and had not the true force and vigor of *Prophetic dreams* in them, and so they are wont commonly to distinguish them. There are *Somnia Vera* and *Somnia Prophetica*, and these Maimonides hath thus generally characterized; When it is said in Holy Writ that God came to such a man in a dream of the night, that cannot be called a *Prophecy*, nor such a

* *Select Discourses*, p. 183.

man a *Prophet*, for the meaning is no more than this:—That some *Admonition* or *Instruction* was given by God to such a man, and that it was in a Dream.' Of this sort he and the rest of the Hebrew writers hold those dreams to be which were sent to Pharaoh, Nebuchadnezzar, Abimelech, and Laban; upon which two last our author observes the great caution of Onkelos the proselyte . . . that in his Preface to those dreams of Laban and Abimelech he says, *Et venit verbum a Domino*; but doth not say, as when the dreams were Prophetical, *Et revelavit se Dominus*. Besides a main reason for which these deny those dreams to be Prophetical is, for that they that were made partakers of them were unsanctified men; whereas it is a tradition amongst them, that the Spirit of Prophecy was not communicated to any but good men."

It was said that there was yet another difference between the *Somnia Vera* and the *Somnia Prophetica*: that the *Somnia Vera* ordinarily contained in them something insignificant and void of reality; that there is no *mere* dream without something in it that is *αργόν*, but that Prophecy is a thing wholly and most exactly true; that the dreams of Joseph, though they contained matter of a like nature to that of Prophetical inspiration, were yet not Prophetic, but were of the character of mere dreams; while the dreams of Jacob were said to be truly Prophetic, and to contain nothing unmeaning or insignificant.

Now, whether or not the dreams of Joseph contained what was unmeaning or insignificant, depends entirely upon their interpretation. The Jewish doctors had no idea of Joseph being a representative of Christ, and the reason of their regarding his dreams as containing anything insignificant is, only because they could not discover the interpretation. The same may be said with respect to those interpreters in the Christian Church who regard a variety

of dreams recorded in the Bible as simply *Monitorial*, and having no marks of *Divine inspiration*.

To this subject we shall have soon to return : in the meantime we observe, that, according to Philo, the proper character of those dreams which were considered to be *Prophetic* was this :—A state* of Ecstatical rapture whereby the mind and imagination were snatched away from the Prophets as by the action of some supernatural power ; whereas the *Vera Somnia* made comparatively only feeble impressions.

We now pass on to the Psychological view of the subject, and here we shall find the distinction between *Monitorial* and *Prophetic* dreams entirely lost ; the *Monitorial* being called *Prophetic*, and *vice versâ*.

“ Shall † we believe that dreams are sometimes *prophetic* ? We have no reason to doubt that they *may* be so. Are they in that case *supernatural* events ? No doubt the future may be supernaturally communicated in dreams. No doubt it has been, and that not in a few cases, as every believer in the Sacred Scriptures must admit. But this is not a necessary supposition. A dream may be *prophetic*, yet not supernatural. Some law, not fully known to us, may exist, by virtue of which the nervous system, when in a highly excited state, becomes susceptible of impressions not ordinarily received, and is put in communication, in some way to us mysterious, with scenes, places, and events, far distant, so as to become strangely cognizant of the coming future. Can any one shew that this is impossible ? Is it more impro-

* *Ibid.*, p. 186, 184.

† Seafield's *Literature and Curiosities of Dreams* : art. “ *Prophetic Dreams not necessarily Supernatural.*” By Professor Haven, p. 118. Second Edition.

bable than that the cases recorded are mere chance coincidences?"

We shall see in the sequel, how some at least of these *prophetic* dreams are explained upon the ground of purely *natural* causes. In the meantime we may observe, that,—

“Persons* who have been attacked by epilepsy, paralysis, and apoplexy, had, for some period *previously* to their seizures, distinct recollection of dreaming of these affections; in fact, they appear to have had a morbid *presentiment* of their particular disease, as well as a *prophetic inspiration* of their mode of death.”

A patient, it is said, may be unconscious of the morbid state of some organ in his body; and that organ thus diseased may produce abnormal states of the brain. In this case,—

“Not† only is the remote pathological effect of a diseased organ thus evinced, by the occurrence of some form of insanity; but, as already pointed out, a special effect of the particular morbid organ may be revealed in the character of the delusion engendered. It is by virtue of this sympathetic action that dreams sometimes have a truly *prophetic* character in regard of certain bodily affections, the early and obscure indications of which have not been sufficiently marked to awaken any attention during the mental activity of the day; or at any rate to do more than produce a vague and formless feeling of discomfort; nevertheless they declare themselves in the mental action of dreaming when other impressions are shut out. When the disease ultimately

* Winslow's *Obscure Diseases of the Brain and Disorders of the Mind*, p. 588.

† *The Physiology and Pathology of Mind*. By Henry Maudsley, M.D. Second Edition. p. 277.

declares itself distinctly in our waking consciousness, then the *prophetic* dream, the *forewarning*, is recalled to mind with wonder."

"It* is obvious, that in a *prophetic* dream, a person may have the conclusions of waking thoughts (he having deduced them unconsciously) re-excited, and made manifest to his consciousness in a dream, under which circumstances they will appear new. Or the thoughts may actually occur during the dream, as if in the waking state, at the same time becoming objects of consciousness, yet instinctively and automatically, and therefore with the precision of instinctive reasoning.

"It† is in this way, we suspect, that dreams have proved *prophetic*. Prescience, one of the most striking and inscrutable of the instinctive faculties, is also that which is most commonly in operation in instinctive life. Hence it is not remarkable that that faculty which dominates among all the instincts of irrational creatures, should reappear in the human organism when it is thrown by suspension of the cerebral senses into the irrational condition. It seems strange that *organized matter* should have this *innate prescience*; but it is manifest throughout nature, from the evolution of the germ and the anticipatory formation of the organs necessary to successive phases of existence, to the prudent foresight of adult life."

There is an instinctive foresight in ants in laying up for the winter; in bees in collecting honey to provide for their future wants; in birds in taking flight from the coming winter, returning in spring, and building their nests.

* *Literature and Curiosities of Dreams*, p. 136. Extracted from the *Journal of Psychological Medicine*, vol. iv. October, 1851.

† *Ibid.*, p. 137.

“If,* then, this *anticipation of the future* be so universally manifest in organized matter, that there is no exception; can we with any inductive propriety, except the organism of man from the universal law? We apprehend not. The simple fact that all nature anticipates a real future, is indeed the strongest argument in natural theology for the reality of a future state; because, since that anticipation is innate in organisms, as a law of *their* being, so it must needs be innate in man as a law of *his* being. And in what clime or region is man without a hope of future life?

“The apparently *prophetic* anticipation of events in dreams is, then, a natural phenomenon; and so far from being closely allied with the Spiritual world in causation,* it depends upon the special exercise of one of the most common, if not the most universal, of instincts. Our knowledge of the inner workings of organism in reference to *apparently* rational prescient acts, and the relations of the cerebro-spinal or central axis to the instinct in animals endowed with nerves and central ganglia, is so utterly imperfect, that we can advance no further, hypothetically, than the principles we have laid down.”

According to this account, “*organized matter*” is endowed with instinctive faculties; these instinctive faculties are prescient, and as such are the source of all presentiment, and of whatever in the human mind appears *prophetic*; *presentiment* is simply a faculty innate in organized matter.

On this subject Delitzsch observes,† that, “there are dreams by which God’s special will is made known to man by the voice of God or of an angel in such a way that it could not be known to him only from God’s written Word,

* *Ibid.*, p. 137.

† *System of Biblical Psychology*, p. 334.

or from a man's own conscience; it lies far beyond the limits of the faculty known as *presentiment*, and is essentially distinct from the mode of expression of presentiment." But—

"The prevailing psychological tendency does not acknowledge the truth of such occurrences thus apprehended: it says that in them the man becomes his own genius, and the substance of his own religious inward nature is there portraying itself." Accordingly—

Both in dream and in vision the man has been said to be only reproducing his own ideas, in the manner we shall in the sequel more fully explain. Thus there is said to be nothing supernatural in the case: all forms of prophecy, whether in the way of voice, vision, dream, or ecstasy, are accounted for by purely *natural* causes; and if anything should seem to surpass the laws which nature observes upon this subject, it is to be accounted for on the principles of *insanity*.

It is however remarkable, that Delitzsch himself acknowledges a natural gift of *insight* or *presentiment* in the soul *not divinely produced*; and has referred to this *natural* faculty the origin of some of the dreams recorded in Scripture:—

"Certainly* the deep of man's internal nature, into which in sleep he sinks back, conceals far more than is manifest to himself. It has been a fundamental error of most psychologists hitherto, to make the soul extend only so far as its consciousness extends: it embraces, as is now always acknowledged, a far greater abundance of powers and relations than can commonly appear in its consciousness. To this abundance pertains, moreover, the *faculty of foreboding*, that leads and warns a man without conscious motive, and *anti-*

* *System of Biblical Psychology*, p. 330.

cipates the future,—a faculty which, in the state of sleep wherein the outer senses are fettered, is frequently unbound, and looms in the remoteness of the future. . . . The dreams of Joseph in his father's house, which, as became plain to him subsequently, figuratively predicted to him his future eminence over the house of Jacob; the dreams of the chief butler and the chief baker of Pharaoh, which, as Joseph interprets them, signify beforehand the forthcoming several issue of their destiny; the dream of the warrior in the Midianitish camp in the time of Gideon,—are illustrations of such dreams of *presentiment*. In all these cases the dreams are *not* designated as divinely produced; and there is no need of any other source of origination than that *natural gift of insight innate* in the soul, and variously allotted to individuals and peoples, which slumbers when the man wakes, and often wakes up when he slumbers. Its representation of the future is often concealed behind enigmatical symbols; and with reference to this, Scripture recognizes a science of dream interpretation, but as a capacity bestowed from above."

According to this account, the interpretation comes from a higher origin than the dream. The dream is a dream of *presentiment* not divinely produced; but the interpretation comes from God, in the same manner as in the case of those dreams which are specified as being sent from God! A divine interpretation of a dream not divine, an interpretation coming from God of a dream not coming from God, seems incongruous. If the interpretation comes from God, the dream comes from Him. Joseph and Jacob were representative characters; and their dreams, rightly interpreted, were, as such, not the dreams of ordinary individuals. If these patriarchs were in any way representative of Christ, their dreams must partake of a *prophetic* character.

Those phenomena of the Prophetic state which seem to

border upon Somnambulism, we shall notice in the sequel. In the meanwhile we refer to certain statements made by modern psychologists :—

“Very* nearly allied to the states of Somnambulism and Dreaming are those of *Delirium* and of *Mania*, which graduate almost imperceptibly into one another; being chiefly distinguished by the degree and kind of excitement which they respectively exhibit, and by the nature of the bodily states with which they are connected. The loss of voluntary control over the current of thought is the primary element of both these conditions; and the gradual weakening of this may be frequently traced, when the transition from the normal state is not so rapid as to prevent its various steps from being watched.”

“The† mental phenomena of sleep,” says Dr. Monro, “when profound, are not remembered, if any exist; we must therefore take those of less profound or dreaming sleep. Here the condition of the mind is very like that of *intense insanity*, namely, a very vivid impression of simple images passing before the mind, an inability to compare these images with the things of the external world,—an inability to judge of the relation one image bears to another,—and before all an inability to control the train of these images by an act of the will, either as regards their origin, their course, or their interruption. The most striking distinctions between the phenomena of dreams and those of *intense insanity* are,—1st. That the external world is never perhaps so entirely shut out in insanity as it is in dreams, the special senses seldom or never being so much suspended. 2ndly. The power of voluntary motion is lost generally in sleep, but it exists in

* Carpenter's *Principles of Human Physiology*, p. 833.

† Seafield's *Literature and Curiosities of Dreams*, p. 238.

insanity. 3rdly. The dreaming state is temporary, and able to be dispelled, while insanity is more or less permanent. There is, however, a less profound sleep even, that of the ordinary dreaming state, which generally occurs when the person is very near the waking state, though some excitable temperaments are subject to its phenomena more or less at all times. In this condition the external world is not wholly shut off from the dreamer, for he is conscious of sounds, etc., though he misinterprets them; he is able also to use his organs of motion, as is manifested in talking in sleep and throwing his limbs about; this, however, approaches the condition of somnambulism. In the state of very light sleep, the reasoning faculties are often as intense as in the waking state, though moral liberty is not yet achieved; and thus the succession of ideas is not directed by the will, but by other influences, such as those impressions most deeply engraven at the same time on the memory, or those sensations most strong on the field of consciousness. It may be said of this condition what Locke said of insanity, they argue rightly, but on wrong premises.

“Now what do we know of the conditions of the nervous system in sleep? What is the cause acting on the body which produces the mental state of profound or dreaming sleep? We know that this condition, which results in such a defective state of mental manifestation, is one consistent with health; it excites no surprise because it is common to all: persons do not go out of the way to account for the dreaming state on subtle metaphysical grounds; they do not think a man must be possessed in any supernatural manner with an evil spirit because he dreams; and yet the only real and essential difference between dreaming and insanity is, that all are subject more or less to the former state, and only a few to the latter. The ordinary observation would indeed

be, that there is this great distinction, that the one is awake, and the other asleep; but what is the physiological meaning of this (so far as the percipient nervous system is concerned), but that the one is suffering from an ordinary, natural, and periodic physical condition of depressed nervous energy; while the other is suffering from an extraordinary, not so generally periodic, but more or less permanent, physical condition, of a similar nature though not so intense in degree.

“The source of dreaming is indeed mysterious, although the act is common: our special senses would help us but little in investigating it, and common sense would help us but little more without the aid of science and extensive observation; and even with these auxiliaries much must be left undetermined.”

“Like* *confirmed insanity*, the essence of the dream is usually a want of balance between the representative faculty and the judgment,—being produced, directly or indirectly, by the excitement of a chain of ideas, rational or probable in parts, but rendered in different degrees extravagant or illusive by imperfect association—as in the dream of the Opium Eater.”

We have now sufficiently referred to the psychology of Dreams to serve as the ground of our future remarks; and accordingly proceed to observe—

Lastly, that true Prophets could often produce no external evidence of their mission.

1. “If† there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.” In this case the vision and the dream were to the Seer and the Dreamer an evidence of his prophetic office; but they were evidence only to himself and not to others. The false prophets themselves had their own

* *Ibid.*; from Walter Dendy; p. 240.

† *Deut.* xiii. 1.

visions and revelations:—"I have heard* what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed"—"they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."—"Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"—Thus far the evidence was that only of simple assertion on both sides, the one, however, contradicting the other.

2. But what evidence was there to the Seer or Dreamer himself of the divine origin of the vision or dream; or how was he to distinguish between the true Prophetical influx and that which was false and delusive? We are told† that the true Prophetical influx was more vehement and energetic; the false more faint and feeble. The true Prophetical influx in this case assumed more the form of Mania, that is to say, the very form which in the present day would be taken as an evidence of the person's insanity. Hence it is that we find the Prophets ordinarily prefacing their visions in this manner,—"The hand of the Lord was upon me," *i. e.*, some potent force overpowering their minds, and compelling them, even against their own will, to the exercise of the prophetical office. We would observe, however, that the mere vehemence of an impression upon the mind, is no evidence of its truth; for, as we have already seen, false prophets have been as subject to vehement impressions as the true.

3. But was not *Prediction* an evidence of the Prophetic mission? "How shall we know the word which the Lord hath not spoken?"‡—"If the thing follow not, nor come to pass, the Lord hath not spoken it;"—but even if it did

* *Jer.* xxiii. 25; xiv. 14; *Ezek.* xiii. 7.

† *Select Discourses*, p. 184.

‡ *Deut.* xviii. 22.

come to pass, in order to seduce persons from the worship of the true God, the sign was to be rejected with abhorrence.

4. But were not *miracles* an unerring mark of distinction between true and false prophets?—On the contrary, if true prophets could work miracles in attestation of their doctrine, so could false prophets. They could even predict, and their prediction come true.—“‘If* there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and *the sign or wonder come to pass* whereof he spake unto thee, saying, Let us go after other gods and serve them; thou shalt not hearken to the words of that prophet or dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul.’ For it cannot,” says Cudworth, “be supposed, that God Almighty would purposely inspire any man to exhort others to idolatry, and immediately assist such an one with his own supernatural power of doing miracles in confirmation of such doctrine. But the meaning is, that by the suggestion of *evil spirits*, some false prophets might be raised up to tempt the Jews to idolatry; or at least, that by the assistance of them, such miracles might be wrought in confirmation thereof, as those sometimes done by the Egyptian sorcerers or magicians; God himself not interposing in this case to hinder them, for this reason, that He might hereby prove and try their faithfulness toward Him. Forasmuch as both by the pure light of nature, and God’s revealed will before confirmed by miracles, idolatry or the religious worship of any but God Almighty, had been sufficiently condemned. From whence it is evident, that miracles alone (at least such miracles as these) are no sufficient confirmation of a true

* Cudworth’s *Intellectual System*, vol. iii., p. 355. *Deut.*, xiii. 1.

prophet, without consideration had of the *doctrine* taught by him. For though a man should have done many so true and real miracles among the Jews, and yet should persuade to idolatry, he was by them confidently to be condemned to death for being a false prophet."

"Accordingly in the New Testament we read, that our Saviour Christ forewarned His disciples, that false prophets and false Christs should arise, and shew great signs and wonders, insomuch that if it were possible they should seduce the very elect. And St. Paul foretelleth concerning the man of sin, or Antichrist, that his coming should be after the working of Satan, with all power, and signs, and wonders (or miracles) of a lie."

Thus we see, that as to legitimate evidence, it is the *doctrine* which is the test of the miracle, not the miracle of the doctrine; and hence for what reason it is truly said— "There are* but few miracles recorded in Scripture of which the whole character was merely evidential—few, that is, that were merely displays of a supernatural power made for the sole purpose of attesting a Divine revelation."—In by far the larger number of cases, True prophets had thus no external evidence to produce. Hence it is observed by the author of the *Select Discourses*,† that the only alternative in these cases was that of *moral* or *internal* evidence:—

"There must be so much reasonableness in the thing itself, as that by moral arguments it may be sufficient to beget a belief in the minds of sober and good men."

"And I wish this last way of becoming acquainted with Divine Truth were better known amongst us. For when we have once attained to a true sanctified frame of mind, we

* Smith's *Dictionary of the Bible*; art. "Miracles."

† Page 266.

have then attained to the end of all Prophecy; and we see all Divine Truth that tends to the salvation of our souls in the Divine light, which always shines in the purity and holiness of the new creature; and so need no further miracle to confirm us in it. And, indeed, that God-like glory and majesty which appears in the naked simplicity of true *goodness*, will, by its own connateness and sympathy with all saving *truth*, friendly entertain and embrace it."

III. THE PROPHETIC MANIA—MODERN PSYCHOLOGICAL EXPLANATIONS.

We have now traced the external resemblance between true Prophets on the one hand; and, on the other, Ecstasies, False prophets, and the Insane: in other words, we have placed the Theomany of Scripture side by side with that of Medico-Psychology.

We have seen how the Prophetic spirit has been represented as a state of *Mania*: how the same term expresses the malady commonly known as *insanity*; how to both states of mind belong incoherences, eccentricities, violent perturbations, alleged sensorial fallacies, irresistible impulses, internal voices, visions, raptures, ecstasies, and dreams. While, on the other hand, the difference between the two is, that the one results from Divine inspiration; the other from morbid states of the mind or brain.

It is true that an attempt has been made to set up a distinction between the *προφήτης* and the *μάντις*, in virtue of which the prophet has been regarded as the interpreter to the *μάντις*, the former being always in possession of his

rational faculties, and in a state of calmness and tranquillity ; the latter only being the subject of the divinely inspired mania. This seems to have been the case at Delphi ; where the Pythian priestess and the interpreter were two different persons. But it is not the case with the prophets of Scripture ; the *προφήτης* and the *μάντις* being both combined in one person ; the consequence of which is, that the prophet is described in terms which are proper to the *μάντις*, and all the abnormal states of the *μάντις* are imputed to the prophet.*

The very meaning of the term *Nabi* in the original shews that there is a madness so called which is a form of *divine inspiration* ; and also a madness which is a form of evil inspiration, and of the disease known as insanity. A true Psychology ought to include the phenomena common to both, to be able to account for both, and to point out the difference between the two ; for although it is common to assert, that the method of procedure peculiar to each is opposite the one to the other, Revelation proceeding *à priori* and Science *à posteriori*, still the psychological facts of Scripture are as truly facts as those of Science ; they are phenomena of the Prophetic spirit not apart from matter, but manifested through the medium of matter or the bodily organization, and thus come within the cognizance of a true Psychological science.

* One of the meanings assigned to the word *Nabhi* as given by Gesenius is as follows :—

“To act like a madman, *μαίνεσθαι* (1 Sam. xviii. 10). Inspiration and madness were both attended with singular motions of the body, and even with violent convulsions and contortions. Hence the Greek *μάντις*, the enraptured soothsayer, from *μαίνομαι* to rave, to be mad ; and the Lat. *fatuus*, from *fari*, a soothsayer, a fool ; furor, madness, and inspiration. For this reason we find in Jeremiah xxix. 26, acting the madman, and the prophet, connected ; and in 2 Kings ix. 11 Elisha's disciple is called in reproach a fool.”

We proceed, then, to point out the Psychological explanations of the phenomena we have adduced, and to shew how psychologists refer them to merely *natural* causes. For this purpose we shall have to refer to the explanations which have been given concerning the Demon of Socrates, and Demoniacal Possession in general.

According to Plato and others, as we have seen, there are two kinds of madness; the one identical with divine inspiration, the other, with the disease whether of mind or body known as insanity. "Now this theory,"* says Lelut, "which is in direct opposition to that of any one who has made any progress in the knowledge of hallucinations, was not only that of philosophers, it was and it is still, with few exceptions, that of medical men." . . . "Cælius Aurelianus commences the fifth chapter of his first Book on the treatment of *Chronic Maladies*, by recalling to mind the division, made by Plato on the subject of madness, into bodily or morbid madness, and madness inspired by the gods, or by Apollo; Aretæus also admits of a species of *mania* produced by the Divine breath."

It is said, indeed, that the medical men of that age might have derived from their own experience a better knowledge of human nature and the perversions to which it was liable, even than philosophers; but that the beliefs of the age, its prejudices and superstitions, were common to both; moreover, that medical science was then in its infancy, and was not able to refer to their real cause, namely, to disease of the brain, or a disordered state of the thoughts, the contortions of their Pythians, or the demoniacal monitions of their gods.

According to this view of the subject, as taken by certain modern Medico-Psychologists, there is no such distinction as

* *Demon de Socrate*, p. 257.

a *divine*, and a *morbid* mania; what had been regarded as a divine inspiration was merely a morbid state of the brain; and we shall soon see how this resolution of alleged divine inspiration into insanity, has been carried to such an extent as to undermine the whole doctrine of the Prophetic Spirit—that Spirit of Prophecy which was to be the characteristic of the Church even to the consummation of the age. For if it be true, that the Prophets were under the influence of a *mania*, that *mania* is only of one kind, and that one identical with insanity in some one of its forms; it is perfectly clear, that, according to this Psychology, the prophets of Scripture were mad in the worst sense of the term, and their prophetic enunciations only a reproduction of their own ideas.

Let us see on what grounds this has been attempted to be shewn.

Medico-Psychology does not profess to enter upon the domain of Divine Revelation. But Demoniacal Possession is a subject not only of Divine Revelation, but of classical literature; and if Psychological science undertakes to shew that in Demoniacal inspiration or possession there is really no Demon, nothing but the man's own *Ego* which he has mistaken for a Demon; it is then perfectly clear, that the belief in Demoniacal possession or inspiration is groundless; for the argument holds equally true whether the Demon be good or bad. In both cases the supposed Demon is no Demon whatever; his supposed inspirations are only the reproduction of the man's own ideas; the Demon is no other than the man himself, and this without any reference to the question whether his utterances are true or false.

Of course this involves the whole question of Divine inspiration; for we are told, that the Divine influx entered into the minds of the Prophets through the medium of Angels. If, then, what has been regarded as coming from a

foreign source, or from a supernatural being, can be shewn to be only another form of the man's own *egoity* and nothing more, it is certain that the true prophets of Scripture were as much hallucinated as the false; for they certainly believed that their inspirations came from a foreign source; and we are told that it is in this very belief that the delusion consists. Accordingly we shall see, that, under the guidance of such a Psychology, not only can all supernatural influence be resolved into natural causes; but that there never had existed in the Church, nor ever would in future times, any such thing as *Prophetic influx* or the *Prophetic spirit*; inasmuch as the teaching of the Prophet, come with whatever evidence it might, could always be resolved into an echo or a reproduction of his own ideas—the ANGEL of Jehovah, into the Ego of the Prophet.

The Psychologist, then, need not begin with attacking Scripture. He may say—'I have nothing to do with Scripture: I argue the question upon purely classical ground, such for instance as the Dialogues of Plato: I treat the question as purely scientific; and as such proceed to shew, that belief in Prophetic inspiration from a supernatural source is the result only of ignorance and superstition; and that, as to those who pretend to such inspirations, they are either visionaries, and as such the victims of their own hallucinations; or else are impostors, or madmen.'

Of course if we take *madness* in the sense of *divine inspiration*, to call a prophet *mad* might signify only that he was *divinely inspired*. But here is a case in which it is asserted that madness is only of one kind, and this the same with actual disease of the mind and brain—madness, in fine, in the worst sense. How then has this been attempted to be shewn?

It is a general rule that the unknown should be inter-

preted by the known; and as the supernatural is said to be the unknown, and the natural the known, the supernatural has in this case been explained by the natural, or by abnormal states of the structure and functions of the brain.

Let us take an instance:—

“Socrates,”* we are told, “is with Homer the most colossal personage of Greek antiquity, and perhaps of all other antiquities. He is the incarnate type of philosophy and virtue; as Homer is that of poetical genius, and brilliancy of thought.” . . . “Socrates is the restorer of philosophy; he it is who brought it back into its proper course; when, as Cicero has said and multitudes have repeated after him, he caused morality to descend from heaven, in order to introduce it into cities and private houses; it is he, in fine, who has perhaps uplifted the first standard of philosophical revolt against the absurdities of polytheism and the vices of ancient society, in order to urge onward the world to another order of ideas and to a change in its institutions.”

. . . “But there is a singularity in his life, or rather in his intellect, which has been taken into grave consideration by history, and by ancient philosophy and religion; but which men of our own time have almost entirely neglected; which they have even sometimes denied, because they could not explain it; whilst nevertheless we find it all explained, as will be seen in the sequel, by the beliefs entertained by the Greeks and those of the first ages of the Church. This psychological singularity is that of his *Demon* or *Familiar Spirit*, the *inspirations* which it communicated to him, the *prophecies* which it caused him to utter, and the acts from which it *deterred* him.”

So† great, however, has been the hostility of some to this

* *Demon de Socrate*, par L. F. Lelut, p. 85, 88, 91, etc.

† *Ibid.*, p. 92, 93, 96, 151.

belief in a *Demon* or *Familiar Spirit*, that they have maintained, that the language of Socrates on this subject has never been rightly understood; and that all that he meant was, by a figurative expression, the *inspirations of conscience*. "Others affirm, that the story of this *Demon* and his premonitions was only a cheat on the part of Socrates, propagated by the fraud or imbecile enthusiasm of his disciples; and they have adduced, in support of this view of the subject, pretended examples of similar impostures attributed to other eminent persons of antiquity."* A third party maintain, that Socrates was no deceiver, and was only giving utterance to the inspirations of his own mind; that as such, he was a *Theosophist*, a *Visionary*, but at the same time a *madman*, or all three together, as certain eminent Medico-Psychologists of the present day undertake to explain. Accordingly, the object of Lelut's treatise on the *Demon of Socrates*† is first of all to shew, that "there is a state of mind which may last one's life—a state in which to an apparently or really sound and powerful reason, false perceptions may adjoin themselves, without any cause for them in the external world; and which, to the individual who experiences them, serve as determining motives; which he regards as identical with, and equivalent to, his truest perceptions."

In the next place, to prove that this was the intellectual state of Socrates in which he lived for fifty years—(he who

* "It is only persons of modern times, who, unable to explain the fact of the *Demon* of Socrates, have undertaken for the most part to deny it, or to treat Socrates as an impostor, and to place him upon the same level with certain ancient legislators such as Zaleucus, Charondas, Lycurgus, Numa; who believed it necessary, say these persons, to bolster up the success of their institutions by the aid of some lying divinity."—*Ibid.*, p. 151.

† See *The Preface*. Also p. 155.

“shewed himself all his life long, simple, grand, sublime, a martyr to truth and to virtue; he who was a sage among sages, great amongst the great, virtuous amongst the virtuous”); and that this is the only legitimate explanation of those supernatural perceptions of which he said he was the subject; and which successive ages have since, and in conformity with his own sayings, referred to a *Genius* or *Familiar Demon*.

“Now,” affirms Lelut, “to say this of Socrates, to say that he had thus lived a prey to false perceptions or more vulgarly to visions, is to say that he was a *Visionary*. To say that he was a *Visionary*, is, in language more exact, to say that he was *hallucinated*. And in like manner as, in the vocabulary or rather the real facts of science, an hallucinated person, in so far as he is hallucinated, and from the time of his hallucination or his mistaking a false sensation for a true one—is one who is out of his mind *alienè*, or a madman; so, to say that Socrates had false perceptions, that he was a *Visionary*, that he was hallucinated, is the same as to say that he was *out of his mind* and a *madman*.”

What, however, he asks, is a *Visionary*? Our Psychologist thus explains it :*—

“A *Visionary* is a man who is, and who says that he is, *en rapport* with imaginary beings and doings; but to which he attributes the most actual reality. A *Visionary* is a man who believes that some one touches or strikes him, when there is absolutely no one to do so; who perceives savours and odours which are nevertheless absent; who sees objects which are not present; who hears *voices* which nevertheless do not excite him to hear; and who thinks, speaks, wills, acts, in consequence of all these false perceptions.”

Accordingly we are told,† that, psychologically speaking,

* *Preface*, p. 73.

† *Ibid.*, p. 155.

“Socrates might have lived all his life long only as a singular and extraordinary man, if, notwithstanding he had been from his infancy worried by his *Genius*, he had not been disposed to mistake the *inspirations of his conscience* for the *voice of a supernatural agent*; for it was this latter character that his malady more and more assumed. This thought of his conscience,—too vivacious, too ardent, too disposed to take an outward direction, to clothe itself with a body, to become an image, or more or less an *auditive sensation*, assumed in point of fact this latter form; and then commenced all the hallucinations of Socrates, that is to say, a species of *madness* the most irrefragable.”

Now it is generally admitted, that, in the case of a sound mind in a sound body, sensations are transformed into ideas; that, in an abnormal state of the brain, ideas are transformed into sensations, and all the senses are liable to be hallucinated in this manner; the two most generally affected being those of hearing and sight. In the case of Socrates, the inspirations of his conscience, or his conscientious feelings and thoughts, are said to have been transformed into *auditive sensations*, or into an *internal voice* which he heard addressing him. In this case, the *voice* was no supernatural voice; no voice of any *Demon* good or bad speaking to him; it was simply his own ideas converted into sensations, or what has been called the *intellectorium* reproducing itself in the *sensorium*; Socrates himself speaking to himself; the intellect conversing with the senses and the senses with the intellect; both the senses and the intellect being those of Socrates himself; and thus what Socrates regarded as the presence of a *Demon*, was only the presence of his own Ego.

It is true, indeed, that Socrates regarded the *voice* as addressing him independently of his own *egoity*; as deterring him from actions to which otherwise his will was

inclined; as predicting to him events of which otherwise he could have had no knowledge; and himself as having no power whatever to suppress the utterance of the *voice* thus speaking. This being the case, it is no wonder that he should regard it as a supernatural voice. But Medical Psychology, we are told, was then in its infancy: it had not then made the advances which it has since made in the present day; in consequence of which, what Socrates regarded as *prophetic inspirations* proceeding from a supernatural source, can be resolved into false sensations arising from a morbid state of the brain: in other words, into an involuntary transformation of his own ideas into *auditive sensations*.

The particular way in which what proceeds only from a person's own *egoity*, is made to appear to proceed from the egoity of a supernatural being, and to become a *voice*, is described as follows:—

“If* we suppose that this auditive transformation of the idea, which in a normal state takes place under the control of the *Ego* and the orders of the will, produces itself independently of these conditions; there will result an appearance of *irresistibility*, which very often is blended with the hallucination of hearing; which has a relation to these hallucinations more than analogous; and which may, without too great an impropriety, be included under the name of *hallucinations of speech*. Often, in point of fact, those who are hallucinated in their hearing, independently of the different forms or degrees of their false auditive sensations, see, in addition, or rather *hear, their own ideas expressing themselves in spite of them*; by the influence of a power which is not theirs, and which acts upon them at a distance. Some one, they say, snatches away from them their own proper ideas;

* Lelut's *Amulette de Pascal*, p. 92.

some one thrusts into them ideas which do not belong to them, and forcibly imposes the ideas upon them. In each case, some one constrains them to speak mentally; at one time, in a low voice; at another, in a loud voice. Now they hear words which were not pronounced by them; then they hear words which they themselves pronounced, but which, nevertheless, are not the result of any exercise of their will; and which they attribute to the action of a will foreign to their own. In the first case, the auditive transformation of the idea has taken the road which leads to the organ of *hearing*; in the second, to that which leads to the organ of the *voice*; or, more briefly, in the first case the idea becomes a *sound*, in the second a *word*. But the transformation is always of the same order, in which the *logos*, the word, from being interior becomes exterior."

If we ask what is the class of ideas which are thus transformed into auditive sensations, we are told that they are those which relate to the subject upon which the person has been in the habit of thinking, or concentrating his attention; that in the case of Socrates, the subjects were morality and virtue; that in the case of others, it is philosophy, or else religion, God, Heaven, Hell, and so forth; any subject, in fine, which has excited and intensified the feelings of the individual. Hence in the case of Socrates,

—"The one* exclusive thought, lively, ardent, sublime, which produced just now only singularities which gave piquancy to genius; and that concentration of mind which ought only to attract to itself the silence of respect; this thought, I say, has now changed its nature; it has clothed itself in the character of an image, a sound, in short an external object. It is made into a body—the *logos*, the mind,

* *Demon de Socrate*, pp. 195, 196, 197.

the thought, the reason, the word, is made flesh: *verbum caro factum est*: the sacrifice has been consummated; and humanity, which had but lately prided itself in the prodigies of a sublime and creative reason, has now only to veil its head, and mourn the loss, henceforth irreparable, of one of her most glorious children."

"Behold here the fate which has attended Socrates! That which was in him from the beginning only an irresistible impulse, a profound conviction, the thought of every instant, has become in course of time, but above all, by means of incessant action, an *external sensation of hearing*; and I doubt not, of *sight* also. After the inspirations of conscience come those of the Divinity. Socrates has heard the God Θεός, the Demon δαιμόνιον, the *voice φωνή*."

According to this account, the inspirations preceded the Demon, and not the Demon the inspirations. Hence the *voice* of the Demon was nothing but the conscientious thoughts of Socrates reproducing themselves in the sensorium, becoming vocal in the manner above psychologically described, and thus transformed into hallucinations.—A conclusion which gives rise to the following reflections of M. Carriere:—
"Let a man depart ever so little from the common road, he will be called (mentally) diseased; let him have a rich imagination which strives to bring before his mental vision the scenes of an unknown world, he will be called visionary and mad. Nothing will be perfect but vulgarity, nor any one considered in health but vulgar men."

Let us see, however, how these Psychological explanations apply to Scripture: for we there read of similar *internal voices* experienced by the Prophets and others. Were these also hallucinations? Were they only the reproduction of the

* *Rational History of Hallucinations*, p. 357.

Prophet's own ideas? Was the belief that they proceeded from the inspirations of a supernatural being, a mere delusion? If this be the case, our first parents and the prophets were as much deceived as Socrates; if it be not the case, the testimony of Socrates, and more especially that of Scripture, nullifies the conclusions of a large class of Medical Psychologists. Let us take as our examples, 1. The *voice* heard by Adam in Paradise. 2. The *voice* heard and the *vision* seen by Moses on Mount Sinai. 3. The *voice* heard by Moses in the Tabernacle, and by the High Priest when consulting the *Urim* and *Thummim*.

In the first place, it is certainly common with Christians to speak of *conscience* as the *voice of God*; but, in this case, we do not mean an externally audible voice, but the internal locution which is that of ideas, and which we have seen already described both as *divine* and as *intellectual locution*. But whence comes this internal intellectual locution? Can it in any sense be called the "voice of God?" Certainly this is the way in which those words have always been interpreted—"They heard the *voice* of the Lord God walking in the garden"—"The Lord God *called* unto Adam, and said unto him, Where art thou? and he said, I heard thy *voice* in the garden and I was afraid."—Now this was a voice which had a special reference to the internal perceptions of good and evil. Whence did these perceptions come? Had they their origin solely in the *Ego* of Adam? There are two senses in which this *egoity* is understood. A distinction is made between the voice of the *Lord* in Adam; and the voice of the *Serpent* in Adam, as represented in the words, "Ye shall be as gods, knowing good and evil." The original *egoity* of Adam was that which was formed by the influx of the Spirit of God from within to without; his fallen *egoity* was formed by an influx from without to within. In the first case, ideas

descended into sensations: in the second, sensations were first in order, and became transformed into ideas. In this state of morally inverted intellect, he seemed to himself to be the author of his own ideas, thus of good and evil. If those ideas ever became *audible* in the manner above psychologically described, then, in every sense of the words, the voice would be to Adam the reproduction of his own ideas; yet not even then apart from the evil spirit represented by the Serpent. On the other hand, in the state of unfallen *egoity*, Adam would lay no claim to the knowledge of good and evil from himself: his perceptions would arise from the voice of the Lord or from internal Divine locutions in himself, and the consciousness of his egoity would be like that of the Apostle—"Yet not I, but Christ that liveth in me." Supposing, then, Adam's conscientious inspirations to have given risen to the *voice*; it was the Spirit of God that gave rise to the conscientious inspirations. Or must we say that the *voice* of the Lord *within* him, was the voice only of Adam's own egoity—a reproduction, in a sensorial form, of his own self-derived ideas?

2. If so, and the Psychologist can thus demolish one statement concerning Divine inspiration, let us see how he can demolish another,—we mean the narrative concerning the *voice* of God as heard, and the *vision* of God as seen, upon Mount Sinai by Moses; for the same explanation is given to the origin of the vision as of the voice.

"Moses spake and God answered him by a *voice*."—This of course, having already been explained as signifying a transformation of ideas into sensations, signifies, in the case of Moses, a transformation of his own thoughts into apparently but fallaciously external voices. In this case, God talking to Moses as a man talketh to his friend, is only Moses talking to himself; or, in other words, thinking from

the inspirations of his own conscience; or, reflecting upon his own thoughts. And if we apply the same explanations to the *visions* of Moses, we find that, as in the one case his own thoughts become *audible*, so in the other his own thoughts become *visible*; either case being one of hallucination.

If, however, ideas of good and evil, which are internal intellectual locutions, proceed from a source above ourselves, and as such be transformed into *auditive sensations*, that is, into *voices* as above mentioned; the explanation of the psychological process by which this is effected only shews, after all, how an internal audible voice may be a fact, indicating the presence of a supernatural being.

3. From the voice heard by Adam in Paradise, and Moses on Mount Sinai, let us pass on to the *voice* heard from between the Cherubim in the Tabernacle.

This *voice*, as we have seen, is asserted to have been audible—the “articulate utterances” of Jehovah; but as it was afterwards associated with the supernatural illuminations of the *Urim* and *Thummim*, we have here to consider the relation of *auditive* to *visual* sensation; in other words, as we have seen how a person’s own thought is said to be converted into a *voice*, we have next to see how it is said to be converted into a *vision*.

It is remarkable, that, in the case of the *Urim* and *Thummim*, some divines deny the existence both of the voice and the vision; and in so doing have even gone farther than Psychologists. For all Psychologists, without exception, admit as a positive fact the phenomenon of *internal voices*. “We are now able,”* says a divine, “to approach the question, In what way was the *Urim* instrumental in enabling the

* Smith’s *Dictionary of the Bible*, art. “*Urim* and *Thummim*.”

High Priest to give a true oracular response?"—And it is answered,—“We may dismiss with the more thoughtful writers . . . the gratuitous prodigies which have no existence but in the fancies of Jewish or Christian dreamers, the *articulate voice* and the *illuminated letters*.”

But, as we have seen how thought may be psychologically converted into a *voice*; we proceed to shew how the *vision*, like the voice, is said to be only a reproduction of the man's own ideas. The explanation is easy.

