

THE
SOCIAL REFORMERS'
CABINET
LIBRARY.

BY J. N. BAILEY.

THEOLOGICAL SERIES, No. 2.

GEHENNA; ITS MONARCH AND INHABITANTS:

OR A GEOGRAPHICAL,

PHILOSOPHICAL, AND ANTIQUARIAN DISSERTATION

ON THE

SITE, EXTENT, ANTIQUITIES, AND OTHER CURIOSITIES

OF THE

KINGDOM OF HELL!

PART II.

Leeds :

PRINTED AND PUBLISHED BY JOSHUA HOBSON, MARKET STREET, BRIGGATE ;
SOLD BY ABEL HEYWOOD, OLDHAM STREET, MANCHESTER ; JOHN CLEAVE,
SHOE LANE, FLEET STREET, LONDON ; PATON AND LOVE, NELSON
STREET, GLASGOW ; AND ALL BOOKSELLERS.

1841.

Preparing for the Press, and will shortly be Published in Weekly Nos. at 1d. each, and in Monthly Parts at 4d. each, Neatly Printed, a Work, to be entitled:—

MATERIALS FOR A PHILOSOPHICAL
HISTORY OF PRIESTCRAFT
AND SUPERSTITION.

Being an exposure of the Frauds, Villaines and Cruelties of the Priesthood of all Religious, and forming a true and faithful record of the rise, progress and effects of Superstition.—Compiled from various sources,

BY JAMES NAPIER BAILEY.

THE RICH MAN IN HELL!—OR



THE TORMENTS OF THE DAMNED!—LUKE, Chap. XVI. v. 23,
(Copied from an illustrated "Book of Common Prayer, Published by Authority," 1696.)

From this description of the Elysian fields, we are warranted to conclude that they constitute a delightful region, the everlasting home of all great statesmen, warriors, poets, and truly religious people. Most certainly, Lucian's description of Elysium, is quite sufficient to set the soul on fire for immortality. What rapture! what bliss! what joy must immortal ghosts enjoy in Elysium! There the little birds as they hop through the meadows will crop the flowers, and as they drop them on the head of the ghosts, will cry "*chirp* fair ghost"—"*chirp* fair ghost"—"be wreathed with the flowers of immortality." And the dinners too! Only think of the delights that hungry ghosts must experience when sitting down to dinner composed of the most delicious viands, while soft ærial music floats on the heavenly zephyrs, like the breathings of young love, and life, and beauty. The three hundred and sixty five fountains of water will be always sending forth their cooling and delicious streams; and the three hundred and sixty five fountains of honey will afford honey enough to sweeten every cup of immortal blessedness. But the four hundred fountains of sweet ointment! O! aye! the fountains of sweet ointment! O!—we shall consider the ointment in subsequent paragraphs.

We must confess, notwithstanding the fertility of our genius (not that we would say it) that we were puzzled very much with this account of Lucian's, and some considerable length of time elapsed before we could come to any definite conclusion, respecting the use of these four hundred fountains of sweet ointment in Elysium. But perseverance has enabled us to triumph over this difficulty, and as we are desirous of enlightening the public, on all subjects connected with their spiritual and eternal welfare, we beg to reccommend to the attention of our fellow countrymen, the following attempt to explain the phenomena of the heavenly ointment.

It is well known that violent friction will set dry and combustible substances on fire. Thus the New Zealanders, when they wish to kindle a fire, effect their object by occasioning violent friction between two pieces of dry wood. After being rubbed briskly together for some time, the wood becomes ignited sufficiently to set fire to dried grass, or other very combustible substances which may be applied to it. Now this fact which is well known to all philosophers, will help us explain the use of the four hundred fountains of sweet ointment which are in Elysium.

Again it is well known that ghosts fly with great rapidity: indeed their motion is so swift, that it is usually said they glide. "A ghost," says Jortin, "glides along like a shadow, and moves along with the greatest rapidity, and when the man dies and it departs from the body, it soon gets to the regions of the dead." In proof of this statement he quotes Homer, who says

Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφου ἡερόεντα ;
Ἐφθης πεζὸς ἔων, ἦ ἐγὼ σὺν νηϊ μελαίνῃ.

Odys Lib. 11, v. 58.

O say what angry pow'r Elpenor led
To glide in shades, and wander with the dead?
How could thy soul, by realms and seas disjoin'd,
Outfly the sail and leave the lagging wind.

POPE.

Again in the Iliad, he says, "when the body dies the soul parts from it with reluctance!"*

* Dissert. 6th, p. 220.

Ψυχὴ δ' ἐκ ῥεθέων παταμένην Ἀϊδὸσδε βεβήκει,
 Ὀν πότμον γούωσα, λιπῆσ' ἀνδροτήτα καὶ ἤβην

Il. Lib. 16, v. 856.

“ He faints ; the soul unwilling wings her way,
 (The beauteous body left a load of clay)
 Flits to the lone uncomfortable coast,
 A naked wand'ring melancholy ghost.

Ibid.

Now all this warrants the inference that ghosts move with great rapidity, but as this is a very *important* point in our theory, we will adduce some passages which either directly or indirectly, prove that ghosts have a rapid motion.

First, then, Virgil in describing Mercury, observes that he

“ et primum pedibus talaria nectit
 Aurea, quæ sublimem alis, sive æquora supra,
 Seu terram, rapido pariter cum flamine portant.
 Tum virgam capit: hac animas ille evocat Orco
 Pallentis, alias sub Tartara tristia mittit ;
 Dat somnos adimitque, et lumina morte resignat.
 Illa fretus agit ventos, et turbida tranat
 Nubila.

Æneid, Lib. 4, v. 239.

With golden pinions binds
 His flying feet, and mounts the western winds ;
 And whether o'er the seas or earth he flies,
 With rapid force they bear him down the skies.
 But first he grasps within his awful hand
 The mark of sovereign power, his magic wand :
 With this he draws the ghosts from hollow graves,
 With this he drives 'em down the Stygian waves ;
 With this he seals in sleep the wakeful sight,
 And eyes though clos'd in death restores to light.
 Thus arm'd, the god begins his airy race,
 And drives the racking clouds along the liquid space.

The fair inference from the above passage, is, that if Mercury,—one of the *higher* classes in the other world,—can fly with such immense rapidity, so can all beings of a similarly light and ethereal nature. Besides, the gods can impart to mortals the power of rapidly moving from one place to another. And if to mortals, why not to ghosts? Thus, Iamblichus in his life of Pythagoras, says, that Abaris received an arrow from the hyperborean Apollo, on which he rode over rivers, seas, and inaccessible places. And Mr. Petit, according to Bayle, after mentioning Elijah's translation, the flight of Habakuk, and that of Pythagoras, says, that the dart presented to Abaris was a very wonderful one, and bore a great resemblance to the broomsticks, on which we are told witches ride to their nocturnal meetings.* D'Herbelot in his *Bibliothèque Orientale*, states that the Mahommedans believe the Angel Gabriel can descend from heaven to earth in the space of an hour, and overturn a mountain with a single feather of his wing ; which in our opinion is quite probable, for we find a few events recorded in scripture, in which this illustrious personage was concerned. Gabriel, whose name denotes “*Strength of God*,” but who is called by the Mahommedans the “*Faithful Spirit*,” and by the Persians the “*Peacock of Heaven*” was sent to the prophet Daniel, to explain to him the vision of the “*Ram and Goat*,” and the mystery of the seventy weeks which had been revealed. Now this important personage must have proceeded with amazing velocity ; for the holy prophet informs us “*that while he was speaking in prayer and confessing*

* Bayle's Hist. Dic. vol. 1, p. 12, Art. Abaris.

his sin, and the sin of his people Israel, the man Gabriel whom he had seen in vision at the beginning, being caused *to fly swiftly*, touched him about the time of the evening oblation."* This proves that Gabriel could "*fly swiftly*," and if one ghost be capable of gliding like *Uriel* on a sunbeam, the fair inference is, that all ghosts are endowed with a similar power of locomotion.

Now as ghosts glide with prodigious velocity, they would run the risk of being set on fire if they should happen to come into collision, unless they had some substance wherewith to render themselves slippery. This substance is found in the four hundred fountains of sweet ointment, which being rubbed over their ethereal forms, renders them quite slippery, and prevents the disasters which might otherwise arise from the rapidity of their motion through the air, or from a collision between them.

There is another use to which these four hundred fountains of sweet ointment have been turned; and that is to supply the holy oil which is used to anoint the heads of kings on the day of their coronation. This oil is generally brought down from heaven by the Angel Gabriel, about one hour before it is wanted for use: so that it has but little time to lose its heavenly fragrance before it is poured out on the Monarch's head, and runs down his attire as the precious oil did down the beard of Aaron. From the days of the *mild and merciful* prophet Samuel, up to our own degenerate times, this has been the custom at the coronation of Monarchs. Thus, Samuel anointed Saul, and David also, whose head after the ceremony, to use the language of Chancer:—

" Was balled and shone as any glass,
And eke his face as it hadde ben annoint ;
He was a lord ful fat and in good point."

Dr. Conyers Middleton, states that the celebrated historian, M. de Vertot, has written a defence of a certain miracle, the Sacred Vial, or *St. Ampouille* as it is called, with which the kings of France are annointed at their coronation.

" This Vial is said to have been brought from Heaven by a Dove, for the baptismal unction of Clovis, the first Christian king of France, and dropped into the hands of St. Remigius, about the end of the fifth century. It has been preserved ever since for the purpose of anointing all succeeding kings; and its divine descent is confirmed by this miracle, that *as soon as the Coronation is over, the Oil in the Vial begins to waste and vanish away, but is constantly renewed of itself for the service of each succeeding coronation.*"

Middleton informs us further, that the Abbe de Vertot defends this miracle by the testimony of many witnesses who lived at or near to the time when it happened, as well as by the testimony of many writers who lived after the days of St. Remigius. He says that the Abbe's dissertation began in this form. " There has scarce ever been a more sensible and illustrious mark of the visible protection of God over the Monarchy of France, than the celebrated miracle of the Sacred Vial. On the day of great Clovis's baptism, heaven declared itself in favour of that prince and his successors in a particular manner, and by way of preference to all other sovereigns of Christendom. So that we may justly apply to every one of our kings on the day of their

* Daniel, 9 c. 20, 21 verses.

coronation the words of the royal prophet: ‘*God, even thy God, has anointed thee with the oil of gladness above thy fellows!*’”*

Notwithstanding the summary manner in which Middleton and others treat this miracle, we feel ourselves inclined to believe it. We cannot clearly perceive how Vertot could produce such a long array of testimonies in its favour if it were not genuine. Besides, if we give up miracles supported by such strong evidence, we shall expose ourselves to the derision of Infidels for believing in the miracles of the first and second centuries. This consideration is alone sufficient to make our faith strong in the miracle of the holy vial.