The idea in the nervous centres travels thence into the optic thalamus, where it is transformed into a visual sensation; the organ of seeing thus representing to the organ of thinking the original idea transformed into an outward visible object. The externality of the object is, however, only a fallacy; for as internal voices appear to come from without when they come only from within, so the visible object appears to be presented from without, whereas it is presented only from within. The process by which this is effected, is said to be the same with that by which the Word of God Himself became incarnate—*verbum caro factum est*. And indeed Augustine himself illustrates the meaning of these words by the process by which ideas are transformed into a voice—“As our words,” he says, “become voice by making themselves audible, so the Word becomes flesh.”—And the author of the *Select Discourses* observes:* “Divine Truth hath its humiliation and exinanition as well as its exaltation. Divine Truth becomes many times in Scripture *incarnate*, debasing itself to assume our rude conceptions, that so it might converse more freely with us, and infuse its own Divinity into us.”

The case, then, is this.

* Page 171.

Even if the voice from the cloud heard by Jesus, was a voice reproducing in the humanity the ideas of the Word, or Divine mind; still the voice heard by Moses, was a voice reproducing the idea only of Moses; so that the *idea* of Moses transformed into a *voice*, is the process expressed by *verbum caro factum est*. In this case, we ascend no higher than Moses after all: the *voice* and the *vision* were only the psychological results of the intensified feelings and thoughts of the Prophet; and as such, were merely hallucinations.

Here of course the question is suggested, how a Divine idea could reproduce itself in the mind of Moses in the way either of a *voice* or a *vision*; for then we should have an explanation of the expressions—"God talked to Moses as a man talketh to his friend"—"God spake these words and said"—also, "They saw the God of Israel." But the Psychological process to which we have referred, assigns the origin of all voices and visions to the mind of man himself; thus ignoring and indeed rejecting, as mere ignorance and superstition, the idea of any foreign or supernatural agency.

In this case, the Vision of the God of Israel, with the transparent paved work of sapphire stones underneath His feet, would be only a reproduction of something Moses and his companions had once seen in some palace of Pharaoh, or some temple of the gods; which, however, they had altogether forgotten; but which was now resuscitated in their minds either in the way of dream or of reverie, and regarded by them as something new and strange which they had never before seen. In this manner we might come to a so-called Psychological explanation of what has given such offence to many minds; according to which, to suppose that He "who dwelleth in the light which no man can approach unto, whom no man hath seen or can see," could comply with the prayer of Moses, "Shew me thy glory;" could

in any true sense be said to appear in human form, to sit upon a throne, to talk with Moses or any one else of His creatures, instead of being considered as only an indication of the rudeness of Israelitish ideas respecting God, or as only an imaginary history, would be the result of Mosaic hallucination.

Let us see how easily this is shewn to have been the case.

All the requisite materials for hallucination on these occasions have been supplied by Neologians; out of which Psychologists may help themselves plentifully.

First, the Neologian says, when speaking of the grand and comprehensive thought of the unity of God as opposed to the polytheism of the Egyptians:—"That* *thought*, with the elevation of the pure spirit which it generates, is too grand and unparalleled to have at first attained its full power anywhere else than in the energetic concentration and compact strength of soul of a single individual; since the same grand and original *thought* does not spring up with equally irresistible power and clearness, in many minds at the same time; and every indication reveals that this one person was no other than Moses himself."

Secondly—"If religion consists in thinking and acting under the direct assurance of God, that is, of His existence, His eternal truth, and the duties due to Him . . . then clearly *every* truth of religion, to the man who actually lives therein, must appear as the *imperative word of God*; and, in dark uncertain passages of life, each one of her counsels and decisions must seem the indubitable counsel and decision of God Himself."

* Ewald's *History of Israel*. Edited by R. Martineau, M.A., Professor of Hebrew in Manchester New College, London. pp. 480, 472, 539, 527, 640, 608.

Thirdly—The Ten Commandments were inspirations of the conscience of Moses ; and as he regarded them as eternal truths, hence as the *imperative word of God*, he felt that his own *ego* ought to disappear before the *Ego* of the Infinite God ; and, as such, that he was justified in affirming that *God spake these words and said* ; for, “ when a Divine truth is brought forward, it is not, strictly speaking, so much the prophet who utters it, as God Himself coming forth with His all-conquering—I.”

Fourthly—“ When we reflect that the Narrator knew by sure experience, how true it was that he himself with his countrymen felt rest and happiness in the religion which had received its earliest foundation at Sinai, and since then had given proof of its blessed influence during a long period in Palestine ; we can easily understand how *he would conceive as external fact, and represent under an historical form, that inner and essential truth* ; and could say that at Sinai God Himself came down, and proclaimed His laws in His own words. And as he evidently found only the Ten Commandments of the two tables—the common basis of all government and law—recognized as the fundamental law of Moses ; he represented the same, *as if* God in person and in the full glory of His Being, enveloped in awful storm clouds, as alone the ancient religion could conceive it, had Himself spoken these Ten Commandments in thunder before the assembled people ; but had so terrified and awed them by His actual words, thus heard in all their fearful nearness and distinctness, that they besought Moses to receive alone and convey to them the further declarations of truth.”

Fifthly—“ The motive power indeed of any truth to us, depends upon our being so entirely penetrated and thrilled by it, that its hold can never again be loosened. After such a powerful or even *convulsive spiritual excitement* in the

inauguration, the truth may then live and unfold itself with perfect calmness. This has been emphatically the case with all the religions that have arisen within historic times."

Sixthly—It is, we are assured, from the same habit of giving externality to inner thoughts, that the exaggerations of Mosaic history have originated; and that hence we are told, how an Angel of God preceded the hosts of Israel, the opposing world trembling, and mountains like Sinai shaking before them.—“But when the historical spirit required something more short and tangible, the *idea* sprang up that the glory (majesty) of Jahve was, in the Mosaic age, actually cognizable in a physical phenomenon, and as it were personally present among the people. The Angel, whom the earliest narrator described as present among the people, or going before to guide them, was gradually *corporealized* into a more *visible appearance* and a more *tangible form*.”

Was there any truth, then, in all these representations? None but the truth of intense feeling and thought creating for themselves an outward, but unreal, historical existence. They were a series of imaginary occurrences, related in an exaggerated historical form. Hence the remark which is applied to the descent of Moses from the mountain, and to the shattering of the two tables of stone, is extended to all the rest of the narrative—“A glorious picture, perfect in its kind, and full of eternal truth, if only it be not treated as dry historical fact.”*

* In a letter to the Bishop of Ely, the late Public Orator of Cambridge and Vice-Master of Trinity College observes: “There are passages in the Liturgy which I cannot repeat now with full assent. I cannot stand beside the altar, and say in the face of the congregation, ‘God spake these words,’ when I am convinced that He did not speak them.”

Psychologically, then, the whole narrative concerning the *voices* and *visions* of Moses on Mount Sinai, is only the intensified thought of Moses *materialized* or *corporealized* into hallucinations both of hearing and sight. Accordingly, here the Psychologist lends his aid to the Neologist.

“Hallucination* adopts, in most individuals, the impress of their habitual ideas, and also rarely has for its object sensations entirely unknown to those who experience them. Imagination, says Bernardin, usually gives to them forms of which the person had already acquired a first idea, either by reading, tradition, or some other means. In some cases hallucinations are the exaggeration of the faculty which certain men possess of representing by thought images seen at an anterior period, or of clothing those images with new attributes.

“Men who are powerfully preoccupied with one idea, may, by a prolonged concentration of it, see by their mental eyes that idea *materialized*. In proportion as the excitement diminishes, the thoughts return to their natural course. The image has been the culminating point of their meditation. They believe that they have seen—perhaps they have seen—that which was the object of their interests.” . . .

And what is that? The *idea* which had preoccupied their mind *materialized*. Accordingly the Abbé Bergier, “desirous of reconciling hallucinations with reason, and of establishing certain among them considered as such, to be really miraculous, writes thus in his able *Dictionnaire de Theologie* :”—

“The brain of Moses may have been affected in a manner to *make him believe* that he saw, heard, and performed all that he relates. The family of Tobias, in like manner, *may*

* *Rational History of Hallucinations*, pp. 371, 360—404.

have thought that an angel appeared and spoke to them, and did such things as they saw and experienced. The organs of Saul may have been enlightened as much as if Samuel had indeed risen from the tomb. There is no ground to suspect the sincerity of those who have related these facts. No one now doubts the truth of religious hallucinations; the only difference lies in the mode of explaining them."

According to this account, the *voice* heard by Moses and the *vision* seen on Sinai *may* after all have been only *religious hallucinations*; produced, it may have been thought, by divine interference, but still hallucinations only; Moses speaking to God, and God to Moses, mouth to mouth and face to face, may have been only *religious hallucinations*. Hence, speaking of a false idea at first slight and fugitive, traversing the brain like lightning, to reappear at some moment when least expected, Brierre de Boismont observes :* — "It would be very curious to examine how this impalpable idea, whose existence is only indicated by the associations which it calls forth, is colored, pictured, and finally assumes a body which places itself before its victim, and pursues him everywhere like his shadow.

"Prolonged concentration of thought on one object is terminated by an *ecstatic* state of the brain, in which the object is reproduced, and affects the mind as if it were really perceived by the eyes of the body. With this state of the mind may be classed the visions of celebrated men."

These celebrated men are novelists, poets, philosophers, yes, and prophets also,—all, in fine, who have concentrated their ideas upon abstruse subjects: "In proportion as their creations are renewed and repeated in the brain, they acquire a degree of vivacity which ends by overpowering all external

* *Rational History of Hallucinations*, pp. 432, 26, 367.

sensations; and as clearness is the principal quality of a mental conception which makes us believe in the reality of the object represented, it is not surprising that men of deep thought, who concentrate their whole attention on one point, making it a focus of light, should be more exposed than others to similar illusions."

We thus see how a *vision*, like a *voice*, can be resolved into a reproduction of the man's own ideas; how consequently the notion of its being a reality, or arising from Divine illumination, or from supernatural influence of any kind, can be explained away.—Accordingly,

In the case of the *Urim* and *Thummim*, there is no single hypothesis which may not be psychologically explained on the ground of a false idea, or a false sensation, or both together. The abnormal action of the nervous centres of the brain, which, radiating to the auditory sensorium, produced the sensation of a *voice*, has only to take the course of the optic thalamus to produce the sensation of *light*; both the *voice* and the *light* being equally false sensations; the High Priest who believed in the reality of either, being, in every sense of the word, only a visionary.

Indeed the explanation which has been given by some, of this manifestation of the Divine presence to the High Priest, is almost word for word the same with that which Psychologists themselves have given in accounting for the hallucinations of hearing and sight. The High Priest, it is said, in a state* of silent awe before the veil, fixes his gaze upon the *Urim* and *Thummim*; there he continues standing, with his devotional feelings intensified, and his thoughts concentrated upon that one object; self-consciousness begins to disappear as in sleep; the mind being lost in a state of

* Smith's *Dictionary of the Bible*, art. "Urim and Thummim."

profound abstraction, the nervous centres of the brain pass into a state of unwonted energy ; the brain, in fine, becomes *ecstatic* ; the idea assumes a focal light ; the optic thalamus becomes illuminated ; the miracle is accomplished ; the *light* and the *voice* both become sensible ; and sensations which owe their origin only to a state of the brain artificially produced, are superstitiously believed to indicate the presence of the Supreme Being. Moses and the High priests are thus only *ecstatics*, and these of a very inferior class ; the ecstasies being produced only by artificial means.

It was in this way that the Quietists* are known to have superinduced upon themselves states of ecstasy and vision. As the High Priest in the tabernacle fixed his eyes upon an object placed upon the breast, so the Quietists fixed their eyes upon the epigastrium. For this purpose they sat in some solitary cell during the day, and while remaining in this posture, saw a divine light beaming forth from the soul, which diffused through their hearts inexpressible sensations of pleasure and delight. To such as enquired what kind of light this was, they replied by way of illustration that it was the glory of God, the same celestial radiance that surrounded Christ during His Transfiguration on the mount. It is a fundamental rule with all those people in the East, whether Christians, Mahomedans, or Pagans, who maintain the necessity of abstracting the mind from the body in order to hold communion with God (which is exactly the same thing with the contemplative and mystic life among the Latins), that the eyes must be steadily fixed every day for some hours upon some particular object, it may be a crucifix, an image or picture of the Virgin Mary or some saint, and that he who complies with this precept will be thrown into

* Mosheim's *Ecclesiastical History*, vol. iii., p. 331.

an ecstasy, in which, being united to God, he will see wonderful things, and be entertained with ineffable delights. During this ecstatic and sublime interval, all use of the faculty of reason is suspended; faith is said to be lost in sight, and the self-consciousness of the individual to be absorbed in the eternal light emanating from the Deity Himself.

Such has been the origin of a vast number of the visions both in the Eastern and Western Churches. How far even hallucinations themselves may ultimately be referred to a supernatural but not divine origin, will be considered in the sequel. In the meantime we observe, that Scripture obviously distinguishes between two classes of visions, viz., visions which proceed from God, and visions which proceed from a man's own heart. "The* priest and the prophet have erred through strong drink—they err in vision, they stumble in judgment."—"Woe unto the foolish prophets that *follow their own spirit*, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination?"—"Oh daughter of Jerusalem . . . thy prophets have seen vain and foolish things for thee."—"The prophets prophesy lies in my name. I sent them not, neither have I commanded them . . . they prophesy unto you a false vision and divination, and a thing of nought and *the deceit of their heart*."—"Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of *their own heart*, and not out of the mouth of the Lord."—"Have ye not seen a vain vision, have ye not spoken a lying divination, whereas ye say the Lord said it; albeit I have not spoken."—"It shall come to pass in that day, that the prophets shall be ashamed every one of his vision."

* *Isaiah* xxviii. 7; *Ezek.* xiii. 3, 7; *Lam.* ii. 14; *Jer.* xiv. 14; xxiii. 16; *Ezek.* xiii. 7; *Zech.* xiii. 4.

We have seen how intellectual vision may pass into sensorial, that is, how an idea may be transformed into a *visible object*; we have seen also how it may be transformed into a *voice*. In the case of the false prophets, as in the case of the true, the *voice* and the *vision* might accompany each other; both of them, in the case of false prophets, being only transformations of false ideas—ideas that arose from perverted affections giving rise to perverted ideas. Those ideas being transformed into *voices*, caused them to say, that “the Lord had spoken,” when the Lord had not spoken; and being transformed into *visions*, that they had seen visions from the Lord, when they had seen only visions of *their own heart*. This indeed appears to have been the state into which the ancient religion of Noah had fallen in the land of Canaan. The whole land* seems to have been overrun with devotees of Moloch, diviners, observers of times, enchanters, witches, charmers, consulters with familiar spirits, wizards, necromancers, and thus every kind of false prophet. It was a land of false ideas and false sensations—a land of religious hallucinations. To these religious hallucinations were opposed the voices and visions experienced by Moses. Shall we say that these also were hallucinations?

We have seen how a sense of *irresistibility* was experienced by Socrates, in the case of the *internal voice* which he occasionally heard and ascribed to a demon. The same sense of *irresistibility* is recorded as having been experienced by the Prophets, when they also became the subjects of internal voices.—“I will† make my words in thy mouth like fire,” saith the Lord to Jeremiah.—“His word was as a burning fire shut up in my bones.”—“Whatsoever I command thee,

* *Deuteronomy*, chap. xviii. 9.

† *Jer.* v. 14; xx. 9; i. 7, 9; *Isaiah* li. 16.

thou shalt speak.”—“Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth, and I have covered thee with the shadow of my hand.”—Are we to suppose, that when the Prophets could not but speak the words thus put into their mouth from a foreign source, that they were only reproducing their own ideas? that the organ of the will being paralyzed, they had no control over the intellectual functions of a fevered brain; that hence arose the sense of *irresistibility*; and thus that the Prophets of the Lord himself were only the victims of false perceptions and false sensations, that is to say, of mere illusions and hallucinations; inasmuch as they attributed to a supernatural cause that which originated only in causes purely natural?

It is true that the phenomena of *irresistibility* is a feature also of real insanity: but if in both cases the irresistible power be merely the result of a temporary suspension of the functions of the organs of the will, arising merely from physical causes; the phenomenon of *irresistibility* is due to these causes only, and the notion of a supernatural agent, hence also of Divine inspiration from a supernatural source, is entirely dispensed with. The same kind of phenomena are presumed to belong to the same kind of *mania*. If then the ancient Prophets gave unmistakable indications of *mania*, upon the principle that when the sun of Divinity shone in upon their minds, the natural reason became quiescent, and they were under the influence of an irresistible power; it is certain, that if there be only one kind of *mania*, and that the mania of disease, the ancient Prophets must have been madmen, not in the sense of being *divinely inspired*, but in the sense of being *insane* in the ordinary meaning of the word.

In this case, what is the difference between Saul and the

prophets?—" 'And* it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house.'—Really the word means that he imitated the prophetic excitement, and raved, and roamed about in a moody, frantic state, miserable no doubt as bad men are; but instead of repenting, he let jealousy take possession of him, and twice in his frenzy cast his javelin at David. There was no doubt a certain degree of madness in his state; and to this day the Orientals regard madness as something divine. Even in the true prophets there was occasionally this laboring and excitement of spirit, such as made Elisha call for a minstrel to sooth his troubled feelings before he would prophesy in the presence of a son of Ahab."

The difference, then, between Saul and the Prophets, according to certain Psychologists, is this; that whereas in the case of Saul it was said to be an evil spirit by which he was actuated, the Prophets thought they were actuated by a good spirit—the Spirit of the Lord; but that in neither case is there any necessity for supposing that they were actuated by any spirit whatever; the very belief of any supernatural

* *Bampton Lectures* for 1869, p. 57. By Dr. Payne Smith, Regius Professor of Divinity and Canon of Christ Church, Oxford.

It is observed in a *Note* by the Regius Professor, with regard to the prophets prophesying, and Samuel standing as appointed over them, that there is little doubt they were then engaged in a religious service consisting of music and singing, like that subsequently instituted for the Tabernacle; and that from the last verse of 1 *Sam.* xix. "we learn that there were also solemn dances, in which Saul, clad only in a linen ephod, or tunic, such as David danced in before the ark (2 *Sam.* vi. 14, 20) took part so enthusiastically, that he finally fell down completely exhausted, and for many hours after lay motionless."

cause upon these occasions being attributable to hallucination on the one side, and ignorance and superstition on the other.

We have now seen the *origin* of all the arguments against *Demoniacal Possession*; for the same Psychological explanations which dispense with the demon of Socrates, dispense with demoniacal influence in every other case; all the phenomena being referred psychologically to merely natural causes.

“The very idea of a *demon*,”* says Dr. Colenso, “much more of a legion of demons, all at the same time possessing the soul of a man, is repugnant to all our modern notions, and contrary to all modern experience. We never speak now-a-days, except in a metaphorical sense, of a person being possessed with a devil. We never think, at least in Protestant countries, of going to have a devil exorcised.”

On the other hand, the testimony of the insane in their lucid intervals is very remarkable:—

“If† I were not afraid that you would smile,” says a well educated patient who had been accustomed to hear internal voices, “I should say there was no way of accounting for these extraordinary articulate whisperings but by supposing that an *evil spirit* has obtained possession of me for a time.”

In another case, “the mental excitement of the patient was of the most frightful and alarming character. . . . His delusions consisted in a belief that he was surrounded by *evil spirits*, and that some of them were engaged in tearing him to pieces.”

“Wherever I go,” says another patient, “an *unseen demon* pursues me, impelling me to self-destruction.”

* *Natal Sermons*. First Series, p. 326.

† *Obscure Diseases of the Brain and Disorders of the Mind*. By Dr. Winslow. Second Edition revised. pp. 209, 605, 265, 156.

In the case of another patient, the testimony of the physician himself is not a little remarkable.—“There appeared no impairment of the powers of reasoning, the memory, or reflective faculties. He suddenly lost all perception of truth, and all notion of decency and propriety. I saw this poor fellow in several of his attacks, and must confess, if I were disposed to believe at the present time in the possibility of *Satanic possession*, I should cite this case as one conclusively demonstrating the phenomenon.”

The following account cannot be curtailed: the case is recited as genuine by Griesinger from Kerner:—

“Margaret B.* aged 11, of a passionate disposition, but a pious Christian child, was, without any previous illness, seized on January 19th with convulsive attacks, which continued, with few and short interruptions, for two days. So long as the convulsions lasted the child was unconscious, twisted her eyes, made grimaces and strange movements with her arms: from the 21st of January a deep bass voice proceeding from her kept repeating the words, ‘They are praying for thee.’ When the girl came to herself, she was wearied and exhausted, but knew nothing of what had happened, only said that she had dreamed. On the evening of the 22nd January, another voice, quite different from the bass one, spoke incessantly while the crisis lasted—for half an hour, an hour, or several hours; and was only now and then interrupted by the former bass voice regularly repeating the recitative. The second voice manifestly represented a *different personality* from that of the girl, distinguishing itself in the most exact manner, and speaking of her in the third person. In its

* Extracted from *The Physiology and Pathology of Mind*. By Henry Maudsley, M.D., London. Second Edition, p. 317. A.D. 1868.

utterances there was not the slightest confusion nor incoherence observable, but all questions were answered by it coherently. What, however, gave a distinctive character to its expressions was the moral or rather the immoral tone of them—the pride, arrogance, scorn and hatred of truth, God, Christ, that were declared. ‘I am the Son of God, the Saviour of the world: me ye shall worship,’ the former voice frequently repeated. Scorn of that all is sacred, blasphemy against God and Christ, violent dislike of everything good, and extreme rage at the sight of any one praying, or even of hands folded as in prayer, expressed by the second voice—all these might well betray the work of a *strange spirit* possessing her, even if the pious voice had not declared it to be the voice of a devil. So soon as this *demon* spoke, the countenance of the girl changed in the most striking manner, and assumed a truly demoniacal appearance. She ultimately quite recovered, a voice crying out—‘Get thee out of this girl, thou unclean spirit.’”

Call this epilepsy, catalepsy, or by what other name we please, the facts remain the same.

Now, whatever may be said concerning the testimony of the insane to the existence of demoniacal possession, it is certain that, in this respect, their testimony is virtually the same with that of Socrates and of Scripture, nay, of our Lord himself; and it is equally certain, that the tendency of Psychological science in the present day is to contravene the testimony of all three.

“Xenophon* gives a very interesting account of the demon of Socrates—how while others said they were influenced in acting or abstaining from any course of conduct by omens of various kinds, Socrates always said that the

* *Natal Sermons.* First Series, p. 338.

demon signified to him what to do; 'and many of his associates he advised to do this, or not to do it, as by the intimation of the demon; and those benefitted who attended to his advice, while those who neglected it were afterwards sorry for it.'—But this was a *good demon*, and Socrates had here a glimpse of the Divine truth that we are all taught by the Spirit of God."

Socrates then was right in attributing good inspirations to a *good demon*; but if so, why may not evil inspirations be attributed to an evil demon? What reason is there why God should make use of intermediate causes in the one case, and not in the other? Or, why may we admit the fact of Angelical, but not of Diabolical influence? Why are we to suppose that, in the one case, the effect produced was from a *supernatural* cause; but that to believe this to be true in the other case, is only ignorance and superstition?

It is acknowledged by Dr. Colenso, that in *Luke xi. 24*, "our Lord* does not merely recognize the existence of demons, of demoniacal possession, of the possibility of seven evil spirits entering into one man; but he also adopts, and by adopting sanctions, the current views of the people of his time as to the habits of these unclean spirits, when not in possession of the spirit of man—'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.' . . . It seems to me impossible to suppose that he would have used such expressions, which could only have had the effect of mystifying and misleading his hearers, if he did not entertain the views, which the most devout held in those days, while adopting the current language of the times."

* *Ibid.* Second Series, pp. 9, 12.

“When, therefore, as here, our Lord appears to speak of *casting out demons* as equivalent to what we should now consider to be merely the cure of bodily or mental diseases; I cannot doubt that He spoke as a son of man in the language and according to the modes of thought of the age in which he lived, and according to that system of Jewish theology in which he had been trained. In some way or other even the Jews themselves of that day professed to cast out demons—‘If I by Beelzebub cast out devils, by whom do your sons cast them out.’”

Not only, however, is our Lord himself said to have been educated into all the superstitions of the Jewish age, and as such to have been in error upon this subject; but the Scriptures themselves are said to be equally erroneous, as having been written in bygone times, when God “had* not yet blessed the nations with the light of Science and Criticism, which enables us to say, without a moment’s hesitation, *this principle at all events cannot be true.*”

Is Medical Psychology prepared to take its stand upon this ground; and to raise an edifice of *Mental Science* upon a denial of the Divinity of our Lord, and the inspiration of the Scriptures?†

* *Ibid.* First Series, p. 334.

† At one of the meetings of the *Medico-Psychological Association* held at York, August 2, 1869, one of the Members is reported as making the following observation:—“If such men as Dr. Colenso could be multiplied among us, and their good teachings diffused through the length and breadth of the Empire, then would religion take the place of mere superstition, and the religious sentiment itself be intellectualized—that is to say, infused with so large a proportion of common sense or *reason*, that the decline of the present large number of Ritualists may, at the least, be looked for in the not far off future.”—*Journal of Mental Science*, Oct., 1869. p. 473.

We read in Scripture of devils cast out from others beside madmen; and of a woman which had a spirit of infirmity only, and was bowed together, and could not lift up herself, who was said by our Saviour Christ to have been bowed by Satan. That* at this very day, says Dr. Cudworth, "evil spirits or demons do sometimes really act upon the bodies of men by inflicting or augmenting bodily distempers and diseases," was the opinion in his time of two learned physicians, Sennertus and Fernelius.

But the proof, which was said to be independent of all human opinion, was founded in the fact of the manifestation of a Prophetic spirit.—"When maniacal persons do not only discover secrets and declare things past, but future also; and besides this, speak in languages which they had never learned, this puts it out of all doubt and question that they are not mere madmen or *maniaci*, but demoniacs or *energumeni*." Accordingly, "Psellus tells us of a certain maniacal woman, who, though she knew nothing but her own mother-tongue, yet when a stranger, who was an Armenian, was brought into the room to her, she spake to him presently in the Armenian language."—"We all stood amazed when we heard a woman that had never seen an Armenian before in all her life, nor had learned anything but the use of her distaff, to speak the Armenian language.—Where the relater also affirmeth the same maniacal person to have foretold certain future events which happened shortly after to himself."

Another case is mentioned of a patient who spoke Greek and Latin, though he was altogether ignorant of the Greek tongue, and revealed many of the secrets of those who stood by, especially of the physicians.—"Here, therefore," says Dr. Cudworth, "we have an unquestionable instance of a

* *Intellectual System.* Vol. iii., p. 349.

demoniac in these latter times of ours, and such an one who at first for two months together had no manner of madness or mania at all upon him; though afterward the demon, possessing his whole body, used his tongue and spake therewith."

Fernelius concludes his whole discourse on the subject in this manner:—"These things do I produce to make it manifest, that evil demons or devils do sometimes enter into the very bodies of men, afflicting and tormenting them after an unheard-of manner; but that at other times, though they do not enter into and possess the whole body, yet, partly by exagitating and disturbing the profitable humors thereof; partly by traducing the noxious into the principal parts, or else by obstructing the veins and other passages with them, or disordering the structure of the members, they cause innumerable diseases."

Now, what have modern Medico-Psychologists to say to narratives of this kind? Do they repudiate them as mere superstitions, or as false and fictitious? On the contrary, narratives of the same kind are repeated by them and confirmed; but another explanation is given. The following narrative of an ecstasy is taken from Calmeil. After passing through alternations of heat and cold, the eyes closing, the body trembling, accompanied with sobbing and deep sighs, violent shocks, and yet without any sense of pain or loss of the faculty of thinking—says Elie Marion—

"I remain* in this state for a quarter of an hour, more or less, before I utter a word. At length I perceive that *the Spirit* forms in my mouth words which he wills me to pronounce, which are almost always accompanied with certain agitations or extraordinary movements, or at least a state of

* *De la Folie*, vol. ii., p. 290.

great fear. There are times when the first word which awaits me to pronounce, is already formed in my idea; but very often I am ignorant how the word will end which *the Spirit* has already caused me to begin. It sometimes happens that when I think I am going to pronounce a word or a sentence, it is only a simple, inarticulate song which is formed by my voice. . . . It is to God that I abandon entirely, in my ecstasies, the government of my tongue; occupying my mind only with thoughts of God, and with attention to the words which my mouth is reciting. I know that at that time it is a *foreign and superior power* which causes me to speak. I neither meditate beforehand, nor do I know, anything of what I am about to say. While I am speaking, my mind attends only to what my mouth is uttering, as if it were some discourse recited by another; but which generally leaves upon my memory impressions more or less vivid."

Now what is the modern Psychological explanation given of these phenomena? We are told that, instead of resulting from a Divine impulse, they are owing rather to a high state of delirium. Be it so. But if in this case we may dispense with a *divine* cause, can we dispense with a *supernatural* cause? This is the real question at issue. Is there not more than a close analogy between cases of this kind, and the explanations given us by Philo of the Prophetic Spirit? And if in the one case the same phenomena were owing to a *supernatural* cause, why not in the other? Nay, says the Medical Psychologist, If it be owing to a merely *natural* cause in one case, why not in the other? And so we have the same arguments against the existence of a supernatural cause in the case of Socrates, applied to the case of the Prophetic spirit in Scripture. Whether it be the Theomanists of France and Germany, or the Apostles at Jerusalem, the expression "*They all spake in other tongues as the Spirit gave them ut-*

terance," receives one and the same Psychological solution. Modern Psychology has not hitherto furnished us with any other.

We have seen how a sense of *irresistibility* is experienced with regard to the muscles employed as organs of speech; how the same sense of *irresistibility* has been experienced in regard to movements of the limbs, as in the case of *Choreomania*; but there is another, and, as some have thought, nearly allied, form of *irresistibility* as experienced in traversing from place to place.

We read of Philip,* that "the Spirit of the Lord *caught away* Philip, that the eunuch saw him no more." We are told that this indicates a supernatural disappearance of Philip, that is to say, a disappearance caused by the operation of a supernatural power. Philip had some days previously heard an *internal voice*, commanding him to go on the road from Jerusalem to Gaza. He could give no other reason for this than the internal voice, which he knew, or believed to be, that of an angel; and he is immediately under the guidance of a prophetic impulse which he could not resist. Under the same influence, accompanied possibly by an internal voice, the Spirit of the Lord is said to have *caught away* Philip; as we read in the case of Elijah—"As soon as I am gone from thee," says Obadiah to Elijah, "the Spirit of the Lord shall *carry thee* whither I know not." So again the sons of the prophets said to Elisha; "There be with thy servants fifty strong men: let them go, we pray thee, and seek thy master Elijah; lest peradventure the Spirit of the Lord *hath taken him up*, and *cast him* into some mountain or into some valley." That some unusual influence is here signified by

* *Acts of the Apostles*, chap. viii. 39; *1 Kings* xviii. 12; *2 Kings* ii. 16.

“the Spirit of the Lord,” is evident from what we are told concerning Samson, when “the Spirit of the Lord came mightily upon him, and he rent a young lion as he would have rent a kid.”

The question is, then, in these cases, whether by “the Spirit of the Lord” be meant a *supernatural cause*. If we adopt the psychological principles of Lelut, we may easily say, it was no more necessary to suppose that the Spirit of the Lord or an angel spoke to Philip, than that a demon spoke to Socrates; that Philip was one of those who occasionally hear voices addressing them; who see persons that have no real existence; who mistake their own *egoity* for some other being; who lose all control over the motor centres of the brain, hence over the movements of the body; who are subject to motor illusions and hallucinations, when the muscular sense is so perverted that it cannot make known to them the real state of the muscles, and help to correct by its perception the deluded motor intuition: whose movements are not willed nor do ideas of them consciously precede their accomplishment; that hence what is called a Prophetic state is, in this case, really nothing more than a species of *Somnambulism*, which, it is well known, is closely allied with *mania* in consequence of the loss of all voluntary control over the movements of the body.

On the other hand, if this Prophetic state be regarded as a *mystery*, Psychologists may say of it what has been said of *Somnambulism* artificially produced:—The perceptions are clearer, better defined, indicate a more perfect isolation, and a greater activity in the faculties. But, “how* does this happen? We know not. Do we know any better what passes in the thousand combinations of thought, in the

* *Rational History of Hallucinations*, p. 257.

action of the will? Alas, no. These are facts that must be admitted; but the manner of their operation will probably be hidden from us for ever."

Assuredly so; unless a higher Psychology be introduced, and together with it a different method of interpreting the phenomena of the human mind. For the tendency of the higher Psychology is gradually to enlarge our knowledge of the supernatural; the tendency of Modern Psychology is gradually to diminish it, and this by the substitution of merely natural causes. In the higher Psychology the natural is interpreted by the supernatural; in Modern Psychology the supernatural is interpreted by the natural; till the supernatural is at last swept out of existence, and a belief in its reality referred to a state of "*disordered ideation*"—as will be seen in the sequel.

IV. INTRINSIC DIFFERENCES BETWEEN PROPHETIC AND MORBID MANIA.

The remarkable correspondence between the mental phenomena presented by True Prophets, and those which are common to mystics and ecstasies, false prophets and the insane, are, as we have seen, of such a nature, that the same words are used to express apparently the same mental states common to all classes. How shall we account for this? Shall we affirm that, notwithstanding, there is no affinity between them? Or rather, does not the sameness of the external phenomena indicate the existence of one common origin, and that origin *The Spiritual World*?—If, for instance, we say that in the case of true prophets *internal voices* had a supernatural origin; shall we deny a supernatural origin to *internal voices* in the case of mystics, false prophets,

and the insane? Or, if we say that in the case of the latter, the phenomena of *internal voices* can be accounted for by merely natural causes, shall we make use of merely natural causes to explain the phenomena of the Prophetic spirit; and so resolve a belief in the supernatural into ignorance of the natural? This is what Lelut and others of his school profess to have done. They have introduced natural causes to the exclusion of the supernatural; which is an extreme as great as to introduce supernatural causes to the entire exclusion of the natural. Why may not the two act together, the one not excluding the other? All that Lelut and others of his school have really done, in pointing out natural causes, has been only to shew what intermediate natural causes are requisite in order for the supernatural to produce the effect; or, in other words, what are the conditions of the brain under which the supernatural operates to produce *internal voices*, etc. It is true that these conditions have themselves been regarded as characteristics of insanity; and hence upon this principle, true and false prophets, madmen and mystics, have all been jumbled together as equally insane.

We have only to follow out the course of argument adopted by Lelut, in order to see how this is effected.

“Is it possible,”* says he, “that there may exist chronic hallucinations more or less continued, regarded by the hallucinist as true sensations, compatible nevertheless with a state of apparently sound reason; and which permits the individual who is the subject of it, not only to continue living with his like, but even to infuse into his conduct and the management of his interests, all the rectitude of mind that could be desired? One might be inclined to reply in the negative; and yet observation proves that the reply would be wrong. In

* *Demon de Socrate*, p. 335.

cases of this kind the hallucinist, in regarding his false perceptions as true, remains in a sort of doubt as to their cause, and as to the conformity of their nature with that of his other sensations. He, therefore, makes an order of perceptions apart by themselves, which he refers to causes of which he can give no good account; and if they are not very intense, if they do not bear upon objects which are to him of essential importance and which move him to action, he will down to a certain point set them aside, and they will have no marked influence either upon his determinations or his actions.

“This is all that can take place in modern times; when one cannot, save under the penalty of being taken for an hallucinated madman, any longer pretend to a communication with the Divinity, or with supernatural agents of any kind. But in epochs for some thousands of years more remote, in the infancy of peoples, the case could not fail to be after the like manner. For at that time, without doubt, the First Cause communicated himself to mortals scarcely more than he does at the present time; or at least, should any one believe that the case was otherwise, and wish to explain the fact of inspired men in ancient times in some other way than that of their being either ambassadors of God or else deceivers, the ignorance and credulity of the time in which they lived, would afford him the means of so doing. For, madmen at that time, and above all hallucinated madmen, must then have been what they are always now in Turkey—a country which, in regard to ignorance and fanaticism, still belongs rather to ancient times. Persons were men of God, not only in the eyes of others but in their own eyes, which yet were no more enlightened than those of the rest of the multitude; and these mutual beliefs could not fail to strengthen each other. If, then, the Divinity is scarcely ever in communication with

the creature, otherwise than in accordance with the results of the laws which he has established; if, on the other hand, Pythagoras, Numa, Mahomet, and others, were not deceivers; if they believed in the reality of their visions, as appears to me beyond a doubt; then were they simply men of genius and enthusiasm, having hallucinations partial and isolated, assuming a religious and reforming character; that is to say, a character which favored the spirit of the times; and this same spirit, unable to comprehend such a species of madness, forced by necessity the hallucinist and his companions to believe in the reality of his false perceptions of whatever kind. If there were a *genius* or *demon* of Socrates, his inspirations were only the same with the dreams of the most sublime visionary of antiquity; and, in modern times, France delivered by Joan of Arc, Catholicism vanquished by Luther, the foundation by Loyola of a religious order which for three centuries has dominated over all the thrones of the world and almost over that of the Vicar of Jesus Christ—all this, we say, can be the work of no other than *veritable visionaries*. Fraud never had, and never will have such power. To act upon the masses, to set in motion the people, to disturb their beliefs and to change them, to plough into the earth a furrow the impress of which ages shall not be able to efface; you must think, speak, be self-deceived, be mad like the rest of the masses; you must affirm, must believe, as they do and more than they do, that you are sent to them as ambassador, as a prophet, in order for them in return to believe that you are the ambassador and prophet of God; and that they may impart to you the power you exercise over them.”

What, now, is the sum and substance of this argument?

The Lord says in Hosea,* “I have also spoken by the

* Chap. xii. 10.

prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.”—But, according to Lelut, the First Cause did not hold communication with mankind in ancient times scarcely any more than he does now; and if any man in the present day should profess to be in communication with supernatural beings, he would do so only under the penalty of being thought insane. How then are we to account for the numerous Prophets in ancient times? It was owing to the ignorance and credulity of the people. Look to the country of Turkey in the present day, whose great Prophet is Mahomet, and you will there find even now, that *madmen* are regarded as Prophets; the insane as inspired hallucinists, as endowed with the Prophetic spirit.

Here then we have the clue to the statements of Sacred History!—in which we read of so many Prophets sent by God, or at least believed so to be by those to whom they were then sent: the key to these statements is the self-delusion of the Prophets, and the ignorance and credulity of the people: the Prophet was, after all, no other than such as may be seen in Turkey in the present day.

“The celebrated M. Lelut,” says Brierre de Boismont,* “who may justly be considered as head of the school which has introduced physiology into history, has explained his doctrine in the following words:—‘Let us look at Socrates, who not only imagines that he receives influences and divine inspirations, but who believes that, by virtue of this privilege, he possesses a similar influence over his friends and disciples, and almost over strangers, even when at a distance from them, and to whom, in the exercise of the faculty, stone walls offer no impediment. One cannot in fact see or hear anything more extravagant or more characteristic of insanity; and

* *Rational History of Hallucinations*, p. 352.

hallucinists, who, to my knowledge, pretend to impart or receive physical influences from a distance by aid of magnetism and free masonry, express themselves in like manner with Socrates, and are not, in this view, greater madmen than he was. In modern times the insanity of Tasso, Pascal, Rousseau, Swammerdam, Vanhelfmont, and Swedenborg, are now almost universally acknowledged by men who blended the study of morbid psychology with that of history and philosophy."

Another writer thus follows out the arguments of Lelut :

"There can* be no doubt that Emanuel Swedenborg was as honest and conscientious as you and I may be, perhaps more so ; but he got into his head that he belonged to the Society of Angels, and that he had free access to both heaven and hell. . . . No man in his senses can believe the Swedish doctor to have been a hypocrite and impostor. There is an earnestness about his writings which charms, a visible stamp of conviction ; and there can really be no more doubt that Swedenborg believed what he said, than that Newton believed the earth to move round the Sun, or light to consist of a pencil of different coloured rays.

"It is all important to keep this (principle of honesty) most strictly in view in judging of such men as Brahma, Budha, Mahomet, Prince Alexander of Hohenlohe, Apollonius of Tyana, Gregory of Neocæssarea, St. Bernard of Clairvaux, St. Francis of Assisi, Blaise Pascal, Gassner, Irving, and hundreds of others ; foremost among whom, so far as we are concerned, must be placed the Son of Man—

* *Biology versus Theology ; or, Christ and the Christian Idea, viewed from a Biological Standpoint.* By Julian. 1870. No. 4. pp. 6, 20.

the Man Christ Jesus. That they were in error may be readily allowed, but not that they were conscious impostors. That they taught error must be admitted, but not that they wilfully deceived. They judged righteously so far as they themselves were concerned; but strong passion, national, ancestral, and personal prejudice, together with fervent zeal, distorted facts, making what they wished preponderate, and unconsciously toning down what militated against these wishes and prejudices."

We thus see how the psychological and biological principle, upon which men are pronounced to be hallucinists, visionaries, and madmen, works itself out; and what are the conclusions in which it culminates.

It is a man of science, and professedly a Medico-Psychologist, who thus writes:—

"There* is no distinct vital principle apart from the ordinary organic force. We have the positive proof in the patent facts, that where life is there oxygen must be liberally supplied and asselled. We have the negative proof in the no less palpable fact, that when oxygen fails to be supplied and appropriated, animal life ceases. Admitting this, what follows but materialism in its utmost latitude? All that is termed spirit, soul, mind, life, force, are simply products of material organization; even Deity itself is a mere name, calculated to mislead, like the adoration paid by some to relics and martyrs, saints and crucifixes; or that apparently given by fire-worshippers to the Sun."

The order of the progress of Mental Science, therefore, is this: First the Prophets of Scripture are swept away; then supernaturalism; then the Deity Himself. And what is it

* *The Physical Theory of Animal Life.* A Review by Julian. 1870. No. 1. p. 8.

that is substituted? We are told that it is—"A RATIONAL* THEORY OF HUMAN EXISTENCE, in which every thing supernatural, or which contradicts the universal common sense of mankind, is relegated into the province of disordered ideation."

Now let us hear the arguments of Medical Psychologists against themselves. It is Brierre de Boismont who thus writes :—

"What,† then, is that sorrowful side of the mind which delights in the denial of immemorial possessions, which reduces to nothing the most sacred legitimacies, which causes what was adored to be despised, which converts facts and changes countenances as if by enchantment? Should the scholar reduce everything to his classifications? Can he make no allowance for epochs and beliefs? And in thus seeing him trample on all that we worshipped, have we not a right to say: Have you well understood those great undertakings that you have blackened, disparaged, and weakened; those great men whose littlenesses and weak points you have divulged; whom you have brought into disrepute by falsehood, or ignorance of their motives? Have you not been led into error by the microscope, through which you have examined them? Every epoch has in itself the reason for its being, in its actions and its thoughts; and those men to whom you impute madness, are perhaps but the natural result of the times in which they lived.

... "It is contrary to reason and degrading to human nature, to pretend that much of what has been achieved of

* *On the Identity of the Vital and Cosmical Principle.* By Robert Lewins, M.D., Staff Surgeon-Major to Her Majesty's Forces. 1869.

† *Rational History of Hallucinations*, pp. 398, 400.

great, good, and sublime, in philosophy and morality, has been the work of madmen. To maintain that the prophets, apostles, and saints, were hallucinated madmen, were to undermine the faith of thousands and to blame the Omnipotent Creator Himself.”

Well, then, be it further observed, that what the prophet is to Revelation, the scientific man is to Science: the one is the interpreter of the Word of God, the other is the interpreter of the works of God. The scientific man, therefore, is the *prophet* of natural science; and if there be false prophets, hallucinists, visionaries, and madmen in the one case, why not in the other? It is Swedenborg who thus writes concerning spheres in the Spiritual World, similar to the one mentioned by Socrates concerning his *demon*. He is speaking concerning the opposition of the sphere of the natural or external man in the World of Spirits, to that of the spiritual or internal man; the one could not endure the influx of the other. Accordingly, from this—

—“The bystanders* perceived what is the quality of the external or natural man separate from the internal, when he comes into a spiritual sphere, which is the sphere of the life of the internal man, viz., that he is *insane*. The reason is, because the natural man separate from the spiritual, is wise only from the world, and not at all from heaven; and he who is wise only from the world, believes nothing but what the senses comprehend; and what he believes, he believes from the fallacies of the senses, consequently from falsities. Hence it is that spiritual things are to him a nothing, inso-much that he scarcely endures to hear the very mention of the term *spiritual*. Hence also it is that he does not apprehend what the internal man is, and hence does not believe in

* *Arcana Cœlestia*, art. 9109.

his existence. Wherefore, such are *insane* when they are kept in a spiritual sphere. It is otherwise when they live in the world; at which time they either think naturally of spiritual things, or turn away their ears; that is, they hear and do not attend."

It is this discordance of spiritual spheres that is the ground of the questions put by St. Paul,—“What* fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or, what part hath he that believeth, with an infidel?”

We have now seen what it is that, in a Psychological and Biological point of view, is said to constitute *insanity*. Let us, in the next place, now compare with this account the statements of Scripture; keeping more particularly in view the case of Emanuel Swedenborg.

It is written in Hosea†—“The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool; the spiritual man is mad.”—

As this passage illustrates our argument, it may be instructive to present some of the comments upon it.

Calmet observes that—“The Prophets during their enthusiasm made certain movements, and held a certain kind of language, which caused them to be treated as fools and visionaries by those who did not understand them. In Israel there had always been a great number of false prophets, who, by their contortions and affected manners, imitated the agitations and enthusiasm of the prophets of the Lord. The profane gave the name of *madmen* to their diviners; and Plato says, that the sybils and those who took upon themselves to predict the future, were transported by a divine

* 2 Cor. vi. 14.

† Chap. ix. 7.

madness. A prophet, sent by Elisha, having declared in private to Jehu that he should reign over Israel, those who were in company with this prince asked him, Wherefore came this mad fellow unto thee? And when Ezekiel began to prophesy, his parents put him in bonds, and arrested him as a madman."

"The neighbors and companions of Ezekiel," says Cornelius a Lapide, "being astonished and amazed when they saw his behaviour and gestures, esteeming him to be out of his mind, put him in chains. These chains, however, signified the siege of Jerusalem and the captivity of the Jews."

"The Jews," says Dr. Gill, "taking the prophet for a madman, by his motions and gestures, would bind him, and keep him within doors."

Calmet illustrates his comment by a reference to the passage in the *Phædrus* of Plato, where Socrates says, that there are two kinds of madness; the one proceeding from disease; the other from a *divine alienation*, in which the person is rapt out of the ordinary state of his life.

The comment of St. Jerome is as follows:—"The days of retribution have come. Oh Israel! know now the true meaning of thy words. The prophet who tells you the truth, and prophesies by the Holy Spirit, you called a fool and a madman; as the princes said to Jehu in Ramoth Gilead, 'Wherefore came this mad fellow unto thee?' Therefore, by reason of the multitude of thine iniquities by which thou hast rioted in wickedness, know thou that it is not my prophet that is insane, but thyself." . . . "The day of vengeance and retribution some interpret as the day of judgment, when affliction shall come upon Israel, who now is boasting that she sees God, and yet is not governed by the Holy Spirit, but is carried about by the spirit of the devil in

divers directions, saying, that the Son of God is a creature, and denying that the Holy Spirit is God," etc.

The paraphrase of Dr. Wells is as follows:—"The days of visitation are come; the days of recompence are come. Israel shall be made to know it, viz., whether the true prophet sent to them by God, or their false idol-prophet, is a *fool*; which of the two that says *he* is the spiritual man, or guided by the Divine Spirit, is *mad*. This shalt thou, Israel, be made to know; for the multitude of thine iniquity in listening to false prophets, and the great hatred thou hast against the true prophets."

So Menochius:—"Know ye, Oh Israelites! that the foolish, insane, and lying prophets were those who flattered you, and promised you prosperity. Or the sense is—See, Oh Israelites! who it was that was insane or was the false prophet; he who foretold you these calamities, or you who thought they would never come."

So Zanchius:—"He tacitly implies, that, before that time, the Israelites had not believed the words of the prophets, but had despised their admonitions, and laughed at their denunciations as ludicrous. Therefore when the affliction comes, then they shall feel that which, when foretold, they did not believe. For the Lord deals with us first by speaking, then by acting. He teaches us first by words, then by deeds. . . . The Israelites might say—Our own prophets, who themselves speak from the Spirit of God, have taught us differently from what you do; for they tell us there is no ground for alarm; since God has no wish to destroy His people, and moreover the worship we follow is good and acceptable to God. God's prophet therefore replies and says—The prophet is a fool, *i. e.*, those prophets are fools, and those men of the Spirit are mad."

So Dr. Pusey:—

“The true prophet gives to the false the title which the false claimed to themselves, viz., the *prophet* and the *man of the spirit*. Only the event shewed what that spirit was which was in them; not the Spirit of God, but a lying spirit. The men of the world called the true prophets mad: literally, maddened, driven mad, as Festus thought of St. Paul,—‘Thou art beside thyself; much learning doth make thee mad.’ Jehu’s captains called by the same name the young prophet whom Elisha sent to anoint him, ‘Wherefore came this mad fellow unto thee?’ Shemaiah the false prophet, who deposed God’s priest, set false priests to be officers in the house of the Lord to have an oversight as to every man who is mad, and maketh himself a prophet, calling Jeremiah both a false prophet and a madman. The event was the test. Of our Lord himself the Jews blasphemed, ‘He hath a devil and is mad.’ And long afterwards madness, phrenzy, were among the names which the heathen gave to the faith in Christ. As St. Paul says that Christ crucified was to the Greeks and to them that perish foolishness; and that things of the Spirit of God are foolishness to the natural man, neither can he know them because they are spiritually discerned. The man of the world and the Christian judge of the same things by clean contrary rules, and use them for quite contrary ends.”

What, then, according to the Scripture, are the hallucinations in virtue of which a prophet is really to be accounted a fool or a madman? They are these. First, it is said, “Woe unto them that call evil good, and good evil.” Here is a perversion of the moral sense of *feeling*.—“Woe unto them that put darkness for light, and light for darkness;” here is a perversion of the moral sense of *sight*.—“Woe unto them that put bitter for sweet, and sweet for bitter;” here is a perversion of the moral sense of *taste*.—“We have heard

him speak blasphemous words ;” . . . here is a perversion of the moral sense of *hearing* ; for when we hear the Word of the Lord, and understand it in a perverted sense, we hear perversely. In this point of view, there is an alienation of all these moral senses of the mind. If now it is only the wise man that is sane, then, as we have seen, it is folly that is insanity. Hence the true prophet, as being pre-eminently the sane or the wise man, is opposed to the false prophet as pre-eminently a fool. Yet, in the eyes of the world, it is the true prophet that is the fool or insane, and the false prophet that is the wise man or is sane ; for, as before observed, “the man of the world and the Christian judge of the same things by clean contrary rules, and use them for quite contrary ends.” Hence, in a corrupt age, false prophets have the ascendancy ; as when Jeremiah speaks of a fearful alliance of prophets, priests, and people, in mutually deceiving and depraving one another. How then in such a state of circumstances could one who truly sought God, know who was indeed the bearer of God’s message ? He would know it chiefly by the internal evidence of the message itself.—“There is no man who does not at some time or other feel that there is a message of God to his soul, and that that message bids him repent and be holy.”

In such a state of universal degeneracy, the religious appeal is made not to the Church, nor to public opinion, but to the individual conscience. In a moral sense there may be a *national* insanity ; while sanity, regarded as wisdom, may be that only of *individuals* ; indeed, this is always the case when the prophets prophesy falsely, and the people love to have it so. In the case of physical insanity, sanity is the rule, and insanity the exception ; but in the case of moral insanity, insanity may be the rule, and sanity the exception.

If it is Wisdom that maketh all things new, and in all

ages entering into holy souls maketh them friends of God and prophets; then in this sense, the prophet is pre-eminently the wise man, although the world regards him as pre-eminently a fool; for, as it is wisdom which is the standard by which folly is to be judged, if the standard varies so will the judgment. But the standard does vary; for the wisdom of God is foolishness to the world, and the wisdom of the world is foolishness with God. Hence a difference in the judgment as to what is folly, and what is wisdom; hence also an antagonism between the Church and the world; or rather, as in the case of the Jews, between the true prophet and the Church;—"How do ye say, We are wise, and the Law of the Lord is with us? . . . Lo, they have rejected the word of the Lord, and what wisdom is in them?" . . . "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them shall they slay and persecute; that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation;" for that generation had gradually accumulated to itself all the evils and falsities which had persecuted previous prophets.

Such was the state of the Church at our Lord's first coming. An insane Church pronounced Divine Wisdom to be mad, and the Prophet that should come into the world to be demoniacally possessed—"He hath a devil and is mad;" for the madness of demoniacal possession in that day, was only the last terrible wreck of the Prophetic spirit.

The idea of the insanity of *nations* is prophetically conveyed to us in what is said concerning Babylon—"Babylon* hath been a golden cup in the Lord's hand, that made all the earth drunken. The *nations* have drunken of her wine, therefore the *nations* are mad."

* *Jeremiah* li. 7; also xxv. 16; viii. 8.

If, then, we should see one of amiable disposition crowned with a triple crown to signify to the world that he had power over heaven, earth, and hell; that whom he would he could admit into heaven, and whom he would he could cast down into hell; that, as the Gatekeeper of Heaven and the Vicegerent of God, all power was transferred to him in heaven and in earth, and that his ministers were above kings and emperors, cherubim and seraphim—why is it that such claims are not regarded by the nations in general, as being as truly *visionary*, as truly examples of moral *insanity*, as men who believe they are kings or peacocks, are examples of physical insanity? Malebranche explains* the reason:—

“Visionaries are of many kinds: the one imagine they are transformed into cocks and hens; others believe they have become kings and emperors: others at length persuade themselves that they are independent, and are as gods. But if men always regard as mad those who assure us that they had become cocks or kings; still they do not always think, that those who say their virtue makes them independent and equal to God, are veritable visionaries. The reason is, that in order to be esteemed mad, it does not suffice only to have insane thoughts; it is requisite beside this, that *other people should regard the thoughts entertained, as visions and insanities*. For madmen do not pass for what they are among the mad who are like themselves, but only among men that are reasonable; just as wise men do not pass for what they are among fools. Men acknowledge, then, as mad, those who imagine that they have become cocks or kings; but not those who imagine themselves equal to God; because all men suppose that they may be as gods; they have so thought in all times, and perhaps more than would be credited in the pre-

* *Recherches de la Veritè*, chap. iv.

sent day. Vanity has always rendered a thought of this kind seem very probable. They derive it from their first parents; for without doubt our first parents were of this opinion, when they obeyed the devil, who tempted them by the promise that they should become like unto God—*eritis sicut Dei*. Even intelligences the most pure and enlightened have been so blinded by their own pride, that they have desired, and perhaps thought themselves able, to become independent; and have even formed the design of mounting to the throne of God.”

Now, we have seen how alienation and madness have been assigned even to True Prophets; yet not in the sense, as we have frequently observed, of folly, insanity, or disease either of mind or body.

When, therefore, the term *alienation* is applied to true prophets, we must remember, that *Ecstasy* is defined to be a species of alienation—not alienation *of* the senses, but alienation *from* the senses: in the former case, the senses are perverted, and there is a morbid action of the sensory organs; in the latter case, the senses are quiescent, and as such are not the subjects of any morbid action. So also in regard to *reason*: in the case of true prophets, there was never any alienation *of* reason, but only occasionally an alienation *from* reason. Alienation *of* reason is only when the rational powers are perverted; alienation *from* reason is only when the rational powers are quiescent. The madness assigned by Philo to true prophets, was only the same with alienation *from* reason, which, according to him, occurred only when the private judgment or individual reason of the prophets was suspended; and they spoke and acted not from themselves, but only as words were put into their mouths, and impulses were originated by another, foreign, and irresistible power. This made them perform actions apparently irra-

tional; but which, nevertheless, were in no way the result of their own reason. Alienation of mind, or alienation of reason, as theologically applied to True prophets, is an expression which can be used only by those who cannot distinguish between good and evil, truth and falsehood, Heaven and Hell; but who confound the one with the other.

This, however, has been done.

Not only has the true prophet been pronounced to be a fool, but the spiritual man to be mad; and, indeed, there are many reasons why to the natural man he should so appear. For as the term *prophet* has especial reference to *truth*, so the *spiritual man* has especial reference to the *will* and its *affections*. Hence it is, that being "*spiritually minded*" is opposed to being "*carnally minded*;" and indeed so opposed, that the natural man crucifies the spiritual man, and the spiritual man the natural man with all his affections and lusts. Hence a great struggle between the two, known by the name of SPIRITUAL TEMPTATION. Such struggles both create, and arise from, a sensitiveness to evil in all its forms; and a Psychology that does not comprehend within its limits mental states of this kind, can of course account for them only on the principles of natural science; and on these principles they are pronounced to be only morbid states of mind.—"My soul* is full of troubles, and my life draweth nigh unto the grave. . . . Thou hast laid me in the lowest pit, in darkness, in the deeps. . . . I am afflicted and ready to die from my youth up; while I suffer thy *terrors* I am distracted. Thy fierce wrath goeth over me: thy *terrors* have cut me off. *Horror* hath taken hold upon me because of the wicked that forsake thy law.—My heart is sore pained within me, and the *terrors* of death are fallen upon me. *Fearfulness* and

* *Psalms* lxxxviii. 3, 6, 15; lv. 4.

trembling are come upon me, and *horror* hath overwhelmed me.”

Is this a case for medicine, or for theology? What has Medico-psychology to say to these mental perturbations, this consternation, distraction, dismay, and terror?—It says—The volitional centres of the brain are in a state of uncontrollable energy; consequently they overpower the ideational centres: the result is an exaggerated state of the feelings and thoughts, fictitious fears, imaginary horrors; and if the person be of religious mind the morbid excitement will assume a religious character. Instead of marching at the head of his ideas, commanding them in person, directing, controlling, modifying, or suppressing them at will, as any one of a sound and healthy state of mind would do, the patient has lost the power of self-command; he is dragged along at the mercy of his extravagant feelings; he is no longer rational—“the spiritual man is mad.”

Nevertheless, the mental perturbation is that of the Psalmist, whose language is thus interpreted by Swedenborg:—

“‘My heart* is sore pained within me, and the terrors of death are fallen upon me.’ Mention is frequently made in the Word of being *affrighted*, *dismayed*, and the like, both concerning the good and the evil; and by *terror* and *consternation* is signified a state of *commotion*, and change of mind arising from imminent or visible danger of life; but differently with the good and with the evil. With the good, it is a *commotion* of mind and change of state, arising from the imminent and visible danger of the soul; but with the evil, it arises from the immediate and visible danger of the bodily life. The reason is, because the good regard the life of the soul as principal and final, and not so the life of the body; whereas

* *Apocalypse Explained*, art. 677, 282.

the evil regard the life of the body as principal and final, and not so the life of the soul; which indeed they do not in their heart believe; and even they who do believe, still love only the things which are of the body, such as appetites and pleasures of various kinds; but the case is reversed with the good. In order that it may be known that to be *affrighted*, *dismayed*, to *dread*, and the like, signify commotions of mind arising from the changes of the state of the interiors, some passages shall be adduced from the Word in the way of confirmation. Thus in David,—‘My heart trembleth in the midst of me, and the terrors of death are fallen upon me; fear and trembling came upon me, and horror hath covered me;’ these things are said concerning TEMPTATIONS, in which evils and falses break in from hell, and strike with *terrors for fear of damnation*. For, as was said above, the good are *terrified* and *tremble* from imminent dangers of the soul, thus from the irruption of evils into the thoughts and intentions of the will: these are, therefore, the various commotions of the mind which are specifically signified by *trepidation of the heart*, *terrors of death*, *fear*, *trembling*, and *horror*, which are those mentioned according to the order in which they succeed.”

“The desire after truth on the occasion, and the consideration in what direction he should turn himself, is signified by—‘Oh that I had wings like a dove, then would I flee away and be at rest.’ ‘The wing of a dove’ is the affection of spiritual truth: ‘to flee away and be at rest,’ is by these means to deliver the life from damnation: the hope of deliverance being not yet seen, is signified by, ‘I could wander afar off, and pass the night in the wilderness.’”

Now in illustration of the nature of these TEMPTATIONS, we may quote a passage from the experience of Emanuel Swedenborg himself:—

* *Adversaria*. Numb., chap. xxix.;—vol. iii., p. 282.

“So wicked and horrible are the temptations of the devil, that they are past description; so crafty are his unspeakable machinations, that no one could bring himself to believe it; for there is nothing in the nature of evil which he does not evoke in order to deceive a man. Wherefore, unless a man were protected by God Messiah, he could not avoid even for the smallest moment falling headlong into damnation. But these temptations, many of which I have known by experience, are rather to be consigned to utter oblivion than to be published before the world; for they cannot be otherwise than death to every mind. From these last temptations, however, which as I think I never myself could have sustained, I have learned this lesson; that unless God Messiah had sent me deliverance, I should have fallen into utter damnation; but to this deliverance nothing in the least of my own powers were able to contribute; for these temptations would have precipitated me into damnation, unless with his aid God Messiah had been present.”

Let us take another instance of what, by various modern Psychologists, would be resolved into a case of morbid functions of the brain; but which, in theological language, is one of direful SPIRITUAL TEMPTATION, arising from the influx of evil spirits:—

“Thou* scarest me with *visions* and terrifiest me with *dreams.*” . . . “I am full of confusion: therefore see thou mine affliction; for it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. Wherefore then hast thou brought me forth out of the womb? Oh! that I had given up the ghost, and no eye had seen me.

* *Job* vii. 14; x. 15.

I should have been as though I had not been ; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death ; a land of darkness, as darkness itself ; and of the shadow of death, without any order, and where the light is as darkness."

Now we are told that Job is here chastened by God, in order that, under the influence of divine discipline, his mind might be spiritualized ; and that the spiritual consolation is, that if no iniquity be found within him, he shall forget his misery, prove to be steadfast, and *feel secure*—"thou shalt lie down, and none shall make thee afraid."

Bishop Patrick thus paraphrases the first part of the passage from Job :—"But then I am haunted with such *frightful dreams*, and such *horrible apparitions*, that I had much rather die the most violent death than carry this carcase any longer about with me." And Matthew Henry says :—"In Job's dreams, though they might partly arise from his distemper, . . . yet we have reason to think that Satan had a hand—Satan, who delights to terrify those whom it is out of his reach to destroy. But Job looked up to God who permitted Satan to do this—'Thou scarest me,' and mistook Satan's representations for the terrors of God setting themselves in array against him."

A similar experience of Swedenborg we find thus recorded by himself :—"On* one night of the present month, when evil spirits out of malice wished to terrify me while I was lying on my couch, they seized with trembling all the limbs of my body, so that my whole frame was in a state of tremulation ; as I have also experienced on some other occa-

* *Spiritual Diary*, art. 1934.

sions; when, for instance, they invaded all the limbs and fibres of the body, and caused a tremor as sensible as if the souls of the dead had taken possession of my frame; and this with a terror they struck into me, objecting to me that this was the place in which they had died, or had been put to death; and that I must therefore leave that place for some other. I saw visions, and also persons speaking to me on these subjects. Nevertheless, in the midst of this terror I *felt secure*; so that I *had no fear*. This trembling, which I felt by living experience, I cannot express; inasmuch as it came from evil spirits. Sometimes my experience has been of such a nature, that, if it had happened to any one else, he would have thought himself possessed with devils.”

Now why did he say, that in this fearful state of mind, he *felt secure*? For this reason: that this state was permitted to come upon him, in order that by personal experience he might know the spiritual sense of the following passage in Leviticus (chap. xxvi. 5); “And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land.”

There cannot be a greater mistake than to suppose, that Swedenborg’s interpretations of Scripture are only those of a speculative and arbitrary mysticism, which invents meanings at pleasure, that have no other foundation than that of an ardent imagination. They were rather the result of his own actual experiences. States of deep spiritual trial led him to see depths of spiritual meaning in Scripture which would otherwise have been unseen; and to experience states of consolation after temptation, and blessings of peace, and heavenly love, and wisdom, which he otherwise would not have known. He could not, therefore, resolve the language of Scripture into Oriental figures, or the exaggerations of an

exuberant imagination; the SPIRITUAL TEMPTATIONS were too direful; he could, therefore, take the language of the Psalmist as literally portraying the corruptions of the human heart, and as laying the deepest foundation for the doctrine of redemption.

As, however, we have now explained the origin and nature of *mental perturbations* which have characterized the Prophetic spirit, and distinguished them from those of False prophets and the insane; we proceed to remark upon another state to which these mental perturbations are closely allied, viz., that of *incoherences*; in which we propose to explain the origin and nature of those which have been imputed to Moses and the Prophets. As, however, these *incoherences* are ascribed to perturbed states of the rational and imaginative regions of the human mind, we shall have to refer in the first place to the Biblical Psychology which has been advanced upon this subject, and afterwards to apply it to the Mosaic Law.

According to a generally received doctrine in the Christian Church, the Psychological division of the human mind is of a threefold character, as represented, first in the Tabernacle, and afterwards in the Temple.

Thus Turretin* observes:—

“The distinction of the Temple into the *Holy of Holies*, the *Sanctuary*, and the *Court*, may adumbrate the three parts in man; the *external senses*, which apprehend things sensible, which are in the Court; the *intellect* and mind, which takes cognizance of things intellectual, which are in the Sanctuary; and the *heart* or the *conscience*, which embraces the things of faith, which are in the Most Holy Place, which eye hath not seen, neither hath ear heard.”†

* *Institutio Theologiæ*, vol. ii., p. 171.

† A corresponding division of the *Heavens*, as represented by

Contemplating the mind as ordained into three degrees, the region which constitutes the first degree corresponds with the *Holy of Holies*, thus also with the Divine Law in its innermost sense. The highest and innermost region of the human mind is that of the *will*, thus also of *Love*. In this region is the origin of the highest states of human consciousness, which are states of *love*. God is love; and as such is a consuming fire. It is here that in the highest sense is realized the Divine expression, "Is* not my word like as a *fire*? saith the Lord; and like a hammer that breaketh the rock in pieces?" In proportion as the influx of this Divine fire surpasses in power and purity that of the affections, these affections cease to be the life of the mind: however otherwise ardent, they are relatively cold; however otherwise pure and beautiful, they are relatively impurity and rottenness; and as the Divine affections are purity itself, so are they order itself; relatively to which, the order of the highest and most sanctified human affections is disorder. The result is, that when the Divine flows into the human, the inmost organic order of the affections of the mind, that is to say, the order into which they have been arranged in harmony one with another, is rent asunder as a tree torn by the lightning; hence also terror, amazement, consternation, speechlessness, and death. "My comeliness," says Daniel, "was turned into corruption;" and Jeremiah says again, "His word was in mine heart as a *burning fire* shut up in my bones." This is the *fire* of which we read in Ezekiel as enfolding itself, and † there was a brightness about it. This

the *Temple*, may be found in the work of Villalpandus on the Temple seen in the Vision of Ezekiel, vol. i., p. 14; also in the notes of Corder on the *Celestial Hierarchy* by Dionysius.

* *Jeremiah* xxiii. 29; xx. 9; *Daniel* x. 8. † Chap. i. 4.

fire has relation to the affections of the will; the *brightness* to the truths or the light of the intellect.

2. This brings us to the second division of the Temple—the *Sanctuary*, or the *Holy Place*, in which was placed the *Candlestick* to give light. This compartment of the Temple represents the degree of the mind which is called the *intellect*, in which resides the truth that gives light to the understanding. As the *Holy of Holies* was the abode of *Love*, so the *Sanctuary*, or *Holy place*, was the abode of the light of truth.—“At* mid-day, O King,” says the Apostle, “I saw in the way a *light* from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.” Saul fell to the ground, and heard a *voice*. To the intellectual *ear*, Divine Truth manifested itself by a Divine and audible locution; to the intellectual *sight*, by the brightness of the everlasting light, a pure influence flowing from the glory of the Almighty. For what is in man an organ of light, is in the Lord Light itself; for God has no occasion for an organ to receive light in order that He may see. In Him both light and the organ of light are the same; or, if we speak of the organ of light, it is rather to convey light than to receive it. For as it is said, God is Love, so also God is Light; and in Him is no darkness at all. And on the same principle that the Divine Love is a consuming fire, the Divine Word, the eternal Logos, is a dazzling Light; in the presence of which the light of the creature is but darkness. Therefore it is said, “the darkness and the light are both alike to Him;” because relatively to Him, the light of the creature is but darkness.

If, however, we regard the *will* as the soul of the intellect; or, in other words, Divine Love as the soul of the Eternal

* *Acts of the Apostles*, chap. xxvi. 13.

Word ; or the fire of Divine Love as the soul of Divine Light, and thus of all Divine Truth ; then will the influx of Divine Truth as much confound the intellect of the creature, as Divine Love consume the affections of his will. And therefore, when we speak of the transcendency of Love, we speak in the same sense of the transcendency of Divine Wisdom, the Word, the Logos, the Divine Reason. In God both truth and thought are one : it is the Divine truth ever generating itself in relating to our conceptions, that is the Divine thought, and that gives rise to the expression Light of Light ; and as the order of Truth in the Divine Mind transcends the order of Truth in the creature, and the very quality of Archetypal ideas differs from those in the unregenerated creature, it is evident that when the Divine wisdom would flow into the intellect of the creature, the Divine light into the light of the creature ; there must arise, as in the former case, tremulation, excitement, consternation, and terror, even to death. It was only to the same Divine influx into the ideas, the reason, the philosophies of the human mind, that St. Paul was referring, when he repeated the words of the prophet,—“I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” For it is certain, that this Divine Wisdom, both as to the quality and the order of its truths, must appear foolishness to the wisdom of the wise, or to a reason to which the quality and order of its ideas are intrinsically repugnant.

For the scientific mind is formed from the observation and experience of the senses, or of things without ; but the spiritual mind is formed from within by an influx of Divine affections. These two currents of mind, arising thus from two opposite sources, proceed in contrariety to each other. When the senses and science prevail over Divine Truth, this Divine Wisdom appears foolishness ; when Divine Truth

prevails, then science and sense appear foolishness until subordinated to Divine Wisdom.

Self-luminous truths shew themselves in axioms and aphorisms, not in long trains of reasoning; and that which causes these truths to be seen in their own light, is the Spirit of *love*. Now the order of these truths is not the same with the order of the rational mind formed from without; and so far as this rational mind judges of that order, that order will appear to be disorder. One thing will not be seen in its sequence after another; and as such there will be perceptible no *prius et posterius*: all will appear to be *unconnected and incoherent*. This is exactly what has been said with regard to the Mosaic Law. We are told that it is a jumble of one thing with another, without order or coherence; hence the saying, *Lumen propheticum est lumen abruptum*; that we see the same thing in regard to Prophecy, in which the beginning and the end of time are unconnectedly couched together, inasmuch as the mind of the prophet was extrinsic to the condition of time.

That the Mosaic Law presents this appearance of *incoherence* we fully grant, and that there is the like appearance in other parts of the Prophetic writings; we likewise grant that *incoherence* of language is a sign of ordinary madness. But, as we have seen, the madness of the prophets was not the same with ordinary madness, nor were their mental perturbations or incoherences of language. We have seen that the appearance of incoherences, of sudden transitions from one thing to another, may arise from a very different source. It is one thing to say there is no *prius et posterius* in the Mosaic Law *apparently*: it is another thing to say, there is none *actually*; and yet the conviction is almost universal, that the incoherences of the Mosaic Law are not apparent, but real; and that this very *incoherence* is an external

evidence of the prophetic Mania. What is the consequence? That the Law is considered to be as *incoherent* as the language of any pretended prophet in an asylum, and worth only as much!

Now we read of Moses that the Lord said—"With* him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—Are we to suppose that the Law thus proceeding from the mouth of the Lord, was nothing more than a jumble of *incoherences*? Or else, has Moses, instead of giving us the words of Divine Wisdom spoken by Jehovah, given us only something of his own? What said the Lord unto Jeremiah concerning the prophets that prophesied *in His name*? "I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination; and a thing of nought, and a deceit of their own heart." It is certainly an easier thing to believe that Moses, prophesying in the name of Jehovah, only prophesied out of his own heart; than to believe, that He who is Divine Order itself spoke only a farrago of incoherences. Or shall we say, that the Law is a medley of the thoughts of Moses and of the thoughts of God? Surely Moses never represents the Law in this sense, as partly his own, and partly the Law of God—"Wherefore, then, were ye not afraid to speak against my servant Moses?"

We say, then, that the *incoherence* characterizing the Prophetic spirit of Moses, was not any incoherence at all; that it was *apparent* only, and not *real*; that as the order of spiritual ideas and natural ideas is not the same, so the

* *Exodus* xxxiii. 11; *Numbers* xii. 8; *Deut.* v. 4.

apparent disorder in the Prophetic writings arises from expressing spiritual ideas by natural things. It is not true, then, that in the Law we must not seek for any methodical concatenation of things, nor indeed in any other part of Prophetical writ. If in one verse I speak about a *man*, and in the next about a *tree*, and in the next about a *cloud*; in the purely natural sense there is no coherence between the ideas of a *man*, a *tree*, and a *cloud*; but if by *man* I mean the *Christian Church*; by a *tree*, *Divine Wisdom*, which is a tree of life; by a *cloud*, the types and figures in which *Divine Wisdom* is involved; then the sequence of ideas is that of a *Church*, *Divine Wisdom*, and types and figures; and between these ideas there is an orderly connection; for I speak of the *Church* as making known the *truths of Divine Wisdom* by the interpretation of the *types* and *figures* in which it is involved. This is precisely the case with the Mosaic Law, and other prophetic writings. But if I will not give any spiritual interpretation to the prophetic writings, I remain in the incoherence of the letter; and the consequence of this we are now experiencing. Yet the incoherence is not in the sense, but in the signs: not in the spirit, but in the letter: the very principle which gives coherence to the ideas contained in the signs being the very principle which gives coherence to the Church and society. The unity of Prophecy arises out of the same principle as the unity of the Church: "Ye are all one in Christ" applies equally to both. The Spirit of prophecy is the testimony of Jesus; and that testimony is not the rambling, unconnected, incoherent testimony, which, in the present day, it is too generally thought to be.

When, however, we say that "the Lord spake unto Moses face to face and mouth to mouth, as a man speaketh unto his friend;" in what sense are we to understand these

words? For the *face* signifies that which is *outermost*, as well as that which is *inmost*; but the outer face expresses the inner mind. In this sense the *face* of Moses represents the mind of Moses; and Moses as the representative of the children of Israel represents the Jewish mind, hence also the external Law, or the Law as adapted to the Jewish mind. Moreover, the *face* of Jehovah is the inmost Divine affections and thoughts; and for this *face* to shine into the *face* of Moses, is for the inmost Divine thoughts and affections to shine into the external Law. This, however, was the internal glory of the external Law, which the Jews could not behold by reason of the veil that was upon their hearts.

The *mouth*, like the face, moreover, may signify that which is outermost and that which is inmost; for, as an outward organ of the voice, it expresses the inmost thoughts of the mind. In this case, the *mouth* of Jehovah signifies the Divine affections and thoughts communicated in the Law *spoken** by Jehovah to Moses; the *mouth* of Moses is the Law as spoken by Moses to the children of Israel, that is to say, the external Law; the external Law being thus the mouth or language of the internal.

Now it is as true with regard to Moses as with regard to any other man, that—"No man can see my face and live;" for "No man hath seen God at any time: the Only-begotten Son He hath declared Him." . . . "The Father which hath sent me, hath borne witness of me; ye have neither heard His *voice* at any time, nor seen His *shape*." For what Moses beheld was only a *similitude*; what the Lord beheld in His humanity, was no similitude, but the very glory of the Father. What Moses heard was the voice of God speaking through the Angel of His presence, or through whom His

* This act of *speaking* will be explained in the sequel.

presence was effected; what Jesus heard was the internal Divine locution uttering thoughts of infinite love, and wisdom, and power—the Divine glory of the Father glorifying by its influx the affections and thoughts of the human nature, and making those thoughts internally vocal, in the sense of constituting in the humanity a Divine locution. And therefore, when our Lord prayed, there came the *internal voice* in answer to the prayer. This *voice* was the testimony of the will to the intellect—“Divine Love, I thank thee that thou hast heard me; and I knew that thou hearest me always.” When therefore it is said, “Moses spake and God answered him by a *voice*,” this *voice* heard by Moses, though internal, was not the internal Divine locution heard in the Divine Humanity of the Saviour. The humanity of Moses was not Divine, and could not have endured the Divine voice such as was intellectually heard in the humanity of our Lord.

As we shall have occasion, however, soon to recur to these *internal voices*; we proceed to our next subject, viz., the apparently irrational conduct, and the uncontrollable *impulses*, resulting from the Prophetic influx.

We have already given examples of both these phenomena in the cases of Isaiah, Ezekiel, Saul, and the messengers of Saul. We have seen that eccentricities of conduct, and vehemence of feeling, were common to prophets, whether actuated by a good or an evil spirit. Both classes presented similar deviations from the ordinary standard of rectitude; and accordingly, that there was occasionally in true Prophets an outward appearance of aberration of mind, is generally admitted. But in like manner as their mania did not originate in a lesion of the brain, so neither did their eccentricities, nor the violent *impulses* under which they labored. In the opinion of the world, as the phenomena were the

same or similar, so would be the causes. This would unquestionably be its opinion, if the like occurrences took place in the present day: the apparent unreasonableness of their conduct, and their uncontrollable emotions, would rank the Prophets at once in the class of madmen. It is true, that like results are imputed in Scripture to the influences both of evil and of good spirits; but if we deny the doctrine of demoniacal influence, if we regard it as a superstition, and resolve it into merely *natural* causes, there is no reason, where the phenomena are the same or similar, why we should not dispense with the *supernatural* in the one case as well as in the other; or why we should not regard both true and false prophets as laboring alike under lesion of the brain; particularly if, in the case of true prophets, there were utterances which we cannot explain as rational on any principles generally received.

It is true, that, in the case of inspired persons, when the reason began to subordinate to itself the imagination, the Divine influx was "more pacate and serene;" and they assumed more the appearance of ordinary rational beings. But, as in the case of Philo, even reason is said to be sometimes energized above its wont. This state of inspiration is thus described :*—

1. . . . "When a man perceives some power to arise within him and rest upon him, which urges him to speak, so that he discourse concerning the sciences or arts, and utter psalms or hymns, or profitable and wholesome rules of good living, or matters political and civil, or such as are divine, and that whilst he is waking and hath the ordinary vigor and use of his senses, this is such a one of whom it is said, that he speaks by the Holy Spirit. . . . Now to explain to you what

* *Select Discourses*, p. 230.

is that other door of Divine influx through which none can enter of his own natural ability; it is when a man utters words of wisdom, or song, or divine praise, in pure and elegant language besides his wont, so that every one that hears him admires him for his excellent knowledge and composure of words; but yet he himself knows not from whence this faculty came to him, but is as a child that learns a tongue, but knows not from whence he had this faculty. Now the excellence of this degree of Divine inspiration is well known to all; for it is the same with that which is called the Holy Spirit."

But if this exaltation of faculty be the result of a *supernatural cause*, why not the following?—

2. "Voices* suggest expressions to me with which I am not familiar; they give me words much superior to those I have been in the habit of using, or which my education justifies. Their conversation often runs on geography, politics, and on domestic economy, questions to which I am a stranger, but which I perfectly comprehend when the voices suggest them."—"It is to this exaltation of mind," says an eminent Medico-Psychologist, "to enthusiasm, to the choice of words, eloquence, and the nature of the organization, that we must refer the great influence some hallucinated persons have exercised over their fellow-creatures."

We meet with similar statements concerning the Ecstatic prophets in the fifteenth century; for as Calmeil observes:—

3. "In† their state of convulsion, their soul is more disengaged from sense than in their natural state. . . . It is a matter of public notoriety, that the convulsionists in general have more cleverness, penetration, and intelligence when in a

* *Rational History of Hallucinations*, p. 417.

† *De la Folie*, tome ii., p. 348.

state of convulsion, than in their ordinary state. We see even girls exceedingly timid, and who radically are in a state of ignorance, stupidity, and of low birth, yet while they are in a state of convulsion, they speak nevertheless with great exactness, with fire, eloquence, and grandeur, of the corruption of man by original sin. . . . We might recite a multitude of facts which invincibly prove, that the ordinary effect of this convulsion is to give to the soul more light and activity, and more facility to conceive even things the most elevated."

If we are determined to get rid of *supernatural causes*; if in these three cases of corresponding phenomena we account for the last two by hallucinations, or by lesion of the brain, why is not the other to be accounted for upon the same principle? Why not affirm in *all* these cases equally, that increased functional activity stirs up the memory, and makes it reproduce thoughts which it had read in books—thoughts which had been quite forgotten, but when reproduced seemed altogether new, and as such occasioned by a supernatural cause. What is there unphilosophical or unscientific in affirming that all these cases agree in this; that they have their origin in the Spiritual world, and are the result of supernatural causes; but that the difference is, that the first proceeds from the Spirit of God, the two last from other spirits to which the persons were associated?

As concerning the Word which came to the Prophets, it is generally admitted that the greater part of it they did not understand; and sometimes, when they desired to understand it, they were told the time was not yet. If, then, the time comes when it is understood, it is obvious that, in this respect, they who understand it are of a higher order of mind than those to whom it was delivered without being understood. For the prophecies were given under an inferior dispensation; and therefore to those who un-

derstand, may be applied the words of our Lord—"Blessed are the eyes which see the things which ye see; for I say unto you, that many prophets and wise men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." The reason is, that, in process of time, Divine Truth is perceived to be also *rational* truth: and as other spiritual gifts come down from above into the *will*, so what is above *reason* may come down from above into the *reason*, and may be seen as well as believed; so that, even in this world, there is a sense in which *faith* may become *rational*, and as such may pass into sight. Accordingly—

The last division of the Temple is the *Court*, corresponding, as we have seen, to *the external senses*. This division consequently embraces the *natural imagination* and *reason*, as having their foundation in the senses; hence also it embraces all the sciences as founded upon observation and experiment. Indeed the natural reason itself is said to arise from the transformation of sensations into ideas—*Nihil in intellectu quod non prius in sensu*. From the divisions of the Temple, however, we learn, that this doctrine, apart by itself, is purely naturalistic; for as the *Court* was connected with the *Sanctuary*, and by the *Sanctuary* with the Holy of Holies, so the natural reason, to be reason in the genuine sense, must be connected with the *Sanctuary*: the light of natural reason must itself receive light from the *candlestick* placed in the *Sanctuary*. Till then, it is in darkness as to all things which are in a region of thought above itself. Thus there are two orders of influx; one from *without*, when sensations are transformed into natural ideas; another from *within*, when natural ideas are transformed into spiritual ideas. Not that the natural reason is thereby annihilated; but that it is made receptive of spiritual things,

just as man does not cease to be an animal because he is made rational; but the animal nature is subordinated to the rational, so that he becomes a rational animal.