Mr. Moor after citing the account “of the holy vial” from Middleton, blasphemously observes:—“This is pretty well, even for Papal priests, and ranks with the ‘brave legend’ of the *Santa Casa* of Loretto, and another *Sainte Ampoule* at Naples, containing the blood of *St. Januarius*, and with the invention of the holy cross, and its mendacious accompaniments of the tottering *St. Helena*.”

“What a convenient spiritual guide is that primitive authority *Tertullian*, who lays down this rule, ‘that the true disciples of Christ have nothing more to do with curiosity or inquiry; but when once they are become believers, their sole business is to believe on,’ *cum credimus, nihil desideramus ultra credere*.”

“From the time of Clovis to that of Louis the XIV., comprising a period of about one thousand three hundred years, this wretched farce was played off by the *Priests* at *Rheims*, where this heaven-descended, dove-brought, never-failing, Vial of Oil was, and is, kept.”† We are sorry to find Mr. Moor thus ranging himself on the side of Infidelity, and “sitting in the seat of the scornful;” for it is not good for our faith that any person well acquainted with the literature and languages of India, should be an Infidel!

But in the early ages of Christianity there was another use to which the Elysian ointment was applied, though seldom applied to that use in the present day. This was the cure of diseases. The sacred oil was considered a universal remedy for all diseases in the first ages of the church: and there can be no doubt but that it was effective. It was either prepared by the priests and holy monks from the ointment which the Angel Gabriel brought down from Elysium, or it was taken from the lamps burning before the relics of the martyrs, whose dust, and even the very maggots that crawled through it, was holy! Middleton observes, that *St. Jerome* mentions great numbers who had been cured of the bites of venomous reptiles by touching their wound with the first sort.‡ And *Chrysostom* speaks of many who had been healed by anointing themselves with the second.|| *St. Austin* also affirms from his own knowledge, that a young woman had been freed from a devil, and a young man restored from death to life by the use of it.§ With respect to all these facts, our faith is as strong as a mountain of adamant, or as the foundations of the universe. We go a little further, however, than *St. Austin*; for we not only believe that the holy oil ejected the devil from his mortal tenement, but also that the devil was *blue* when he went into the young

* Dans les *Memoires*, Del. Acad. des. Inscript., and Bell. Lett. Tome 2, p. 665, as quoted in Middleton’s *Free Inquiry*, p. 227. Ed. Lond. 1747.

† Moor’s *Oriental Fragments*, p. 144. et seq. ‡ Vit. *St. Hilarian*. Op. Tome 4, par. 2, p. 86.

|| *Oper*. Tome 7, p. 337.

§ *De. Civ. Dei*. Lib. 22, c. 8, s. 8, as quoted by Middleton. *Introduct. disc.* p. 20.

lady, and *black* when he came out of her, and that he had a large wen under his left ear. But it may be said, that Lucian's authority ought not be adduced in support of important doctrines like those we have been stating in the preceding pages. This objection is not of much importance, for Lucian makes Mennippus's account of Hell agree with the received opinion of the Greeks; and moreover his statements are confirmed by Virgil. Both these authors represent the Infernal World as divided into three principal regions, the dwelling places of the good, the bad, and the indifferent: an agreement which adds some considerable weight to their authority.

The natives of New Zealand have some very singular opinions respecting the invisible world, the manner in which souls go there, and their employment when they arrive at their destination. They suppose the gods dwell in the sky, and that when the clouds are beautifully chequered, the Atua above is planting *Coomeras*, or sweet potatoes. They make a distinction between the souls of the higher and those of the lower classes; the former being immortal, the latter perishable. This we think is a very just distinction, for as the enjoyments of heaven consist in drinking nectar, and feeding on a variety of good things, and as the poor are quite unaccustomed to the use of such rich and costly diet in this world, it would be rather dangerous to admit them to partake of it in the other. They might become feverish, and so spread infection among the inhabitants of *Hades*; or wax fat and factious, and so excite the anger of that Being who is said in the Chaldean Oracles to be

Θεὸν ἐγκόσμιον αἰώνιον, ἀπέραντον,
Νέον, καὶ πρεσβύτην, ἐλικοειδῆ.

“The mundane God, eternal, boundless,
Young and old, of a spiral form.”*

The New Zealanders believe that the spirit hovers around the body for the space of three days after death, during which time it hears distinctly all that is said to it. This notion seems exceedingly *probable*, for it is not to be imagined that the ghost of a man can be so entirely destitute of self-patriotism, as to forsake the habitation it has tenanted for perhaps forty or seventy years in an instant, and without casting

“One last, long, lingering, look behind.”

If, then, this notion be as true as it appears probable, it certainly throws great light on the custom which the Irish people have of asking the dead “why they died and left all the potatoes behind them.”

The compiler of a small and interesting volume, published in the Library of Entertaining Knowledge, informs us that “the New Zealanders hold that there is a separate immortality for each of the eyes of the dead person; the left ascending to heaven and becoming a star; and the other in the shape of a spirit taking flight for the *Reinga*. *Reinga* signifies, properly, the place of flight, and is said to be a rock or a mountain at the north cape, from which, according to others, the spirits descend into the next world through the sea. The notion which the New Zealanders really entertain as to this matter, appears to be that the spirits first leap from the North Cape into the sea, and thence emerge into an Elysium, situated in the island of the three kings. In the heaven of the New Zealanders, as in that of the ancient Goths, the chief employment of the blessed is war,—their chief delight while on earth.”†

* Cory's Ancient Fragments, p. 240. Second Ed. Lond. 1832.

† Lib. Entcr. Know. New Zealanders p. 236, et seq.

The Hindoos believe that there are twenty one hells, which is a considerable number, but not too many, when we consider the number of souls that will have to be punished, and the heinousness of those spiritual offences of which men are guilty. In the eighty seventh, eighty eighth, eighty ninth, and ninetieth verses of the fourth chapter of the *Institutes of Menu*, as translated by Sir William Jones, it is said that "He who receives a present from an avaricious king, and a transgressor of the sacred ordinances, goes in succession to the following twenty one *Hells* :—

Tamisra, darkness; *Andhatámisra*, utter darkness; *Mahá-Raurauva*, most dreadful; *Raurava*, dreadful; *Naraca*, the region of serpents; *Kala Surra*, or *Cala-Sútra*; *Mahanarraka*; *Sanjivana*; *Mahavichí*; *Tapana*, heating; *Sampratápána*, overheating; *Sanháta*; *Sacacola*, ordure; *Cudmala*; *Pútímríttica*, stinking dirt; *Lohasancu*, iron spiked; *Rijísha*; *Pant'hána*; *Sálmali*, a river; *Asípatravana*, sword leaved forest; and *Lóh'ángeraka*, or the pit of red hot charcoal.

Brahmins, who know this law, who speak the words of the Veda, and who seek bliss after death, accept no gift from a king.*

We feel surprized that the Rev. Mr. Maurice, Dr. Allix, and other learned writers, have not adduced the divisional arrangements of *Hades* in proof of the doctrine a trinity in unity. The poets of antiquity took particular delight in representing every thing in *Hades* as in *Triads*; and from this circumstance we are warranted to infer that they were slightly acquainted with the notion of a trinity. Thus, *Hades* was divided into three regions, *Erebus*, *Elysium*, and *Tartarus*, governed by three Judges, *Minos*, *Rhadamanthus*, and *Æacus*; intersected by three rivers, *Acheron*, *Cocytus*, and *Phlegethon*; and peopled by furies, over which presided three principals, or chiefs, called *Tisiphone*, *Alecto*, and *Megæra*. The three divisions, and three Judges of *Hades*, have been either described or alluded to already; but the three Rivers and three Furies remain to be considered.

Of the Rivers Acheron, Cocytus, and Phlegethon.

Homer places both *Acheron* and *Cocytus* in the country of the Cimmerians. Diodorus informs us that the notion of the river *Acheron* was borrowed by the Greeks from the Egyptians, and that the fabulous meadows and regions of the dead, were places near the Acherusian lake, where the Egyptians interred their dead, in places prepared to receive them. The catacombs of Egypt might well give rise to this notion.

Acheron is so called from *a'* and *χαίρω*, to be joyless; because all joy vanishes when death lands the ghosts of men on the desolate and gloomy shores of the other world.

Cocytus derives its name from *ἀπὸ τῆς κοκύειν*, from groaning and lamenting; hence Milton says in his *Paradise Lost* :—

"Cocytus, nam'd of lamentation loud,
Heard on the rueful stream."

And Horace informs us that its waters flow with solemn slowness, something like the music of the old hundredth psalm :—

"Visendus ater flumine languido
Cocytus errans."

Ode 14, Lib. 2, ver. 17.

"We all must go
Where dull Cocytus's waters languid flow."

The river *Phlegethon* is similar in many respects to the two we have

* *Institutes Menu*. Chap. 4, p. 100, 8vo Ed. Moor's *Hind Pantheon*, p. 297, 4to Ed.

described. It derives its name from ἀπὸ τῆς φλέγειν, or burning; and has been already described in a quotation from Virgil.

Of the three Furies,—Tisiphone, Alecto, and Megæra.

These three sisters were called Furie Diræ, or Eumenides; and their office was to punish guilty souls after death. According to some mythologists, the blood which fell from the wound of the god Saturn, when he performed a nameless operation which Origen afterwards copied, so fertilized the earth, that it produced the furies. Others call them the daughters of night. Thus Virgil says:—

Dicuntur geminæ pestes, cognomine Diræ,
Quas et Tartaream nox intempesta Megæram
Uno eodemque tulit partu.