We read that "the spirit of man is the *candle* of the Lord;" but it does not so become until it receives its light from the candlestick of the Lord—in the Holy Place. Boast of modern science as we may, its ideas are based only upon the phenomena of the outward world. Those phenomena are perceptible from the light of the sun; but reason as enlightened only from this light, sees nothing of the Light which is above and within. It is concerning those who are enlightened from *within* that we read, "They need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever"—that is, over all fallacies, falsehoods, and evils.

Was this the state of the ancient Prophets? Certainly not. Some of them were only a degenerate race; and yet of these it is written, that occasionally they were in communication with angels; nay even, that the word of the Lord came to them, and that Jehovah Himself spake by them. In these cases, however, reason was not enlightened from within, nor did the prophets understand their prophecies. They were, so far, only instrumental causes, made use of by the Lord for the purpose of communicating His Word to others—especially to future ages. Hence it is, that this mode of prophecy, and this kind of Prophetic Spirit, has now entirely ceased. If in these days we read, we must also learn to understand; to perceive that Divine Truth may also be rational truth, so that Divine Truth shall no longer be unintelligible. Reason, of itself and by itself, will never be able to understand it; but what is *above* reason may, as before said, come down from above, and take up its abode in the rational mind; in which case is fulfilled the prophecy

—“They* shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least even unto the greatest, saith the Lord.”

We now come to the subject of *internal voices*.

We have seen how in the case of Socrates, the mystics, and the insane, these voices have all been accounted for on the principle of hallucination; how the same explanation has been given to the *internal voices* occurring to the Prophets of Scripture; how, consequently, all who profess to have heard these voices are regarded as equally hallucinated, or equally insane. We now proceed to give a different interpretation of the origin of these *voices* as they are recorded in Scripture.

“God,† who at sundry times and in divers manners spake in time past unto the fathers IN the prophets, hath in these last days spoken unto us IN his Son.”

In treating of this subject, we shall have to consider, First, what is meant when God is represented as speaking to the prophets *in propria persona*; Secondly, what is meant by his speaking to the prophets through the ministry of angels; Thirdly, what is meant by God, *i. e.*, by the Father, speaking to the Son; and Lastly, what is meant by the narrative concerning Balaam, in which an animal is represented as speaking—“the dumb ass speaking with man’s voice forbad the madness of the prophet.”

In the first place, then, it is asked—

Did God actually speak to Moses the Ten Commandments, as well as the other portions of the Law of which it is written—“God spake these words and said”—“The Lord spake unto Moses, saying?”

* *Jeremiah*, chap. xxxi. 34,

† *Hebrews* i. 1.

This has become an important question; for the fact has recently been openly denied in one of our* Universities. We shall therefore treat the more at large upon the divers modes of *Divine Locution*.

First, then, with regard to the explanations of the Divine locution *in propria persona*, as when it is written, "God said"—"God spake these words and said"—is there any Psychological explanation by means of which we may rationally understand these expressions? For we find a doubt suggested upon this subject from the very beginning—"Yea hath *God said*"—and what is more, it is an *animal* that is represented as thus *speaking*, a phenomenon which has been regarded as of the same class with that of *God speaking*.

In regard to Divine Locution it may be observed, that,—
Locution, in its generic sense, consists in the communication of thoughts; and hence any mode of communicating thoughts may be called a mode of locution. In this respect locution comprehends vision itself: God might be said to speak to man not only *in* vision but *by* vision. At present, however, we shall treat of *locution* as signifying the communication of thought by a *voice*; reserving the subject of locution by *vision* for the sequel.

We have seen what has been said upon this subject by Medico-Psychologists, and how they have recognized the phenomenon of *internal voices* as a fact. On the present

* "A few words might be prefixed to the recitation of the Commandments in the Communion Service, as—'It is written in the Twentieth Chapter of Exodus.' Thus the minister would be relieved from the expression, and the people from the implication, of a belief that God actually spoke the words that follow." *The Present Dangers of the Church of England*. By W. G. Clark, M.A., Vice-Master of Trinity College, Cambridge. Page 13.

occasion, we proceed to the statements of Mystics ; and shall compare them with those of Emanuel Swedenborg ; particularly as both professed to speak upon this subject from their own personal experience, and our object is to illustrate the case of the Ancient Prophets.

In what has been called Mystical Theology, then, we find the following statements :—

Locution or *speech** is called Divine, when we hear anything said either by God Himself, or in the name of God ; whether at the time nothing be seen, or something extraordinary be seen.

“ God, on occasions, speaks to His beloved by His own proper locution ; and this not precisely by insinuation or inspiration, but by words formed and expressed.”

“ God, on occasions, speaks to contemplative souls by external words perceptible by the sense of hearing. For, in the first place, we everywhere read that God spake with the Patriarchs, Prophets, and others ; and the obvious sense demands, that it be understood of external locution, vocal and audible ; and although it was often either God, or some Angel in a human form or otherwise, speaking *in the name of God*, so as to be at the same time visible, either by a cloud, a burning bush, a fire ; still, whether in the whirlwind or in a whisper, it is only a *voice* that on such occasions is recorded as heard. These occasions are the *extraordinary*.” Hence it is added :—

“ *Extraordinary* Divine locution is vocal, when it is made in express words perceptible to the external sense of hearing.”

“ In this case, God is said to speak without the ministry

* *Institutiones Theologiæ Mysticæ*, auct. Dom. Schram, tom. ii., pp. 234, 235.

of Angels ; as being able to cause the air to sound articulately, and thus to originate words such as men use when speaking with one another."

But the locution is said to be Divine, also, when God speaks through the ministry of Angels.

Let us take an example.

One day, we are told by St. Theresa,* having prayed for some time, she fell into a trance or ecstasy, in which, says she—"I heard these words, 'I will not have thee converse with men, but with angels.' This made me wonder very much ; for the commotion of my spirit was great, and those words were uttered in the very depth of my soul."

Locutions of this kind became afterwards, she says, an ordinary occurrence ; and they are called *Divine* because they are said to proceed immediately from God Himself.

"The words are very distinctly formed ; but by the bodily ear they are not heard. They are however much more clearly understood than they would be if heard by the ear. It is impossible not to understand them, whatever resistance we may offer. When we wish not to hear anything in this world, we can stop our ears or give our attention to something else ; so that even if we do hear, at least we can refuse to understand. In this locution of God addressed to the soul, there is no escape, for in spite of ourselves we must listen ; and the understanding must apply itself so thoroughly, to the comprehension of that which God wills we should hear, that it is nothing to the purpose whether we will it or not ; for it is His will who can do all things. We should understand

* *The Life of St. Theresa written by Herself* : translated from the Spanish by David Lewis. The extracts are taken from Chapter xxiv. at the end : also from Chapter xxv. entitled—" *Divine Locutions ; Delusions on that Subject.*"

that His will must be done; and He reveals Himself as our true Lord having dominion over us. I know this by much experience, for my resistance lasted nearly two years; because of the great fear I was in; and even now I resist occasionally; but it is of no use."

St. Theresa speaks of these locutions as coming from God, in the sense of their being the locutions immediately of God Himself; and she represents God as sometimes speaking to her as immediately as one man speaks to another; indeed there is nothing in the words above mentioned said to be addressed to her by God, which a created being might not have uttered. It is true that she afterwards adds—"I know by experience in many ways when these locutions come from God."—Well, then, how does she know it?

First, says she, "I have been told things two or three years beforehand which have all come to pass, and in none of them have I been hitherto deceived."—This may be granted; but it does not follow that the locution came immediately from God: it may have proceeded from a good spirit, and we read that even evil spirits had the gift of prediction.

Secondly, in regard to this locution—"If it be anything which the understanding has fashioned, however cunningly it may have done so, he (the subject of it) sees that it is the understanding which has arranged that locution, and that it is speaking of itself."—Thus, she observes, when a person prays to God, and thinks that he hears within himself the Divine locution in answer to prayer, he may on reflection perceive, that he had not been listening to the thoughts of another, but fashioning and arranging his own. In this respect, St. Theresa anticipates the objections since urged by modern Psychologists; and tells us, how supposed Divine locutions may prove to be nothing else than locutions self-originated, as Lelut maintained in the case of Socrates.

Thirdly, but she adds, "It is in our power to turn away our attention from these locutions of our own, just as we can be silent when we are speaking; but with respect to the former (or Divine locutions), that cannot be done." We have seen, however, how the same thing was said by the Theomanists of France and Germany.

Fourthly, but says she, "There is another test more decisive still. The words formed by the understanding effect nothing; but when our Lord speaks, it is at once word and work; and though the words may not be meant to stir up our devotion, but are rather words of reproof, they dispose a soul at once, strengthen it, make it tender, give it light, console and calm it; and if it should be in dryness, and in trouble or uneasiness, all is removed as if by the action of a hand, and even better; for it seems as if our Lord would have the soul understand, that He is all powerful, and that His words are deeds."

"The human locution, or that of a man internally discoursing with himself, produces no effect; neither does the soul accept it, though it must admit the Divine locution whether we like it or not; nor does the soul believe it; on the contrary, it is known to be a delusion of the understanding, and is therefore put away, as we would put away the ravings of a lunatic."

"But as to the Divine locution, we listen to that as we do to a person of great holiness, learning, or authority, whom we know to be incapable of uttering a falsehood. And yet this is an inadequate illustration; for these locutions proceed occasionally in such great majesty, that, without our recollecting who it is that utters them, they make us tremble if they be words of reproof, and die of love if words of love. They are also, as I have said, matters of which the memory has not the least recollection; and expressions so full are

uttered so rapidly, that much time must have been spent in arranging them, if we formed them ourselves: and so it seems to me, that we cannot possibly be ignorant, at the time, that we have never formed them ourselves at all."

"I end by saying, that in my opinion we may hear the locutions that proceed from the understanding, whenever we like; and think that we hear them, whenever we pray. But it is not so with the Divine locutions: for many days I may desire to hear them, and I cannot; and at other times even when I would not, as I said before, hear them I must. It seems to me that any one disposed to deceive people by saying, that he heard from God that which he has invented himself, might as easily say that he heard it with his bodily ears. It is most certainly true, that I never imagined there was any other way of hearing or understanding (than the ordinary one), till I had proof of it in myself; and so as, I said before, it gave me trouble enough."

These statements may serve to shew that, in regard to these locutions, St. Theresa was under the influence of some supernatural being or beings; but there is no evidence whatever to shew that any one of them was God. Locutions may come *from* God, and yet not be the locutions *of* God *in propria persona*; and further, the locutions may not even come from God.

"They* who think much on religious subjects," says Swedenborg, "and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for religious subjects of whatever kind, when man dwells upon them from himself, and does not break the current of his thoughts by various useful occupations, penetrate interiorly, become fixed there, occupy the whole spirit

* *Heaven and Hell*, art. 249.

of the man, and thus enter into the Spiritual World, and act upon the spirits who dwell there. Such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are all enthusiastic spirits."

In this case, such locutions might, by the religious re-
cluse, be called Divine; and certainly Mystical Theology has put forth some remarkable statements upon this subject; for the question has arisen,—Whether the locutions called *Divine*, but effected by the ministry of Angels, can be *Divine* in the proper sense of the term; and we are told that they are not *properly* either Divine, or angelic, or human.

"These* angelic locutions, although they are real, and as such distinct from those which take place in the imagination, especially if heard by surrounding persons, are yet *not* Divine in perfect propriety; for neither strictly nor philosophically speaking are they a *Divine* locution; for God does not formally speak by any words whatever externally put forth, if you except the words of Christ uttered in his own human nature; nor are they an *angelic* locution, because material words cannot be proper to an Angel; nor are they a *human* locution, because he who is not really man cannot speak formally as man, since the locution of man is a vital and rational human action, which requires a *vital* principle, not assisting but informing. Inasmuch, however, as external locution, whether *Divine* or *Angelic*, consists of real sound, really articulated, perfectly similar to real human articulation, accompanied with a real intention of the Speaker to signify that which the sound expresses; therefore, in the way of equivalent, it is very properly called a *locution* by which

* *Institutiones Theologiæ Mysticæ*, auctore Dom. Schram. Tom. ii., p. 237, etc.

either God Himself, or some Angel, expresses his mind to men after a human manner."—According to this account, it is evident, that the locutions which St. Theresa heard are, strictly speaking, neither Divine, nor angelic, nor human; for material words cannot be proper either to a Divine Being or an angel, and it was not a human being that spoke. We may however observe, that nevertheless an Angel may make use of the words in the memory of the person, just as he may make use of the egoity of the person; or else what becomes of the prophets of Scripture? In this case the locution, so far from not being Divine, or angelic, or human, may in fact be all three together; but in what sense we shall see as we proceed.

It is further added—

"In order that it may be known whether the Angel speaks in the name of God, or only in his own name, we must consider the attendant circumstances. For if he should say, '*Thus saith the Lord,*' or anything else like it, it is plain that the Angel speaks specifically in the character of a Messenger. On the other hand, if he should say, '*I am the Lord,*' or any thing else like it, which can agree to the character of God only, he speaks in the name of God. But if no signs be present from which it would appear whether or not it be God, or the Virgin, or an Angel, or a Saint, who is speaking in his own proper person or name; our only care must be, to know whether there are evidences that the doctrine is worthy of God, and then whether it be proposed by God himself, or by his Messenger in his own name, or in the name of God."

From what has been said upon the subject of *internal voices*, it is evident, even from the testimony of Medico-Psychologists, that we may dispense with all miraculous modifications of the atmosphere. The phenomenon of these *internal voices* is thus clearly described by Swedenborg:—

“The speech* of an Angel or spirit with man is heard as *sonorously* as the speech of one man with another; nevertheless it is not heard by other men who are present, but only by the man who is addressed; because the speech of an Angel or spirit flows in first into man’s thought, and by an internal way into his organ of hearing, and thus acts upon it from within; whereas the speech of man with man flows first into the air, and by an external way into his organ of hearing, which it acts upon from without. Hence it is evident, that the speech of an Angel or spirit with man is heard *in* man, and, since it affects the organs of hearing as much as speech from without, that it is equally *sonorous*. That the speech of an Angel or spirit flows down from within even into the ear, was proved to me by its effect upon the tongue, which it also flows into, and excites to a slight vibration; but this vibration is not a local motion, such as takes place when the sound of speech is articulated into words by the man himself.”

But if this be the way in which spirits speak with man, how is it that Jehovah himself, or God, is also said in the Scriptures to *speak* IN the prophets?

According to Swedenborg, there is no such thing as any locution of God, either to men or angels, which is direct or immediate *in propria persona*: hence he explains how—

“Divine Truth† immediately proceeding from the Lord’s Divine Humanity cannot be heard and perceived by any man, nor even by any angel. Therefore to the intent that it may be heard and perceived, there must be *mediation*; which *mediation* is effected by or through heaven, and next by or through the angels and spirits attendant on man. This may be manifestly known from this consideration, that man cannot even

* *Heaven and Hell*, art. 248.

† *Arcana Cœlestia*, art. 6996.

hear the spirits who are attendant upon him, speaking with each other; and if he heard, he could not perceive, by reason that the speech of spirits is without human expressions, and is the universal speech of all tongues. And, moreover, spirits cannot hear angels; and if they heard they could not perceive, for angelic speech is still more universal. Yea, the angels of the inmost heaven can still less be heard and perceived; because their speech is not the speech of *ideas*, but of *affections*, which are of celestial love. And since these speeches are at such a distance from man that they cannot at all be heard and perceived by him, what then must be the Divine speech (to use the expression) which is infinitely above the speeches in the heavens? It is called *Divine Speech (loquela)*;* but by the expression is meant the Divine Truth proceeding from the Lord's Divine Humanity. This being the case, it may be manifest, that the Divine Truth proceeding from the Lord, in order to be heard and perceived, must pass to man by *mediations*. The ultimate *mediation* is by the spirit who is attendant on man, who flows in either into his thought, or by a *living voice*."

When, therefore, in Scripture God is said to have spoken to Moses face to face and mouth to mouth, as a man speaketh to his friend; and when, moreover, it was declared by Moses that—"God spake these words and said," we must remember that all this was effected by *mediation* and *representation*. The Angel of God's presence was both a representative and a mediator; and through him, as Swedenborg observes—

"The† Lord spake with Moses and the prophets by a

* The Word generally used by Mystics to signify *internal speech* is *locutio*: the word used by Swedenborg is *loquela*; both words are employed to signify the same thing; though properly *locutio* signifies the act of speaking, and *loquela* what is said in speaking.

† *Arcana Cœlestia*, art. 10,290.

living voice, to the intent that the Word might be promulgated, and that in consequence it might be known that it was of such a quality as to contain an internal sense in every particular. Hence also these words, *Jehovah said to Moses*. The angels who are in the internal sense do not know what *Moses* is, since the names of persons do not enter heaven; but instead of *Moses* they perceive *the Word*; and the expression *to say* is turned with them into what is congruous, thus into being *illustrated* and *perceiving*. *Saying* and *speaking*, when from the Lord by the Word, have, in the Angelic idea, no other meaning.”

Hence the remark of Swedenborg concerning the *Angel of the Lord*, sometimes called the *Angel of his presence*:—

“There* were Angels who were sent to men, and who also spake by the prophets; but what they spake was not *from* the Angels but *by* them; for the state they were in on such occasions was, that they knew no other but that they were Jehovah, that is, the Lord; nevertheless, when they had done speaking, they presently returned from their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord; which has been given me to know by much experience of a similar kind at this day, in the other life. This is the reason that the Angels were sometimes called Jehovah; as was evidently the case with the Angel who appeared to Moses in a bush, of whom it is thus written—‘The angel of Jehovah appeared to him in a flame of fire out of the midst of a bush. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush.’—God said unto Moses, ‘I am that I am.’—And God said moreover unto Moses, ‘Thus shalt thou say unto the children of Israel, Jehovah God of

* *Arcana Cælestia*, art. 1925.

your fathers hath sent me unto you.' From which words it is evident, that it was an Angel that appeared to Moses as a flame in the bush, and that he spake as Jehovah; because the Lord, or Jehovah, spake *by* him. For in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the Divine influx, and by laying asleep what is of their own *proprium*, so that they know no other but that they are Jehovah. Thus the Divine Spirit of Jehovah, which is in the supreme or inmost principles, descends into the lowest or outermost principles of nature in which man is as to sight and hearing.

. . . "Hence it may appear how the Angels spake by the prophets, viz., that the Lord himself spake, although *by* angels; and that the angels did not speak at all from themselves."

We thus see, that the psychological principle upon which the *egoity* of angels was superseded, is precisely the same with that upon which the *egoity* of men is superseded; and of which we have sensible evidence in the case of those said to be demoniacally possessed. What are the changes which take place in the brain upon these occasions, we have already seen that Lelut professes to explain.

In the case of Demoniacal possession, we read in the New Testament that there were two men possessed with Devils; and that it was the Devils who cried out, "What have *we* to do with thee, Jesus, thou Son of the Most High God? Art thou come hither to torment *us* before the time?" In this case, the personality or *egoity* of the possessed was overpowered by that of the possessors; just as we see in the case of the Prophets, whose utterances were not their own, but those of the Spirit of God who possessed them.

If now we regard *demons* as signifying *good spirits*, and men as possessed by these spirits, the language of the men in

this case would be the language not of the men, but of the good spirits by whom they were possessed. And further; if an Angel were possessed in like manner by the Spirit of God, such an Angel would speak in the character of that Spirit, namely, in the character of God Himself; and as such it would be strictly true, that when the voice of the Angel was heard, it would be the voice not of the Angel, but of God speaking by or through the Angel: it would be the voice of the Angel only in so far as it was his voice that was used instrumentally by the Spirit of God.

If, then, the life of man is not self-derived; if there be from above an influx of affections into the cerebellum, and from the cerebellum into the cerebrum, giving rise to those mutations of state in the nervous centres by which are manifested *ideas*; if these activities radiate into the sensorium, and there manifest themselves in the form of *auditive sensations*; we have a psychological explanation of the manner in which an Angel can hold communication with man, and the Spirit of God with an Angel. If the *egoity* of the man was *not* superseded, the affections would flow into the cerebellum as if they were his own; passing thence into the cerebrum, ideas would be excited as if they were his own; and if the ideas flowed into the motor centres, they would give rise to voluntary actions. There would be no sense of irresistibility, no *involuntary* voices or visions; though there might be states of exaltation. The man would seem to himself to will his own ends, and think his own thoughts, and move his own limbs, as from himself; though he would know and acknowledge, that for all these there was a *supernatural cause*. In that case, Divine locution in him would be the same with a conscious perception of truth from God, descending into his own mind from above; or the same with the dictates of conscience; and whatever was true in his own mind he would

regard as coming from God, and as such a *Divine locution* : he would consequently believe that God had *said* this, or had *spoken* that. On the other hand, if the *egoity* of the man was superseded ; in this case, Divine locution would take the form of *involuntary* visions, or of *involuntary* voices uttering words, and containing within themselves thoughts transcending the comprehension of the individual ; as in the case of the Prophetic Spirit.

This will enable us to understand the observation of Swedenborg to the following effect—that—

It was* according to the style of speaking in the Ancient Church, when they wished to express the truth of a thing, to say *Jehovah has said*, or *Jehovah has spoken it* ; which signified that the thing was in itself a truth that came from Him. But when significatives were changed into representatives, *i. e.*, when mankind ceased to have the ideas corresponding to outward signs, then the signs of ideas were changed, words were superseded by symbols or things representative, such as sacrifices and various other rites and ceremonies ; none of them implying that the worshippers retained any ideas of what these things signified. In fact, rites and ceremonies were but a representative language ; and when practised but not understood, they corresponded to language spoken but not understood. They were the unknown tongues of the Jewish religion ; or they were as prophecies, the language of which was known but the meaning unknown ; for where the meaning is not known, prophecies are only as an unknown tongue. In this case, the only possible communication of God with man was from without ; and hence involuntary and apparently external visions and voices, such as occurred to the prophets. We may now understand what was meant by

* *Arcana Cœlestia*, art. 1410.

the Apostle, when he said to the Galatians, that the Law was ordained by Angels in the hand of a Mediator. For, as Jerome observes :—

“ In* that he says the Law was ordained by Angels, he means that throughout the Old Testament, where an Angel is recorded as being first seen, and is afterwards introduced as being *God speaking*, whichsoever of the numerous ministers of God may have been the Angel that was seen, still it was the Mediator Christ who spoke in him, and said, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob.’ Nor is it any wonder, that God should speak *in* Angels, when God speaks *in* the prophets by Angels who are *in* men; for Zechariah says, ‘And the Angel which spake *in* me said;’ the prophet afterwards adding the inference, ‘Thus saith the Lord Almighty.’ ”

Swedenborg, who, as well as the Mystics, frequently heard internal voices, thus explains psychologically, on the ground of his own personal experience, the *internal voice* to which the prophet Zechariah refers :—

“ The† thought of a speaking man is nothing but the speech of his spirit; and the apperception of speech is nothing but the hearing of his spirit. Thought, when man speaks, does not indeed appear to him as speech; because it conjoins itself with the speech of the body, and is in it; and apperception, when man hears, does not appear otherwise than as hearing in the ear. Hence it is, that the generality of people who have not reflected, know no other than that all sense is in the organs of the body, and consequently that when these organs fall to decay by death, nothing of sense survives; when yet in each case, man, that

* *Select Discourses*, p. 219.

† *Arcana Cœlestia*, art. 4652.

is, his spirit, comes into his veriest sensitive life. That it is the spirit which speaks and which hears, was made manifest to me from discourses with spirits; their speech, when communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there closed into a conatus which occasionally I have manifestly perceived. Hence their speech was heard by me as *sonorously* as the speech of men. At times, when spirits have spoken with me in the midst of the company of men, some of them have supposed, because their speech was heard so sonorously, that they would be heard also by those who were there present. But reply was made, that it is not so; inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way.

“Hence it is evident how the Spirit spake with the Prophets; not as man with man, but as a spirit with a man, namely, *IN* him; as we read in Zechariah, chap. i. 9, 13; chap. ii. 3; chap. iv. 1, 4, 5; chap. v. 5, 10; chap. vi. 4, and in other places.”

This brings us to the consideration of the third question, viz., In what sense it is said that God, *i. e.*, the Father, spake *IN* the Son.

“The* Lord said unto Moses, I will raise them up a prophet from among their brethren like unto thee, and will *put my words in his mouth*; and he shall speak unto them all that I shall command him.” Accordingly the Psalmist observes,—“Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.” Now when the Psalmist says, “Thou *spakest in vision* to the Holy One;” and when in Deuteronomy it is said, “I will put my *words*

* *Deuteronomy* xviii. 18; *Psalms* lxxxix. 19; *John* xii. 49.

in his mouth," these expressions answer to what our Lord Himself says, "For I have not spoken *of myself*; but the Father which sent me, *He gave me a commandment* what I should say, and what I should speak."

Now for the Father to speak in the Son is the same as for the Divinity to speak in the humanity; and the Psalmist says, "Thou *spakest in vision*." Here reference is made to *voice* and to *vision*, thus to *hearing* and to *sight*, to *sound* and to *light*. Let us first consider the subject of the *voice* of the Father in the Son.

The voice is the *Word* spoken, the *Verbum* uttered, the *Sermo* of the Father; in other words, the internal speech, that is to say, the thought from the Father in the Son, from the Divinity in the humanity. "As* the hearing of the body," says Gregory the Great, "is excited by a *voice*, so the sense of the mind is excited by the meaning, when the mind is employed upon things interior. The voice therefore in the *mind* is a certain *sonus intelligentiæ*"—sound of intelligence—intellectual sound.—"God is said to *speak*, in generating the Word co-eternal with Himself."—"The† Lord Jehovah *speaks* from Christ, *i. e.*, from the Propitiatory, because His entire speaking has relation to mercy."—Moreover, the influx of "the Divine *Word* into the humanity was the *voice* from between the cherubim. And He speaks in the *Tabernacle*, that is, in the *Humanity* of Christ."—Thus it is that Christ speaks only that which is spoken to Him by the voice of the Father. The Word, or Divine intelligence, in the mind of Christ is the *voice*; and this voice was in Him the articulate sound of the Divine Intelligence; in

* Vol. i., p. 1240.

† See also the Dictionary of Lauretus, art. *Vox, Loqui, Sonare, Verbum, Sermo*.

other words, the *voice* of the Father speaking in the Humanity was the Divine Truth generating itself in the Humanity. Such is the origin of the expression, "Whatsoever* I speak, even as the Father *said* unto me, so I speak."

But a *voice*, moreover, is sonorous breath. The breath of Jehovah is the Holy Spirit, Divine Truth, as Spirit or breath, and thus life. The sound proceeding out of the mouth of God, says Gregory, is the Holy Spirit.—"The Spirit breatheth where it listeth, and thou hearest the sound, or the voice, thereof." Sound is affection. The voice of the mind is affection expressing itself in thought, or in a sequence of ideas. Where there is no affection there is no thought, *i. e.*, no sound, consequently no voice: the mind is conscious of nothing, or intellectually hears nothing. "I have† *spoken* unto them, but they have not *heard*; and I have *called* unto them, but they have not *answered*." On the other hand it is said, "I will *hear* what the Lord God shall speak unto me;" and Jesus Himself says, "I speak those things that I have *heard* of Him"—"I have told you the truth which I have *heard* of God"—"All things that I have *heard* of my Father, I have made known unto you"—"What he hath seen and *heard*, that he testifieth"—"I can of mine own self do nothing; as I *hear*, I judge."

When, therefore, it is said, "I will put my words in his mouth," the expression must be understood after the manner in which the Divinity communicated with the humanity. No Divine truth ever entered into the humanity of Jesus begotten of the Father, as an incomprehensible mystery; or under any sense of constraint, or irresistible impulse; nor

* *John* xii. 50.

† *Jer.* xxxv. 17; *Psalm* lxxxv. 8; *John* viii. 26, 40; xv. 15; iii. 32; v. 30.

did He, like other prophets, speak that which He understood not. Though His language was often to His disciples incomprehensible mystery, He Himself fully understood His own teaching; therefore what Philo says of the great prophet that was to be raised up like unto Moses, shews an imperfect apprehension of the truth.—Moses says to the Israelites,* “That some other prophet will appear to them on a sudden, inspired like himself; who will preach and prophesy among them, saying nothing of his own; for he who is truly possessed and inspired, even when he speaks, is unable to comprehend what he is himself saying; but all the words that he should utter, would proceed from him as if another was prompting him; for the prophets are interpreters of God, who is only using their voices as instruments in order to explain what He chooses.”

And again: “A prophet does not utter anything whatever of his own, but is only an interpreter of another Being, suggesting to him all that he utters, while speaking under inspiration; being in ignorance that his own reasoning powers are departed, and have quitted the citadel of the soul, while the Divine Spirit has entered in and taken up its abode there, and is operating upon all the organization of his voice, and making it sound to the distinct manifestation of all the prophecies which he is delivering.”

Now the voice of Jesus was the medium through which the Divine mercy and truth made themselves audible to mankind; and as He was, according to the Creed, perfect God and perfect Man, of a *reasonable* soul and human flesh subsisting, so the reasonable soul received, by influx from the Divinity, that brightness of the everlasting light and that love from the everlasting fire, by which it gradually

* Vol. iii. *On Monarchy*, p. 190. *On Special Laws*, p. 366.

became glorified. Rational thoughts in the mind of Jesus were not mere abstract ideas ; they were internal radiances of Divine light, and potencies of the fire of Divine love ; and this is the reason why His word was with power, and that, as we read, "they were all amazed, and spake among themselves, saying, What a word is this ; for with authority and power He commandeth the unclean spirits, and they come out." For the life of good is the death of evil ; and the life of truth is the death of falsehood ; and therefore the words of our Lord, which were pure words, were words of death to impure spirits.

Even the ordinary functions of the human brain are not carried on, except by modifications of forces the most powerful in the kingdom of nature, such as galvanism, electricity, and magnetism ; indeed it is generally admitted, that there is a close analogy between the operations of electricity and thought. This is particularly observable among the insane, in whom occasionally the faculties of the mind are endued with increased energy, and are on that account the more distinctively brought out into notice. "I am convinced,"* says a patient to a physician, "that a *thought* of an intensely exciting nature, passing through a brain in this state, or through one very easily excited naturally, can kill as quickly as a shock of electricity from a thundercloud ; and that the death-bearing messengers in both cases are nearly allied." . . . "I have," he says again, "while recovering from an attack of mania, not once, but several times, been struck down as utterly senseless by a *thought*, as I could have been by a *blow*." . . . "I have no doubt but some of those sudden deaths for which no cause can be assigned or seen, are the

* *Obscure Diseases of the Brain.* By Dr. Winslow. pp. 107, 108, 114.

result of this *silent thunder* which bursts from the imagination when in a state of excitement or disease."—An affection, moreover, may intensify itself into a cry of agony.—“A cry of agony from some much loved voice, would ring through my brain like the last trumpet sounding the resurrection.”

But whence came the vocal thought—the intellectual thunder—the agonizing cry—the trumpet *voice*? We know that in the case of Nebuchadnezzar it came from a supernatural source. It has been said, that the hearing of *internal voices* is a symptom of the commencement of insanity. In the case of Nebuchadnezzar, it was the precursor, but not the commencement. The voice itself was not the effect of disease; it fell from heaven. It was a voice recognized by the King as coming from a source independent of himself; irresistible by any will of his own; and accompanied by intense conviction of its truth—*The kingdom is departed from thee*; already it seemed gone; the intellectual kingdom as well as the terrestrial. The rational powers of the mind were deprived of that which was to them their life, the lust of glory and domination. Reason was thus struck dead, the animal man only was left. Nebuchadnezzar was not insane merely in believing himself to be a beast of the field, for that was morally a true perception: his insanity consisted in being morally and physically that which he thought himself to be. He had thought himself to be a god: he now thinks himself to be a brute. When, therefore, in his case the hearing of an *internal voice* was followed by insanity, it is not to be concluded that the *internal voice* was an hallucination; on the contrary, it proceeded from a source far above the reach of modern Psychology; and it was only when the King looked, not downward as a brute, but upwards as a man, to heaven, the source from which the

voice came; when his soul had been brought to breathe not defiance, but prayer, that reason returned to him. The effect of the *voice* did not depend upon its loudness. It may have been at first, in the inmost recess of consciousness, only a still small voice; but the lower it descended among the idols of the natural mind, particularly if accompanied by the sense that his kingdom was verily departed, that *voice* must have been to him as a cry of agony, a sound as of the last trumpet, an electric shock, a thunderpeal that shook his soul to the centre. It was therefore no figure of speech when the Psalmist declared—"The* *voice* of the Lord shattereth the cedars of Lebanon"—"the God of glory thundereth"—"God thundereth marvellously"—"the Lord thundered from the heavens, and the highest gave his *voice*."—Lightning comes from electricity. The thoughts of men are ultimated by electric processes. Thoughts may picture themselves in the optical sensorium as electric flashes; and intone themselves in the auditory, as thunders and voices. Therefore the Sacred writers are but speaking of actual states of mind where it is said—"When he uttereth his *voice*, there is a multitude of waters in the heavens"—*i. e.*, showers of Divine truth in the mind—"He sent out arrows, and scattered them; lightnings, and discomfited them." The Lord, moreover, was but speaking of the perception of Divine truth in the mind when He said—"The hour is coming, and now is, when the dead shall hear the *voice* of the Son of God, and they that hear shall live;" and St. John was but speaking of the consciousness of Divine truth in the heavenly hosts when they heard the lamentations of the Mighty Angel over the desolation of the church, as the roaring of a lion

* *Psalm* xxix. 5; *Job* xxxvii. 5; *Psalm* xviii. 13; *Jeremiah* x. 13; *John* v. 25; *Rev.* x. 3.

for the loss of its young, and the thoughts of God going forth among them, as the sound of Seven Thunders uttering their voices.

This at least was the kind of Apocalypse that was being transacted in the mind of Jesus, when it was said—“Thou *spakest* in vision to thy Holy One, and saidst, I have laid help upon one that is mighty.”

But we must now proceed, Fourthly, to explain the narrative concerning the prophet Balaam; especially that part of it in which an animal is represented as speaking, and reproving the prophet.

Moses heard a *voice* calling to him, at one time from a bush; at another, from a station upon a mountain; at another, from the top of a mountain; at another, from heaven; at another, from a cloud in the tabernacle; at another, from between two cherubim placed over the ark; indeed he was almost in the habit of hearing *internal voices*, as when it is written—“The Lord spake unto Moses, saying”—“God spake”—“God said.” And yet it does not appear, as we have seen, that the Lord spake unto Moses immediately, but mediately, *i. e.*, through the medium of an angel called the *Angel of His Presence*, or an angel through whom His presence was manifested. The voices, however, appeared to come to him from different directions. Moreover, when the sixth Angel sounded,* St. John says, “I heard a *voice* from the four horns of the golden altar which is before God.”

Similar phenomena are recorded by the Mystics. St. Theresa says,—“The† locutions of God with the soul take place in many ways. Sometimes they appear to come from without, sometimes from the inmost recess of the soul, some-

* *Apocalypse*, chap. ix. 13.

† *Institutiones Theologiæ Mysticæ*, tom. ii., p. 235.

times from on high, sometimes so as to be heard by the ears outwardly; for the *voice* seems to be distinctly formed;”—indeed in Scripture we meet with the expression—“the voice of words.” What are the nice gradations by which the *idea* becomes an *auditive sensation*, or by which from being intellectual it becomes a scarcely audible whisper, and subsequently a loud voice, it seems at present impossible to define; but even the Mystics make a distinction between *intellectual* and *sensorial locution*.

“When patients are questioned on the subject,” says Monsieur Taine, “they answer that the term *voice* which they make use of, is very improper, and that they employ it metaphorically in default of a better term;* the *voice* has no sound, and does not appear to come from without as a voice generally does; the Mystics have already made this distinction, and opposed *intellectual* locutions, and voices of which the soul is conscious without the intermediate organs, to the *sensorial* voices which they perceive in the same manner as in the ordinary course of life.” Some patients say it is *thought* that is heard; and this Philo† seems to intimate, when, speaking of the locutions of God within the soul, he remarks that—“In truth even without His uttering any words, the prophets hear Him by a certain virtue of some diviner voice sounding in their ears, or perhaps being even articulately uttered;” and again,—“I have observed, and comprehended, and admired, Him who causes the sound; and who Himself, invisible as He is, does in an invisible manner strike the organ of the *voice*, being amazed also at the same time at what was uttered.”

* *De l'Intelligence*, vol. ii., p. 197. So also the *Rational History of Hallucinations*, pp. 431, 419.

† Vol. iv., p. 305; vol. ii., p. 265.

We now, however, pass on from ideational to *sensorial* voices, especially in the case of the insane.

As in the case of Scripture Prophets, and the Mystics :—
“ Sometimes the voices are close at hand, sometimes far off, and in different directions. They may be concealed above the head, under the floor, may come from a neighboring house, from the chimney, from a bed-post, a bureau, a bed, or anything. Madame D—— hears voices far off in the fields; they are hiding under a tree; and she replies to them as if she had a speaking trumpet. Voices may proceed from heaven. Lord Herbert, the greatest Deist of the age, heard a sound from heaven, which decided him to publish his work against Christianity.”

These voices, as we have seen, come from within; but are perceived as if coming from without.

“ I have* observed moreover,” says Baillarger, “ many patients who hear *voices* at the top of the head.” One of the patients “ assigned to his thoughts two different seats; the one for those thoughts which belonged to him, the other for those which he attributed to his interlocutors. ‘ I perceive,’ said he to me, ‘ that my own thoughts arise from the *anterior* part of my brain; but when I am speaking to you, there is another conversation which goes on at the top of my head, and which tends to divert my attention.’ ”

One patient maintains, says Baillarger, “ that, when she awakes in the morning and before she goes to sleep in the evening, the arteries of the head being in a state of increased agitation, she *hears* a *voice* very distinctly both *behind* the head, and at the top of the head: ‘ I am in want,’ she says, ‘ of some other expression, or rather perceive that the word *voice* is the only exact term I can use. This *voice* gives forth

* *Des Hallucinations*, pp. 305, 494.

sounds plainly articulated ; constructs phrases the sense of which is seldom obscure ; but when I sit up in my bed, the *voice* ceases to be heard.' ”

The expression *behind* reminds us of what we read in Isaiah—“Thine* ears shall hear a word *behind* thee, saying, This is the way, walk ye in it;” and again in the Apocalypse, “I was in the Spirit on the Lord’s day, and heard *behind* me a great voice as of a trumpet.”

In regard, however, to the insane, Calmeil observes :—

“Vocal† hallucinations never cause to the patients so much surprise as when the *voices*, groanings, noises, wailings which strike their ears, appear to proceed from the bottom of a tomb, the bowels of the earth, the thickness of a stone, a rock, a wall, a partition, or the inside of a piece of furniture. It often happens that those who are subjected to similar perceptions of this kind, suppose that there exist under their feet, or somewhere near them, conduits, underground passages, or caverns ; and that the individuals who surround them are ventriloquists ; that some one is making sport of their patience in causing the arrival of noises, sounds, and injurious language by means of an acoustic apparatus. Some of the hallucinated persuade themselves also that the *voices* which attract their attention proceed from their chest, their belly, some organ or other essential to life, and venture a thousand conjectures upon the cause of such strange phenomena. . . . The astonishment of the hallucinated is still greater, when they believe that they hear *a horse* addressing them, a sheep, a cat, or a dog.” ‡

* *Isaiah*, chap. xxx. 21 ; *Apocalypse*, chap. i. 10.

† *De la Folie considérée sous le point de Vue Pathologique, Philosophique, Historique et Judiciaire* ; par L. F. Calmeil, Docteur de Médecine de la Faculté de Paris. Tom. i., pp. 8, 9, 184.

‡ Calmeil further adds :—“I know (*Ibid.*, p. 8) an old religious

Medico-Psychologists have no doubt of these facts, because they often meet with similar instances in the present day. Here are the insane who insist upon it, that horses and other animals speak to them in human language; and so far from ridiculing this testimony, Medico-Psychologists look into the profound mysteries of psychology, in order to discover a rational cause for the phenomenon. Thus the phenomenon itself is recognized as genuine.

M. Leuret had said,* when speaking of a certain patient, that *she hears* a voice, and not *she believes* she hears. For this he was found fault with. Yet he says that his expression was perfectly correct; for the hallucination does not consist in the patient believing or thinking that he hears, but in receiving an actual impression as *really* as if he heard.

It is true, indeed, that this phenomenon occurs to Mystics and to the insane; but it is not denied that it occurs; and what is the cause which is assigned? In the case of the insane, a morbid action of the auditory sensorium is said to give rise to the sensation of sound; this morbid action

recluse who assures me that cats speak in many languages. This alienated person presented to me one morning a young cat, which recited perfectly, as she said, many prayers in Latin taken from her books of devotion. This variety of hallucination was very common after the Middle Age."

Was this a mere statement of words without meaning, or was there a real cause for a real hallucination?

In like manner, says Calmeil, it has been recorded, that a dog has been known to recite verses. Classical traditions speak of voices heard from the oaks of Dodona, and the bull of Jupiter. Ewald and others have illustrated the case of Balaam's ass by myths of various kinds, on the ground that one fable may illustrate another.

* Baillarger, *Des Hallucinations*, p. 395.

radiates to certain nervous centres of the brain, producing a corresponding idea ; or, *vice versâ*, there is a morbid action of centres of the brain producing an idea ; and radiating to the auditory sensorium, it produces the sensation of sound. Either way is produced a sensation as of a *voice*. A corresponding statement is made as to *vision* with regard to the optic thalamus ; and also as to other sensory regions. It is in this manner that thoughts are said to become as palpable to the senses of sight and hearing, as if the images and sounds came from without ; and reason wanders, deceived by fallacious sensations.

In the case of the false prophets of Scripture, who heard internal voices, and who believed that the Lord had spoken, when the Lord had not spoken, their false beliefs gave rise to false sensations ; or their false sensations gave rise to false beliefs ; or both together. Prolonged concentration of thought may energize the sensorial tract of the brain, so that ideas may give rise to sensations. The ideas may be true ; but the sensations arising from them, and the judgments founded on the sensations, are false ; and, as we have already seen, this is said to be the case with philosophers, ascetics, and mystics, and to constitute their hallucinations.

“One who was laboring under melancholy,”* says Esquirol, “and to whom I had made some observations on the illusions of hearing, said to me one day, *Do you sometimes think ?* Undoubtedly, I replied. Well then, as to myself, says he, *I reflect in a loud voice.*” In this case the nervous centres were constantly transmitting their energy to the auditory sensorium, and hence thought became vocal. Now

* *Des Maladies Mentales considérées sous les rapports Medical, Hygienique, et Medico-Legal ;* Medecin en Chef de la Maison Royale des Alienes De Charenton, etc., etc. Tom. i., p. 4.

when any animal utters the sound proper to its nature, if the auditory nerve of the hearer be sensitive to the vibrations of the air thus produced from without, and if those vibrations from without be subordinated to the more interior vibrations from the nervous centres within; the outward sound from the animal is modified by the idea of the hearer, just as the auditory sensorium is modified by the nervous centre: the consequence is, that the original external sound may be transformed in and by the brain into other sounds, either earthly, celestial, or infernal, according to the idea of the hearer—a phenomenon which is known to take place in dreams, or when the brain is under the influence of certain drugs. In this way, any sound proceeding from any animal, or from other sources, may, in certain states of the brain, be so far controlled as to be transformed into an expression of ideas, or a human language; and it is upon this principle that may be explained the assertions made by Theomanists in France and Germany, that occasionally they heard animals speaking. In their case, however, it was only an hallucination.

But there is another class of persons—there are the Prophets of the Lord in Scripture, who, as we have seen throughout, were the subjects of *internal voices*. Shall we say, that, in these cases, the intensity of their beliefs gave rise to false sensations; and as such, that the internal voices which they heard were *hallucinations*? Let us take the case of Balaam.—“Balaam the son of Bosor loved the wages of unrighteousness,” but “was rebuked for his iniquity: the *dumb ass speaking with man’s voice*, forbad the madness of the prophet.”

Now we have seen that, among the insane, it is not unusual for them to hear dumb animals speaking; and *dumb horses* even among the number. If, in the case of the insane

it has been regarded as an hallucination ; must we regard the phenomenon of the *ass speaking* to Balaam as being also an hallucination ? and if so, must not the voice of the Angel, nay, even his very presence, be an hallucination also ? Even if we admitted this to be the fact, the story after all, it seems, is *not fabulous* ; but has its counterpart to this day among the insane. On the other hand ; if we say that the story, although it resembles insane experiences, does not belong to that class, but that Balaam was of sound mind ; is the phenomenon of the *ass speaking*, capable of any rational or scientific explanation ? We have seen that there are certain modifications of the nervous centres and the sensorial tracts, which give rise to the appearance of an *animal speaking*. Are we bound to suppose that this state of mind is necessarily morbid ? or that Balaam was insane ? or that, whether insane or not, the idea is intrinsically ridiculous ? If so, what shall we say of the *Serpent* which is represented as uttering a human voice, and holding a conversation with Eve ? What shall we say of John, who heard the *four animals* giving glory and honor and thanks to Him that sat upon the throne ? What shall we say of the *beast* in Daniel, and in the Apocalypse, to whom was given a mouth *speaking great things and blasphemies* ? That Balaam should ride upon an ass, should smite the ass, should speak to the ass, is nothing wonderful ; but how are we to account for the *ass speaking to him* ? We answer, Medico-Psychology has already accounted for it. The thoughts of the Prophet energizing the nervous centres of his brain could excite the auditory nerve, as in former cases, and produce the sensation of a *voice* proceeding from without, even though the object from which it seemed to proceed should be an animal ; and Balaam, as a prophet, might even have been aware of this fact. For he expresses no surprise ; and had the phenomenon been

perfectly familiar to him, he could not have shewn less admiration. As a prophet whose eyes had been opened, and seen the vision of the Almighty, he may have known the laws of the Spiritual world so far as this ; that it was no unusual phenomenon in the Spiritual world for a *beast* to seem to *speak* ; that, in his own case, it was the effect of a Divine influx into his thoughts, and was the method by which God warned him, in a manner proper and peculiar to him *as a prophet*, of the way in which he was transgressing the Divine commands. Balaam, therefore, in his prophetic character would give a *prophetic interpretation* to the phenomenon, and indeed to the whole event. Though he would know that it was but an appearance, he would know also that it was no illusion : it is no illusion to hear a voice proceeding from a wall, from a hill, from a rock, if we know at the same time that it is only an echo. It is only the same kind of fallacy in hearing as the rising or setting of the sun is in seeing ; or as the seeming motion of objects when it is we ourselves who are moving. God opened the mouth of the ass, and God causes the sun to know his rising up and his going down, though we know that the sun is relatively still ; and to the senses the one phenomenon is as real as the other. Thus we talk of the sun setting, and the dumb ass speaking.

Now it is said of Balaam that "he heard the words of God ;" and we are told by some, that "hearing the word of Jehovah" is equivalent to the reception of a divine message which comes to men in various ways, mediate and immediate : that those who heard such words received supernatural communications to be promulgated to others ; but that they did not receive the disclosures of the heavenly will through the actual production of *articulate words* formed on the part of the Deity ; that it is derogatory to the Divine being to assert

that He produced *audible* and *articulate sounds*, conveying messages to men by words in the air.

And yet, nevertheless, we have seen that the Prophets may have heard *audible* and *articulate sounds*, though they did not come through the air; and that when a Prophet says—"The Word of the Lord came unto me, saying," the words may be to him as truly articulate sounds as if they came through the air; and the prophecies, therefore, may have been communicated to him in articulate words, as truly as if the voices came from without instead of from within.

Therefore, when it is replied to objectors, that there is no incongruity in the idea of God speaking to man by articulate sounds from without, or formed in the air, when He has great and important ends to accomplish; both the objection and the answer equally ignore the fact of *internal voices*, by means of which the Prophets may be said to have heard the words of the Lord, and to have held conversation with God. We therefore say, that it was more literally true than some imagine, that "the Lord put a word in Balaam's mouth;" and that Balaam was acting under no hallucination when he said, "the word that God putteth in my mouth, that shall I speak."

We now see what are the Psychological grounds on which Swedenborg has founded his statement upon this subject, when he says :*—

"That Balaam was withheld from the thought and intention of using soothsayings, by the fear of death, is evident from what the Angel said to him,—'Unless the ass had turned away from before me, surely also I had now slain thee.' It sounded in the ears of Balaam *as if* the ass spake to him; notwithstanding she did not speak, but the speech was heard

* *Apocalypse Explained*, art. 140.

as it were from her. That this is the case, has been often shewn to me in the Spiritual world by lively experience. It hath been given me to hear as it were *horses speaking*; when nevertheless the speech was not from them, but *as it were* from them. This was actually the case with Balaam, to the intent that history might be described in the Word, for the sake of the *internal sense* which is in each particular; wherein is described how the Lord defends those who are in truths and goods, lest they should be hurt by such as speak from illustration, and yet have the mind and intention to seduce."

And what is the internal sense? Balaam, it must be remembered, was a double character: he was a prophet of Jehovah, and at the same time a prophet of Baal-peor. As a prophet of Jehovah whom he called his God, he was acquainted with the prophetic writings of the Ancient Church in Syria; his spiritual eyes had been opened, and he had seen the vision of the Almighty. As a prophet of Baal-peor, he was acquainted with all the corruptions of the ancient religion. For the sake of gain he acted contrary to his conscience, and was willing to sacrifice the true religion to the false. As one who had himself seen the Spiritual world, and who knew somewhat of its mysteries, he would know that *the ass* would signify an enlightened intellectual principle: hence the reason that *to ride upon an ass* or a *mule* was among the insignia of a chief judge and king: that the *sword drawn* is Divine truth illustrating the mind of the prophet, and combating the falsities there prevailing: that *the ass turning three times out of the way* is the intellectual principle in the mind of Balaam turning aside out of the way of his corrupt designs as a soothsayer: "Behold," says the angel, "I went out to withstand thee, because thy way is evil before me:" that the *ass speaking*, is the intellectual principle reproving; and that the angel saying, "Unless the ass had turned away from me,

surely also I had now slain thee," represents Balaam's fear of death if he did not turn aside from the evil course he was then pursuing.

This case of Balaam naturally suggests the relation of Prophetic vision to Prophetic locutions: we therefore now pass on to the subject of *Visions*.

We have seen that, in Mystical Theology so called, there are recognized intellectual voices which are internal, and unaccompanied by any external sensation of sound: in like manner, intellectual *visions* or *visa*, which are unaccompanied by any external sensation of light: or, in other words, as there is intellectual light, so there are intellectual objects of light; and these objects are ideas or forms of thought which are above those of the external imagination. We may indeed speak of such ideas as intellectual forms and images, *seen* internally, without being materialized; and one mind may perceive them while another does not; just as one mind may perceive a truth which the other does not, or perceive a vision in the imagination which another does not; or hear an internal *voice* which the other does not. It is in this sense that Gregory the Great observes: "There* is said to be *open vision* when there is a revelation of the *truth* that is loved. On the other hand, *no open vision* designates the blindness of the Jews."—"He sees a great *vision* who sees the secret things of God; and such a one is said to *see* the magnificent things of God, or *great sights*."

"Purely *intellectual vision* is," we are told,† "a perfectly clear manifestation of things divine; and is effected in the intellect without any external figures and images. It is

* On 1 *Kings*, chap. iii. Also Lauretus, art. *Videre*.

† *Institutiones Theologiæ Mysticæ*. Auct. Dom. Schram. Tom. ii., p. 203.

called *intellectual*, as having no basis in any sensible medium. For although a true corporeal or imaginary vision were produced by some act of the intellect, still it would be founded on some exterior or interior sensible medium: the case is different with a vision purely *spiritual*, which, even if it admit the accompaniment of the other inferior vision, still does not at all depend upon it. *Spiritual vision* becomes *intellectual*, either when the mind is illustrated by the grace and light of the Holy Spirit, so as to understand the things which are represented in a corporeal or imaginary vision; or, when Divine mysteries are immediately perceived by forms of things (*species*) infused into the mind by God. Wherefore, to this kind of *vision* extraordinarily sublime, there should be a concurrence of two things; the one, on the part of the subject or visive intellect, namely, actual supernatural aid, or special and extraordinary light; the other on the part of the object, namely, *species per se* infused by God, and intrinsically supernatural; since, if it were acquired or infused *per accidens*, it could not suffice for a knowledge which is independent of matter, or purely intellectual."

Thus far Mystical Theology.

Now it is evident, that purely intellectual vision of this kind is of no use except to the person who is the subject of it. Accordingly we are told,—“Sometimes* there is a procession from *intellectual vision* to *sensorial vision*, whether imaginary or corporeal; sometimes the soul is rapt from sensorial vision to vision purely intellectual; and unless, beside the grace of intellectual vision, God granted the grace of inferior imaginary vision, or sensible or corporeal, the soul could not explain to others what it had intellectually seen; because concepts and apt terms would be wanting to

* *Ibid.*, p. 204.

it, so as to make it understood by others; since these cannot understand except dependently upon the phantasmata and species of things material. Thus St. Paul could not utter the things which he saw when caught up into heaven; and B. Angela de Fulginio said, she could not utter the things which she had seen concerning God, because both words and imagination were wanting."

In the case of the *vision* of St. John, neither the words nor the imagination were wanting; and this is the case with every other vision recorded in Scripture; but it is remarkable that the explanation is not given. It is the case with the *visions* of John, Ezekiel, Daniel, and other prophets: they saw and heard, but understood not; nor indeed were the visions allowed to be understood till the time of the end. But at the time of the end, by what means is the vision even then to be understood? We may perceive the fulfilment of a prophecy which we understand; but how are we to perceive the fulfilment of a prophecy which we do not understand? A prophecy, till it is understood, is without any determinate meaning: as such, if an event occurs, we cannot tell whether it is a fulfilment of the prophecy or not. It is obvious, that, in giving the prophecy but not the meaning, it was intended that there should be some future interpreter, that is to say, some prophet or prophets to interpret the prophecies. The interpreter to the *μαντῖς* is the *προφήτης*. The prophets of Scripture, such as Isaiah, Jeremiah, Ezekiel, Daniel, and John, were the *μαντεῖς*; the prophets as *interpreters* were yet to come. It is a total mistake to suppose that historical events alone are to be the interpreters of prophecy. When the time of the end comes, the prophecy is interpreted, and the events take place; but it is not events that interpret the prophecy, it is the prophecy that interprets the events, and interprets them both before they come to pass, and while they are being

transacted. Historical events illustrate and confirm the interpretation, but they cannot be the source of spiritual light. There is an old adage—" *Eventus magister est stulti.*" Prophecy is the word of the Lord. Events are the Providence of the Lord; and the true order is, that the Divine Wisdom should interpret the Divine Providence. The real interpreters of prophecy, then, are not events but prophets. True prophets can interpret only by receiving light from above; and a new state of the Church demands correspondingly the light of a new Prophetic illustration.

What, however, is the spiritual *light* here referred to? For it is written, "In thy light we shall see light." We have seen, first, that there is the supernatural light which is proper to intellectual vision; that is, to ideas of spiritual things infused by God, or having an influx from Him into the intellectual region of the mind, but descending no further; consequently known only to the person himself, incommunicable to others, and forming no part of the written Word of God. We have seen, secondly, the descent of this light into the imaginative region of the mind, clothing itself with outward natural forms, and in this manner communicated to others. This is the cause, we are told, of the sudden abreptions, incoherences, and declamatory utterances occurring in the Scripture narratives, and resembling certain corresponding features of insanity. We have seen that the alleged cause of this peculiarity was, that the truths communicated did not originate from the Prophets, but from a Divine source independent of the Prophets. That the Prophets consciously perceived these truths by intellectual vision, we are not told; all that is recorded of the Divine visions, is recorded in forms supplied by the natural imagination. This light, moreover, is of a much lower order than that of intellectual vision, or of the pure intellect. Is there,

however, no intermediate light? No region in the mind intermediate between the intellect and the imagination? It is universally admitted that there is; and that this region is the region of the *rational faculties*. Purely intellectual vision cannot be committed to writing, because it is above all expression: imaginary vision may be committed to writing, but unless the interpretation be given, it is not understood. This interpretation is given by means of *rational vision*, which is intermediate between the purely intellectual and the imaginary, or between that of the intellect and the imagination. This is the region proper to the Prophet as interpreter of the Divine vision. If, however, the Divine light descended into the rational mind of the ancient Prophets, and enabled them to understand rationally the Divine locutions and visions of which they were the subject; how is it that they never communicated these explanations to others? It is to us all the same as if they knew nothing about them; and that they were thus ignorant, is a very general opinion. Well, then, these explanations which the ancient Prophets did not provide, the Church has yet to provide in her Prophetic office; if there be any truth in the assertion, that—The Prophetic Spirit, or the Spirit of Prophecy, has never yet departed from the Church.

In the Mosaic Law thus viewed in a rational light, all incoherence vanishes; and there is seen the orderly connection of ideas as presented by the spiritual signification of the symbols occurring in the external narrative. But this rational light is light derived from the pre-conscious or intellectual region of the mind, that is to say, the region of intellectual vision and locution; and as the things which descend into this region are those which relate to God, to Heaven, and to Hell; so the Prophet, teacher, or interpreter, illustrated by this spiritual light coming down into

his natural reason, spiritualizes this reason, and as such gives us a rational explanation of super-rational or spiritual truth; inasmuch as our conscious perceptions of spiritual truth in this life are in the rational degree. Thus reason itself is in a *ratio* between the *spiritual* and *natural* regions of the mind; and as such, is the bond of connection between the two; thus also between the Natural and Spiritual worlds.

Hence the observation of Swedenborg:—"Rational* truths are those which proximately receive spiritual truths; for the rational faculty of man is the first receptacle of spiritual truths; inasmuch as in the rational mind of man there is a perception of truth properly so called, although in a form which the man himself does not see in thought as he does the things which are beneath the rational mind in that inferior thought which connects itself with external vision."

There is, then, such a thing as rational light, rational sight, rational vision; and it is from rational vision that we are to judge of all other kinds of vision, whether Divine, intellectual, imaginary, or sensorial. This *reason*, however, must not be merely natural, but that which is in a *ratio* between the spiritual and the natural; where this *ratio* is not given, as in the case of reason purely natural, there is no possibility for reason to judge of spiritual things. For it must be borne in mind, that rational vision purely natural is far more the subject of hallucination in regard to spiritual things than is imaginary vision; and, in this case, if we admit the fact of genuine visions, as in the case of Scripture, it is quite possible that under the name of *rational investigation* it may be only hallucination judging of reality, false vision judging of the true; or, if the vision examined be

* *Apocalypse Explained*, vol. vi., art. 1339.

also unreal, it may be only one state of hallucination judging of another.

Let us, First, take the case of imaginary or sensorial *light* arising from a morbid state of the brain; Secondly, the *light* appearing to Mystics and Ecstatics; and Lastly, the *light* which appeared to the Apostles and Prophets of Scripture.

First: with regard to the insane.

We are only quoting from the records of an asylum, when we speak of a patient* who maintains that God appeared to her at eight o'clock in the morning: she is transported to the sixth heaven; she sees things so beautiful that she cannot express them; the recollection of which fills her with rapture; and this state of rapture lasts for nine hours. God appeared to her again many times. Jesus Christ comes to visit her oftener still, gives her counsel, orders her to speak to people; she passes many days without eating, because she is in communication with God, and thinks that it is by Him that she is enabled to do so. Another patient says, I have many times seen God the Father, who has been gracious enough to speak to me. The first time He was surrounded with great power, and the heaven was bright and sparkling. Another patient has a vision of the person of Jesus Christ, which she describes as of surpassing beauty. Another sees the Virgin Mary sitting upon a throne by the side of God. Another sees marvellous spots and emblems in the sun, and hence believes that the day of judgment is at hand; because it is written that then there shall be signs in the sun and moon. Further:

There is a disease known as *Photopsia*, or an appearance of luminous phenomena; objects in a state of ignition, or

* Esquirol, *Des Maladies Mentales*, vol. i., pp. 90, 85.

surrounded by a phosphorescent halo. In one case,* it is said the luminous phenomena were painfully brilliant. The morbid phenomena consisted in a series of the most dazzling images, perpetually playing upon the optical apparatus by day and by night. Their brightness was unspeakably distressing. Sometimes they would assume the form of angels with flaming swords, every motion of which seemed, like an electric flash, to blind the eye and sear the brain by the intensity of their light. The most remarkable part of the phenomenon was the intensity of the brightness which always accompanied the spectral images. Whatever were their shapes, the dazzling and painful splendor never forsook them. The case terminated in complete blindness.

Now, as all sane persons would agree as to the origin of this light, namely, as being a morbid state of the brain giving rise to false sensations, and if believed, to false ideas; we pass on, Secondly, to the *light* which is described by Mystics and Ecstatics. It is St. Theresa who says that she often saw this *light*, in which she had occasionally a *vision* of the Divine Tripersonality; and she thus describes it:—

“It† is a *light* so different from any light here below that the very brightness of the sun we see, in comparison with the brightness and light before our eyes, seems to be something so obscure, that no one would ever wish to open his eyes again. . . . It is such, that no man, however gifted he may be, can ever, in the whole course of his life, arrive at any imagination of what it is. God puts it before us so instantaneously, that we could not open our eyes in time to see it, if it

* *Obscure Diseases of the Brain.* By Dr. Winslow. pp. 561, 272.

† *Life of St. Theresa written by Herself.* Translated by D. Lewis. pp. 222, 329.

were necessary for us to open them at all. But whether our eyes be open or shut, it makes no difference whatever; for when our Lord wills, we must see it, whether we will it or not. No distraction can shut it out, no power can resist it, nor can we attain to it by any diligence or efforts of our own. I know this by experience well, as I shall shew you. . . . I do not mean that I am going to explain how it is that a *light* so strong can enter the interior sense, or so distinct an image the understanding, so as to seem to be really there, for this must be work for learned men."

Now in what way are we theologically to test the quality of this light; so that we may know it to be the same with that true light which lighteth every man that cometh into the world? Surely, the quality of the light is to be tested by the nature of the vision; and the nature of the vision by the truth or falsehood which it teaches.

Now, there is, we are told, a universal influx of light from God into the souls of men, teaching them that there is a God and that He is one. This light is entirely in harmony with that of the Scriptures.—"Hear, oh Israel! the Lord our God is one Lord." In this respect, the Scriptures are entirely in harmony with themselves: it cannot be asserted that in one place they tell us that there is only one God, and in another that there is more than one; nor does the difficulty, therefore, occur of reconciling contradictory passages on this subject. "Hence* every one who is at all imbued with sanctity from the Word, knows in himself that God is one, and deems it madness to affirm that there are more." The Church is one because God is one; and it is in this sense that there is one Lord, one Faith, one Baptism, one God and Father of all. No one has more strongly expressed this truth than Moehler

* *True Christian Religion*, art. 6.

in his *Symbolism*.—"The* ultimate reason of the visibility of the Church," says he, "is to be found in the Incarnation of the Divine Word. The Church is the *body of Christ*, everlastingly manifesting himself among men in a human form." Christ, then, is in a human form; the Church, as the reflex of Christ, is in a human form. In either form there is only *one head*; and in this human form of God Incarnate dwells all the fulness of the Godhead *bodily*; all the truths of the Church, all the treasures of Divine Wisdom and knowledge. Thus there is one faith in one Lord Jesus Christ. But one faith only, does not imply one truth only;—

"Faith,† in a general sense, consists of innumerable truths, being their complex; but those innumerable truths constitute as it were *one body*, the several members of which are formed of various truths. Thus some truths form the members that are dependent upon the breast, as the arms and hands; some again the members that are dependent on the loins, as the legs and feet; but interior truths form *the head*; and the truths proximately proceeding thence form the sensories in the face. Interior truths form the *head*, because the term interior implies also what is superior; for in the Spiritual world whatever is interior is also superior, which is the case with the three heavens. The soul and life of this body, and all its members, is the Lord God, the Saviour; hence the Church is called by Paul the *body of Christ*; and all who belong to the Church, according to their states of Charity and Faith, constitutes its members."

It is in this same sense that we speak of a *Body of Divinity*; because all its various truths form *one body*; and the Church, as the embodiment of those truths, is itself one body having one head.

* Page 253. Second Edition.

† *True Christian Religion*, art. 379.

Visions, therefore, which are called "visions of God," carry within themselves a theological test of their own truth or untruth. St. Theresa had so-called visions of God: Swedenborg had visions of God; but the visions of these Seers do not agree: the one is in certain respects directly contrary to the other. Let us then examine by a theological test these two classes of vision; and see which of them embodies the principle of the Unity of the Godhead, as already laid down.

When Medico - Psychologists affirm that visions are "*thought materialized,*" they so far imply that the vision is an expression of the thought: it is thought made visible, just as we have seen how it is that thought is made audible. Upon this subject it will be desirable, first, to ascertain how far Medico-Psychologists and Mystics agree with each other. The following is an extract from a remarkable work* of the eminent physician Baillarger, entitled *Memoire des Hallucinations*, but which relates principally to *internal voices*. He says, that "Mystical books contain, upon the subject of hallucinations, some valuable statements, which are very suitable to illustrate the history of this phenomenon; and that the following passage from the *Lettres Spirituelles sur l'Oraison*, proves, that the author distinguishes between many kinds of *false perceptions* ;—

"*Vision and Revelation.* Vision is when God manifests to the soul some secret, and causes it to hear certain words and melodious sounds. There are *intellectual* locutions and voices which are produced in the mind, and in the interior of the soul; there are also those which are *imaginative* or produced in the imagination; there are also those which are *corporeal*, or which strike the outward ears of the body.

* Page 384.

When Moses, being upon Mount Sinai, knew clearly and distinctly the plan of the Tabernacle which God represented to him, this was a *vision*: when he knew that this tabernacle signified the Sacred Humanity of Jesus Christ, this was a *revelation*; but when he heard a *voice* which said to him—‘See that thou make all things according to the pattern shewed to thee in the mount:’ this was a *locution*. In the Holy Scripture and in Ecclesiastical history there are a great number of similar examples.’

“‘*Spiritual odour*: is when God causes to be perceived an ineffable odour and sweetness, whether these be infused into the *interior* of the soul, or into the *imagination*, or into the *corporeal* sense of smell, which is penetrated with most agreeable perfumes and odours.’

“‘*Spiritual taste*: consists in a very sweet experience of the soul caused by the Divine bounty: the body also tastes sometimes savours exceedingly sweet.’”

On this statement Baillarger makes the following remarks:—

“Thus, there are visions *intellectual* and *corporeal*; locutions and voices interior and exterior, odours and tastes which sometimes affect the soul only, and sometimes reach the organs of sense. That which relates to the false perceptions of hearing is above all, in this passage, very remarkable. The voices are, the one *intellectual*, and produced in the *interior of the soul*: the others, which are *corporeal*, strike the *exterior ears of the body*.”

“I think that I ought here to remark upon a point to which I shall have occasion to return. The author makes use of the expression *intellectual voice*; although, properly speaking, this word does not exactly apply to corporeal hallucinations. There is no *voice* when the phenomenon is altogether foreign to the sense of hearing, and takes place within the interior of

the soul. We shall see patients expressing themselves after the same manner; but who, when pressed to explain further what they experience, retract the word *voice* of which they make use, and say they use it only for want of another more suitable. Some of the alienated are more precise when they say that they hear, not *voices*, but *thought*."

"The passage above cited proves, not only that Mystical authors have recognized the existence of many kinds of hallucinations; but even have marked out the division of false perceptions, and distributed them into intellectual and corporeal. In this respect, we must acknowledge that they have been better observers than Medical men: some of whom have admitted of *corporeal* hallucinations, and others of *intellectual* hallucinations. We shall see that nothing has more contributed to produce the confusion and differences of opinion which may be remarked in the writings of physiologists, and above all in manuscript narratives."

"I have no need to add, that the division of hallucinations which I propose, and to which I have been led by direct observation of the case of the alienated, is *the same with that of Mystical authors*: it is only the words that are changed. Intellectual visions and locutions I call *psychical* hallucinations; and corporeal visions and locutions I call *psycho-sensorial* hallucinations. It now remains to prove, that this distinction ought to be adopted in Pathology, and that it is applicable to the false perceptions of patients in our hospitals."

Thus, while this eminent physician approves of the distinction of visions and locutions into intellectual, imaginative, and sensorial or corporeal, as made by the Mystics, and only changes the phraseology; all these visions and locutions, etc., are nevertheless called by him *hallucinations*; and hallucinations are defined to be *false perceptions*. Now the Mystics explained their own visions and locutions by those of

Moses; and hence, as we have seen above, the visions and locutions experienced by Moses are classed by Medico-Psychologists with those of Mystics and the insane,—all under the same category of *false perceptions*.* We are told, indeed, that persons may have false perceptions while their reason continues sound. But, in the case of Moses, even supposing the imaginative vision to have been an unreal perception, still it was one which was representative of intellectual truth. Thus there was a correspondence between the two, so that we might elicit the intellectual from the imaginative; indeed this is the real ground of the spiritual interpretation of the visions of Scripture.

If the imaginative were not a representation of the intellectual, the Apocalypse could never be interpreted. On this same principle it is, that all real visions are said to be in conformity with the teaching of the Church; the imaginative in conformity with the intellectual. Imaginary vision, when it represents the intellectual, is only the process of making inward thought outwardly visible; the imagination being thus the mirror of the intellect. Suppose then that upon these principles the doctrine of the Tripersonality were represented in imaginary vision, in what conceivable objective form could it appear? Is a *Divinely human form* adequate to such a representation? If so, there might be given us such a representation as we find in the first chapter of the Apocalypse, where there is a description of the head, hairs, eyes, mouth, countenance, paps, right hand, feet, and

* This circumstance seems to be what Renan, in his *Life of Jesus*, was referring to, when he said, p. 81,—“As the physical and physiological sciences have shewn us that all supernatural visions are illusions, the logical Deist finds it impossible to understand the great beliefs of the past.”

voice of One like unto the Son of Man; and in another chapter it is expressly said, "His *face* was as the sun." In this case, the representative form is strictly *human*. Accordingly, if the Church be in any true sense the *body of Christ*, this is the imaginative form of the Church; and if the Church be an embodiment of the faith, this is the imaginative form of the faith, in the manner already described.

If we now compare the visions of St. Theresa and the visions of Swedenborg in this respect, we ask, In what form were the inner thoughts of St. Theresa with regard to the Tripersonality, made visible to her in her imaginary or imaginative vision? The following is her own account:—

"It seems* to us ignorant women, that the Persons of the Most Holy Trinity are all Three, as we see them painted, in one Person, after the manner of those pictures which represent *a body with three faces*; and thus it causes such astonishment in us that we look on it as impossible, and so there is no body who dares to think of it; for the understanding is perplexed, is afraid it might come to doubt the truth, and that robs us of a great blessing."

Theresa sees *a body with three faces*, at which she is filled with astonishment, perplexity, and doubt. She had previously seen a vision of the Sacred Humanity; this was to her an object of love; but she could not love a body with three faces—the image was simply repulsive; nevertheless it presented to view the general idea of the Tripersonality at that period. Indeed Archbishop Tennyson, in his work upon *Idolatry*, makes this remark—"In† those days in which the Bishop of Rome ruled in England, there were emblems apt to

* *Life of St. Theresa written by Herself.* Translated by D. Lewis. Page 406.

† Page 383.

suggest a very dangerous fancy to common brains—Pictures of the Trinity in Three conjoined heads of human figure. And so ordinary were they that they served as signs to shops of Stationers, as now do the heads of a king or a bishop. And he that printed the *Pupilla Oculi* of De Burgo was pleased to stamp his sign in that manner on the title page of the book.”

The Unity of God, as imaged in the Sacred Humanity, Theresa could understand; but she could not reconcile with this Sacred Humanity her vision of the Tripersonality in one body with three faces. Now on this subject Swedenborg observes, that the ordinary notion of the Tripersonality is really that of a Triarchy; for he says:—

“Should* any one be desirous to sketch out the form or figure of such a Triarchy in his imagination, and yet to connect it by some means with the idea of unity, he must be obliged to represent it to his fancy like *a man with three heads upon one body*, or with three bodies under one head; which monstrous image is nevertheless formed in the imagination of those who believe in Three Divine Persons, each of whom by Himself is God, and join these together as one God, and yet deny that God, notwithstanding His Unity, is one Person.”

The same author says again:—“What† dependence is to be placed on Councils, while they do not immediately approach the God of the Church? Is not the Church the Lord’s body, and He its head; and what is a body without a head, or *a body on which are set three heads*, which take counsel together and make decrees? Does not illustration, which is of a spiritual nature, as it descends from the Lord alone,

* *True Christian Religion*, art. 171.

† *Ibid.*, art. 176.

who is the God of heaven and the church, and also the God of the Word, become in such case more and more natural, and at last sensual?"

Let us, however, take the case of the vision before recorded, as seen by St. Theresa;—

"What I have seen is this," says she: "three distinct Persons each one by Himself visible, and by Himself speaking. And afterwards I have been thinking that the Son alone took human flesh, whereby this truth is known. The Persons love, communicate, and know themselves. Then, if each one is by Himself, how can we say that the Three are one Essence, and so believe? That is [nevertheless] a most deep truth, and I would die for it a thousand times. In the Three Persons there is but one will and one power and one might; neither can one be without another; so that of all created things there is but one sole Creator. Could the Son create an ant without the Father? No; because the power is all one. The same is to be said of the Holy Ghost. Thus there is one God Almighty, and the Three Persons are one Majesty. Is it possible to love the Father without loving the Son and the Holy Ghost? No; for he who shall please one of the Three pleases the Three Persons; and he who shall offend One offends All. Can the Father be without the Son and without the Holy Ghost? No; for they are one substance, and where One is there are the Three; for they cannot be divided. *How, then, is it that we see the Three Persons distinct? and how is it that the Son, not the Father, nor the Holy Ghost, took human flesh? This is what I have never understood: theologians know it.* I know well that the Three were there when that marvellous work was done, and I do not busy myself with much thinking thereon. All my thinking thereon comes at once to this: that I see God is Almighty, that He has done what He would, and so

can do what He will. *The less I understand it, the more I believe it*, and the greater the devotion it excites in me. May He be blessed for ever! Amen."

"The truth is," says St. Theresa in *Relation* viii., "and you my [spiritual] father should attend to this,—that as to the Person who always speaks, I can certainly say which of them He seems to me to be; of the others I cannot say so much. One of them I know well has never spoken. I never knew why, nor do I busy myself in asking more of God than He is pleased to give; because in that case I believe I should be deluded by Satan at once; nor will I ask more because of the fear I am in."

The vision of the Divine Trinity representing itself as one body with three faces, and regarded by St. Theresa as divine, is evidently a reproduction of those sensorial impressions she had received from painting and sculpture to which she refers; and as to the intellectual ideas by which she reconciled with the Divine Unity the existence of Three Persons, some of whom spoke to her, and others did not, her arguments may all be found in scholastic theology. So that her alleged Divine vision resolves itself into a simple reproduction of the theology of that day.

Have we not here, then, an example either of hallucination, or of illusion? For, as Esquirol says:—

"In *hallucinations*,* all takes place within the brain: visionaries and ecstasies are hallucinists, they are dreamers wide awake. The activity of the brain is so energetic, that the visionary or hallucinist gives a body and actuality to the images, to the ideas, which memory reproduces without the intervention of the senses.

"In *illusions*, on the contrary, the sensibilities of the

* *Des Maladies Mentales.* Tome i., p. 101.

nervous extremities are changed, exalted, enfeebled, or perverted: the senses are active, the actual impressions solicit the reaction of the brain. The effects of this reaction being submitted to the influence of the ideas and passions which dominate over the reason of the alienated, these patients deceive themselves as to the nature and cause of their actual sensations."

Now we have seen how St. Theresa could not reconcile with the Divine Unity her vision of Three distinct Divine Persons; and as to the vision of *three faces to one body*, how only one of the Three could become incarnate was to her equally a mystery. "This is what I have never understood," she says: "theologians know it." But we shall find that theologians know it only as a mystery unknown. And in this case, says Dr. Newman, "The question* is, whether a real assent to the mystery, as such, is possible; and *I say it is not possible*, because, while we can image the separate propositions, we cannot image them all together. We cannot, because the mystery transcends all our experience; we have no experiences in our memory which we can put together, compare, contrast, unite, and thereby transmute into an image of the Ineffable Verity;"—

"We cannot image them all together!"

Nay—But St. Theresa could. Was her vision, then, a mere hallucination? Certainly it was, if it be true, that while we can image the separate propositions relating to the Tripersonality, *we cannot image them all together*. Repudiating, then, St. Theresa's vision of the Tripersonality as a fantastic hallucination, or illusion, let us betake ourselves to the *Grammar of Assent* upon this subject.

How does it say that we are enabled to assent to this

* *Grammar of Assent*, p. 126, 127.

divine mystery?—The answer is—“I say it is not possible.”
—Why is it not possible?

“We know one truth about Him and another truth,—but we cannot image both of them together; we cannot bring them before us by one act of the mind; we drop the one while we turn to take up the other. None of them are fully dwelt on and enjoyed, when they are viewed in combination. Moreover, our devotion is *tried* and *confused* by the long list of propositions which theology is obliged to draw up; by the limitations, explanations, definitions, adjustments, balancings, cautions, arbitrary prohibitions, which are imperatively required by the weakness of human thought and the imperfections of human language. Such *exercises of human reasoning* indeed do but increase and harmonize our notional apprehension of the dogma; but they add little to the luminousness and vital force with which its separate propositions come home to our imagination; and if they are necessary, as they certainly are, they are necessary not so much for faith, as against unbelief.”

Certainly, that to which we cannot give a real assent, cannot be necessary to an intelligent faith; and “*exercises of human reasoning*” which try and confuse our devotion, which cannot be viewed in combination, which have no principle of unity by which they can be brought before us by one act of the mind, which we cannot image, cannot imagine, cannot conceive, cannot understand, cannot assent to, on any principle of unity or coherence—how shall such “*human reasoning*” be of any service *against* unbelief; while all the time unbelief assents to them even more cordially than faith, and regards them as the very vital principle of unbelief itself? For unbelief acknowledges, with intense cordiality, that all these things are but the “*exercises of human reasoning* ;” and with regard to assent under such circum-

stances, it most sincerely adopts the language of professed faith—"I say it is not possible." And it is remarkable that Swedenborg also says the same thing—"How is it possible," says he, "when* a man is told that the Father is God, the Son is God, and the Holy Ghost is God, and that each Person by Himself is God; that he should conceive there is only one God?† Is there not a contradiction herein which cannot be reconciled."—"The truth is, that the division of God, or of the Divine Essence, into Three Persons, whereof each singly or of himself is God, leads to a denial of God; and implies the same as if a man should go into a temple to perform his devotions, and should there see painted over the altar one God as the Ancient of days; another as a great High Priest; another as a flying Æolus; with this inscription—These three are one God; or as if he should see there the Unity and Trinity described as a man with *three heads upon one body*, or with *three bodies under one head*, which is the form of a monster."

If now, apart from the exercises of human reasoning, we look to the Epistle to the Hebrews; we read of One who is described as the brightness of the glory of God, and the Express Image of his essence or substance. How can He be the express image of the essence of God, when there is that in the essence which is not expressed in the image? Surely we could not call such an image the express image of the

* *True Christian Religion*, art. 16, 15.

† "Again, to say that 'the Son is other than the Holy Ghost,' or 'neither Son nor Holy Ghost is the Father,' is not a simple negative, but also a declaration that Each of the Divine Three by Himself is complete in Himself, and simply and absolutely God, as though the Other Two were not revealed to us."—*Grammar of Assent*, p. 131.

Divine Essence; or say, as to that image, that in Him dwelleth all the fulness of the Godhead bodily. Whereas, if we regard this Image as the Divine Humanity, we see how the Church is the reflex of this image; and how the Faith itself, though consisting of innumerable truths, is one harmonious *Body of Divinity*.

Do we, however, anywhere in Scripture read that God has been seen by man? Certainly, we are told* concerning Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel—"They saw the God of Israel, and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness." Of what nature was this light? Philo rightly observes, that "The† things which the soul sees, are a light unto themselves; as in the case of the sciences, the truths of which are seen by no spurious light, but by that genuine light which shines forth from itself. When, therefore, you hear that God has been seen by man, you must remember that this is said without any reference to that light which is perceptible by the external senses; for it is natural that that which is appreciable only by the intellect, should be presented to the intellect alone; and the fountain of the purest light is God; so that when God appears to the soul, He pours forth His beams without any shade, and shining with the most radiant brilliancy." How far the light then seen by Moses and his attendants was intellectual light, *i. e.*, light by which the intellect was illustrated, or how far the vision was rationally understood, we are not told; for no interpretation is given. One thing is certain, that it was a light from heaven coming down into the region of the imagination, and there exhibit-

* *Exodus*, chap. xxiii. 9, 10.