Æneid, Lib. 12, v. 845.

Deep in the dismal regions, void of light,
Three daughters at a birth were born to night;
In heaven the Diræ called.

DRYDEN.

These infernal personages were described by the poets as of vast size, with snakes instead of hair, and eyes like lightning. Spence thus describes them after the poets:—"Their look was very much like that which might make any unfortunate old woman pass for a witch, in any of our country villages at present. They are old, squalid, and meagre; their cheeks pale, and sometimes with a sort of feverish flush upon them. The poets gave them a dark robe, such as was worn at funerals, bound round them with a serpent, and vipers about their heads. They sometimes hold vipers in their hands, and sometimes common whips or torches,—all as instruments of punishment. The poets generally speak of them as tormenting the wicked for their crimes, or precipitating them into mischief; on some particular occasion as attending on the throne of Jupiter, as standing round the seat of Pluto in his great council hall, and as waiting at the gate of Tartarus."

"The vipers!"*—but here we perceive the ghost of Virgil rising! our taper burns dim and blue in its socket!! therefore, to avoid giving offence to the shade of the immortal Roman, we will quote *his* description of the furies:—

"So Pentheus rav'd, when, flaming to his eyes,
He saw the Furies from the deeps arise;
And viewed a double Thebes with wild amaze,
And two bright suns with rival glories blaze.
So bounds the mad Orestes o'er the stage,
With looks distracted from his mother's rage:
Arm'd with her scourge of snakes, she drives him on,
And wrapt in flames pursues her murd'ring son.
He flies, but flies in vain—the Furies wait,
And fiends, in forms tremendous, guard the gate."

Æneid, Lib. 4. v. 469, by Pitt.

Virgil's description of Alecto in the seventh book of his poem, is still more terrific than the above. Dryden has translated it with great spirit; and Eusden has done the same thing for Ovid's description of Tisiphone. The latter we will adduce, after having done which we shall probably be permitted to make a genteel bow, and retire from the presence of the ladies.

"The faithful Fury guiltless of delays,
With cruel haste the dire command obeys:
Girt in a bloody gown a torch she shakes,

* Polymetes Dial. 16, p. 273. Fol. Ed.

And round her neck twine speckled wreaths of snakes.
 Fear and dismay and agonizing pain,
 And frantic rage complete her loveless train."

Metamorph. Lib. 4, v. 480.

Of the Corporeality and Spirituality of the Inhabitants of Hades.

It appears from many passages in Virgil, Homer, and the Christian Fathers, that the soul, when separated from the body, is clothed with a material covering exceedingly thin and airy, having some resemblance to a dream; or, to speak more accurately, to the verge of nothingness. Origen believed that no souls could exist without having some corporeal adjunct; and though he admitted this, he nevertheless did not as Huëtius would make it appear, believe that ghosts were mere bodies. Cudworth has successfully combated the notion of Huëtius, and has shewn that Origen believed in the incorporeality of the human soul. Thus, in his sixth book against Celsus, as quoted by Cudworth, he says ἡμεῖς ἀσώματον ἔσσαν ἐκ ἔσμεν ἐκπυραμένην, ἐδ' εἰς πῦρ ἀναλυομένην τὴν ἀνθρώπου ψυχὴν, ἢ τὴν ἀγγέλων ἢ θεόνων, &c., ὑπόστασιν, which denotes that in Origen's day, the Christians did not think an incorporeal substance was combustible; or that the soul of man could be resolved into fire; or the substance of angels, thrones, dominions, principalities or powers. And, that Origen meant the souls of angels by the substance of angels, is further proved by Cudworth, who, to strengthen his argument, cites the holy St. Jerome, whose *authority* ought by no means to be disputed. The *good* Father declares that Origen "affirmeth angels, and thrones, and dominions, and powers, and the governors of the darkness of this world, and every name that is named in St. Paul's works, to be all of them the souls of certain bodies, such as either by their own desire and inclination, or the divine allotment they have received." Now there can be no doubt, says the pious and learned Cudworth, that he who supposed the souls of men to be incorporeal and incombustible, did also acknowledge something incorporeal in angels.*

Origen indeed contends that it is proper to the Trinity alone to subsist without any material covering, but that all souls have a sort of vehicle or garment or covering in which they live, and by which they are moved about. This notion is not peculiar to Origen or the Christian fathers. Hierocles, writing of Dæmons says, "that they have a superior or inferior part in them; and their superior part is an incorporeal substance, but their inferior is corporeal." And again he says, "that the rational nature was so produced by God, as that it neither is body; nor yet without body, but an incorporeal substance, having a cognate body."† These passages, prove that Hierocles believed that souls were not sent into the other world as a wicked wit once said, "*without inexpressibles*;" but that they have a covering, a house not made with hands, a thin and ghostly garment which serves them for a dwelling place, as the *Tub* did Diogenes.

The pious Christian who will be at the trouble of reading the fifth chapter of the Intellectual System, will find a goodly array of celebrated names in favour of the doctrine we are endeavouring to propound and support. Thus St. Austin says *Dæmones Antequam transgrederentur, Cælestia corpora gereb-*

* *Intellect. Syst.* vol. 2, p. 809. 4to. Ed. 1743.

† Hierocles quoted by Cudworth. *Intellectual System*, Vol. 2, p. 807.

*ant, quæ conversa sint ex pœna in aëriam qualitatem, ut jam possint ab igne pati:** which signifies that devils before the transgression had celestial bodies, as angels have at present, yet as a punishment the bodies of devils might afterwards be changed into aërial ones, such as would suffer by fire." And Claudianus Mamertus, writing against Faustus, says, that "the devil consisteth of a double and different substance; he is corporeal, and he is also incorporeal." He also affirms of angels that they are of a twofold substance; that they are incorporeal in that part of theirs wherein God is visible to them, and corporeal in that part which is visible to men. Fulgentius also writes thus of angels:—"Planè ex duplici eos esse substantia asserunt magni et docti viri. Id est, ex spiritu incorporeo, quo à Dei contemplatione nunquam recedunt; et ex corpore, per quod ex tempore hominibus apparent. Corpora vero aëtheria, id est, ignea, eos dicunt habere; dæmones vero corpus aëreum:" which Cudworth translates, "great and learned men affirm angels to consist of a double substance; i. e. of a spirit incorporeal, whereby they contemplate God; and of a body whereby they are sometimes visible to men: as also, that they have ethereal or fiery bodies, but devils aërial." "And perhaps," says Cudworth, "this might be the meaning of *Joannes Thessalonnicensis* in the dialogue of his, which was read and approved of in the seventh council; and therefore, the meaning of that council itself too, when it thus declared: *νοερες μὲν αὐτοὺς ἡ καθολικὴ ἐκκλησία γινώσκει, ἐ μὴν ἀσωμάτους πάντη καὶ ἀορατους λεπτοσωμάτους δὲ, καὶ ἀερώδεις ἢ πυρώδεις, &c.* "That the Catholic church acknowledges angels to be intellectual, but not altogether corporeal and invisible; but to have certain subtle bodies either airy or fiery." To the same effect speaketh Psellus, who according to Cudworth, was a curious enquirer into the nature of spirits; and who gives it not only as his own opinion, but as agreeable to the sense of the ancient fathers, that demoniac or angelic beings are not altogether incorporeal, or bodiless; but that they are conjoined with bodies, or have cognate bodies belonging to them." And in another place he says:—"the angelical body sends forth rays and splendour such as would dazzle mortal eyes, and could not be borne by them; but the demoniac body, though it seemeth to have been once as splendid (because Isaiah calls *him* that fell from heaven Lucifer,) yet it is now dark and obscure, foul and squalid, and grievous to behold, it being deprived of its cognate light and beauty." Again the angelical body is so devoid of gross matter, that it can pass through the most solid earthly bodies, it being indeed more free from the influence of earthly laws than the sun beams; for though these can permeate pellucid bodies, yet are they hindered by those that are earthly and opaque, whereas the angelic body is of such a nature, that nothing, however solid, can resist or exclude it. But the demoniac bodies, though by reason of their tenuity they commonly escape our sight, yet have they, notwithstanding, gross matter in them, especially those of them which inhabit the subterraneous places; for these are of so gross a consistency and solidity, as that they sometimes fall also under touch, and being stricken, have a sense of pain, and are capable of being burnt with fire."† The same writer, on the authority of one Marcus, a monk who

* De Gen. ad Lit. lib. 3, Cap. 10, sect. 15.

† Vide Cudworth's Intellect. System, vol. 2nd, cap. 5. p. 813, 4to Ed. where the passage is given at full length, accompanied with a translation. See also Michaelis Pselli de operatione Dæmonum Dialogus. p. 33, et seq. Lutitiæ Parisionem, 1615, where much curious information may be obtained respecting spirits.

had been initiated into the diabolic mysteries, affirms that "the demoniac spirit or subtle body, being in every part of it capable of sense, is obnoxious to the affection of touch, and is capable of experiencing pain when divided by physical violence. The only difference in this respect between a demoniacal and a corporeal body, being, that the divided parts of the former will, of themselves, come together again; whereas the divided parts of animal bodies will not."* From all these passages we are warranted to conclude, along with Cudworth, (and we rejoice that our views are supported by such a learned Divine) "that this opinion of angels being not mere abstract incorporeal substances and unbodied minds, but consisting of something incorporeal, and something corporeal, that is, of soul or spirit, and body joined together, *is not only more agreeable to reason*, but hath also had more suffrages amongst the ancient fathers, and those of greater weight too, than either of those two other extremes, viz., that angels are mere bodies, and have nothing at all incorporeal in them; or else, that they are altogether incorporeal, without any bodily covering."†

We are glad to find such a distinguished philosopher and learned divine as Ralph Cudworth, advocating this our opinion; and we rejoice more especially, because some mongrel Christians, who have never read the fathers, contend that spirits are altogether incorporeal. We refer such ungodly reasoners to the writings of Psellus, Cudworth, and Origen, and to the dialogue of Joannes Thessalonicensis, approved of by the seventh council, as affording proof "strong as holy writ," in favour of our doctrine.

Let not the thoughtless and superficial suppose that a belief in the opinion we have been advocating in the preceding pages is of no importance. It is the fashion of the age to doubt every thing connected with the invisible world, as if there really were no invisible world, or as if ghosts and angels and dæmons did not exist. Scepticism on a point so clearly established by the testimony of the fathers and the arguments of learned Christian divines is beyond all precedent, unsatisfactory, unphilosophical, and absurd. We ask such smatterers in learning to explain the meaning of that passage in Peter; which speaks of the spirits being cast down into Tartarus, to be reserved in chains under darkness, until the great assizes of the universe? We ask them what St. Austin meant when he said *Post peccatum in hanc sunt detrusi Caliginem, ubi tamen et aër*?‡ which means that they (the angels) after their transgression, were thrust down into the misty darkness of this lower air. We ask if spirits could descend to this world from the heights of Elysium, if they had not some sort of a material covering operated on by the law of gravity? We ask them what our Saviour meant when he declared that the sentence which shall be pronounced on the goats will be "go ye cursed, into everlasting fire prepared for the devil and his angels;" while that which shall be pronounced on that part of the last great general assembly, whom he appropriately denominates *sheep*, shall be "come ye blessed and inherit the kingdom prepared for you, from the foundation of the world?" We ask them, if this is not a clear confirmation of our doctrine; for could this language be applied to spirits which have no bodies? Can a spirit that has no body go into everlasting fire? Reason answers—No! Scripture answers—No! The Testimony of the fathers answers—No! And the universal experience of mankind declares that such cannot be the case. Since, there-

* Dial de operationibus Dæmonum p.p. 94. 142.

† Intellectual System, vol 2, p. 814. ‡ De Gen. ad Lit. Lib. 3. c. 10.

fore, our doctrine is borne out, warranted, and confirmed by arguments drawn from various sources; we call upon—nay we implore—all who love their country and their religion, to pause ere they reject it. We implore them to think seriously, dispassionately, and without prejudice, on the language of Cudworth; who, while commenting on this very subject says, “that to allegorize the fire into which the *goats* shall be cast, into nothing but remorse of conscience would endanger the rendering of other points of our religion uncertain also; but to say that incorporeal substances united to bodies (he meant free from bodies) can be tormented *with fire, is as much as in us lieth to expose Christianity, and the Scriptures to the scorn and contempt of all philosophers and philosophic wits.*”^{*} We pray, reader, that your eyes may be opened to see this passage in the proper light!!!

Of the Colour and Lineaments of the Inhabitants of Hades.

Having proved in the preceding section that souls have a sort of an aerial or very thin material covering, it is natural to suppose that that covering possesses both form and colour. This supposition is strengthened by the well ascertained fact that Hades is not quite dark; hence, as there is light in it, objects must appear coloured. But we are not left to the darkness of mere conjecture on this point; for we have the positive testimony of Tertullian as to the fact of souls having both form and colour. Miracles not being extinct in Tertullian’s day, it appears that a sister Prophetess had a vision wherein she saw a soul of an aerial colour. Tertullian says:—*Inter cætera ostensa est mihi anima corporaliter, et spiritus videbatur, tenera et lucida, et aërii coloris, et formæ per omnia humanæ.* “There was,” she said, “among other things, a soul corporally exhibited to her sight, which appeared to be tender, lucid, of an aerial colour, and bearing a close resemblance to a human form.” And Tertullian confirmeth the latter part of her statement, by saying that “*no other shape* but the human should be assigned to the human soul.†” From this we may infer that as souls are of an aerial colour, so they must be *blue*; for that the atmosphere is blue, is sufficiently proved by the discoveries of modern philosophers. Hence the notion of “BLUE DEVILS” is of greater antiquity, and founded on more solid grounds, than most superficial reasoners would be disposed to imagine.

M. Sonnerat, in what Maurice calls “his instructive and costly volumes,” informs us that the Hindûs represent the god *Sani*, or *Saturn*, as of a *blue colour*. He is mounted upon a raven, and surrounded by two serpents, whose intertwining bodies form a circle round him.‡ Now it is reasonable to suppose that the Hindûs must have had some reason for representing their god *Sani* as of a blue colour; and this, according to the mode of reasoning adopted by Bishop Butler and other great divines, affords presumptive evidence of the fact we are endeavouring to substantiate. Again, it is a *well known fact* that whenever any of the inhabitants of Hades have been permitted to visit the habitations of the living, the candles in the room where the apparition appears, burn extremely blue. “*This is so universally acknowledged,*” observes Grose, “*that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact.*”|| This is uttered sneeringly by Grose, though *we* cannot perceive what the antiquarian had to sneer

^{*} Intellectual System, vol. 2, p. 817.

† De Anima, cap. 9. ‡ Maurice Indian Antiquities, vol. 2, p. 200.

|| Quoted in Brand’s Popular Antiquities, vol. 2, p. 423, 4to Edition.

at. In our opinion those philosophers were laudably employed in endeavouring to account for this singular phenomenon !

Having proved, in a preceding section of this treatise, that the inhabitants of Hades are both incorporeal and corporeal ; i. e. that the soul, or incorporeal part of a ghost, is enshrined within a corporeal part, or an aërial body, we come now to consider the peculiar lineaments of this body which is of so thin a contexture, that it cannot be felt or handled by mortals. That the soul after death retains the lineaments of a man, and appears in the same dress which the man wore in his lifetime, may be stated as an undoubted truth on the authority of Homer :—

“ Thus solemn rites and holy vows we paid
To all the phantom-nations of the dead.
Then dy'd the sheep ; a purple torrent flow'd,
And all the caverns smok'd with streaming blood.
When lo ! appeared along the dusky coasts,
Thin airy shoals of visionary ghosts ;
Fair pensive youths, and soft enamour'd maids ;
And wither'd elders, pale and wrinkled shades ;
Ghastly with wounds the form of warriors slain,
Stalk'd with majestic port a martial train :
These, and a thousand more swarm'd o'er the ground,
And all the dire assembly shriek'd around.*

On this passage Wakefield observes that “ the shades of the warriors are said still to wear their armour in which they were slain ; for the poet adds that it was stained with blood. But how is it possible for these ghosts, which are only a subtile substance, not a gross body, to wear the armour they wore in the other world ? How was it conveyed to them in these infernal regions ? All that occurs to me in answer to this objection is, that the poet describes them suitably to the character they bore in life ; the warriors on earth are warriors in hell ; and that he adds these circumstances only to denote the manner of their death which was in battle or by the sword. No doubt but Homer represents a future state according to the notions which his age entertained of it ; and this sufficiently justifies him as a poet, who is not obliged to write truths, but according to fame and common opinions.” †

Wakefield can scarcely be said to have exercised his usual ability and discrimination in publishing the sentiments contained in the foregoing passage. It is easy for any person acquainted with GHOSTLAND and its inhabitants, to perceive the inaccuracy, and even the absurdity, of his critique upon Homer. The armour which warlike ghosts wear in the other world is of a spiritual nature ; or, more accurately, of a very light aërial nature, like the garment or covering which surrounds them. The excuse which Wakefield makes for Homer's imagined error, is puerile, and quite unworthy of that great scholar. If poets write according to fame and common opinions, must not those common opinions, especially if extensively diffused, be founded on very evident probabilities ? And IF extensively diffused popular notions are generally true ; and IF poets are obliged to write in accordance with popular notions, then are not poets obliged to write in accordance with truth ?

That the inhabitants of *Hades* retain the form and features which they had in this life, may be fairly inferred from the fact that Samuel's ghost was instantly recognized by Saul ; which could not have been the case if Samuel had not retained the appearance he had had on earth. Indeed according to

* Odyssey, Lib. 11, v. 43, to 44. Wakefield's Edition, vol. 9, p. 85.

† Vol. 9, p. 86.

Groser, ghosts commonly appear in the same dress they usually wore whilst living; though they are sometimes clothed all in white; but those are chiefly the church-yard ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves: an event which might be productive of serious consequences, if not to the ghost, at least to the nose of the rustic.

It appears that the sentiments, passions, affections, and dispositions, of the natives of Hades, resemble the passions, &c., which characterised them on earth.

Jortin states this to be the condition of the dead, according to Homer:

Οἷν δ' Αἴαντος ψυχή Τελαμωνιάδαο
Νόσφιν ἀφεστήκει, κεχολωμένη ἔινεκα νίκησ.—*Odys. lib. 11, v. 542.*

“Alone, apart in discontented mood,
A gloomy shade the sullen Ajax stood.”—POPE.

The inhabitants of Hades are afraid of a drawn sword. We state this on the authority of Homer:—

“Thus while she spoke, in swarms hell’s empress brings
Daughters and wives of heroes and of kings;
Thick, and more thick they gather round the blood,
Ghost throng’d on ghost—a dire assembly—stood!
Dauntless my sword I sieze: the airy crew,
Swift as it flash’d, along the gloom withdrew.”*

POPE.

Ghosts, after their separation from the body, cannot enter Hades until the body be buried or the funeral rites have been performed in honour of it. Under such circumstances they rove about at the gates quite restless, as well they may be; for it is a very uncomfortable thing to be kept for some days waiting at the entrance of a place which they must eventually inhabit.†

How Ghosts are nourished.

It appears from what Homer says in the eleventh book of the *Odyssey*, that the natives of Hades are fond of approaching the place where sacrifices are offered; and we humbly hope to be able to shew the authority of the fathers why ghosts exhibit this characteristic.

The most learned of the Christian fathers, as well as some of the Greek philosophers believed, or at least taught, that the bodies of Dæmons were nourished by the odour of sacrifices; and, on this account, sacrifices were peculiarly acceptable to the inhabitants of Hades. They supposed that the Dæmons luxuriated in the vapours which arose from the sacrifices. Porphyry speaks to this effect in his book *de Abstinentiâ*:—ἔτοι οἱ χαίροντες λοιβῆ τε, κνίσση τε, δι’ ὧν αὐτῶν, τὸ σωματικὸν καὶ πνευματικὸν πιαίνεται: ζῆ γὰρ, τῆτο ἀτμοῖς καὶ ἀναθυμιάσιν &c.‡ The sense of which passage is, that Dæmons take pleasure in the fumes and vapours of sacrifices, their corporeal and spirituous part being, as it were, made fat by them; for this part of the demoniacal nature lives and is nourished by vapours and fumigations.” “And that,” says Cudworth, “many other Pagan philosophers, before the days of Porphyry, had been of the same opinion, appeareth from this of Celsus:”—Χρῆ γὰρ ἴσως ἐκ ἀπιστεῖν ἀνδράσι σοφοῖς, οἳ δὴ φασὶ διότι τῶν μὲν περιγεῖων δαιμόνων τὸ πλείστον γενέσει συντηηκὸς καὶ προσηλωμένον αἵματι καὶ κνίσση, &c.|| “We ought to give credit to wise men, who affirm that most of these lower and circumterrene Demons are delighted with

* *Odyssey*. Wakefield’s Edition, vol. 9, p. 108.