† *Change of Scripture Names*, vol. ii., p. 239.

ing to view symbolical objective forms. It was a light, therefore, seen not from without, but from within; a vision, therefore, seen not from without, but from within; in other words, it was a visual sensation, just as the internal voice was an auditive sensation; the one was as real as the other, the vision as real as the voice. And as this light was not different from that which presented itself as lightnings; and as the thunders and voices were all of them internal auditive sensations, so the whole series of phenomena upon Mount Sinai was not external but internal. In this case, neither Moses nor his attendants were "*in the spirit*," or rapt out of the body into the Spiritual world, any more than were the children of Israel, in whose eyes the sight of the glory of the Lord on the top of the mount was like devouring fire; for the aspect of the Divine glory corresponds to the state from which it is viewed; and this glory, as seen by the people, was to them as a devouring fire; because of the evils within them arising from their outward and sensuous state of mind.

We therefore need not suppose, that the spectacle witnessed at Sinai was that of a volcanic eruption; for we are told, that no volcanic phenomena exist in the desert to account for these appearances. Nor need we suppose the visitation of a whirlwind, or of a thunderstorm. All was transacted within, but with the appearance of all being transacted without. There was a sense of reality greater than could be produced by anything external; for the Divine influx began to stir up the thoughts of the mind from their very depths; so that the people said unto Moses, "Speak thou with us, and we will hear; but let not God speak to us lest we die."

Have we, then, here any clue to the meaning of the expression, "*They saw the God of Israel*; and there was

under His feet a paved work of a sapphire stone, and as it were the body of heaven in its clearness?"

If it be true, that man has the power of reproducing his own thoughts in a material form; has not God Himself the power to clothe His own thoughts in natural forms apprehensible to the natural mind of man? What is the whole process of Creation but the process of reproducing in matter the Divine ideas? just as in heaven, the whole process of creating and upholding the angelic heavens is that of the influx of Divine Truth in forms apprehensible to the minds of angels. Now the Divine object, seen in the vision upon Mount Sinai, was *the God of Israel*, as distinguished from the *gods of Egypt*. The children of Israel were most ordinally distributed into twelve tribes: these tribes were representative of the angelic hosts, which also are called *armies* from their perfect order and organization. The twelve tribes of Israel, therefore, were the complex of all Divine Truth in the heavens; and the *God of Israel* was the God from whom the Laws especially given to Israel, and yet to be given, proceeded.

To see the *God of Israel*, was, therefore, to see the God of these Laws; and to see Him also *in* these. Now, as understood in the letter, they are intelligible to the lowest order of mind: externally they contain, however, for the most part, only a series of civil and religious observances in which Divine Truth seems altogether to disappear. Accordingly it is written—"He bowed the heavens and came down; and darkness was underneath His feet;" the statutes and ordinances, etc., given to Israel, being, for the most part, as seen from *without*, nothing but these clouds, darkness, and thick darkness. The *God of Israel*, therefore, designed to shew to Moses what they were as seen from *within*; and thus seen, they were no longer the medley they

have been represented to be, but a compactly tessellated pavement of sapphire stone: they are no longer opaque, but translucent; no longer stones of darkness, but stones of light, being illuminated from within. When the Mosaic Law is seen in this light, it is seen by the Church below as it is seen by the heavens above: it is seen indeed underneath the feet of God; but although, when thus seen, it is the lowest form of Divine Truth, yet it is replete with the highest; so that when illumined by the highest, it becomes the transparent basis of Divine Truth in the Holy of Holies, as it is written—"I will make the place of my feet glorious."

We may now understand the expression, "Then thou spakest in *vision* to thy Holy One." In the case of our Lord, there was a descent into the rational mind, of truth not coming from any angel as its source, but from the Logos, the Wisdom of the Father; and incarnating itself in the humanity. It was this Divine Light, radiating from the Logos into the region of the rational mind of Jesus, which caused Him to say—"I am* the Light of the world;"—"he that followeth me shall have the *light* of life." It was from this glorified region that He could see the Father: "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath brought Him forth to view."—"I speak that which I have *seen* with my Father."—"He that cometh from heaven is above all; and what He hath *seen* and heard, that He testifieth."—"We speak that we do know, and testify that we have *seen*."—It was this same Divine Light in the humanity, that was the terror of the powers of darkness, as it is written—"He†

* *John* viii. 12; ix. 5; i. 18; iii. 32; viii. 38; iii. 11.

† *Psalms* xviii. 14; lxxvii. 18; *Ezekiel* i. 13; *Rev.* iv. 5.

sent out His *arrows* and scattered them : He shot out His *lightnings* and discomfited them."—" His *lightnings* lightened the world."—" The fire was bright, and out of the fire went forth *lightning* ;" and—" out of the throne proceeded *lightnings*, and thunderings, and voices."

Now we have seen, in regard to Divine locution, that when God is said to have *spoken* to Moses, it was through the medium of an Angel ; and what is true in regard to Divine locution, is true also in regard to Divine vision, or visions of God : these visions, as perceived by the Prophets, were effected through the medium of an Angel. Hence it is said in the Apocalypse—" I, Jesus, have sent mine *angel* to testify unto you these things in the Churches."—" An* angel was sent by the Lord to John, that he might be kept in a state of the spirit ; and that in that state he might shew him the things which he saw."

Indeed, says the same author, who spoke from experience on this subject,—“ No one can enter into that state, and be kept in it, but by angels who are in near conjunction with man, and who communicate their spiritual state to the interiors of his mind ; for thus man is elevated into the light of heaven, and in that light sees the things which are in heaven, and not the things which are in the world. In a similar state at times were Ezekiel, Zechariah, Daniel, and others of the Prophets ; but not when they spake the Word, for then they were not in the spirit but in the body, and heard the words which they wrote, from Jehovah Himself, that is, from the Lord. These two states of the Prophets ought to be carefully distinguished : moreover the Prophets themselves carefully distinguish them ; for everywhere, when they wrote the Word from Jehovah, they say that *Jehovah spake*

* *Apocalypse Explained*, art. 1348, 1037.

with them and to them; and very often, *Jehovah said, Jehovah saith.* But when they were in the other state, they say that they were *in the spirit, or in vision.*"

"*Visions*,* which, and from which, man, or the spirit of man, seeth, are of a twofold kind. There are *real* visions, and visions *not real*: *real* visions are of such things as really appear in the Spiritual world, altogether corresponding to the thoughts and affections of the angels, consequently they are real correspondences. Such were the *visions* which appeared to the Prophets who prophesied truths; and such also were the *visions* which appeared to John, and which are described throughout the Apocalypse. But visions *not real* are such as appear in the external form like those which are real, but not in the internal; being produced by spirits by means of *phantasies*. Such were the *visions* which appeared to the prophets who prophesied vain things or lies; which, being not real, are fallacies, and therefore signify fallacies. And inasmuch as the horses and they that sat upon them were seen by John in such *vision*, therefore by them are signified ratiocinations from fallacies, and thence falsifications of the Word. Forasmuch as *real* visions appeared to the prophets by whom the Word was written, and visions *not real* to others who were also called prophets, and the visions of these latter were vain and are also called lies, it is of importance that the nature and quality of visions be known."

We now pass on to the subject of *Dreams*, or what have been called *Dream Visions*.

Elihu, in his expostulations with Job, thus reminds him—
 "For† God speaketh once, yea twice, yet man perceiveth it not. In a *dream*, in a *vision* of the night when deep sleep falleth upon men, in slumberings upon the bed: then He

* *Ibid.*, art. 575. See *Rev.* ix. 17.

† *Job* xxxiii. 14.

openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man.”

—He openeth the ears of men, who, in their slumber, hear not only *internal voices*, or the voices of Angels speaking to them, as in the case of Daniel, Zechariah, and others; but who carry on conversations, more or less lengthened, with these invisible beings.

Now, from these remarks nothing can be clearer, than that there are *Prophetic dreams* in which God speaks to man by an internal locution.

No, says the modern Psychologist: this is a superstition: God does not speak to man in a dream; but man only dreams that God speaks to him; and what he dreams that God speaks to him, is only a reproduction of the man's own thoughts.—This brings us, then, to the subject of internal locution as connected with *dreams* or *dream visions*; and accordingly we read that:*

“It often happens that real conversations are maintained in a dream. Who has not had his mind occupied and even fatigued during sleep, by some discussion, the advantage of which he has not always retained? It would seem as though two distinct individuals held different opinions; one of whom came off victorious; and yet these seemingly two individuals were *one and the same person*.”

Again: “The† hallucinations of hearing which occur, are evidently sometimes owing to the fact, that the patient perceives as voices the morbid thoughts that arise *automatically in his mind*. Sir H. Holland mentions the case of a gen-

* *Rational History of Hallucinations*, p. 203.

† *The Physiology and Pathology of Mind*. By H. Maudsley, M.D. p. 383.

tleman who believed in and acted upon the reality of illusive sounds and conversations, and was necessarily treated as deranged, but who after a while recovered so far as to recognize and treat them as delusions. When he was asked how he had come to regard them in this sensible light, he said; that it was partly by his never discovering any persons in the places where the voices had come; but chiefly, by finding himself able on trial to suggest the words which were thus seemingly uttered by some one external to himself. The ideas excited by some morbid cause, not coming into action through the regular train of association, and being strange and novel to the individual, appear as if they belonged to and were suggested by some person external to himself. Hence some patients complain bitterly that their thoughts are perceived, taken up, and replied to by other persons before they are conceived by themselves; their lives are made wretched and intolerable to them by this mysterious system of espionage and persecution."

"A similar thing happens in *dreams*: the replies and arguments of the person with whom the dreamer speaks are really *his own replies and arguments*, though he fails to recognize them; but the unusual suggestion and irregular association of his ideas, giving them a strange and independent character, makes them appear to belong to *some one else*: there is no co-ordination of them, and the will is therefore in abeyance. Now the habitual co-ordination of the thoughts, feelings, and desires, is the basis of the individual character—of personal identity; accordingly, when it is lost, a person loses the consciousness of his identity. The special interest of the case mentioned by Sir H. Holland, lies in its illustration of the gradual recovery of the power of co-ordination, evinced by the patient's trial to suggest to himself the words which were seemingly *uttered by another*;

and thus to bring back the riotous elements of the mind under the domain of regular law.”

Now it has already been admitted, that our own thoughts may become vocal, whether intellectually, or in the imagination; how then can we be sure, that in a *dream*, when we seem to be speaking to another being, and another being to us, the conversation is not that of one train of vocal thought responding to another; both of them originating only in our own minds? Baxter, in answering this objection, observes—that “If we dream* that we are conversing with any person, or doing anything with them in consequence of that conversation, we are conscious enough what sentences in the conversation we ourselves speak, and what actions we do; and there is the same distinction and difference of consciousness betwixt our words and actions, and theirs, as if the whole transaction had passed between them and us while we were awake. This shews us clearly, I conceive, that the soul is not the productive cause in contriving and offering these scenes first to itself.”

“In dreams we clearly remember a part which we ourselves said or did, and as clearly remember another different part which was forced upon us, or in acting which we had as little concern, as we have when another person says or does like things to us while we are awake. And this alternate speaking and replying, or this difference, in *our* producing part of the action, and *another Agent's* producing another part of it, is continued to some length in certain instances. Now the particular that I insist upon is, not only that we do not remember that we ourselves acted such a responsory or opposite part; but that we remember the contrary. It is one

* *An Enquiry into the Nature of the Human Soul.* Vol. ii., pp. 19, 46.

thing to remember that I said so and so to another person, not remembering the rest; and quite another to have such a clear distinction of memory as in the case before us, of what I said to him and he to me. In the first case there is a perfect forgetfulness of something; and in the other a perfect remembrance of it with a contrary circumstance; viz., that not I myself, but another person, put the question, or did the action."

Now, says Baxter, in the case of these conversations with others in *dreams*, we have the same consciousness of the distinction and difference between ourselves and the other party, as if we were *awake*. But then modern Psychology replies, that when persons are awake, they are under the same hallucinations in conversing with supposed invisible beings as when they are asleep; for the reply of the supposed invisible being, however real it may appear, is only, even when the man is awake, the reproduction of his own thoughts.

The arguments of Baxter were advanced for the purpose of shewing, that the phenomena of *dreams* can be accounted for in no other way than by the operation of Spiritual beings upon the human mind; consequently that *dreams* are evidences of the existence of Spirits. The question, however, in the present case is, whether the Prophets, when conversing in *their dreams*, were only under an hallucination. If it be meant to affirm that they were, we have one key to modern infidelity; if they were not, it is perfectly certain, that the Psychological solutions generally given, fall short of the subject; and that *internal voices* may be heard, and conversations with others take place during sleep, which are not hallucinations, and of which modern Psychology can give no account.

For, we are told that Daniel, Zechariah, and others

mentioned in the Bible, also had *dreams*; in which they held various conversations with other and supernatural beings, or invisible interlocutors. Daniel* had a *dream* and visions of his head upon his bed:—I saw the Ancient of days, says he, with thousands of his saints; “and I came near one of them that stood by, and *asked him* the truth of all this. So *he told me.*”—In the case of another vision, he says,—“Then *I heard* one saint speaking; and another saint said unto that certain saint which spake”—“and *I heard* a man’s voice”—“now as he was *speaking* with me, I was in a deep sleep toward the ground.” So in the case of Zechariah, who had a vision at night; “The angel that spake *in me* said unto me—*Et dixit ad me Angelus qui loquebatur IN me—Et dixi ad Angelum qui loquebatur IN me.*” What is the psychological explanation of these interior locutions? Was it after all only Daniel talking to himself in his dreams, and Zecharias doing the same? Were the replies and arguments of the angelic speakers only those of the dreamers themselves, who had not then sufficient knowledge of Psychology to shew them how their own morbid thoughts could be automatically reproduced, and how they would naturally mistake them for the locutions of supernatural beings? If this be the case, were not these *dreams* only so many corroborative evidences of disordered ideation? For “a madman† perceives Phantasms which have as little reality as those which we see in our *dreams*; but believes them to be realities, as well when he is awake as when he is asleep. And therefore *dreaming* is a short *madness*, and *madness* is a long

* Chap. vii. 9, 16; viii. 13, 16, 18; i. 9, 19.

† See Lord Monboddo’s *Ancient Metaphysics*, vol. ii., p. 242. This author does not hesitate to regard *dreaming* as Baxter does, viz., as an evidence of the operation of other and spiritual beings.

dream.”—If there be no other explanations of these phenomena than those which are commonly given in Medico-Psychological works, we must come to this conclusion; and accordingly we have seen that this is the conclusion to which modern Psychology tends; for as Renan observes:—

“If God in fact is a personal being outside of us, he who believes himself to have peculiar relations with God, is a visionary; and as the physical and physiological sciences have shewn us that all supernatural visions are illusions, the logical Deist finds it impossible to understand the great beliefs of the past.”

In this case, there remains only one or other of the following alternatives—Either we may take up the more moderate position, and call these dreams and locutions *hallucinations*; but say, with Renan and others—“If* we set out with the principle that every historical personage to whom acts have been attributed, which we in the nineteenth century hold to be irrational or savoring of quackery, was either a madman or a charlatan, all criticism is nullified. The school of Alexandria was a noble school, but nevertheless it gave itself up to the practices of an extravagant theurgy. Socrates and Pascal were not exempt from *hallucinations*.”

Or, on the other hand, if we reject this alternative, we may take up the bolder position, and say—“The Prophet is a fool: the spiritual man is mad.”

Or, Lastly; we may reject both these alternatives, and believe, that God indeed may speak to man in dreams and visions of the night. In this case, however, there must be a Psychology which will not refuse to take cognizance of the *supernatural*, and which will be adequate to explain the laws of communication between the natural and the supernatural,

* *Life of Jesus*, p. 195.

the Church upon earth and the Church in heaven; and not explain away all supernatural causes, or set down every one as necessarily hallucinated or insane who believes that he has received communications from heaven.

It may be, that Medico-Psychology, shutting itself up within the limits assigned to it by *naturalism* and *materialism*, and finding itself incompetent to deal with the supernatural, dismisses the subject by referring it to *Mysticism*. But even Baillarger acknowledges, that Mystics have made a better classification of facts in this case than Medico-Psychologists; and, if they have been right in their classification of *internal voices*, heard when the person is awake; it may be well to hear what they have further to say upon *Divine locutions* heard in a *dream*, in a vision of the night, or when the person is asleep.

God *speaketh* in a *dream*, in a vision of the night; when deep sleep falleth upon man, then openeth he the ears of men.

“What else,” observes Gregory the Great,* “is the meaning of the words, that the *locution of God* makes itself known to us in a *dream*, but this; that we know not the secret things of God, if we are awake to earthly desires? For, in a *dream*, the outward senses are asleep, and interior things only are discerned. If, therefore, we wish to contemplate things internal, let us be asleep to outward embarrassments of mind. For the *voice of God* is heard as in a slumber, when, with a tranquil mind, we rest from the activities of this world, and in the silence of the soul ponder on the Divine precepts; for when the mind is asleep to external activities, then it is more fully sensible to the weightiness of the Divine commands. For when the mind refuses to admit into itself the tumult of secular cares, it penetrates with a more vivid consciousness

* *Book of Morals*, pp. 750, 752.

into the words of God . . . Elihu, after he had said that God speaks to us in a *dream*, and that by his locution our ears become opened, not without reason regards this process of opening the ears as a discipline; because the more we are exercised by affliction, the more perceptibly, by the secret grace of his inspiration, does the sound of internal intelligence *internæ intelligentiæ sonus*—issue forth from within.”

This *sonus intelligentiæ* is evidently the same with that to which Mystics refer:—“My heart,” says Madame Guyon,* “had a language which was carried on without the sound of words. . . . Oh! sacred language of which experience alone gives the comprehension. Let not any think it a barren language, an effect of the mere imagination. Far different: it is the silent expression of the Word in the soul. As He never ceases to speak, so He never ceases to operate. *Dixit et Facta sunt*. He effects in the soul what He speaks in it.” —“The speech of this Word in silence, is the most noble and sublime of all operations.”

Now as more especially in sleep the mind of man is in silent rest from its own selfish and worldly activities, so in this state it is more passive to the Divine influx, and to inspirations from Angelic attendants. Affections may be perceived as Angelic sounds, and thoughts as Angelic speech, emanating not from ourselves but from another; but, when accepting them from another we make them our own, it does not follow that they did not therefore proceed from another; otherwise, if one person spoke his thoughts to another who said these thoughts are my own, the latter would be entitled to say that no one had spoken to him; and the same observation applies, where the thoughts of which

* *Life of Madame Guyon*. Part i., chap. xiii. Part ii., chap. xiii.

the mind is conscious, appear new and strange. It does not at all follow, therefore, that, because we hear in the way of thought that to which we respond in the way of thought, therefore that we are only conversing with ourselves. For even in ordinary conversation, the voice of another must first become within us a sensation, which is properly our own, before we reply to it; but because we make the sensation our own, we do not therefore say that it is not occasioned by the voice of another.

Any attempts, therefore, to set aside the *supernatural*, by resolving all *interior voices* into those of the man's own egoity, in which the only invisible interlocutors are the intellect and the imagination of the individual himself, are an evident failure. We, therefore, continue to say, notwithstanding the charge of *hallucination*—that “God speaketh once, yea twice, yet man perceiveth it not. In a *dream*, in a *vision* of the night, when deep sleep falleth upon men; in slumberings upon the bed, then He openeth the ears of men and sealeth their instruction.”

Now we have, from the commencement, proceeded upon the principle, that many of the laws of the Spiritual world may be deduced from the phenomena of insanity; and this on the ground that insanity is more or less immediately connected with supernatural causes; and that this is the reason why it presents phenomena so nearly resembling, in outward appearance, those of false prophets, mystics, and Prophets divinely inspired. Baillarger* mentions the case of a patient who says that—“At the beginning, he heard his interlocutors by *inspiration* ;” and that “if one asks him what it is to hear by *inspiration*, he answers, It is *to hear thought without sound* ;”—a description which approaches as nearly

* *Des Hallucinations*, p. 415.

to the idea of genuine inspiration as we can conceive, when we read, that—"There is a spirit in man: and the inspiration of the Almighty giveth understanding."—It is, however, as impossible to hear without *sound*, as to see without *light*; and therefore by *sound* is here meant the external auditive sensation—not the *sonus intelligentiæ* mentioned by Gregory; for there is one sound arising from the utterance of words, and another sound excited in the mind by their meaning. This is that *inspiration* which is the internal and secret voice of God speaking to man through the medium of an angel, as where it is said—"The Spirit breatheth where it listeth, and thou hearest the *sound*, the *voice* thereof. . . . So is every one that is born of the Spirit." We say, therefore, with Baillarger—that this manner of internal communion or of conversing by inspiration, that is to say, sometimes hearing thought without any noise being created by a voice, is a Psychological fact of the highest importance.

But there is another point requiring to be noticed.

St. Theresa says,* that she knew of a person about to commit a sin highly offensive to God. She implores God to find a way to hinder it; she follows a path leading to a lonely hermitage, in which there is a picture of Christ bound to a pillar; and there, says she, "As I was imploring our Lord to grant me this grace, I heard a *voice* of exceeding gentleness, speaking as it were in a *whisper*. . . I heard it with my bodily ears." She is not able to distinguish and understand the words; but the *whisper* thrilled through her frame.

"Moreover, a patient,"† says Baillarger, "who was tormented by very complicated hallucinations of *hearing*, pretends that some one is *whispering* words into her ears. The

* *Life of St. Theresa written by Herself*, p. 344.

† *Des Hallucinations*, p. 303.

words, she says, are *soufflées*, breathed or whispered. When she is asked to explain more distinctly what she means, she indicates that she is sensible of a *breath* or *wind* which traverses her ears when her invisible interlocutors speak to her."

There is a statement made upon this subject by Gregory the Great* which is worthy of remark—"The *whispering* of the secret word of God is no other than the *locution of internal inspiration*; for he who *whispers*, speaks occultly and imitates a voice, but does not utter it aloud." . . . "When, therefore, the Omnipotent God shews Himself to us through the clefts and chinks of our contemplations, He does not speak to us aloud, but He *whispers*; because He does not afford plenary intimations of Himself; but yet manifests to the human mind concerning Himself—a somewhat."

No doubt this is the original meaning of the *whispers of conscience*, with or without an auditive sensation; and, as in the case of Adam, of hearing the voice of the Lord God within us, and being afraid.—Or again, where it is said—"I will† hear what the Lord God will *speak*; for he will *speak* peace to his people." It is this internal communion between the spirit of man and the Spirit of God, in which consists the reality of man speaking to God, and God to man, as in the case of prayer.

There are, however, in *dreams* other phenomena common to Prophets, mystics, and the insane.

Dr. Hartley speaks of the "*wildness and inconsistency*" of our dreams; when notwithstanding we suppose them to be real. Daniel had a *dream* and *visions* of his head upon his bed. In the course of these visions, he sees a beast with

* *Book of Morals*, book iii., chap. xxix.

† *Psalms* lxxxv. 8.

ten horns—"I considered* the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Can any dreams be apparently *wilder* or *more inconsistent*? Dr. Hartley observes, that even in ordinary dreams, there are some in which a brute is supposed to speak, whenever there is in the dreamer the idea of a voice coming from that quarter; or again the animal is even supposed to handle certain objects. Dr. Hartley himself, speaking of Prophetic dreams, trances, and visions, observes,† that they deal chiefly in visible imagery; they abound with apparent impossibilities and deviations from common life, of which, yet, the prophets take not the least notice; they speak of new things as of familiar ones; they are *carried in the spirit* from place to place; things requiring a long series of time in real life are transacted in prophetic visions as soon as seen.

Let us take the three cases, in which, 1. An animal is represented as speaking; 2. As handling a given object; and 3. In which the dreamer seems to fly, or in some way to be transferred from one place to another.

In regard to the first—We begin by observing, that we are not at present concerned with the *interpretation* of the dream, but only with its Psychological aspects. It is evident, that all the forms here presented to view exist in the imagination; and however wild, inconsistent, or insane they may appear, they are but representations, in the outward imagination, of ideas in the inner, pre-conscious, or intellectual region of the mind. The imagination, therefore, is but the

* Chap. vii. 8.

† *Observations on Man*, vol. i., p. 385.

indicator of what is passing within ; or the mirror of internal, consecutive, and divine ideas ; just as the hour and minute hand of a clock are outward indicators of the motions of the invisible wheels within. These ideas express themselves not in artificial and conventional signs, but in living, moving forms created by the very ideas themselves ; and as truly expressive of their nature, as a body formed by the soul is an expression of the qualities of the soul. This is the real origin of the nature of Prophetic dreams. They have nothing to do with morbid states either of the brain, or of other parts of the body ; but are created by the influx of intellectual or angelic thoughts into the lower region of the mind. Dr. Hartley observes, that, in our ordinary *dreams*, when a brute is supposed to speak, it arises from the idea of a voice proceeding from that quarter ; as if the voice apparently proceeding from the animal was only an inference of our own ; but in the present case it is expressly said, that in the horn were “the eyes of a man, and a *mouth* speaking great things ;” the mouth seemingly representing the source of the voice. All animals are but the embodiment of the instincts, affections, and passions proper to their nature ; and therefore the mouth that utters the voice, does but give utterance, as in the present case, to what is proper to the nature of the animal.

We have already spoken of the way in which the external vibrations of sound may be controlled by internal vibrations. But in the present case there are no external vibrations. It is in a Prophetic dream that is heard the mouth speaking great things ; and the words spoken, therefore, are those of an *internal voice* formed from within, after the manner of other internal voices.

With regard to the next phenomenon—

We observe, that, when in ordinary *dreams* an animal is

seen as if handling a given object, this is only the counterpart to what we read in the Prophetic vision of John, who saw "a Lamb, as it had been slain, having seven horns and seven eyes; and he came and *took the Book out of the right hand* of Him that sat upon the throne;" after which the Lamb opens in succession the seven seals. In these cases, we must not interpret the Prophetic by the ordinary dream, and call the Prophetic dream wild and inconsistent; but we must interpret the ordinary dream by the Prophetic. Not that the ordinary dream necessarily partakes of the Prophetic nature, for it may be really wild and fantastic; but that the Prophetic dream is the real original type from which all others have degenerated.

This remark may be further illustrated by the appearance, in dreams, of being *transferred from place to place*, whether by sailing, flying, or being in any other manner carried through the air. Dr. Hartley says, that this arises from the change of the apparent magnitude and position of the images excited in the brain; this change being such as a change of distance and position in ourselves would have occasioned; and that these changes in fixed objects, being constantly associated with motions in ourselves when awake, will cause us to infer these motions when asleep; and it is in this manner that he explains the phenomenon, in Prophetic dreams, of being *carried in the spirit from place to place*. The Prophetic dream is thus explained by the ordinary dream; so that the phenomenon of moving from place to place in the Prophetic dream, is regarded as an illusion.

We read in Ezekiel,* "Then the Spirit *took me up*, and I heard behind me a voice of a great rushing."—"So the Spirit *lifted me up, and took me away*, and I went in bitter-

* Chap. iii. 12, 14; viii. 3; xi. 1; Rev. xvii. 1; xxi. 10.

ness, in the heat of my spirit; but the hand of the Lord was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days." Again: "The hand of the Lord God fell upon me . . . and he put forth the form of a hand, and *took me by a lock of mine head, and the Spirit lifted me up between the earth and the heavens.*—Moreover, the Spirit *lifted me up,* and brought me unto the east gate of the Lord's house."—So St. John: "He *carried me away in the Spirit* into the wilderness."—"He *carried me away in the Spirit* to a great and high mountain."

Now, both in the case of Ezekiel and John, this transference from place to place occurs in an ecstasy, trance, or vision: they were both of them *in the spirit*, and yet it is impossible not to see, that both of them seem to be *in a dream*; and so it has come to pass, that *being in the spirit* has come to be interpreted as nothing more than *dreaming*. But, to be *in the spirit* is to be in the Spiritual world; and the things described in this case, are the phenomena of the Spiritual world. How then is it, that these phenomena seem to be so nearly allied to those which occur in *dreaming*? The reason is, because in sleep we are actually withdrawn from the outer world of Space and Time; and though in the Spiritual world there is apparent Space, or else there could be no apparent motion, yet it is a Space the distances in which are determined by the qualities of the objects, and hence also by our own qualities, which change with our own changing states. It is not enough to say with Dr. Hartley, that the apparent motion arises from changes in the visible magnitude of objects: this indeed is true, but the question is, what is the cause of these changes? We answer, that in the Spiritual world, it is inward change which is the cause of

outward change; for inward change alters our relation to outward objects; and this as actually as if we were really moving in the outward world of Space and Time. Of course where there is motion there is also succession, consequently duration, and consequently also apparent Time.

We thus see how in Prophetic visions there may be journeyings and raptures of the spirit, from place to place in the Spiritual world, without their being regarded as mere illusions.

But we now proceed to notice raptures, and journeyings, of a different kind.

Let us first take the case of St. Theresa, which, in regard to the Mystics, is one of a kind most nearly approaching the Apocryphal story concerning Habakkuk:—

“A rapture* for the most part is irresistible. It comes, in general, as a shock, quick and sharp, before you can collect your thoughts, or help yourself in any way, and you see and feel it as a cloud, or a strong eagle rising upwards, and carrying you away on its wings. I repeat it: you see and feel yourself carried away you know not whither. . . . I would very often resist, and exert all my strength, particularly at those times when the rapture was coming on me in public. I did so, too, very often when I was alone, because I was afraid of delusions. Occasionally I was able by great efforts, to make a slight resistance; but afterwards I was worn out, like a person who had been contending with a strong giant: at other times it was impossible to resist at all: my soul was carried away and almost always my head with it,—I had no power over it,—and now and then the whole body as well, so that it was lifted up from the ground.”

The apprehension of a rapture much distressed her. In

* *Life of St. Theresa written by Herself*, chap. xx. 3, 4.

one case, during a sermon, she threw herself upon the ground, and the nuns came round her to hold her down. The effects of the rapture, she says, are great—"I confess it threw me into great fear, very great indeed, at first; for when I saw my body thus lifted up from the earth, how could I help it?"

Now Baillarger, in his *Memoire* upon Hallucinations, referring to patients who rise into the air, whose members prolongate themselves, whose body swells out, and changes its form, observes:—

"There* are hallucinations which it is very difficult to classify, but which appear to be related to those of general sensibility. I would here speak of those singular sensations which cause those individuals who are submitted to the influence of certain toxical agents, and sometimes some of the alienated, to believe that they have become extremely light-some, that they *rise into the air*, that they are delicately poised, that they suffer violent shocks; or again, that their body prolongates itself, or shortens itself; that it swells out, or else contracts, etc. These hallucinations are not unfrequent during *dreams*; and there are few persons who have not experienced them; but they also produce themselves under the influence of datura, opium, and haeshish; in fine, they occur both in ecstasy and in madness of an acute form. Maniacs believe themselves to be so light, that it appears to them as if their feet scarcely touched the ground. I have known, among others, a female who often felt herself *lifted up from the earth by an invisible hand*. I have seen, says Cabanis, persons suffering from flatulence, who found themselves to be so light that they were afraid of being carried away by the slightest breeze. Don Calmet has cited

* Page 350.

many facts of this nature. A good religious recluse sometimes *rose from the earth*, and remained suspended there involuntarily, without touching the ground; and this on the occasion of her devotions, when she looked upon an image, or, from some cause or other, heard it. The same author saw a religious recluse, to whom it often happened to be *lifted up*, in spite of herself, *to a certain distance from the earth*. It was neither, adds Don Calmet, by her own choice, nor by any desire of notoriety; because it was a source to her of real confusion. Nichole also speaks, in his letters, of a religious recluse named Seraphine, who was *lifted up from the earth* with such impetuosity, that five or six sisters were scarcely able to draw her down."

"I have seen, at the Asylum of Saltpetriere, a mad female, who often believed that she was *lifted up into the air*; or, as she said, *dans le temps*, at certain seasons, when the proper time came."

Now with respect to the phenomenon of being *lifted up into the air*; although the case of Enoch has been sometimes cited as exemplifying this fact, there is nothing in the words—"He was not for God took him"—to justify the interpretation. With regard to Elijah, who was taken up into heaven by a chariot and horses, both these were seen in vision; and, as such, were evidence that Elisha was a Seer, and the successor of Elijah. When St. Paul said we shall meet the Lord *in the air* at the *last trumpet*, he was speaking both of the *air* and the *trumpet* which are spoken of in the Apocalypse, and which were both in the Spiritual world; and as to a local translation of our Lord *through the air* at the Ascension, not a word is said about it in any part of the New Testament. The glorification of the Humanity, or the taking of the Manhood into God, is not effected by a passage through the air; nor does it imply a transition first from

earth to the external bounds of the material universe; for this is not the way to heaven, but rather the way from it; for the way to heaven is not from the external to the more external, or from the centre to the circumference; but from the external to the internal, from the circumference to the centre. Accordingly, the way by which the *Humanity* ascends to the Father, is the same way by which the Holy Spirit comes down to us from above; but in order to come down to us, it does not travel *through the air*, nor is the descent of the Holy Spirit into the souls of men effected by any local translation: we might as well expect that sanctification was effected by the same means. The light of life descends indeed, but the descent is into the heavens; thence into the world of Spirits, and thence into the affections and thoughts of men; but it does not journey through outward Space.

There is, however, a certain kind of translation from place to place which is immediately connected with the Prophetic spirit, but which Medico-Psychologists treat under the conditions of insanity. The Spirit of the Lord, for instance, is said to have *caught away* Philip, so that the Eunuch, whom he had just baptized, saw him no more; and Philip "*was found*" many miles distant at Azotus. Now as there are insane persons who fancy themselves elevated into the air; so there are insane persons who fancy themselves conveyed by invisible spirits from one place to another. Baillarger* furnishes an example of this kind; and Calmeil says, it was a common notion among sorcerers, and those who thought themselves possessed—all which are said by French psychologists to be only cases of hallucination arising from insanity. This is the only explanation of the subject which has yet been given; and these phenomena serve but to confirm Lelut and

* *Des Hallucinations*, p. 351.

his school, that Philip, Elijah, and others, were only in similar states of sudden hallucination, absence of mind, reverie, or somnambulism, when they seemed so mysteriously translated from one place to another.

Esquirol,* speaking of the case of a female patient, says :
 “ Returning from a long journey she is fatigued, lies down upon the ground to rest herself. A little after, she is sensible of a certain movement in the head, and a noise like the noise and movement of a spinning wheel ; she is alarmed ; nevertheless she resumes her journey, but while on her road she is *lifted up from the ground* more than seven feet high ; returning to herself, she can neither eat nor drink ; she calls to mind a menace which had been held out to her four years before, and does not doubt but that she is bewitched.”

In the Demonolatry which prevailed more especially in the fifteenth century, numerous cases are recorded of alleged transportation through the air in a moment of time ;† but it is remarkable, that, in order to produce this effect, it was in general necessary for the person so carried, first to fall asleep, or to close one or both eyes, or to make use of artificial means, such as unguents and drugs. That the cases recorded in Scripture should, by men of education, whether Medico-Psychologists or theologians, have ever come to be confounded with cases of this kind, is an evidence only that, in this respect, mediæval theology and modern science may stand upon the same level.

Let us take the explanations of Calmeil. Calmeil observes, that the cases recorded in Scripture of the operation of supernatural causes, were at best only *exceptional* ; and that theologians have no right, by a false analogy, to argue

* *Des Maladies Mentales*, tom. i., p. 244.

† Calmeil, *De la Folie*, tom. i., pp. 440, 436, 442, 445, 448.

from the particular to the general. Be it so, we reply ; let it be granted that all these cases were exceptional ; but if so, they are admitted to be true. No sooner, however, are they regarded as exceptional, than they are classed either with the fabulous stories of ancient mythology, or with hallucinations such as are common to *madness*.

Calmeil is but speaking ironically when he says :—

“ There* is no comparison to be instituted between the power, so constantly limited, of terrestrial beings, and that of beings supernatural. Yet notwithstanding, without any other aid than simply that of vapour, man comes to be able to launch into space projectiles swift and heavy. How is it that he feels astonished at the circumstance, that spiritual beings, to whom are accorded sufficient intelligence and force to enable them to preside over the movements of worlds, should possess a force which is necessary to lift burdens only of a very ordinary weight ? We are called upon to conceive that an angel was able, without any difficulty, to carry Habakkuk, † in the twinkling of an eye, from the country of Judæa to the land of Chaldæa ; and with the same speed to carry him back again to the place which he descended from the outset of his journey. Did not a demon carry Jesus forthwith to the summit of the Temple of Jerusalem, and afterwards to the summit of a high mountain, in the hope of tempting him ? Was not Philip the deacon carried away by a spirit, half way on the road leading from Gaza, whither he had come to confer the sacrament of baptism on a eunuch belonging to the court of queen Candace ? Without doubt the prelates, who assisted at the Council of Ancyra or of

* *De la Folie*, tom. i., pp. 111, 107.

† The Church of England regards the story concerning Habakkuk as Apocryphal.

Angers, were right in supposing, that it was neither Diana, nor Herodiata, who carried through the air the sorcerers of their time; but that evil spirits could very well take upon themselves the office of procuring for these unhappy beings similar advantages. If we wished by all means seriously to accept the story of the carrying away of Triptolemus by the dragons, the carrying away of Ganymede by an eagle, and many other like prodigies to which was naturally and necessarily accorded faith under the reign of false gods, we ought not to lose sight that all these transportations have, in point of fact, been effected by *demons*."

This eminent Medico-Psychologist, having thus referred all these prodigies to the interpositions of *demons*, proceeds to observe, that in all these cases a belief in the operations of *demons* is itself a superstition as obsolete as that of the heathens; and that were the greater part of the ancient theologians and metaphysicians of the fifteenth century to come to life again, they would regard modern Psychologists as only a set of extravagant theorists and apostates, for attributing certain hallucinations and phenomena of delirium to pure lesions of the functional apparatus; while they would begin again to attribute to *demons* those phenomena which at this day we attribute to *madness*.

It is, however, not only the Medico-Psychologist who thus writes; there are theologians of the school of Dr. Colenso* who can speak of the insuperable difficulties in the statement, that in our Lord's temptations—"the Evil Spirit appeared in a visible form,—that he spoke thrice with Jesus, in some common language, we may suppose the Syriac then used by the Jews of Palestine,—that he quoted the Bible familiarly in the same tongue, and was silenced by quota-

* *Natal Sermons*, first series, p. 294, etc.

tions from it,—that he *carried the person of our Lord through the air* to the pinnacle of the Temple,—nay, that he bore Him o'er hill and dale, forest and field and flood, temples and towers, cut shorter many a league, and placed Him on an exceeding high mountain, from whence he could be shewn all the kingdoms of the world and the glory of them, St. Luke adds, in a moment of time.”

It is, moreover, not only Theology that is indicted for the error of introducing the operation of supernatural beings, but also Philosophy; as in the doctrine of *Occasional Causes*. This philosophy we shall refer to in the sequel; in the meantime, we confine our attention to the theological part of the subject. Calmeil, misled probably by certain theologians, has thoroughly misunderstood the narratives concerning Philip and our Lord. Philip was neither lifted up into the air, nor carried away through it.

“In the case* of Philip, the most enlightened Commentators,” we are told, “are now agreed, that the word ἤρπασε may very well be understood of the imperative suggestions of the Holy Spirit, which Philip doubtless well knew how to distinguish from ordinary thoughts. There seems also an allusion to the unwillingness with which Philip tore himself from this promising convert.”

Now, in explaining the case of Philip, we must bear in mind, that Philip was the subject of an *internal voice*; that an Angel, called the Spirit of the Lord, had spoken to him; and that, as such, Philip was in an ecstatic state or under a supernatural influence; that while under this influence he tore himself from the society of the Eunuch, and was impelled to walk onwards on the road for upwards of twenty miles; and when this supernatural influence leaves him, *he*

* Bloomfield's *Annotations*.

is found at Azotus. Of what kind, then, was this influence? Clearly he was in the society of the same Angel who had spoken to him, and who himself belonged to a society of Angels. The state of Philip was a state which had also been experienced by Elijah. Medico-Psychologists might describe it as that of hallucination, absence of mind, reverie, or somnambulism, which they would explain from merely natural causes; while, on the other hand, Swedenborg, who says that he had personal experience of the same state in order that he might be able to describe it, thus refers it to supernatural causes:—

“Walking* through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake and in the enjoyment of my sight as at other times, consequently that I was walking without mistaking my way. In the meantime I was *in vision*; seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in a different place from what I supposed. Being hereupon greatly amazed, I perceived that I had been in such a state as they were, of whom it is said that they were carried by the Spirit to another place (see 1 *Kings* xviii. 12; 2 *Kings* ii. 16; *Ezek.* iii. 12, 14; *Acts* viii. 39). It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways of which he himself is ignorant, until he comes to the place intended. This was done in order to convince me, that man may be led by the Lord without his knowing whence or whither.”

* *Arcana Cœlestia*, art. 1884.