† Homer II. ψ v. 65. Jortin’s Sixth Dissertation, p. 221.

‡ Porphyrii *De Abstinentiâ*, Lib. 2, sec. 42, p. 86. Cantabr. 1655.

|| Origen *Contra Celsus*, Lib. 8.

blood, geniture, nidours, and such like things, and much gratified therewith, though they be not able to do anything more in way of recompence, than sometimes to cure the body, or to foretell good and evil fortunes to men and cities." Upon this account Celsus persuades men to be moderate in the use of sacrifices, as they afford gratification to the inferior demons more than to those which are good. Origen, according to Cudworth, frequently insists upon the same thing, affirming that the devils were peculiarly gratified by the Pagan sacrifices; not only by the idolatry of those who sacrificed but also ἀπὸ τῶν θυσιῶν ἀναθυμιάσει καὶ ταῖς ἀπὸ τῶν αἱμάτων καὶ ολοκαυμάτων ἀποφοραῖς τρέφεσθαι τὰ σωματα, φιληδονέντων τοῖς τοιέτοις.* "that their very bodies were nourished by the vapours and fumes arising from them, and that these evil dæmons did as it were luxuriate in such vapours."† This passage proves that Origen, as well as Celsus believed that Demons were nourished by the vapours of sacrifices. And Cudworth informs us that many of the ancient fathers, before the days of Origen, entertained the same notion. Cudworth says that Justin Martyr, Athenagoras, Tatianus, Tertullian, and many others endeavoured to disparage the bloody sacrifices of the heathen, as things whereby evil Dæmons were principally gratified. These facts not only prove the fathers to have been *distinguished* philosophers, but they also enable us to discover, and duly appreciate, the brilliancy and value of that flood of light which the Christian religion had shed upon their minds. In reflecting upon the extent of their knowledge, the sweetness of their eloquence, and the depth of their philosophical attainments, we cannot avoid being struck with the contrast between them and heathens. The heathen world, even in the Augustan age, notwithstanding all the advantages it possessed, was sadly corrupted in matters of religion. The doctrines of Epicurus had spread far and wide, and some of the greatest patriots and geniuses in the Roman Empire had embraced them. Such was the state of the world in the days of Augustus. "A plain proof," observes Jortin, "that it stood in need of that divine teacher, that sun of righteousness, who, to dispel those gloomy clouds, arose with salvation in his rays."‡

According to *Marcus*, the monk to whom the philosophic *Psellus* alludes in his *invaluable* dialogues "some Dæmons are nourished by inspiration, as the spirit contained in the nerves and arteries; others by sucking in the adjacent moisture; not as we do by mouths, but as sponges and testaceous fishes."|| And St. Basil also, or whoever wrote the *comment In Esaiam Prophetam*, affirms the same doctrine. Cudworth cites the passage and declares there is something philosophic in it, *as doubtless there is*: but let the reader judge for himself. Here it is:—

Δαίμοσι μὲν γὰρ διὰ τὸ φιληδονοῦν καὶ ἐμπαθῆς αἱ θυσῖαι φέρουσί τινα ἡδονὴν καὶ χρεῖαν ἐκθυμῶμεναι, διὰ τῆς καυσεως ἐξατμιζόμενον τοῦ αἵματος, καὶ οὕτω διὰ τῆς τοιαυτῆς λεπτοποιήσεως εἰς τὴν συστασιν αὐτῶν ἀναλαμβάνομενον ὅλοι γὰρ δι' ὄλων τρέφονται τοῖς ἄτμοις, οὐ διὰ μασήσεως καὶ κοιλίας· ἀλλ' ὡς αἱ τρίχες τῶν ζώων, καὶ ὄνυχες, καὶ ὅσα τοιαῦτα εἰς ὄλην ἐαυτῶν τὴν ἐσίαν τὴν τροφήν καταδεχέται.§

This passage is thus translated by Cudworth:—"Sacrifices are things of no small pleasure and advantage to Dæmons; because the blood being evaporated by fire, and so attenuated, is taken into the compages and substances of their bodies: the whole of which is throughout nourished with vapours, not by eating. and stomachs, or such like organs, but as the hairs and nails of all animals, and

* Contra Celsus, Lib. 7.

† Intellectual System, vol. 2, p. 811.

‡ Jortin's Sixth Dissertation, p. 324.

|| See the passage in Cudworth, vol. 2, p. 814.

§ St. Basil Comment. In Esaiam Prophetam, cap. 1, sec. 25. Tom. 1, p. 564. Opera, Paris, 1839.

whatsoever things receive nourishment into their whole substance." This passage would of itself be sufficient to immortalize St. Basil, had he not on other grounds, secured a niche in the temple of fame. Viewed in connection with the passages we have quoted from Celsus, Porphyry, Psellus, and Origen, it affords a philosophical explanation of the manner in which the ghosts or natives of Hades are nourished and invigorated; for which explanation we hope the shades of the holy saints will accept our most ardent thanksgivings.

We have before endeavoured to prove that ghosts have a thin aërial covering, or body which serves them as a chariot in which they move about; and without which they could neither walk, nor run, nor glide, but would be obliged to remain eternally in *statu quo*, like Simon Stylites on the top of his pillar. We have shewn also that the souls of Dæmons, a nickname applied to the natives of *Tartarus*, are blue, like the atmosphere which surrounds our world. It would, therefore, as a matter of right devolve upon us, in this place, to afford our readers some information respecting the fifth and most delightful region of Gehenna, but the limits of our treatise forbid it. In anticipation of the pleasure, however, which we may at some future period derive from the contemplation of the blissful inhabitants of Elysium, we cannot avoid exclaiming in the language of the poet:—

Hail! holy light, offspring of heaven first-born!
Thee we revisit, and thy vital lamp;
Escap'd the Stygian pool, and realms of night;
And taught by thee alone to re-ascend.

Origin of Sacrifices.

Having thus ascertained, by a careful perusal of some ancient writings, that Dæmons take delight in sacrificial offerings, and are nourished by the vapours which arise from them, we think we may laudably employ the knowledge thus acquired to account for the origin and prevalence of sacrifices. The theory by which we account for the origin and prevalence of sacrificial rites and offerings, is directly the reverse of that proposed by Archbishop Magee, in his dissertations on the scriptural doctrine of the atonement. In stating, and in supporting our views on the origin of sacrifices, we shall therefore be obliged to deny Archbishop Magee's authority, and to dissent from his opinions. This, we confess, is a *sacrifice* on our part; for generally we dislike dissenting from clerical authorities, but particularly when those authorities happen to be Bishops and Archbishops. Having said thus much respecting Archbishop Magee's theory, and our dissent from it, it is only an act of justice to that writer, that we should state it in his own words. "If we look," he observes, "to the practices of the heathen world, we shall find that almost the entire of the religion of the Pagan nations consisted in rites of *deprecation*. Fear of the divine displeasure seems to have been the leading feature in their religious impressions; and in the diversity, the costliness, and the cruelty of their sacrifices, they sought to appease God, to whose wrath they felt themselves exposed from a consciousness of sin, unrelieved by any information as to the means of escaping its effects. So strikingly predominant was this feature of terror in the Gentile superstitions, that we find it expressly laid down by the father of Grecian history, το θεῖον πάν φθοερόν τε καὶ παραχῶ δες.* And Porphyry directly asserts that "there was wanting some universal method of delivering men's souls, which no sect of philosophy had ever yet found out."† That is, that something besides their own repentance was wanting to appease the anger of their gods.

* Herod, Lib. 1, cap. 32,

† August de Civit. Dei, Lib. 10, cap. 32.

“The universal prevalence of human sacrifices,” continues Magee, “throughout the Gentile world, is a decisive proof of the light in which the human mind, unaided by Revelation, is disposed to view the Divinity, and clearly evinces how little likelihood there is in the supposition that unassisted reason could discover the sufficiency of repentance to regain the favour of an offended God. Of this savage custom, M. de Pauw, (*Rech. Phil. sur les Amérc. vol. 1, p. 211.*) asserts, that there is no nation mentioned in history, whom we cannot reproach with having, more than once, made the blood of its citizens stream forth, in holy and pious ceremonies, to appease the Divinity when he appeared angry, or to move him when he appeared indolent.*”

This passage embodies the substance of the Archbishop’s theory. He contends that present repentance is inadequate to expiate past transgressions; and that the consciousness of this truth (being interwoven as it were with the fibres of our moral being) originated human and other sacrifices.

We have remarked in a preceding paragraph that we dislike departing from clerical authority, especially when that authority is connected with so high a dignitary as an Archbishop; we shall, therefore, as far as truth will permit us, endeavour to make our theory comport with that proposed by this learned ecclesiastic. We admit with the learned divine, that repentance is utterly unable to atone for past transgressions, and reconcile man to his God. We admit that though a merciful man would pardon offences committed against him, in the event of the transgressor imploring forgiveness, and forsaking his transgressions, yet that it is entirely different with the Divinity, “whose ways are not as our ways, and whose thoughts are not as our thoughts.” We admit that the consciousness of guilt, and the sense of the inefficacy of repentance to atone for it, are to be found among the inhabitants of all countries, whether savage or civilized; and that this sense of the inefficacy of repentance led to the custom of sacrifices. All this we admit and much more—but we stop not here—we go farther than the Archbishop; for we endeavour to account not only for the origin of sacrifices, but for the origin of the sense of guilt, and the consciousness of the inefficacy of repentance, which gave birth to sacrificial rites and offerings.

It is already proved, and we presume will be admitted by all sensible people, that dæmons grow fat by inhaling the fumes arising from sacrificial offerings; and as this point is clearly and definitively settled, it devolves upon us now to shew—first, that dæmons are very numerous; and second, that they can approach the human soul, and affect it in a thousand ways, so as to give birth to a varied train of affections and desires.

The kingdom of Hades maintains such a dense population, that it would be quite impossible for us to state the amount in numbers. It is stated in a book of high authority, that one division of Hades (*Elysium*) shall contain a population “whom no man can number;” and we are left to infer from other passages in the same book, that another division of the country will eventually be more densely populated than *Elysium*. Some poet, whose name we cannot recollect, has observed, that

“Millions of spiritual beings walk the earth,
Unseen both when we wake and when we sleep.”

And we presume he had some reason for making such a statement, or rather the opinion itself is founded on the highest probability. It may be inferred

* *Discourses and Dissertations on Scrip. Doc. Atonement, vol. 1, No. 5, p. 96, Fifth Edition.*

also from the language of both Virgil and Homer, that Hades swarms with inhabitants: and the same thing may be evidenced by a variety of arguments drawn from other sources.

Justin Martyr, a profound philosopher, a bright luminary in the Christian hemisphere, and a celebrated apologist for our most holy faith, speaks of the nature of angels and dæmons, as if he thought they were not absolutely spiritual and incorporeal; for which reasons he attributes such actions to them as cannot be performed without a material body. He says that some of the angels having received from God the government of the world, soon became prevaricators of his law; and by the commerce which they had with the posterity of Adam, engendered what we call dæmons or devils; in which sentiment he was followed by *many* of the fathers and ancient luminaries of the church.* This crossing of the breed was highly reasonable on the part of angels; and the propriety of the act might be defended by many philosophical arguments. Our space will not permit us, however, to adduce any here; hence we can only say in concluding this paragraph, that this passion for the human species is as striking a characteristic of the SPIRITUAL WORLD in the present day, as it was in the golden age of a hoary antiquity.

It appears that the ancient Hebrews believed that Adam begot Dæmons and spirits on certain succubusses,† which, to a *certain extent*, confirms the doctrine of Justin Martyr.

Now when we take into account the pious disposition of the patriarchs, and the manner in which they fulfilled the Deity's command "to increase and multiply and replenish the earth;" and at the same time consider that every Dæmon thus begotten was immortal; we need not wonder that the poet should exclaim "millions of spiritual beings walk the earth unseen, both when we wake and when we sleep." The probability is that these spiritual beings swarm as thickly as autumnal leaves on Vallombrosa, or to borrow an expression from a malthusian philosopher that, "they are as thickly packed as mites in a cheese." Joannes Thessalonicensis, in a dialogue to which we have already referred the reader, affirms that angel's souls and Dæmons were often seen by many in the form of their own bodies. And as this dialogue was read before the seventh council, and approved of by it, we consider it to be an excellent authority. This however is taken for granted by Psellus, who, speaking of the manner in which the devil tempted men to evil, says that ὁ λέγων, πόρρωθεν μὲν ὢν ἰσχυροτέρας δέιται κραυγῆς, ἀγχι δὲ γενόμενος, εἰς τὸ τῷ ἀκέοντος ἔς ψιθυρίζων ὑποφωνεῖ καὶ εἰ ἐνῆν αὐτῷ συνεγγίσει πνεύματι τῆς ψυχῆς, ἐδεῖνος ἂν ἐδεήθη ψύφου, ἀλλ' ἦν ὁ κατὰ βέλησιν λόγος ἀψόφου κελεύθου πρὸς το δεχόμενον ἐγγινόμενος ὁ φασὶ κἄν ταῖς ψυχαῖς ἐξείσασαι τῶν σωματων εἶναι· καὶ γὰρ καὶ ταυτας ἀπλήκτως ὁμιλεῖν ἀλλήλαις· "when one man speaks to another, he must, if he would be heard, make a loud cry or noise; whereas, if he stood near to him, he might softly whisper into his ear. But could he immediately approach to the spirit or subtle body of the soul, he should not then need so much as to make a whisper, but might silently and without noise communicate by motions whatever thoughts he desired. And this is said to be the way that souls going out of their bodies converse together, they holding communication without any noise."‡ Again, Milton informs us that Satan was found squat like a toad—ay, like a toad, and not like a frog as some commentators suggest—at the ear of our first mother, tempting her in dreams. On the authority, then, of Milton, Psellus, and others, we may infer that Dæmons have great power over the soul, possessing the means of

* Apology, 1.

† Beresith Rabba. Parash 24, apud Maimonides, &c.

‡ Cudworth's Intellectual System, vol. 2. p. 820.

stirring it up either to good or evil, as may best accord with the purposes of such diabolical agents.

Having thus shown that Dæmons are fond of sacrificial vapours, that they are very numerous, and that they have great power over the human soul, the reader may easily imagine the rest of our theory. As Dæmons are extremely fond of sacrificial vapours, and as they have power to generate in the human mind a disposition to offer sacrifices, we may reasonably suppose that they would use their utmost endeavours to generate those feelings in the human bosom which would prompt men to offer up sacrifices; and, as Dæmons are very numerous, it is reasonable to suppose that they would be trying their hand at this game in every quarter of the world. From the feelings generated by the operation of such Dæmoniacal agents, would spring the custom of offering up sacrifices; and as the operation is universal—(for according to the ancients each person has two, or at least one, Dæmon attending him*)—so the custom of offering sacrifices would also be universal.

Of the Luciform bodies of Ghosts in Elysium.

In speaking of the luciform bodies of the inhabitants of Elysium, we shall be incidentally corroborating the arguments advanced in a preceding section, whereby we proved that no ghost can exist without a corporeal, airy, or spirituous investment. This doctrine is fully proved by a passage in Porphyry, which is quoted by Cudworth in his Intellectual System. We quote this passage, because it not only corroborates the statements we have previously made, but also involves the doctrine now under consideration.

“As the soul’s being here upon earth,” saith Porphyry, “is not its moving up and down upon it, after the manner of bodies, but its presiding over a body which moveth upon the earth; so is its being in Hades nothing but its presiding over that *idol* or enlivened vaporous body, whose nature it is to be in a place, and which is of a dark subsistence. If therefore Hades should be taken for a dark subterranean place, the soul may nevertheless be said to go into it; because when it quits this gross terrestrial body it enters into a more sublimed and spirituous body, collected” (or we suppose formed out of matter collected) “from the spheres”—elements.

“This spirituous body, being moist and heavy, naturally descends (“by the law of gravity”) to the subterranean places; and the soul therefore may be said to descend along with it: not that the substance of the soul passes from one place to another; but because of its relation and vital union to a body which does so.” To this sublime and *very important* passage he adds, that “the soul is never quite naked of all body, but hath always a pure or an impure body connected with it; and that at the time when it abandons its earthly body, the spiritual body into which it enters becomes partly polluted by the foul steams arising from the earthly: but the soul afterwards purging itself, this—(the spiritual vehicle)—becomes a *dry splendour* which hath no misty obscurity, nor casteth any shadow.” We have given the translation of this passage, *mutatis mutandis*, in the language of Cudworth, believing it to be intimately connected with the subject in hand. We do not exactly understand what is meant by “a dry splendour;” and therefore must confess our inability to explain it. But should any of our readers desire an explanation of the phenomenon, we advise them to apply to the “Sacred Socialists,” (?) who are well acquainted with all “spirit-facts,”

* Apuleius, de Deo Socratis, Hor. Epist. 2, lib 2, ver. 187. Virg. Æn, lib 6, v. 743. Plutarchus in Bruto. &c. &c.

“spirit-essences,” and particularly “*spirit-vapours*,” and they will doubtless obtain the information they desire!

According to the ancients, there were a third sort of bodies, of a higher rank than either the terrestrial or the spiritual, peculiarly belonging to such ghosts as have been purged from corporeal lusts and passions. Hierocles says that the oracles call this thin and subtle body, the chariot of the soul. This doctrine of a luciform and heavenly body, is supported by Philoponus, Proclus, Plato, Pletho, Synesius, and St. Paul. The latter writer says not that we would be unclothed, but clothed upon with our house which is from heaven;” which apparently intimates the ardour of St. Paul’s desire to escape from this gross terrestrial body, that he might get into the celestial chariot or vehicle awaiting his arrival in the other world. Nor is the sanction of the master of Latin song wanting in this instance; for in the sixth book of his *Æneid*, while speaking of the spiritual or airy body in which unpurged souls are punished after death, he says:—

“Moreover also, when with the last light life has left them,
Yet not every ill, neither do all corporeal affections entirely
Depart from the wretched beings; and it is wholly unavoidable
That many (long habitual to them) should cleave to them in a surprising manner.
Therefore are they exercised with punishments, and they suffer
For their former vices. Some hung up are spread out
To the empty winds: the ingrained crime of others
Is washed away in a vast gulf, or purged by fire.
We suffer each one his own mane.”

He then speaks of the pure ethereal, fiery, and heavenly body in verse 745.—

“Until a distant day the orb of time being completed,
Hath taken out the inherent stain, and left
The ethereal essence pure, and the fire of light unmixed.”

Curious Particulars respecting the Monarch of Hades.

According to the Pagan theology, the name of the supreme god of Hell, or monarch of Hades was “*Pluto*.” Thus Virgil, speaking of Orpheus, says:—

“Even to the dark dominions of the night
He took his way, through forests void of light;
And dared amidst the trembling ghosts to sing,
And stood before th’ inexorable king.”—Georg. Lib. 4, v. 466.

The dominion of these regions fell to his lot when the world was divided between the three sons of Saturn, Jupiter, Neptune, and Pluto.

“Pluto is described by the poets as riding in a chariot of ebony, drawn by four black horses. Keys were an ensign of his authority; because there is no returning from the infernal regions. Sometimes he holds a sceptre, at other times a wand, with which he drives the dead to hell. He had a helmet which whoever wore became invisible; and this was put on by Minerva, when she fought against the Trojans, that she might not be seen by Mars.