Now is this a true illustration of the Prophetic state in which Philip and Elijah were translated from place to place? Or shall we adopt the following explanation taken from Calmeil?—

“Inasmuch* as, from times of old, all the world have believed that the clairvoyance of Ecstatics and Convulsionists was due to the action of supernatural beings upon the brain, we might naturally expect to see enthusiastic magnetizers attributing the clairvoyance of their somnambulists to supernatural influence. This was, in point of fact, the kind of explanation upon which, in certain localities, persons have not hesitated to take their stand. But, once more I say, the study of exceptional faculties attributed to persons subject to these crises, *in all times*, and *in all countries*, present nothing of interest except to—MENTAL PATHOLOGY.”

With regard to our Lord himself, the case is this:—

We read that “the devil *taketh him up* to an exceeding high mountain, and sheweth him all the kingdoms of the world in a moment of time;”—and again, “The devil *taketh him up* into the holy city, and setteth him on a pinnacle of the temple.” There is no doubt here of the narrative of a transportation by a supernatural and diabolical power: but is it a transportation *through the air*? Certainly not; there is no instance of the kind mentioned in Scripture. We read indeed of transportation *in vision*, in the prophetic writings, where it is effected by angels. When the city of Jerusalem was smitten, says Ezekiel, “in the self-same day the hand of the Lord was upon me, and brought me thither. In the *visions of God* brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south, and he brought me thither.” So again

* *De la Folie*, vol. ii., p. 482.

he says, "The hand of the Lord was upon me, and he carried me out *in the Spirit* of the Lord;" in which state he comes to the *vision* of the valley of the dry bones. And again, "The Spirit lifted me up between the earth and the heaven, and brought me in *the visions of God* to Jerusalem." Here then was *transportation*; but it was *in vision*—a vision of representatives in the Spiritual world; and such was the case with our Lord himself in his temptations. In the Gospel of St. Mark it is said, "Immediately the Spirit *driveth* him into the wilderness," *i.e.*, says Schleusner, "being warned by a Divine oracle, he departed into the desert." This Divine oracle was no other than that of the *internal voice* which we have already explained, whether sensorial, imaginative, intellectual, or all together; and was accompanied with an internal powerful impulse. The temptation, therefore, was carried on by an internal locution, an internal terrible conflict between the good voice and the bad voice, between the good impulse and the bad, in the manner already illustrated by various examples. Jehovah spake in *vision* to His Holy One, the Son of God; and the Devil spake in *vision* to the same Holy One, the Son of God. The representatives in vision were as follow: the *Temple* represented the *humanity* of our Lord; the *Pinnacle* of the Temple the highest truth relating to the Temple, *viz.*, that Jesus Christ was the Son of God: the temptation was, that, being the Son of God, if, in life and conduct, he cast himself down from the height of that Divine doctrine, and sin that grace might abound, no harm could happen to him; for that, in so doing, he would not come into collision with any of the precepts of life in the Scriptures; or, in Prophetic language, he would not "dash his foot against a stone." This is no other than the same temptation which, in different ages, has desolated the Christian Church; and we are taught, that, in all things, Christ

was tempted like as we are. Men have believed that, if they are elected, and as such are *sons of God*, what before in them was sin, is now sin no longer. They may “cast down truth to the ground,” and it will not be laid to their charge. There have been those who have believed, that—“The person* who is absorbed by contemplation in the abyss of the Deity, became thus a part of the Godhead, commenced being God, was *the Son of God* in the same sense and manner in which Christ was, and was thereby raised to a glorious independence, and freed from the obligation of all laws human and divine;” hence, “that he could not sin; that the propensities and passions that arose in the soul of the divine man after his union with the Deity, were the propensities and affections of God himself, and were therefore, notwithstanding their deformity and opposition to the Law, holy and good; since the Supreme Being is infinitely exalted above all law and obligation.”

The same terrible temptation befell the Church in the case of the Antinomians; who believed, that, as the elect cannot fall from grace or forfeit the Divine favor, the wicked actions they commit, and the violations of the Divine Law with which they are chargeable, are not really sinful, nor are to be considered as instances of their departing from the law of God; and consequently that they have no occasion either to confess their sins, or to break them off by repentance.

Of this kind were the temptations of our Lord here referred to: they took place inwardly in the mind of Jesus,—and were a series of evil thoughts presented to his consciousness, and rejected by him as temptations of the Devil.

But, says Dr. Colenso, “the† language of the Gospels

* Mosheim's *Ecclesiastical History*, vol. iii., 251, etc. Vol. v., 365.

† *Natal Sermons*. First Series, p. 296, 301.

does not allow of any of these explanations: they are merely vain attempts to retain the story as part of an historical narrative, and yet get rid of some of the more perplexing phenomena in it. Just as idle are the efforts which have been made by pious commentators to explain away the statement, that, from the top of a high mountain, all the kingdoms of the earth could be seen and all the glory of them."

What then, according to Dr. Colenso, is the character of the whole of this narrative?—"It is probably," he says, "one of those numerous mythical additions to the real history of the life of our Lord, which have been added in a later age; and were no doubt current in the time when the first three Gospels were composed."

No; says the Medico-Psychologist! You need not suppose that the narrative is pure invention, for even myths have their basis in something that is true; and, in this case, the truth is, that among the insane, and even among those whose reason is otherwise sound, we meet with hallucinations apparently of the same nature. We therefore do not doubt the phenomena; we only deny the supernatural cause. The phenomena themselves are not myths, but genuine facts; and may be accounted for by purely natural causes.

On the other hand, the intense belief in the reality of demoniacal influence, on the part of patients who speak from their own personal experience, is so extraordinary, that Bailarger himself, referring to this belief, observes;—

"I do not pretend,* moreover, to attach to this last consideration, derived from the acts of the hallucinated, more importance than it merits; but there is no doubt, that a faith so lively in the reality of false sensorial perceptions, is an additional argument which may be appealed to, in order to

* *Des Hallucinations*, p. 382.

demonstrate, that in hallucinations there is *something more* than ideas reproduced in the memory, and associated in the imagination."

Now we have seen that Baillarger distinguishes between *sensorial* perceptions, and *psychical* perceptions. The temptations of our Lord did not consist in any attempt of the devil to introduce merely false *sensorial* perceptions; but false *psychical* perceptions. In the first temptation, the false *sensorial* perception would be that of the insane, such as that of mistaking stones for bread; but the corresponding false *psychical* perception is in mistaking for the bread of life that which contains no spiritual nutriment. In the second temptation, the false *sensorial* perception would be that of being transported through the air to the summit of a sacred edifice; the corresponding false *psychical* perception is that of an intellectual self-elevation, and a consequent feeling of security; so that in whatever the man does, he feels assured that he can do no wrong. In the last temptation, the false *sensorial* perception would be that of a sudden transition to some lofty altitude, and a survey thence of the surrounding scene; the false *psychical* perception, is that of self-idolatry, and mistaking the glory of the world for the glory of heaven.

All these false *psychical* perceptions were represented by corresponding symbolical objects in the Spiritual world: in that world there are appearances of space and time; yet no such space and time as we have in this world, but only such as are apparent in dreams and visions such as the prophetic; and therefore what is there done, occupies an apparently long or short duration, according to the state of mind belonging to the agent, in the manner already described.

We now conclude these remarks by saying, that if disorderly physical functions of the brain can be the sole or exclusive cause of disorderly moral consciousness, then we

have the triumph of the material over the moral, of matter over mind, of the natural over the supernatural; so that all belief in the supernatural itself may be relegated to the province of disordered ideation.

But we proceed to a Higher Psychology.

V. THE HIGHER PSYCHOLOGY.

“Our researches into the mechanism of mind are vain,” says an eminent writer; “how then can we expect to be more learned when we consider it in its abnormal state?”

There is an exaltation of the faculties in somnambulism. —“How does this happen? We know not. Do we know any better what passes in the thousand combinations of thought, in the action of the will? Alas, no! these are facts that must be admitted; but the manner of their operation will probably be hidden from us for ever.”

The same is said to be the case with hallucinations :

“The* primary cause of this phenomenon will always remain hidden, like that of all facts which surround us. It is the difference which separates the finite from the Infinite, toward which we are constantly tending, often against our will, and which our most ardent desire to know will never alter in this world.”

“When a man of genius has so concentrated all his faculties on one favorite thought that it takes a bodily form, do we know how this marvel is effected? No more than we can understand the mechanism of thought.”

* *Rational History of Hallucinations*, p. 235, 257, 282, 450.

Such are some of the statements which might seem to render any enquiry after a higher Psychology useless. On the other hand, a different view of the subject is taken by another eminent writer in the following remarks :*—

“The relations of vital to mental changes have been universally held to be wholly inscrutable; and, undoubtedly, till within the last quarter of a century, physiology was hardly equal to the performance of its share of the investigation. Nevertheless it was, and is still, a common and apparently pleasant business with metaphysical writers to enlarge upon the extent of our insuperable ignorance; for it has at least this result, that an excuse was thereby secured for making no attempts to remove that ignorance.”

We propose, in the *First* place, to point out, both in Theology and Medico-Psychology, the principal causes of this alleged insuperable ignorance; and in the *Second*, to state the real principles of a positive knowledge upon this subject. In the course of these remarks we shall have occasion to see, what are the absurd metaphysical speculations which have stood in the way of a belief in the doctrine of Supernatural Causes.

First, then, we ask, whether, if metaphysical writers have enlarged upon our insuperable ignorance, they have not themselves been a principal cause of it; in assuming, according to an absurd scholastic Theology borrowed from heathen philosophers, that *the soul is a simple substance having no parts?* It is true that this has been maintained

* MIND AND BRAIN, or *The Correlations of Consciousness and Organization Systematically investigated and applied to Philosophy, Medical Science, and Practice.* By Thomas Laycock, M.D., Professor of the Practice of Medicine, etc., in the University of Edinburgh. Vol. i., p. 48.

in order to prove the soul to be *immortal*; because, it is said, that which has no parts cannot be disintegrated, and therefore can *never die*. But our Lord places the immortality of the soul in something entirely different.—“This is *life eternal*, to know Thee the only true God, and Jesus Christ whom thou hast sent.”—“He that liveth and believeth in me shall *never die*.”—How different this from the metaphysical statement, that the soul may be metaphysically shewn to be simple and uncompounded in its nature, and that this is our security that it shall *never die*! In the Bible itself *immortality* does not mean merely endless duration, but the life of God in the soul of man; it implies therefore, primarily, that spiritual life which is the only true life, and without which whosoever liveth, is dead while he liveth. As to the merely metaphysical notion of immortality, be it observed, that a simple and uncompounded substance is only an *ens rationis*, an abstract entity, not a real being: in reality it is non-existent, and what is non-existent, cannot be immortal. The very proposition which was intended to oppose *materialism*, is thus itself one principal source of it. For revealed Theological truth is positive: it is infidelity that is negative: and how can positive Theological truth concern itself with mere negations? or, how can Medico-Psychology concern itself with the pathology of simple and uncompounded substances which, like the points in Geometry, have no parts, or no magnitude? Mind in this case is virtually a non-entity, and matter only remains. Whereas, if we conceive the spirit of man as a composite substance, as fearfully and wonderfully made as is the material body; if, in fine, we regard it as a spiritually organized substance, or a spiritual body endowed with living organs corresponding to those of the material body, we then come to a positive idea of mind; and at once establish a relation between the natural body and the spi-

ritual body; and, as such, the relation, so important to Medico-Psychology, between matter and spirit, between the organization of mind and the organization of matter. In this way we open up a communication between the natural and supernatural, or between the lower nature and the higher, *i. e.*, the supernatural; for what we call the *supernatural*, is, in its own world, as natural as are the laws of Nature to us in our present state of being.

But further: there is another cause of our alleged insuperable ignorance. It is the attempt to define the limits of consciousness. To say that we cannot extend those limits beyond Time and Space, and thus into the Spiritual world, as if to venture beyond the limits of the natural world into the Spiritual was presumption, is a statement founded upon a fallacy; for at this moment the spirit of man is out of Time and Space, and is in the Spiritual world, and thinks according to the laws of that world. The Spiritual world is a nature above nature: it is supernatural, not as governed by miraculous interference without any known laws; but as being a nature governed by laws as strictly as is the natural world. It is in this way that the limits of consciousness include both the Spiritual and Natural worlds, and thus the supernatural. To exclude from consciousness the supernatural, is to exclude from consciousness the spiritual: we speak not of the spiritual *apart* from the natural, but of the spiritual *in* the natural: it is to repudiate all connection between the natural and the spiritual, to reduce the limits of thought to those of the merely natural man, and to confine Psychology to the lowest region of the human mind.

It is indeed said, that we have nothing to do with Psychology but in its material manifestations; that Psychology is the study of mind in relation to bodily organization; bodily

organization being here regarded as that alone of the material body. But the higher Psychology recognizes *two* bodily organizations, one of the spiritual body, the other of the natural body; for there is a spiritual body, and there is a natural body. To limit Psychology to one side of the question only, the science of mind in its relations to matter, and thus to regard matter as the goal of its development, necessarily ends in identifying matter and mind; for all the qualities of mind come then to be considered as qualities of matter; life itself as a quality of matter; and as matter is resolved ultimately into force, so mind is regarded only as a name for some of the higher forces of the material world, or of Nature.

It is on this ground that the tendency of modern Psychology is to Naturalism, and Materialism; hence to Pantheism, and Atheism.

Thus a modern writer observes:—"In* truth Des Cartes' Physiology, like the modern Physiology of which it anticipates the spirit, leads straight to Materialism; so far as that title is rightly applicable to the doctrine, that we have no knowledge of any thinking substance apart from extended substance, and that thought is as much a function of matter as motion is."

"I am prepared to go with the Materialists wherever the true pursuit of the path of Des Cartes may lead them; and I am glad on all occasions to declare my belief, that their fearless development of the materialistic aspect of these matters has had an immense, and a most beneficial, influence upon physiology and psychology."

* Des Cartes' *Discourse touching the Method of using one's Reason rightly, etc.* An Address to the Young Men's Christian Association, Cambridge, by Professor Huxley. *Macmillan's Magazine*, May, 1870; pp. 77, 78.

Statements of this kind are only a revival of the Materialism advanced by Mr. Lawrence some years ago, in his *Lectures on Physiology, Zoology, and the Natural History of Man*. Thus he observes :—

“They* who consider the mental operations as acts of an *immaterial* being, and thus disconnect the sound state of mind from organization (*do they?*), act very consistently in disjoining *insanity* also from the corporeal structure, and in representing it as a disease, not of the brain, but of the mind. Thus we come to disease of an *immaterial* being, for which, suitably enough, moral treatment has been recommended.”

“If the intellectual phenomena of man require an *immaterial* principle superadded to the brain, we must equally concede it to those more rational animals, which exhibit manifestations differing from some of the human only in degree. If we grant it to these, we cannot refuse it to the next in order, and so on in succession to the whole series; to the oyster, the sea anemone, the polype, the microscopic animalcules. Is any one prepared to admit the existence of *immaterial* principles in all these cases? If not, he must equally reject it in man.”†

“To say that a thing of merely *negative* properties, that is, an *immaterial substance*, which is neither evidenced by

* *Lectures on Physiology, Zoology, and the Natural History of Man*. By W. Lawrence, F.R.S. 1819. pp. 111, 110.

† “Let it be considered that *immateriality* is as certainly competent to the souls of brutes as of men: but the arguments proving the last immortal, from the rational nature and the necessary perfections of the Deity, are altogether incompetent to *them*.”—Baxter’s *Enquiry into the Nature of the Human Soul*, vol. i., p. 241.—“Hath not every the most despicable *reptile, insect, animalcule*, an *immaterial* soul joined to it?”—*Ibid.*, vol. ii., p. 31, note.

any direct testimony, nor by any indirect proof from its effects, does exist, and can think, is quite consistent in those who deny thought to animal structures, where we see it going on every day."

Now, according to this school of Psychology, it would be absurd to explain *hallucination* in the way in which it has been hitherto explained, viz., as a process of *materializing thought*; for mind being only matter in another form, to *materialize thought* would be only to materialize matter.

On the other hand; if we accept the too common notions concerning *mind*, *soul*, and *spirit* as being *negations* only, how can we establish any relation or connection between pure negations and matter? How can there be any relation or connection between the natural and supernatural? Are not, in this case, all histories concerning the influence of supernatural causes equally false and fabulous? or else, are not the natural and supernatural only different forms of the material?

It is said that Des Cartes has clearly defined what he conceived to be the difference between spirit and matter:—"Matter* is substance which has extension, but does not think; spirit is substance which thinks, but has no extension." Accordingly another Physiologist observes:—"The† whole tendency of Philosophical investigation at the present day, is, to shew the utter futility of all the controversies which have been carried on with regard to the relation of *Mind* and *Matter*. The essential nature of these two entities is such that no relation whatever *can* exist between them. Matter possesses extension or occupies space, whilst Mind has no such property."

* Des Cartes' *Discourse*. By Professor Huxley. p. 77.

† Dr. Carpenter's *Human Physiology*, p. 797.

This being the case, one class of authors undertakes to shew, that the soul cannot be itself the subject of any disorder; and another, that neither soul nor body can be the subject of any disorderly supernatural influence.

“The* inactivity of matter,” says Baxter, “infers the immateriality of an active living being; the immateriality infers its simple and uncompounded nature; and its being simple and uncompounded infers that it cannot be liable to any *disorder* or *disease* in itself”—that hence, “if the simple nature of the soul can admit of no disorder or disease in its own constitution, the power of medicine cannot be said to cure it, as it cures the body.”—Certainly not; matter cannot cure mind, especially if there is nothing in mind to be cured. Even the poet says, “Throw physic to the dogs.”—But further: we are told by another author:—

“The† essence of mind is thought; and the essence of matter extension. Now since there is no sort of conformity or connection between thought and extension, mind cannot act upon matter, unless these two substances be *united*, as soul and body are in man: therefore no *separate* spirits, good or evil, can act upon mankind.”

But it is obvious, that to talk of the union of things between which there is no conformity or connection, is self-contradictory; nevertheless, it is one of the arguments against the influence of separate spirits, thus of supernatural beings, such as angels and demons: consequently it is destructive of the doctrine of *Occasional Causes*.

As to the assertion, that when we call *mind* an *immaterial substance*, we regard it only as a thing of merely *negative*

* *An Enquiry into the Nature of the Human Soul*, vol. ii., p. 149, 148.

† Mosheim's *Ecclesiastical History*, vol. v., p. 384, note.

properties, we observe;—that when we say that mind is *immaterial*, our idea of mind is not therefore *negative*; in other words, it does not follow that, in this case, our idea of mind is a pure negation; any more than because I say that matter is not mind, my idea of matter is therefore only a pure negation. I say that gold is not silver; but it does not follow that my idea of gold is therefore only negative; or that my idea of white is only negative, because I say it is not black. It is precisely because I have a *positive* idea of mind, and as such can affirm that it is not matter, that I say it is not matter, or that it is *immaterial*; and therefore when I speak of a *diseased mind*, I am not speaking of the disease of a *negation*. I can speak of mind and matter both as substances—but the one as a composite spiritual substance, the other as a composite material substance; the one as a spiritual body, the other as a material body; and if matter be resolved into a system of forces, so may spirit also; and we may speak of the forces of mind, just as we speak of the forces of matter, or of force of mind. The difference is, that the forces of mind are spiritual, and as such above those of matter, and rule and direct them.

To say, then, of the soul, as even some divines continue to say, that our knowledge of it is purely *negative*; that we know rather what it is *not* than what it is, is to surrender the whole question into the hands of the materio-Psychologist; and to regard the terms *soul* and *spirit* as names only of a *negation*. Accordingly, the same negative knowledge is applied both to Heaven, to Hell, and to God—all of which are regarded as names only of so many negations—the positive assertion, *I am that I am*, being only the assertion, I am that negation which I am; and so we have the immortality, the moral happiness and misery of pure negations, and one Supreme negation ruling over the others. Certainly,

God is not known to materio-Psychologists by His name *Jehovah*.

Now, we have seen the parallel between Prophetic and Morbid mania. If we subordinate Prophetic Psychology to Medical Psychology, we may exclude the *supernatural* altogether; and trace both visions, voices, and all the other phenomena to exclusively natural causes. Thus Calmeil observes :—

“ Let* any one give himself the trouble to consult some at least of the numerous theological declarations and dissertations which have been composed from the time of the reign of St. Louis to the reign of Louis XIV. : let him deign, above all, to read some of those classical formulæ which served as guides to the ecclesiastics everywhere sent into the provinces to extirpate heresy, and to maintain in their purity the dogmas of the true faith; and he will learn, not without some surprise, the part which Theology and transcendental Philosophy have accorded, for the time being, here below to *supernatural beings*; let him learn what is the influence which it has been agreed to accord to *angels* and *demons*, in accomplishing earthly events, physical phenomena, and even phenomena purely organic. The idea that active and intelligent powers placed between God and man, between heaven and earth, were indispensable to discharge the office of *Occasional Causes*, occupied at that time the first place in the convictions of Christian doctors and metaphysicians. This manner of interpreting the effects which are operating in nature, evidently destroyed at once from its foundation the theory which serves us, in point of fact, to explain the vicious forms of sensibility; inasmuch as it assigns to nearly

* *De la Folie considérée sous le point de Vue Pathologique, Philosophique, Historique et Judiciaire*, tom. i., pp. 90, 112.

all hallucinations a positive *external cause* ;* and setting out from this, opposed itself to that by which we appreciate the true moral and intellectual state of a crowd of monomaniacs, who had been classed among heretics, disciples of Satan, and apostates. How was it that persons came to adopt views so systematic, and so little in accord with truth? How was it that men came to adopt views so systematical, and so little in accord with the truth? It was more difficult than one may think, for theologians of the fifteenth century to avoid plunging headlong, so to speak, into the *metaphysics of supernatural causes.*"

So then it seems that the doctrine of *Occasional Causes*, such as that afterwards advocated by Malebranche, was the real source of all the ignorance, diabolical cruelty, and superstition which prevailed in the Middle Ages!

Now, we cannot doubt that this eminent Psychologist has performed a great service, in shewing how those who had been reputed heretics, disciples of Satan, and apostates, and were cruelly punished as such, were *monomaniacs*, not morally responsible either for their thoughts or actions. But how does this therefore disprove the doctrine of supernatural causes? The answer is, by scientifically substituting merely natural causes. What then are the natural causes? Here they are, in the following statements:—

"In a perfect state of health, and the ordinary circumstances of life, the sensations which appear to us to proceed from the action of external objects upon our senses, have really the point of departure which we are induced to assign to them, namely, from outside of the brain. But a few moments' reflection on the mechanism and mode of formation of sensorial phenomena, will enable us to comprehend,

* He should have said—*internal cause*.

that it is not always and absolutely necessary to be actually impressed by the material world, or by the presence of *demons*, in order to experience the sensations of sight, hearing, smell, taste, or touch."

Accordingly these sensations, we are told, may have their origin solely within the brain itself:—

"When* one seeks to specify the seat of sensation, and the point from which the incitement sets out within the brain, we are led by a process of reasoning to admit, that the seat of action must be there where we find the reunion of the cerebral extremities of all the sensorial nervous filaments, and all the nervous filaments proper to excite movements. We are led also to admit, that it is situated in the place where the white substance and the grey substance meet together; for it is from this place that the nervous filaments seem all to emanate. Possibly the sensation, the idea, the incitement, engender themselves in one and the same *canevas*; for often the same lesion affects injuriously at the same time, sensibility, intelligence, and the locomotive faculty."

Now—if we regard these lesions of the brain as the sole cause of disorderly affections of the mind, what is to prevent the reign of *materialism*? What is to prevent us saying with Mr. Lawrence:—

"The† same kind of facts, the same reasoning, the same kind of evidence altogether, which shew digestion to be the function of the alimentary canal, motion of the muscles, the various secretion of their respective glands, prove that sensation, perception, memory, judgment, reasoning, thought,—in a word, all the manifestations called mental or intellectual,

* *Ibid.*, tom. ii., p. 205.

† *Lectures, etc.*, p. 104.

are the animal functions of their appropriate organic apparatus, the central organ of the nervous system.”

It is obvious, not only that natural causes are here assigned, but that they are assigned in such a way as altogether to exclude the supernatural. In the Middle Ages a belief in the supernatural had been employed for the purpose of excluding the natural; and therefore the natural is now employed for the purpose of excluding the supernatural. Superstition is to be demolished by materialism. There are no demons because there is nothing but matter. And although some may profess to except from this reasoning the arguments in favor of a Divine Providence, and of the existence of a God; yet, when they attempt to shew that *soul, spirit, mind*, are only names for certain forms of matter and its forces, they will have to explain to the Atheist why it is, that when they say God is a *Spirit*, the Supreme *Mind*, the *Omnipotent* First Cause, God is anything more to them, than He is to those who believe that *mind* and *spirit* are nothing but Matter and Force. Certainly they have paved the way to the verge of the abyss, and ought not to express their surprise if others thank them for their services, and fall into it accordingly. For as Mr. Lawrence remarks:—

“They* who talk of and believe in *diseases of the mind*,† are too wise to put their trust in mental remedies. Argu-

* *Lectures, etc.*, p. 114.

† Mr. Lawrence believes there can be no *disease of the mind*, because there is no such thing as *mind* distinguished from *matter*. Baxter thinks there can be no such thing as *disease of the mind*, because the mind is immaterial, and what is immaterial has no parts, hence no constitution or order of parts, and hence no disorder or disease. The words *desipere, delirare, insanire*, carry with them, he says, a sort of imputation on the soul itself, as if it fell into

ments, syllogisms, discourses, sermons, have never yet restored any patient: the moral pharmacopœia is quite inefficient, and no real benefit can be conferred without vigorous medical treatment, which is as efficacious in these affections as in the diseases of any other organs."

A healthy state of mind and body is suitable to the influx of good spirits, and an unhealthy state to the influx of evil spirits. In this case, the doctrine of supernatural causes, so far from being disproved, is left where it was. The fact that maniacs are cured not by exorcisms, but by medicines, shews only that supernatural causes may make use of natural means in order to produce natural effects. This is the reason why Christians return thanks to God for their recovery from sickness; otherwise they would have to thank only the medicines and the physician. But God does not act upon man immediately, or without means: the media through which He acts, are supernatural or spiritual beings who do His will, through whom the physician, whether of mind or body, receives his skill, and the medicine, moral or material, its efficacy in removing disease or disorder. When, therefore, maniacs are cured, not by exorcisms but by medicine, it only shews that the supernatural acts through the medium not of moral ignorance and superstition; but of enlightened reason, natural science, skill, and prudence; for how was it possible that those should have had the power of casting out devils, who were themselves actuated by devils?

those disorders through some fault in its own constitution. Whereas, says he, for the reasons above mentioned, the soul has no constitution.—*Enquiry into the Nature of the Human Soul*, vol. ii., p. 127. Swedenborg's view of the subject will be given in the sequel.

We have now referred to that absurd Psychology, whether metaphysical, materialistic, or both, which has been the main source of the prejudices against the doctrine of supernatural causes; and has contemptuously relegated the whole Scripture narrative concerning *Demoniacal possession* and the *Prophetic Spirit*, to an age of ignorance and superstition.

Well may we say with a modern distinguished Medical Psychologist :*—

“ If the practical psychologist turns to writers on mental philosophy, either in search of truth, or as an exercise of mental discipline, he is grievously disappointed; for he finds himself too often bewildered in an entangled maze of words, and rises from the study of his subject with the opinion so energetically expressed by Sir James Macintosh as to the German school of philosophy, that it is ‘accursed.’ Now such a condition of things must be an insuperable obstacle to the attainment of any practical end whatever. In conclusion, it may be added that any science whatever, if based upon fundamental fallacies, or even if vitiated by one really fundamental error, must necessarily be involved more and more widely in every form of difficulty and doubt.”

Let us now endeavor to ascertain whether we cannot arrive at the true and fundamental principles of a Higher Psychology; and thus dissipate the prejudices which exist against all knowledge of supernatural causes, and their manner of operation.

* MIND AND BRAIN; or, *The Correlations of Consciousness and Organization systematically investigated and applied to Philosophy, Mental Science, and Practice.* By T. Laycock, M.D., Professor of the Practice of Medicine, etc., etc., in the University of Edinburgh. Vol. i., p. 61.

The eminent author of the treatise on *Mind and Brain*, in his remarks on *The Correlation of Causes*, speaks of the necessity, in a purely scientific work, of separating Mind from its theological relations; and it is, therefore, from a purely scientific point of view, that he makes the following statement:—

“Man* is at the head of a vast ascending scale of animal life, so extended in its connections downwards, that for the present purpose it may be considered as infinitely extended. With our existing knowledge of the uniformity of the laws of creation, the deduction is absolutely incontrovertible, that the scale of being is not truncated at man, and that beyond him there cannot be a dark, unpeopled void. The law of gradation of development, rigorously pushed to its legitimate conclusions, points out an infinite gradation of Being, above and superior to man. That we cannot see such Beings, nor demonstrate their existence, is a necessary result of our position in the scale, and no proof whatever of their non-existence. The worm knows nothing of man, his works, or his actions; nothing of the sun or the stars, or of the beings swarming around it; and so, with reference to *The Spiritual world*—the world around and above *us*,—our organs may be, and doubtless are, as imperfect as those of the worm with reference to the world around and above *it*.”†

* *Mind and Brain*, vol. i., p. 283.

† With this difference, however, that—*Man* is not to the Spiritual world what the *worm* is to the Natural world: for the Natural world is not formed into a correspondence with the *worm*; whereas both Natural and Spiritual worlds are formed into a correspondence with man. This is the ground of man's knowledge of both worlds. See the *Typical Forms and Special Ends of Creation*, by Dr. Mac Cosh; especially the latter part of the work.

Here, then, is a conclusion scientifically deduced from a consideration of the *Correlation of Causes* in their physical development.

The same conclusion is arrived at by Lord Monboddo, when treating of the phenomena presented by *Dreams* ;—

“As* I most firmly believe that there are other Minds in the Universe besides ours, and that betwixt our Mind and the Supreme, there are other Minds interposed in infinite subordination, some of them of knowledge and power very much superior to ours ; so I also believe that these Minds may, and often do, communicate with ours. Our Minds communicate with one another, by the means of bodily organs, which is the necessary consequence of their being embodied as they are, not with a thin ethereal vehicle, but with a gross corporeal frame, which some of the ancient philosophers compared to the shell of an oyster. But that pure Spirits can communicate with one another, and even with our Mind, embodied as it is, without the use of bodily organs, I think there is no reason to doubt. That the Supreme Mind communicates in this way with our Mind, every genuine Theist, who believes in the Providence of God, and His influence in the affairs of men (not to speak of Christians), must, I think, necessarily believe. And, if so, there can be no reason for doubting that those superior Minds, whom it is most likely that the Supreme employs in such purposes, have an intercourse with our Minds, and do sometimes reveal to us future events.”

Now these statements are made quite independently of the doctrine of *Occasional Causes* : a doctrine first broached by Des Cartes, afterwards enlarged upon by Malebranche, and thus explained by Wolfe ;—

* *Ancient Metaphysics*, vol. ii., p. 278.

“Those *Causes** are said to be *Occasional*, which are destitute of any power of acting proper to themselves; but which, nevertheless, afford to the Deity an *occasion* of acting.”

It was in this sense that Malebranche maintained,† that, as there is only one true God, so there is only one true Cause; that all natural causes are in themselves destitute of force or power; that the only power is that of God; that bodies, minds, pure intelligences, and all created things can of themselves do nothing; that it is God who made them all, enlightens all, actuates all: it is He who created heaven and earth, who regulates all their movements, who is the Author of our being, who even executes our own will—“I have made the earth,‡ and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.”

It must be obvious to every one, that there is a direct opposition between this doctrine and that which invests anything created with the force or power proper to a real Cause. Consequently, to regard the *brain*, or even *man*, in any sense as *automatic*, as the exclusive cause of his own experiences, is simply to exclude not only intermediate causes between God and the human body, but God Himself from His own Creation; and to exclude *supernatural causes*, on the ground of their having been misunderstood, misinterpreted, or abused by ignorance and superstition, is as unreasonable as to exclude the natural sciences, on the ground that ignorance and superstition had misapplied them to purposes of Alchemy and Astrology.

Yet the too common practice of resolving voices, visions, dreams, and all the other phenomena, whether of insanity

* *De Systemate Causarum Occasionalium*; art. 590.

† *De la Recherche de la Vérité*. Livre Sizième, chap. iii.

‡ *Isaiah* xlv. 12.

or of the Prophetic Spirit, into *automatic* functions of the brain, and the reproduction of the man's own thoughts—to the exclusion of all spiritual or supernatural influence of any kind whatever—ends, and can end, only in regarding Mind as a function of Matter; and hence the Supreme Mind as only the Supreme, it may be the Solar, Force of the material Universe.

Some, even of the ancient heathens such as Anaxagoras, acknowledged that the Supreme Mind, or God himself, is the Supreme origin, the First Cause, of all motion; that the Supreme Cause acts by intermediate causes, the Supreme Mind by intermediate minds, the Supreme Spirit by intermediate spirits. Hence the doctrine that all changes of state, whether in the mind or body, are produced by the operation of spirits either good or evil, as intermediate causes. Set aside this doctrine as mere mystical speculation, unworthy of a place in true philosophy; and a school of thought immediately steps in which enables you to dispense with Revelation, and which shews you how Solar heat is a mode of motion, and at the same time the Supreme Origin of all motion.

We know that motion exists in Time and Space, that mind, as such, does not exist in Time and Space; that consequently motion is proper to matter; if then God be the First Cause of motion, how can that which has no motion be itself the origin of motion? We answer; This is the same thing as to ask, how God who is unchangeable can be the author of change? Motion is change. The change is in the created being, and that change is change of state. Mind changes its state; and hence, in its connection with matter, gives rise to change of place, or to motion. All the functions of the body are motions arising in changes of state on the part of Mind. Thus what is change of place in the Material world, is change of state in the Spiritual. Hence also it is, that change of

state in the Spiritual world is described by change of place in the Natural; and further, that change of state in the Spiritual world gives rise to the appearance even there of actual motion.

Now, we are told by an eminent Psychologist* that "Modern research in chemistry and physical astronomy, has developed definite notions of the forces of matter, and we can compare mind with these. That comparison leads us to the conclusion, that mind is that which has the power of beginning motion: matter has not the power: mind is that which feels and thinks: matter does not feel or think; mind adapts events to designed ends: matter is adapted to ends: mind is conscious; matter is unconscious: or, finally, since all these are included under consciousness, *Mind is Consciousness*. This conclusion as to the nature of mind, in comparison with matter, is the foundation of various modern systems of philosophy, commencing with Descartes."

This remark brings us to a new and important phase of the argument; for it is evident from hence, that the history of *Mind* is the history of *Consciousness*. But it is certain, that the consciousness of the *Archetypal man* was not the consciousness of man as he now exists. It is as true now as it was in the days of Adam, that Mind is the origin of motion;—that in its connection with matter, mind inferior is ruled by mind superior; hence that, in relation to superior orders of being, the human mind is passive; and that the real active forces governing the human mind are the superior orders of created being. Of the action of these forces man has become *unconscious*: in the primitive ages of the world man was *conscious* of their operation. The degree and mode of that consciousness have varied under various Dispensations;

* Dr. Laycock *On Mind and Brain*, vol. i., p. 123.

but it has been more or less continued in and by the Prophetic Spirit, in the form of dreams, visions, voices, and secret inspirations of ideas. Through these forms of consciousness it is, that ministering spirits, or angels of God, have communicated to man these truths of Divine wisdom, which have now assumed a permanent and written form, under the Title of *The Word of God*. But it is the Word of God clothing itself in the outward forms of consciousness proper to the age in which it was written; otherwise, at that time, the Book would have been of no use. As human consciousness is not now what it was then, the office of the Prophet in these days consists in opening those Divine Truths which themselves open new regions of consciousness, and bring man back into a nearer connection with that region of consciousness from which he had fallen.

Now a Prophet being an interpreter, and an interpreter one who translates one language into another; so an interpreter of Nature is one who translates the language of the senses into the language of natural truth; an interpreter of the Word of God is one who translates the language of natural ideas into the language of spiritual ideas, or of objects of sense into their spiritual meaning, or natural truth into spiritual truth. Thus it is, that he leads others into a higher region of consciousness; and opens a new kingdom, the kingdom of heaven, in the mind of man. This was the Prophetic state, or state of consciousness, in which the mind was originally constituted. Our first parents heard the *voice* of the Lord God walking in the garden, and were filled with joy; afterwards they heard the same *voice*, and they were afraid; and this voice was that of angels as *active forces* operating upon the mind of man.

From these remarks it is evident, that there are two sources of human knowledge; the one from *within*, the

other from *without*; the one from the will, the other from the senses; the one internal, the other external; and to these two sources the Apostle referred, when he said, that "Eye* hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive, the things which God hath laid up for them that love Him; but God hath *revealed* them to us by *His Spirit*." This knowledge is not derived from observation and experiment by means of the senses; but from revelation within, by means of an inward intuition of the truth arising from, and leading to, an elevation of the affections. This is that source of knowledge which peculiarly distinguishes the Prophetic Spirit, which is in harmony with true Science, but in direct opposition to Naturalism and Materialism.

There is, then, a Psychology which may be called a *Sacred Psychology*; because it is proper to the Prophetic Spirit as presented to us in Scripture. We have indeed a Psychology, or Mental Science, based upon phenomena presented by the insane; for even the insane may talk of their conversations with demons, angels, archangels, and God Himself; and, indeed, this is the only Psychology which, according to some, suffices to explain such passages in Scripture as the following:—"And† the angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I."—"And Jacob went on his way, and the angels of God met him; and when Jacob saw them, he said, This is God's host."—"And Jacob said, I have seen God face to face, and my life is preserved."—"Moses spake, and God answered him by a voice."

Now, it is in consequence of good and evil spirits being the intermediate *active forces* between God and the human

* 1 Cor. ii. 9.

† Genesis, chap. xxxi. 11; xxxii. 1; xxx. Exod. xix. 19,

mind, that, according to Sacred Psychology, the mind of man itself is enabled to act; so that, relatively to these *active forces*, the mind of man is *passive*.

And since man, thus contemplated, is but an instrument or organ of life, and Jehovah God alone is and lives; it remains for us to see what are the active or living forces which flow in and adjoin themselves to the passive forces which are called powers or faculties, and which by this *influx* produce our life. In the created Universe there are as many active and living forces as there are in man passive faculties; the active and the passive thus mutually correlate each other; so that, when they co-operate, they constitute as it were a one, and present themselves to us as one cause.

This is the doctrine seen afar off by Descartes; nearer by Malebranche; and nearest of all by Swedenborg, who states it not merely as a theory, but as the result of his own personal experience:—

“In* every man,” says he, “there are two ways leading to his intellectual mind: one from the world through the medium of the external senses, the other immediately from Heaven, through his supreme mind (or that above the intellectual), which is specifically called *the soul*. This way is to be called the *superior* and interior; the other, the *inferior* or exterior. The *superior* way, which leads through the soul or supreme mind, is perfectly unknown to the human race; for, from the time of Adam after the Fall, that way has been closed to all those who, during their life upon earth, were not admitted to the kingdom of God. It is open to those only who are introduced into that kingdom; as were many in primitive times, who spake with the Messiah Himself;—

* *Adversaria*, vol. i., art. 475.

such as Abraham, Isaac, and others, of whom we read in the Divine Word *passim*. If, therefore, in the present day one were to describe the kingdom of God, it would transcend all belief; especially among those who know nothing except about the kingdom of this world; and who, being blinded by the loves of self and of this world, are wise only through the medium of the external senses. These, if they do but hear that there is in man another way which opens to Heaven than the one through the external senses, reject it as a mere fable."

"In such persons, therefore, this *superior* way, which leads directly to Heaven, cannot be opened, before the loves of self and of the world have been dispersed; and there has succeeded to their place the love only of the Messiah and of His kingdom. Nor can this way ever be opened by any being even in heaven, except by the Messiah alone; and to him whom He may vouchsafe to admit into His presence, or into His own kingdom. Then only is first seen what kind of kingdom this is. It is, in fine, such, that it is granted to a person thus admitted, to *hear* and to *speak* with those who are in Heaven; nay, with celestial spirits; with saints who had formerly died; nay, even with Abraham, Isaac, and Jacob; and also through them mediately, and if His infinite grace be given, immediately, with the Messiah Himself; nay, it is granted even to behold Him. The *speech*, in this case, is altogether like speech with men upon earth; but still it is from Heaven: it comes from above; from all quarters, far and near; and from within. This *speech* is so manifest, that it is heard in like manner as the speech of the mouth; but in such wise, that no bystander can hear or perceive it: it can be heard while a person is in society with others, whether a greater or a lesser number; every one in his own idiom. The *sight* also is similar to ordinary sight; but it is such,

that, unless a person be admitted into the interior Heaven, he sees only representations. He sees, moreover, if his outward eyes be closed, or if he be in a certain state between waking and sleeping; but yet he sees as clearly as we see with open eyes in the middle of day; and this as often as the Messiah vouchsafes any one to see. Beside hearing, sight, and speech, the presence of spiritual beings is manifested not obscurely, but manifestly, by *touch*."

"Such then is the kingdom of God, which is evidently perceived by the senses above mentioned; yet no one will believe, that felicities so immense can, by any possibility, be granted."

The case then is this :

God is the only Being of whom it can be strictly said, that He is, and He lives. He is, as the Sun, a consuming fire; but a fire that imparts the vital heat of Love, and the vital light of Truth; as such He is the source of all the activities of life, or of all vital forces. Hence between this Divine Solar Fire and man there is an indefinite series of spiritual beings or intermediate forces, which, in virtue of their ultimate *influx* into the human mind, are the sources of all the changes in the will and understanding; thus of all vital action in the brain, the heart, the lungs, in fine of all the organs and members of the body. Without this *influx* from the Spiritual world we cannot think a thought, or stir a step, or move a finger, or lift an arm; and it is in this sense that God is the First Cause of all motion.

We say *influx*, because it has been said we know not how mind acts upon mind; but the answer is, it is by *influx*. Hence the author of *Select Discourses** is constantly referring to the *Prophetic influx*.—"Positive truth," says he,

* *Select Discourses*, pp. 170, 199, 192.

“can only be made known to us by a free *influx* of the Divine mind upon our minds and understandings.”—Here is the action of mind upon mind.—Again; “The *Divine influx* comes by the ministry of angels, who order and dispose the word in the mouth of the prophet, according to the mind of God; and if it were not so, there would be no prophecy, and if no prophecy, no Law.”—“*Influx*,” “*Divine influx*,” “*Prophetical influx*,” “*cognitive influence*,” are the frequent and only expressions by which the author designates the action of the Divine mind upon the angelic, and the angelic mind upon the mind of man.

Moreover, this term *influx* is frequently used by some eminent Physiologists to express the action of the nervous system, especially of the cerebellum and cerebrum, upon the human body. Hence the expressions,* “*nervous influx*,” “*cerebellar influx*,” “*elaboration of influx*,” “*excito-motor influx*,” nay even “*centripetal and centrifugal influx*,” “*generation of influx*,” “*accumulation of influx*,” “*distribution of influx*,” “*influx of volition*,” and so forth—expressions signifying the dynamic activities or forces of the nervous system.

The meaning of the term *influx*, therefore, as here scientifically used, may serve to illustrate the theological meaning; for the Scriptures apply to spiritual things the very expressions which signify natural things. Hence also the natural forces, fire, light, air, wind, lightning, and so forth, are used to designate spiritual forces; and there is a subordination of the forces of the mind, as there is of those of

* *Recherches sur le Système Nerveaux Cerebro-Spinal, etc.* Par J. Luys, Medecin des Hospitiaux de Paris, etc. These expressions occur *passim* throughout the work, especially the latter half. See also p. 429, and the note.

matter. The force may be gentle, nay imperceptible; or it may be vehement, and irresistible. There are indefinite gradations between the two. When our Lord says, "The wind bloweth where it listeth," the *influx* may be either only that of a gentle afflatus, or that of "a rushing mighty wind," as in the day of Pentecost. It is written—"He* maketh his angels spirits or *winds*, and his ministers a flame of fire." The "rushing mighty wind," therefore, signifies a rushing mighty *influx* from the spheres or presence of angels, who had come down to the formation of the Church. "Let us make man;" for man was about to be created anew; the Church was to be constituted into a new Adam, out of the Gentile nations. Hence "they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."—But it is remarkable, that these utterances were then attributed to that species of temporary *insanity* which arises from inebriation; and the parallel between *insanity* and *inspiration*, at least in some cases, is such, that the question has arisen, whether there is any reason for supposing, that all the delusions of *insanity* are but broken glimpses of a higher region of existence than our sound senses can take cognizance of. Certain it is, that these broken glimpses have, as we have seen, been mistaken for *insanity*. "These men are filled with new wine,"† said the mockers on the day of Pentecost; for, even if present, they neither saw the tongues of fire, nor heard the sound, it might be the roar, of the rushing mighty wind;—*rushing* because of the impetuosity of the influx, and *mighty* because of the irresistible impulse with which it was accompanied. Now we read, that among the phenomena sometimes experienced by the insane, there is this—"The‡ sensation, as it

* *Psalm* civ. 4.† *Acts*, chap. ii. 13.‡ Calmeil, *De la Folie*, tom. i., p. 28.

were, of a column of air, which enters in at one ear and travels across the cerebral mass, in order to pass out with the sensation of a noise at the other.”—The sensation, here experienced by the insane, seems but the analogue of that which has been experienced by the Prophetic Spirit—“Suddenly there came a sound from heaven, as of a *rushing mighty wind*; and it filled all the house where they were sitting.”

What, then, was this *rushing mighty wind*?

The very term *spirit* means *breath*, or *wind*; and this *breath* or *wind* is, in its origin, the same with the Divine Spiration. Now a force is said to be mighty, when any considerable resistance to it is overcome: the wind was *mighty*, because it overcame all resistance. What was there in the Apostolic mind, at that time, to resist the influence of the Spirit of Truth? It is certain, that, even after the day of Pentecost, Peter was still in a state of prejudice against the Gentiles; he was still in darkness as to the Second Advent. This was the case, moreover, with all the Apostles who were present at the feast of Pentecost; but the internal impulse was stronger than their own will. It does not appear that the angelic influence expended itself in *internal voices*; rather it descended still lower into the very organs of speech, and gave rise to involuntary utterances; nor is it easy to give any other account of it, than the one which we have seen given by Theomanists. When these persons met together in religious assemblies for the purposes of mutual exhortation, the speaker often found that he had suddenly lost all voluntary power over the movement of his tongue and lips, nay, over his very thoughts; for ideas were inspired into him which he was conscious that his own will did not produce, and could not control. This was exactly the case with the Apostles. But as Medico-Psychologists have ventured to shew us how these phenomena may be accounted

for by merely *natural causes*, and be resolved into a reproduction of the man's own ideas, and an *automatic* action of the brain; we venture to suggest, in opposition to this view of the subject, the *supernatural causes* assigned by Swedenborg, and which are explained as follows :*—

1. Spirits speak to one another in the World of Spirits as audibly as men speak to one another upon earth.

2. Both with angels and men speech consists of a series and composition of ideas; but with spirits these ideas are of themselves vocal, constituting what has been called *intellectual speech*, arising from, what we have seen described as, the *sonus intelligentiæ*.

3. But with man, this intellectual or ideational speech is not externally audible: in order to become audible, it must descend into the auditive sensorium, and become an *internal voice*; or into the organs of speech which are moved from within to the utterance of an *external voice*, or those articulated sounds which are the signs of the respective ideas.

4. Ideational speech being common to spirits and to man, spirits may flow into man's ideational speech; because they can flow into his ideas, in such a manner, however, that the ideas of the man may be voluntary, and he may appear to himself to think from himself; or, they may flow into the mind with their own ideas, and not those of the man; in which case thought is involuntary.

5. In general, when the ideas of the man are voluntary, his speech is voluntary; when the ideas are involuntary, the speech is involuntary.

6. In the minds of men, the ideas are so connected with

* *Arcana Cœlestia*, art. 1634, *et seq.* Also *Spiritual Diary*, art. 27, 481.

words, that men generally think in words; the idea excites the word when we think or speak; and the word excites the idea when we read, or hear others speak.

7. Consequently, when our ideas flow into our words, and spirits into our ideas, these spirits *may* also flow into our organs of speech, and hence into our words; and if they can thus flow into our words, they *may* speak to us by an *internal voice*, in our own language.

8. As this is the case with spirits in regard to men of every language, it is obvious, that spirits can make use of all languages.

9. But if they have the power of flowing into the organs of speech, they have the power of using those organs to express the words of a language known to them, but unknown to the man whose organs of speech they make use of.

Thus it is that the man comes to speak an *unknown language*; not in the way of voluntary utterance, or of speaking from his own memory, but speaking from that of the spirit, “as the Spirit gives him utterance.”

It is thus we answer the question, “Behold are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphilia; in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in *our tongues* the wonderful works of God.”

In the ordinary course of things, a Galilæan might speak to an Arabian, and the Arabian would not understand him. The Galilæan, therefore, would have no means of communicating to the Arabian his ideas; and even if he had, the Arabian might not care to know them, if they concerned

only the Galilæan. But here was a case in which the ideas were of vital importance to the Arabian; which the Arabian could understand, if he knew them; and might be even eager to receive. The ideational language was intelligible; for it consisted of universal truths, calculated to bring together and unite in bonds of charity and love, all the nations of the earth; but the conventional or artificial language stood in the way. When, therefore, the Apostles were moved to speak in a foreign language as the Spirit gave them utterance, this was not merely for the purpose of enabling them to speak an unknown, conventional language; or merely to supply the place of a schoolmaster or teacher of languages; but to signify, that the ideas conveyed by the unknown language were not peculiar to that language or to any other; but common to that great multitude which no man could number,—of all nations, and kindred, and people, and tongues. The strangers present would not have said, “We hear them speak in our tongues the *wonderful works* of God,” unless they had thought that these works of God were wonderful; and unless, in so believing, they themselves were the precursors of those who should sing the song of Moses and the Lamb—“Great* and marvellous are thy works, Oh Lord God Almighty! Just and true are thy ways, Oh thou King of saints! Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

Here, then, is one difference between the Prophetic influx of old, and that at Pentecost. The old Prophets understood the language, but not the idea; the Pentecostal prophets understood the idea, but not the language. The

* *Rev. xv. 3.*

multitude understood both, but each in his own language only; thus far shewing, that although the languages were different, the truth was one.—“Be ye of one mind. Love as brethren.”

We have no need to suppose that the gift of tongues conferred upon the Apostles a permanent knowledge of the different languages. On the contrary, it is expressly stated that they spoke only “as the Spirit gave them utterance;” and all that, in this respect, was assured to them individually, was, that when they were required to proclaim the truths of the Gospel to those who could not understand their language, they would be enabled to speak in the language of those who heard them. But as soon as the Word of God should be received among them, and others of that nation should be enabled to proclaim it, there would be no further use of speaking in unknown tongues, and the supernatural gift would die away of itself. Meanwhile the illustration by the Holy Spirit was to continue. The “rushing mighty wind” was to be succeeded by one of a gentler kind, in proportion as the minds of men were prepared to receive it. If thought from affection be an *internal breathing*, that which is breathed, is, in a corresponding sense, an internal aura, air, or atmosphere. The desire of truth is, in its origin, but an inward panting for spiritual breath.—“I opened* my mouth and panted; for I longed for thy commandments;” or, “I opened my mouth and drew in my breath, for my delight was in thy commandments.” Either expression conveys the genuine idea. The air or aura from heaven which is appropriated by inhalation, aerating and thus purifying and nourishing the mind, is Truth as *breath*—the breath of life.—“The words that I speak unto

* *Psalm* cxix. 131; *John* vi. 63.

you they are spirit or *breath*, and they are life." The words are, so to speak, articulated breath: ideas are articulated auras, and to breathe these auras is to think. Thought from holy affection is thus the breathing of the soul; hence also we speak of thoughts that breathe. Thought from evil affection is the breathing of evil affections inspiring the thoughts. Hence it is said of Antiochus, that he was filled with pride, and breathed out fire in his rage against the Jews. Also of Saul, that he breathed out threatenings and slaughter against the disciples of the Lord.

The forms of truth accord with the faculties by which it is received. In relation to the *mouth* and *taste*, it is set before us in the Scriptures as food, as living water flowing forth from the Temple, or as the water of life proceeding out of the throne of God and the Lamb. In relation to the sense of *smell*, it is the perfume of the rose of Sharon, or of the ointment which filled the house with its odour, or of the incense burning upon the golden altar. In relation to the sense of *hearing*, it is the breathing of the heavenly aura, the secret whisper, the *sonus intelligentiæ*, the still small voice, or the rushing mighty wind, the trumpet sound, the voice of many waters and of mighty thunderings. In relation to the *sight*, it is the morning dawn, the meridian sun, the lightning flash, the pavement of sapphire underneath the feet of God, the rainbow round about the throne, the jasper and the sardine stone too bright to look upon. These are the ancient forms of Divine Truth as presented to the *Prophetic Spirit*.

Now, it was a saying of Socrates,* that the soul of man was, in some measure, prophetic. Philo says,† that every

* *Phædrus*.

† *Who is the Heir of Divine Things*, art. 52.

good man is a prophet. Abraham was called by Abimelech a prophet; and so was every one in ancient times who was regarded as more especially enlightened by God. Hence it is said that—"In* all ages Wisdom, entering into holy souls, maketh them friends of God, and prophets." This Wisdom, however, flows from within, in the manner already pointed out; natural Science flows from without: the name appropriated to illumination from within is that of *prophesy*, and the name appropriated to illumination from without is that of *science*; the one class are prophets; the other, scientific men, grammarians, critics, *literati* of all kinds, including frequently philosophers so called.

As there are men of genius who have a special intuition of the truths of natural science, so there are minds said to have a special intuition of truths revealed from within; and this is the class of mind which Philo calls the *Prophetic*. These are they of whom it has been pre-eminently said, that they have within them "a spark of the Divine light," "a certain portion of the Divine reason," "a ray of the eternal wisdom," or "of the heavenly Sophia," or of "the internal Word;" and of whom St. Paul speaks, when he says, that "their life is hid with Christ in God;" and as long as nothing was known of natural science or of the true principles of ethics, there was nothing to react upon this current of thought from within to without. In the age of Paradise, such a mode of thought would, like animal instincts, have led to no error; but since the Fall, when man began to think his own mind the source of truth, this internal light gradually became darkened; yet while it changed its nature, it retained its name: the terms God, heaven, good, evil, truth, falsehood, were all retained, but while professedly signifying

* *Wisdom* vii. 27.

the same things, came really to signify the very opposite. Man had lost the consciousness of the change which had come over him. The things were gone, the words remained. Hence arose the race of critics, sophists, and sceptics, of whom Philo says that they were always occupying themselves with petty sophistries, and small cavils and criticisms:—

“For* as among physicians that which is called theoretical medical skill is a long way from doing any good to those that are sick; for diseases are cured by medicines, and by operations, and by regimen, and not by discussions or theories; so also in philosophy, there is a set of word-trafficers and word-eaters, who have neither the will nor the skill to heal a life which is full of infirmities; but who, from their very earliest infancy to the extremity of old age, are not ashamed to cavil, and quibble, and wrangle about figurative expressions; as if happiness consisted in an interminable and profitless minuteness of accuracy in the matter of nouns and verbs, and not in the improving and ameliorating the moral character—the true fountain of the persons disposition; and in expelling the vices, and driving them out of its boundaries, and establishing the virtues as settlers within them.”

Now it is certain, that the Scriptures themselves have, in like manner, been considered to be only a collection of dead and powerless words; and as such, that they are not the celestial and Divine voice proceeding from the inmost recesses of the soul; that “the† Bible is a mute master, who by signs and figures points out and discovers the living master, to whom alone we should look for Divine light apart from the external Word.”—Let us then compare the spiritual man with the natural man upon this principle.

* *On Seeking Instruction*, art. 10, vol. ii., p. 168.

† Mosheim's *Ecclesiastical History*, vol. v., p. 427.

The Bible of the spiritual man is the Book of Scripture : the Bible of the natural man is the Book of Nature. The Book of Scripture is full of dead letters : the Book of Nature is full of dead objects. The internal Word is the source of light to the spiritual man : natural reason is the source of light to the natural man. But the letters of Scripture are dead, and cannot give spiritual light : and the objects of Nature are dead, and cannot give rational light. Therefore we may omit the study of Scripture, and look to the light of the internal Word only : therefore we may omit the study of Nature, and look to the light of natural reason only.

Who does not see, in this case, that the one course leads to all manner of illusion and hallucination ; and the other to all manner of theory and speculation ; and both owing to similar causes ?

It is as dangerous for a Christian man to look for spiritual light within, apart from the Book of Scripture without ; as for natural reason to look for true Science within, apart from the Book of Nature without. If man were unfallen, and science were instinctive, as in the case of animals ; we might then consult the internal Word apart from the external.

While, however, some have recourse to the internal Word only for spiritual light, others maintain that the Church only, or one individual in the Church, is the source of true genuine light. It is remarkable, that both agree in denying that the *Rule of Faith* is to be found in the external Word. According to the one, it is to be found in the Church alone, as the primary source of internal light. The Church* interprets the Sacred Scriptures ; and “when instruction through the Apostleship, and ecclesiastical education takes place in the individual, the Sacred Scriptures are not even necessary for

* Moehler's *Symbolism*, p. 272. Sec. Ed.

our acquisition of their general contents." The other substitutes for the Church, the Spirit or the internal Word; and hence regards the Scriptures, as, in the former case, alike unnecessary: thus it is said—

"If* by the Spirit only we can come to the true knowledge of God; if by the Spirit we are to be led into all truth, and so be taught of all things: then the Spirit and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary *Rule of Faith* and manners."

We have only to substitute here the Church for the Spirit, and the very same thing is said of the Church as is affirmed with regard to the Spirit. The answer to all this is, that, as Christians, we cannot come to any true knowledge of God, or of any revealed Rule of Faith, by the Spirit alone or by the Church alone, apart from the Scriptures, any more than we can come to the true knowledge of the laws of Nature by reason alone apart from observation and experiment. Human nature fallen is in this respect too often presuming to be in the same communion with God which it enjoyed before the Fall; and in this respect regards itself as unfallen and infallible. In this way the *Spirit of Prophecy* and the spirit of Folly come to be very closely allied; the prophet proclaiming himself to be sent from God, while all the time he is labouring under the *sacer morbus* of an insane inspiration.

Now, we have distinctly stated, that, in the early ages of the world, it was not the Scientific but the Prophetic spirit that was cultivated; knowledge being sought from within. On the other hand, in the present age, it is the Scientific spirit that is cultivated, knowledge being sought from without; and as it was in the Eastern countries, or Asia, that the

* Barclay's *Apology*, prop. 3, page 72.

Prophetic spirit originally prevailed; so it is in the Western, or in Europe, that we see prevailing the Scientific spirit. Each, apart from the other, presents its own proper and peculiar characteristics of degeneracy. The corruptions of the East are those of an ideational religious philosophy, presenting various forms of Mythology, hence all manner of false gods; anciently culminating in Gnosticism. These were the corrupted forms of religion and philosophy characterizing the Prophetic Spirit.—On the other hand, the corresponding corruptions of the West are such as arise from the cultivation of the Scientific spirit, or from the exercise of the senses, and of reason in subservience to the senses; presenting to us a creation without a Creator, natural science to the exclusion of supernatural causes: and as the ancient system culminated in *Gnosticism*, so the modern culminates in *Positivism*. The Scientific Spirit regards the Prophetic as a mere superstition: the Prophetic regards the merely Scientific as Godless. The one is subjective, the other objective; the one is ideational, the other materialistic.

These remarks will enable us to perceive what is true, and what untrue, in a pamphlet on *The Identity of the Vital and Cosmical Principle*: . . . “All the chief theosophies of the world—Judaism, Christianity, Mahomedanism, etc., have had their origin in the East; the three dominant ones I have named in *one* part of the East, viz., Syria, in which the human mind is peculiarly prone to Mysticism; by which term I mean such a preponderance of the idealizing or imaginative over the really judicial faculties of the mind, that sober reason, the seeing everything as it really is in the open daylight of fact and nature, is quite overlaid by the illusions of fancy and ideality.”

“From a competent personal acquaintance with the East, which appears to have remained stationary from the dawn of

human history till the present hour, I feel justified in stating, in full confidence that my statement, though it may be contradicted, cannot be refuted; that the Oriental intellect in all ages is utterly incapable, from organic defect—from excess of the ideal or imaginative element over the causative ones—of true scientific analysis or verification. The thinking powers of an Oriental resemble those of a child, being quite deficient in the patience requisite for long continued impersonal abstraction; in default of which it becomes the prey of every form of delusion; investing objects with the hues of its own personality, and incapable of seeing them as they are in absolute objective part, or reality and truth.”

“As has been often said till the idea is stale, the former ages of the world are ages of infancy; the primeval seats of such civilization as existed, viz., Egypt, Syria, Mesopotamia, the valley of the Ganges, etc., were its nurseries. It is only in these later days that man has attained anything like his adult stature; and only since then has he fallen upon the right method of employing his reason in the investigation of truth; what has been called *faith* being merely fancy—always strongest in the childhood of individuals and the dark ages of nations; and disappearing more or less with progress and enlightenment—personal and national.”

“The pretensions of theologians that the early ages of mankind were nearer the fountain of truth and knowledge than ourselves, hardly merits examination; basking, as we do, in the light thrown upon palæontological problems by natural philosophy, by the sciences of astronomy, geology, and zoology.”

It is obvious that the perfection of human nature is here assigned to the *Scientific* spirit as opposed to the *Prophetic*; and as, in the early ages of mankind, Scripture represents the transition from knowledge from within to knowledge

from without, to be a Fall; and the coming of a Messiah to be the means by which man was to be made to rise again; so the Scientific spirit regards the Fall as a real elevation in the scale of man's being, and the elevation effected by the Messiah as a descent. Hence the natural and material is in these days all in all.—“The Messianic idea, in any shape, must be merely the vague sense which the mystical, unscientific mind conceives of the progress of the universal mind of humanity; and the doctrine vulgarly termed the *immortality of the soul*, or individual sentient principle, is reduced to the ideal conception which the cerebral function has of infinite duration in the future; precisely as the obsolete one of *pre-existence* springs from a sense of the Infinite in the past.”

Future existence is thus no more a reality to man than pre-existence; both immortality and pre-existence being alike the mere ideal conception formed by the *cerebral function*.

Now, if it be alleged, that the Prophetic Spirit apart from the Scientific tends to insanity; so does the Scientific apart from the Prophetic. *Materialism* is the creed of moral insanity; nay, as founded upon an alienation of the moral senses, it is itself a moral insanity. A person may be outwardly sane, but inwardly insane; or he may be outwardly insane, and inwardly sane. The body of a person may be possessed with demons, but not his mind; or his mind may be possessed with demons, but not his body. When our Lord said, “In my name shall they cast out devils;” it is certain that they were to do so in consequence of being endowed with the Prophetic Spirit; wisdom was to cast out folly, sanity was to cast out insanity, health was to cast out disease, virtue to cast out vice, and innocence to cast out guilt. But sanity is nothing apart from a sane being; and insanity is nothing apart from an insane being. One abstrac-

tion cannot cast out another, nor can one flow into the other. But angels may cast out devils; one sphere may flow into another; and, if the two are opposite, the stronger of the two will dissipate the other.

We have spoken of the parallel between Prophets whether false or true, mystics, and the insane; but we have hitherto said nothing of those forms of insanity in which persons hear *voices* proceeding from various parts of their own body, as, for instance, from the brain, stomach, viscera, epigastrium, feet, etc. This phenomenon has been generally accounted for on the ground, that there is some abnormal state of that part of the body, which reacts upon the brain, and occasions an auditive sensation, which by the patient is referred back again to the seat of the malady. Without entering farther into a subject which is confessedly involved at present in obscurity, we may venture to suggest the nearest parallel on the part of the Prophetic Spirit, which the present state of knowledge affords.

It was a doctrine held by some heathen philosophers, Protagoras for instance, that *Man is the measure of all things*. This being the case, all things have a reference, in some way or other, to *man*. Certain it is, that, even in civil affairs, the State is regarded as a *moral person*; the different offices in the State having a correspondence with the different functions of the body. Thus it is that *man* is the measure of the State, or of the Nation at large.

Moreover, we read in the *Apocalypse*,* that "the measure of the wall enclosing the city is according to the measure of a *man*; and as the *City* means the *Church*, so the measure of the Church is the measure of a *man*."

The same was the case with the Temple at Jerusalem,

* Chap. xxi. 17.

which is shewn by Villalpandus to be according to the measure of a *man*; as representing the Lord's body, and thus also the Church.

Hence the dependence and mutual communication of the bodily members one with the other is represented by *speech*: "For* the body is not one member, but many. If *the foot shall say*, Because I am not the hand, I am not of the body; is it therefore not of the body? And if *the ear shall say*, Because I am not the eye, I am not of the body; is it therefore not of the body?"—It is evident from these remarks, that by the *foot*, the *ear*, the *eye*, are signified those in the Church who correspond to the functions of these organs, and who as such are themselves in the foot, the ear, or the eye. The case is the same with any other organ or member of the body; and as there may be good men in these members, so there may be bad men; saints, or devils.

The Apostle speaking to the Corinthians observes, "Now ye are the body of Christ, and members in particular."

The following then is the doctrine of Scripture upon this subject:—

The *Man* Christ Jesus is exalted above all created things. *Man* is the all comprehensive form of the new creation of the Church; whether it be the Church above, or the Church below. *Man*, in relation to the things that are seen, is himself a microcosm. This is as scientifically true as it is prophetically true; and, in this respect, the Prophetic Spirit had anticipated by many ages the Scientific.

"Lower† animals appear as a prognostication of higher, and the higher come as the fulfilment of the prediction set

* 1 Cor. xii. 14.

† *Typical Forms and Special Ends of Creation*, pp. 519, 545.
By Dr. Mac Cosh.

forth in the lower; and this not by any physical emanation of the one from the other, but according to the Eternal plan of Him who hath therein shewed the immutability of his counsel. There is an order in successive, even as there is an order in contemporaneous, nature; but as the one plant does not produce the other plant, which in the same type may be growing alongside it; so neither does a species of animal in one age produce the homologous species in a succeeding age. In this divinely predetermined progression, MAN stands as the end or consummation of a process which had been going on since the dawn of creation."

"All animal bodies point to *Man* as the apex of the earthly hierarchy. Professor Owen tells us, that all the parts and organs of *Man* had been sketched out in anticipation, so to speak, in the inferior animals."

"Thus the simplest organism points by its structure upwards to *Man*; and man's earthly frame points to his heavenly frame; and his heavenly frame to Christ's spiritual body;—and we see that all animated things on earth point onward to his *Glorified Humanity*, as the grand Archetype of all that has life."

The same is the doctrine of Swedenborg :

"As* it is in the smallest types, so it is in the greatest. The universal angelic heaven in every complex is a *Man*: every heaven by itself,—the first, second, and third, is a *Man*: every society in the heavens, greater and lesser, is a *Man*; yea, the Church in the earth in general, is a *Man*; also all Congregations which respectively are called Churches, are *Men*. It is said the Church, and thereby are understood all with whom the Church is, in the complex; so the Church in the earth appears to the angels in heaven. The ground

* *Apocalypse Explained*, vol. vi., art. 1127.

and reason of this appearance is, because the life which is from the Lord is a *Man*. Life from the Lord is love and wisdom; hence such as is the reception of love and wisdom from the Lord, such is the *Man*. These things testify, first of all, that all things were created from the Life which is God, and which is a *Man*."

The* Life of the Lord flows into all who are in the Universe, for they constitute a Body on the greatest scale—*corpus maximum*. Moreover heaven, including the heaven of spirits, also constitutes His Body; because it lives from Him as a man lives from his soul, *i. e.*, from the Lord through the soul. Wherefore, all the members, and parts of members, cannot but live from Him; like as in man the members, and parts of members, live only from his soul. Moreover, such as are the forms of the members and forms of the parts, such is the life, and such the functions they perform; hence they are diverse throughout the whole body, but yet such as to conduce to the uses and ends proper to each particular part of the body; for all consent to uses, and to one End, which is the Lord. Hence it is, that from Him, by means of different forms of societies, Life flows in to all and each, from one mediately into another."

In Conclusion :

It is evident, that, as the Prophetic Spirit is essential to the Church as a Church, so likewise if the Church passes away the Prophetic Spirit passes away with it. But as, notwithstanding the succession of Churches upon earth, there has never been wanting a Church, so there has never been wanting a Prophetic spirit of a kind proper to that Church or Dispensation. If the present Christian Church passes

* *Spiritual Diary*, 1710.

away, of course the kind of Prophetic Spirit which has been proper to it, will pass away with it; nevertheless there will never be wanting a Catholic Church, and a Prophetic Office proper to that Church.

The* Transition of the Church and of its Prophetic Spirit has been recently foreshadowed in the fact, that the Head has said to the Body, "I have no need of Thee;" and while the Body replies that it cannot live† *apart from* the Head, the Head replies, "Although you cannot exist *apart from* the Head, yet I as the Head can exist *apart from* the Body; and it is in the Head that is centred the Prophetic Spirit." Here then is a schism of the Head from the Body, thus, correlatively, of the Body from the Head; the decisions of the Pope in his capacity as Infallible, being—" *ex sese irreformabiles, non autem ex consensu Ecclesiæ.*"

"When‡ St. John Chrysostom was about to go into exile, he preached a Sermon, some portions of which still remain. At the very beginning of this Sermon he said"—as the Pope has repeated in the present day—"The Church is stronger than Heaven. Heaven and earth shall pass away, but my words shall not pass away. What words? Thou art Peter, and upon this rock will I build my Church, and the gates of Hell shall not prevail against it."

"The hope of the Saint that the Church would outlive her troubles, was contained in our Lord's assurance, that His

* See the work on "TRANSITION," by the present Author.

† *Tablet*, July 30; 1870. "The Council has adopted the famous phrase of the Archbishop of Westminster's Pastoral, that the Pope is infallible *apart from* the consent of the Episcopate." The Gallicans maintained that this expression meant a "separation of antagonism between the Pope and the Bishops."

‡ *Tablet*, Jan. 8, 1870.

Bride was stronger than the Heavens and the Earth. The Church is not stronger than God; but She is stronger than any and every thing created. And all creation is summed up in the words Heaven and Earth. In the beginning God created the Heaven and Earth."

But we reply, the Church itself is a creation, and *this* creation is also summed up in the words *Heaven and Earth*; and as this Heaven and this Earth have been created, so also they may be shaken, and may even pass away. In this case, when our Lord says, "*Heaven and Earth shall pass away,*" etc., it is the same with saying, The Church shall pass away, but my words shall not pass away. And this, we know, actually at that time took place.

It is a Roman Catholic Commentator who thus explains the passage in *Isaiah* lxv. 17,—"*Behold I create new heavens, and a new earth, that is—The Church.*"

Again *Isaiah* li. 16—"I have put my words in thy mouth, and I have covered thee in the shadow of my hand; that I may plant the *heavens*, and lay the foundations of the *earth*, and say unto Zion, Thou art my people; *i. e.*, That Thou mayest create and lay the foundations of a *new spiritual world*, namely, *The Church* and kingdom of God; in which the faithful may lead a heavenly life, and which shall be solid as the earth, and founded in faith, hope, and charity."

This is the generally received interpretation in the Roman Catholic Church. On the other hand, this *Heaven and Earth*, *i. e.*, the *Church* and *Dispensation*, are also said to be shaken: thus on *Haggai* ii. 7, "Yet a little while and I will shake the *heavens*, the *earth*, the sea, and the dry land."—On which Calmet observes—"This signifies a *universal change in all parts of the world, in regard to religion, manners, doctrine.*"—And on the very same passage quoted in the Epistle to the Hebrews, Estius observes; that "Chrysostom, and all the

Greek interpreters without exception, explain this passage of that commotion of *heaven* and *earth* which shall take place at *the end of the age*, when the whole world will be made new. For Cyril also, as quoted by Œcumenius, gives this in plain terms as the meaning of the passage.”—To these may be added Latin interpreters, such as Anselm, Thomas, Cajetan, and others.

Surely, when the prophets in the Roman Catholic Church have given such interpretations; can we regard them as any other than precursors to like prophets in the Church of England?—“And I saw, says St. John, a new *heaven* and a new *earth*, for the first heaven and the first earth were passed away;” that is, says an Anglican divine,* in his *Paraphrase*—“I saw methought that total revolution of things and men in the Christian world, with respect to religion, which the prophet Isaiah expressed in the high phrase of a *New Heaven* and a *New Earth*.”

“AMEN: VENI DOMINE JESU.”

* Rev. Thomas Pyle, Prebendary of the Cathedral Church of Salisbury, A.D. 1735.

A P P E N D I X.

Page 56.

“*Many of the alienated,*” etc. The following narrative from Calmeil might have been added :—

“It sometimes happens to them, I am still quoting from Montgeron, that during the same discourse they experience successively three different modes of guidance as to what they ought to say. They begin a discourse, for example, with the sole view of offering to the persons who are present, the ideas which seize them in a manner which they think to be supernatural: but after having, for some moments, expressed these ideas to the best of their ability, when seeking in their own mind for the proper terms, all at once *the expressions are interiorly dictated to them* for some time; after which they perceive themselves abandoned to their own natural faculties, and then after a little while are astonished to perceive their mouth speaking without consulting the will or understanding. This continues generally only for a short interval; after which they again return to their own natural state, in order to express in their own way the remaining thoughts which have been granted to them.”
—Calmeil, *De la Folie*, vol. ii., p. 355.

Page 73.

“*This example,*” etc. To the narrative here given by Brierre de Boismont may be added the following taken from the Journal of John Wesley :—

“*Tuesday, Jan. 1, 1751.* About this time I received a remarkable letter, part of which ran as follows:—

“It was my custom to rise some hours before the family, and spend that time in reading. One Sunday morning I was just going to open my Bible, when *a voice* (whether inward or outward I cannot tell) seemed to say very loud, ‘God, for Christ’s sake, hath forgiven thee.’ I started up, took the candle, and searched all about, to see if any one was near, but there was none. I then sat down, with such peace and joy in my soul as cannot be described. While I was musing what it could mean, I heard it again, saying, ‘Go in peace, thy sins are forgiven thee.’ I trembled exceedingly, not with fear, but such an emotion as I cannot express. Yet I got up the second time, and opened the door, to see if it was any human voice. Soon after it was repeated the third time, still louder; which drove me on my knees to prayer, being overwhelmed with the love of God, and, for the time, utterly incapable of doubt or fear.”

“I now saw the New Testament in a different light than I had ever done before. All the day I was comforted with promises from it, either read or brought to my mind. Yet the thought, ‘May not all this be a delusion?’ frequently darted into me; but it as often drove me to prayer; upon which all doubt presently vanished away.”—Wesley’s *Works*, vol. ii., p. 209.

Page 124.

“*As our words become voice,*” etc. The passage occurs in St. Augustine’s *Treatise on the Trinity*, book xv., sec. 20, “*Et sicut verbum nostrum sit vox, nec mutatur in vocem: ita Verbum Dei caro quidem factum est, sed absit ut mutaretur in carnem.*” The testimony of the insane concerning the *internal voice* is in remarkable agreement with the philosophical statements of St. Augustine, who, in the same *Treatise* and on *John* i., observes:—“There is a *word* which remaineth inward, in the very man himself; distinct from the sound which proceedeth out of the mouth. There is a *word* which is truly and spiritually that which you understand by the sound, not

being the actual sound. Now whoever can conceive the notion of *word*, as existing not only before its sound, but even before the idea of its sound is formed, may see enigmatically, and as it were in a glass, some similitude of that *Word* of which it is said, *In the beginning was the Word. . . .* For a *word* is a thought formed from a thing which we know; which *word* is spoken in the heart, being neither Greek nor Latin, nor of any language; though, when we want to communicate it to others, some sign is assumed by which to express it. . . . Wherefore the *word* which sounds externally, is a sign of the *word* which lies hid within, to which the name of *word* more truly appertains. For that which is uttered by the mouth of our flesh is the *voice* of the *word*; and is in fact called *word*, with reference to that from which it is taken, when it is developed externally."—*Catena Aurea* of Aquinas, *John*, chap. i.

This internal *word*, or idea without sound, is what the insane mean by *thought without sound*, *i. e.*, external audible sound. But as St. Augustine again observes:—" *Vox corporalis auditur, spiritualis autem intelligitur.*"—" *Vox ad homines sonus est, vox ad Deum affectus est.*" We have already explained *affection* as being spiritual *sound*. Hence it is that *Music* is the language of the *affections*. *Enarratio in Psalmum v., Sermo 257.*

We may here observe, that the *internal voice* described as an *internal word*, or *intellectual voice*, or *thought without sound*, is a voice which is relatively interior to the internal voice described as an *auditive sensation*.

Page 185.

"God *spake* these words, and *said*," etc. There is a difference here between *speaking* and *saying*; to *speak* being expressed in the original by דבר, and to *say* by אמר.—" *Speaking* and *thinking*, to a man of lively imagination, especially when he is alone, are the same thing; and they are therefore frequently expressed by one word. Compare φημι in Homer. Forster informs us of savages in the South Sea, who use the phrase to *speak in the belly* for to *think*."—Gesenius's *Lexicon*.

A similar observation is made by Swedenborg:—

“*To speak*, in the internal sense, denotes *to think*; because *thought* is interior *speech*, and when man thinks, he then *speaks* with himself. Interior things are expressed in the sense of the letter by the exterior things which correspond.”—*Arcana Cælestia*, art. 5000.

“*To say*, in the internal sense, denotes *to perceive*.”—*Ibid.*, art. 5111. *Perception* has reference rather to the *will*, and *thought* to the *understanding*.

“*Perception* in itself is nothing else but a sort of *internal speech*, which so manifests itself that it may be perceived what is said. Every interior impression or dictate, and even conscience itself, is nothing but such *internal speech*. But *perception* is a superior or interior degree of it.”—*Ibid.*, art. 1822.

Both *ὀμφή* and *φήμη* were used among the Greeks to signify a *voice* from *heaven*, or a *voice* from *within*, *i. e.*, an *internal voice*. See *Lexicon* of Liddell and Scott.

A similar distinction between *speaking* and *saying* occurs in the Gospel of St. John, chap. viii. 43; xii. 49.

Page 188.

“*St. Theresa anticipates the objections*,” etc. The same anticipation occurs in Schram’s *Mystical Theology*, vol. i., p. 241:—

“Anima seduci potest non solum a dæmone, sed etiam a seipsa, dum putat interius sibi aliquid a Deo dici, quod ipsa vehementer apprehendit, et secum loquitur, maxime si Deo aliquid enixius et cum perpensione ad partem determinatam commendet.”

Page 214.

“*He expresses no surprise*,” etc. This absence of surprise on the part of Balaam is noticed by St. Augustine:—

“Nihil hic sane mirabilius videtur, quam quod loquente asinâ *territus non est*; sed insuper ei, velut talibus monstris assuetus, via perseverante respondit.”—*Questiones in Numeros*, tom. iii., p. 722.

The notion here suggested is, that as a soothsayer, accustomed to derive auguries from the voices of animals, Balaam must frequently have heard animals speak, the organs of their voices being actuated by demons. But, it may be replied, it is not as the prophet of a false religion, but as a prophet of God, that Balaam hears the speech of the ass.

Page 284.

“*So then it seems that the doctrine of Occasional Causes, such as that afterwards advocated by Malebranche,*” etc. It would have been well to have here more explicitly stated, that by the doctrine of *Occasional Causes* is meant the doctrine as defined in p. 291, where it is limited to the statement of a general principle. Locke has well shewn that Malebranche was often very erroneously explaining a great truth. Dugald Stewart says, that “the same arguments which convinced Malebranche that the Deity carries into execution every *volition* of the mind, in the movements of the body, could not fail to suggest, as a farther consequence, that every *perception* of the mind is the *immediate* effect of the Divine illumination.”

We may observe, however, that there is a sense in which it is perfectly true, that in God we live, and move, and have our being; and that it is God who worketh in us to *will* and to *do*, of His good pleasure; but that volitions, perceptions, and actions are not produced by Him immediately, or without suitable intermediates.

Page 285.

“*When one seeks to specify the seat of the sensation,*” etc.

What is the special connection between the *sensorium commune* and the convolutions of the brain, is to this day a subject of debate among Medico-Psychologists. Dr. Laycock, after propounding his own views, observes:—“In the current theories of brain function, the optic *thalami* are held to be the origin and seat of sensations,

and in direct connection with the convolutions; and in like manner the *corpora striata* are considered the centres of volitional acts. But if the foregoing views have any foundation in fact, the whole hippocampus system, in both its primary and higher evolutions, intervenes between these centres and the intellectual organs; and all these fine theories, as attractive for their simplicity as they are worthless, must be abandoned."—*Mind and Brain*, vol. ii., p. 471.

FINIS.

ERRATA.

- p. 47, line 11 from the bottom, for *προφητης*, read *προφητής*.
- p. 67, line 15 from the top, for *sensorium or auditory nerve*, read *auditory sensorium*.
- p. 77, line 8 from the top, for *Speaking of one of his patients, a physician*, read . *A physician*.
- p. 110, line 4 from the bottom of the text, for *they are phenomena*, read *they are generally phenomena*.
- p. 124, line 11 from the top, for *thalamus*, read *thalami*; also in pages 131, 132, 212.
- p. 125, line 17 from the top, for *all voices*, read *all these voices*.
- p. 152, line 4 from the bottom, for *Neocæssarea*, read *Neocæsarea*.
- p. 173, line 9 from the top, for *relating*, read *relation*.
- p. 181, line 7 from the bottom, erase *did*.
- p. 183, line 8 from the bottom, for *has*, read *have*.
- p. 200, line 2 from the bottom, for *the Holy One*, read *thy Holy One*.
- p. 227, line 5 from the bottom, for *constitutes*, read *constitute*.
- p. 270, line 8 from the bottom, erase *in*.
- p. 284, erase the sentence beginning with *How, to truth?*
- p. 294, line 5 from the top, for *these*, read *those*.

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