ἀντάρ Ἀθήνη
Δῦν Ἀΐδος κυνέην, μή μιν ἴδοι ἕρμιος Ἄρης
Iliad Lib. 5, v. 844, p. 183. Wolf Ed.

“But first to hide her heavenly face, she spread
Black Orcus’s helmet o’er her radiant head.” POPE.

“This fable imports that every thing which goes into the dark empire of Orcus, or Pluto, disappears and is seen no more.”

The supreme monarch of Hades was once guilty of a very nasty action, which would have subjected any of the inferior Demons to condign punishment;

but as the offender was a person of high rank, he was permitted, as is usually the case, to escape. We imagine the reader is almost ready to exclaim—the “rape of Proserpine ;” and we answer that is the very action we allude to. And while we do so, we must express our regret that any one of the higher classes of ghosts should set such a bad example to the lower orders. Pluto must indeed be a wicked monster ; for, bad as the higher classes in this world are, they never set such a bad example to the lower order of mortals ! If they did, we should in a very short time have the *Moral World* topsy turvy, and all that is good under a cloud. Even when that order which a public journalist denominates “*a young and beautiful nobility,*” do commit such actions, they take care to conceal them as much as possible from the lower orders ; and this virtuous prudence, combined with their professed reverence for religion, and the manner in which they compel their servants to attend divine service on the Lord’s day, is a sufficient atonement for any faults and flaws which the eye of the stern moralist might detect in their character !! But Pluto took no pains to conceal the rape of Proserpine. He did not go gently, as a modern lord would do, wooing the damsel with honied promises which he never meant to perform ; but like a ferocious monster, he siezed the fair maiden as she was gathering flowers in a grove, and carried her off by force from her companions. O ! Pluto, Pluto, fie upon thee ! Couldst thou not have restrained thy bad passions ? or if thou couldst not, couldst thou not have gratified them in a more gentlemanly and secret manner, as the VIRTUOUS do in this world ?

Ovid thus describes the rape of Proserpine :—

Quo dum Proserpina luco
Ludit, et aut violas, aut candida lilia carpit ;
Dumque puellari studio calathosque sinumque
Implet, et æquales certat superare legendo ;
Pæne simul visa est, dilectaque, raptaque Diti ;
Us que adeo properatur amor. *Ovid’s Met. lib. 5, v. 391.*

“ Here while young Proserpine among the maids,
Diverts herself in these delicious shades ;
While like a child, with busy speed and care,
She gathers lilies here, and violets there ;
While, first to fill her little lap she strives,
Hell’s grizly monarch at the shades arrives ;
Sees her thus sporting on the flow’ry green,
And loves the blooming maid as soon as seen.
His urgent flame impatient of delay,
Swift as his thought he siezed the beauteous prey,
And bore her in his sooty car away.”

MAINWARING.

After Pluto had thus carried off, in a most scandalously immoral manner, the blooming Proserpine, he did not act towards her as a modern whiskered and *moustacheod* aristocrat would have done, but made her the legitimate partner of his bed and his throne. What became of her afterwards, is related by Ovid in his *Metamorphoses*, (Lib. 5, v. 534, 564, et seq.) to which work we refer those of our readers who feel an interest in the fate of the Devil’s spouse.

The monarch of Hades is also known by the name of *Satan*, a Hebrew word, which has nearly the same signification as *Diabolus* in Latin, and *διαβολος* in Greek ; all which denote an accuser, persecutor, calumniator, or enemy. Perhaps our English word *Devil* is derived from the French *Diable*, or the Italian *Diavolo*, or from the ancient British *Diabol*. At all events, these names have been applied to the supreme monarch of Hades, along with a great many more which it would be tedious to enumerate.

Old Nick is a name given to the monarch of Hades in the North of

England; and though it is accounted vulgar, it is nevertheless of great antiquity. It appears evident that we borrowed the name "Old Nick" from the title of an evil genius among the northern nations. The Danes used to say that this evil genius used often to appear on the sea and on deep rivers, in the shape of a sea monster, presaging immediate shipwreck and drowning to seamen.*

A writer in the Gentleman's Magazine, says "Nobody has accounted for the Devil's having the name of Old Nick." Keysler mentions a deity of the waters, worshipped by the ancient Germans and Danes under the name of *Nocca*, or *Nicken*, styled in the Edda, *Nikur*, which he derives from the German *Nugen*, answering to the Latin *Neccare*.† Wormius says, the redness in the faces of crowned persons was ascribed to this Deity's sucking their blood out at their nostrils.‡ Wasthovius|| and Loccenius§ call him *Neccus*, and quote from a Belgo Gallic dictionary, *Neccer*, spiritus aquaticus, and *Necce*, neccare. The Islandic dictionary in Hicke's Thesaurus, renders *Nikur* bellua aquatica.¶ Lastly, Rudbekius mentions a notion prevalent among his country-men, that *Neckur*, who governed the sea, assumed the form of various animals, or of a horseman, or of a man in a boat.** He supposes him the same with Odin; but the above authorities are sufficient to evince that he was the northern *Neptune*, or some subordinate sea god of a noxious disposition. It is not unlikely but the name of this evil spirit might, as Christianity prevailed in these northern nations, be transferred to the father of evil.††

It appears that St. Nicholas, who was the patron of mariners, was opposed to Nicker, says the writer in the Gentleman's Magazine above quoted; but it seems much more probable that the story of Nicker lay at the bottom of St. Nicholas. How St. Nicholas came to be the patron of mariners, does not appear. The legend says:—

Ung jour que aucuns mariniers perissoyent si le prierent ain si a larmes, Nicolas, serviteur de Dieu, si les choses sont vrayes que nous avons ouyes, si les epreuve maintenant. Et tantot ung homme s'apparut a la semblance de luy & leur dit, veez moy, se ne m'appellez vous pas; et leur commença a leur ayder en leur exploit: de la ne fet tantost la tempestate cessa. Et quant ils furent Venus a son Eglise ilz se cogneurent sans demonstrer, & si ne l'avoient oncques veu. Et lors rendirent graces a Dieu & a luy de leur delivrance; et il leur dit que ilz attribuassent a la misericorde de Dieu et a leur creance, et non pas a ses merites.

This curious passage is thus curiously translated in Bloomfield's History of Norfolk:—"On a day as a shyppe wyth Marreners were in peryshynge on the See, they prayed & required devoutly Nycolas servaunt of God sayeing, (Pie Nichola' ora pro Nobis) yf those thynges that we have herde of the sayd, ben True, prove theym now: and anone a Man apered in lyknes and sayd (*Vos vocastis me, Ecce Adsum; Ave rex gentis.*) Loo see ye me not; ye called me. And thenne he began to helpe theym in theyre exployte of the see, and anone the tempest ceased. And when they were come to hys Church he knewe hym, & yet they had never seen hym; and thenne they thanked God & hym, of theyr delivrance; & he bad theym attribute it to the mercy of God, and to theyre byleve, and nothing to his merytes."‡‡ To perpetuate the remembrance of this notable transaction, a

* Lye's Junii Etymolog. in v Nick. Brand's Pop. Antiquities, vol. 2, p. 364, 4to Ed.

† De Dea Nehaleumia, p. 33. Antiquitates Septentrionales, p. 261, et seq.

‡ Mon. Dan. p. 17. || Pref. ad vit Sanctorum. § Antiq. Sueo Goth, p. 117 ¶ p. 3, p. 85

** Atlant. p. 1, c. 7, § 5, p. 192, et c. 30 p. 719.

†† Gentleman's Mag. for March, 1777, vol. 47, p. 119; and Brand's Pop. Antiq. vol. 2, p. 365

‡‡ Gent. Mag. for March, 1777, vol. 47, p. 119 et 120. Brand's Popular Antiquities, vol. 2, p. 363. Bloomfield's History of Norfolk, vol. 2, p. 361. Fol. Ed. Ferrield, 1739.

chapel was erected on a hill at Brakendon, Brakendale, or the Braky-downs, or hills so called from the brakes formerly growing there ; which said chapel was much frequented by fishermen and watermen, who used to go there for the purpose of offering to their patron Saint, the good St. Nicholas." There can be no question but the priests found him a *good Saint*, as supernatural beings are always kind to the priestly order.

"In the north of England," says Brand, "*Old-Harry* is also one of the popular names of the Devil. There is a verb to HARRIE,—to lay waste, to destroy,—but perhaps it is not to be derived from thence.

"*Old Scratch*, and the *Auld Ane*, i. e. the Old One, are also names appropriated to the same evil being by the vulgar of the north of England. The epithet *old*, to so many of his titles, seems to favour the common opinion that he can only appear in the shape of *an old man*.

"*Deuce* may be said to be another popular name for the Devil. Few persons who make use of the expression "*Deuce take you*," particularly those of the softer sex, who, accompanying it with a gentle pat of a fan, cannot be supposed to mean any ill by it, are aware that it is synonymous with sending you to the Devil. *Dusius* was the ancient popular name for a kind of Dæmon or Devil among the Gauls ; so that this saying, the meaning of which so few understand, has at least its antiquity to recommend it. It is mentioned in St. Austin (de civitate Dei cap. 23) as a libidinous Dæmon, who used to violate the chastity of women ; and, with the Incubus of old, was charged with doing a great deal of mischief of so subtle a nature, that, as none saw it, it did not seem possible to be prevented. Later times have done both these devils justice, candidly supposing them to have been much traduced by a certain set of delinquents, who used to father upon invisible and imaginary agents the crimes of real men."*

In this passage Mr. Brand writes just as an Infidel would write ; and therefore, his authority can be of no value. His insinuation respecting Augustine and the priesthood, is positively malicious ; and its untruthfulness only equalled by the following passage, which though not connected with our subject, we quote from R. P. Knight's dissertation on the origin of a certain worship.

"The Christian religion, being a reformation of the Jewish, rather increased, than diminished the austerity of its original. On particular occasions it equally abated its rigour, and gave way to festivity and mirth ; though always with an air of sanctity and solemnity. Such were originally the feasts of the Eucharist ; which, as the word expresses, were meetings of joy and gratulation ; though, AS DIVINES TELL US, *all of the spiritual kind* : but the particular manner in which St. Augustine *commands the ladies who attended them to wear clean LINEN*,† *seems to infer that personal, as well as spiritual matters*, were thought worthy of attention. To those who administer the sacrament in the modern way, it may appear of little consequence whether the women received it in clean linen or not ; but to the good bishop who was to administer the HOLY KISS, it certainly was of some importance. The HOLY KISS was not only applied as a part of the ceremonial of the Eucharist, but also of *prayer* ; at the conclusion of which, they welcomed each other with this natural sign of love and benevolence.‡ It was upon these occasions that they worked themselves up to those fits of rapture and enthusiasm, which made them eagerly rush upon destruction in

* Pop. Antiq. vol. 2, p. 365.

† August. Serm. clii.

‡ Justyn Martyr Apology.

the fury of their zeal to obtain the crown of martyrdom. Enthusiasm on one subject, naturally produces enthusiasm on another; for the human passions, like the strings of an instrument, vibrate to the motions of each other: hence paroxysms of love and devotion have oftentimes so exactly accorded, as not to have been distinguished by the very persons whom they agitated.* This was too often the case in these meetings of the primitive Christians. The feasts of gratulation and love, the *ayapai* and nocturnal vigils, gave too flattering opportunities to the passions and appetites of men, to continue long, what we are told they were at first, pure exercises of devotion. The spiritual raptures and divine ecstasies encouraged on these occasions, were often ecstasies of a very different kind, concealed under the garb of devotion; whence the greatest irregularities ensued; and it became necessary for the reputation of the church, that they should be suppressed, as they afterwards were by the decrees of several councils. Their suppression may be considered as the final subversion of that part of the ancient religion, which I have undertaken to examine; for so long as those nocturnal meetings were preserved, it certainly existed, though under other names, and in a more solemn dress. The small remains of it preserved at Isernia, can scarcely be deemed an exception; for its meaning was unknown to those who celebrated it; and the obscurity of the place, added to the venerable names of St. Cosmo, and St. Damiano, was all that prevented it from being suppressed long ago, as it has been lately, to the great dismay of the chaste matrons and pious monks of Isernia. Traces and memorials of it seem however to have been preserved in many parts of Christendom, long after the actual celebration of its rites had ceased. Hence the obscene figures observable upon many of our Gothic cathedrals, and particularly upon the ancient brass doors of St. Peter's, at Rome, where there are some groups which rival the devices on the Lesbian medals."†

Now this is really too bad on the part of R. Payne Knight; for if the bishops in the primitive ages of the church did give those who came to the church a "HOLY KISS," it was nothing but "A HOLY KISS;" and surely there can be nothing wrong in the administration of a holy kiss, in a holy church, by a holy bishop! We would not have quoted the passage, had it not been to shew how a man puffed up with intellectual pride can write on such a subject! Verily it was well for Mr. Knight that he did not live in the palmy days of inquisitorial power, or when archbishop Laud held the reigns of ecclesiastical power in England. Had he lived in the former, he might have been burned at the stake, as was Jordanus Brunus, for a much less offence; and had he lived in the latter, he might have had the same punishment inflicted on him which was inflicted on the celebrated Leighton. Dr. Leighton, who lived in the days of the *pious* Laud, had published a book entitled "Zion's plea against Prelacy," wherein he had shewn the bishops their own likeness, telling them that they were men of blood; and that there never was a greater persecution nor higher indignities done to God's people, in any nation than in this, since the death of Elizabeth. That prelacy was notoriously Anti-Christian, and that the church had the laws from the Scripture, not from the king; for no king can make laws for the house of God. This was sure to raise all the prelatial fury. Accordingly, they soon had him in the High Commission court, and condemned him "to

* See Procès de la Cadière.

† R. P. Knight's Dissertation on the Phallic worship, p. 183, et seq. 4to Ed. Lond. 1786.

prison for life ; to pay a fine of ten thousand pounds ; to be degraded from his ministry ; whipped ; set on the pillory ; have one of his ears cut off ; one side of his nose slit ; and to be branded on the forehead with a double S. S., for a sower of sedition : then to be carried back to prison ; and, after a few days, be pilloried again ; whipped ; have the other side of his nose slit ; the other ear cut off ; and be shut up in his prison to be released only by death."

"Laud pulled off his cap when this merciless sentence was pronounced, and gave God thanks for it!†" This shews the extent of the pious dignitary's zeal for the glory, honour, and interests of the church!

Here we find it necessary to close our description of *Gehenna, its Monarch and Inhabitants* ; for it is near twelve p. m. and our eyes, hand, and brain, refuse to perform their office. The pen is almost dropping from our fingers. The drowsy god begins to permeate our whole being ; while seated in our large arm chair, by the side of a blazing fire, our mouth opens involuntarily into a yawn—yau—yau—yau—yau ! Good night !!

* * * * *
 * * * * *
 * * * * *

Yau ! yau ! What o'clock is it ? Six o'clock ; then we have just been six hours asleep. O ! what terrible visions we have had ! The invisible world has been made manifest to us in dreams ; and, for the benefit of our race, we will proceed to narrate the fearful wonders we have seen.

I thought that a bright and beauteous seraph descended from the skies, and, saluting me by name, said, "Mortal ! I am commissioned to shew thee things that has been, and things that are to come. Shake off, therefore, the fleshly coils that bind thee to the earth. Arise, and follow me !"

Methought as soon as I heard this gracious command, or rather exhortation, my spirit gave a bound and a loud shriek (such as spirits shriek) and violently tore itself away from the body to which it had been united. My spirit that is *myself* --(for the body is not myself)—ascended the throat, and went out of my mouth in the form of a blue *mist*, after which it perched a few moments on the under lip surveying the lifeless mass of clay from which it had escaped. While in this situation, methought I was about to pour forth an eloquent soliloquy on the advantage of spiritual liberty ; but before I had got to the end of one sentence, commencing with "*hail !* brightest, and best boon of heaven!" the conducting spirit commanded me to desist, and beckoned me to follow it. I essayed to do so, and found myself capable of rising or descending in the air as I thought proper. No other effort was requisite than that of mere volition. I had only *to will*, and it was done. The impulse of my own thoughts was sufficient to transport me from one place to another, and with a velocity exceeding that of lightning. This is the case according to Samuel Drew with all spirits in the other world ; for as they are not material, they cannot be subject to physical laws, and therefore the law of gravity does not affect them.

My first essay at gliding so convinced me of the immense advantage I

† Howit's Hist. Priestcraft, p. 222. Fifth Ed.

had gained in being freed from the laws of mortality; and withall filled me with such rapturous delight, that to exercise my new powers I occasionally went off at a tangent from the proper road, and with a velocity hardly imaginable, traversed a space many billions of miles in extent, after which I returned to the proper pathway, and fell into the train of my conductor. I thought that I wished to proceed with greater speed towards my destination, and mentioned as much to my guide, but he would not permit it, informing me that it was of importance to observe the various wonders of the ethereal heavens; as I might not have an opportunity of observing them again. These instructions I attended to with great scrupulosity, and there can be no doubt but I saw many wonderful things, and treasured up a great deal of knowledge; but unfortunately since my return to earth, I have entirely forgotten it. We now quickened our pace, and instead of proceeding at the rate of 2300 miles in a minute, we went at the rate of 5000 in a second. The increased celerity of our movements soon brought us to the confines of Pluto's dark and desolate kingdom. Arrived at the border of the previous region mentioned by Virgil, we halted a moment, then retiring backward a few hundreds of miles in order that we might increase our velocity, we went over it at a bound. We now began to cross the region of waters, and a second or two brought us to the brink of the river Styx. There we found Charon waiting to ferry us over; for no spirit can cross the river Styx without being ferried over by him. The old god was very polite, and we amply remunerated him for it. It is said he is generally morose to other spirits; but he knew we were only visitors, and therefore he behaved in a most gentlemanly and ghostlike manner, ferrying us over in an incredible short space of time, and receiving his *fee* with an air of gentility that would have done honour to a country rector receiving his easter offerings. The fee we paid was more extensive than that ususally paid by ordinary ghosts; besides which my conductor made him a very considerable present. The old god literally turned up the whites of his "saucer eyes," as if enraptured with our liberality. This he might well do, for there are but few ghosts who pay him as well as we did. In short we found our passage over styx expedited by the extra fee we paid Charon. I was filled with wonder at this, and mentioned it to my conductor: but he informed me that my wonder arose from my not having entirely shaken off the prejudices of earth; that the thing was by no means uncommon; and that a liberal present always quickened the exertions of all people connected with *the spiritual world*. Another moment and we shall be on the other side—it is passed, and we are at the gate of *Tartarus*.

" High reaching to the horrid roof ;
 And thrice threefold the gates : threefolds were brass,
 Three iron, three of adamantine rock,
 Impenetrable, impaled with circling fire,
 Yet unconsumed. Before the gates there sat
 On either side, a formidable shape ;
 The one seemed woman to the waist, and fair ;
 But ended foul in many a scaly fold
 Voluminous and vast, a serpent armed
 With mortal sting : about her middle round
 A cry of hell-hounds never ceasing bark'd
 With wide cerberean mouths full loud, and rung
 A hideous peal ; yet when they list, would creep,
 If aught disturbed their noise, into her womb,
 And kennel there ; yet there still bark'd and howl'd,
 Within unseen. Far less abhorred than these

Vex'd Scylla, bathing in the sea that parts
 Calabria from the hoarse Trinacrian shore :
 Nor uglier follow the night-hag, when call'd
 In secret, riding through the air she comes,
 Lured with the smell of infant blood, to dance
 With Lapland witches, while the labouring moon
 Eclipses at their charms. The other shape,
 If shape it might be call'd, that shape had none
 Distinguishable in member, joint, or limb ;
 Or substance might be call'd, that shadow seem'd,
 For each seem'd either : black it stood as night,—
 Fierce as ten furies, terrible as *Hell*.
 And shook a dreadful dart ; what seem'd his head,
 The likeness of a kingly crown had on."

MILTON.

There are some people who endeavour to represent this as a mere poetical allegory; but we saw it all in vision, and can therefore confirm the truth, the literal truth, of our immortal poet's statement.

As soon as the gate was opened, the dog Cerberus began to fawn on us, and when we got inside, a wide and dismal prospect burst upon our vision. I imagined that the whole place was one vast lake of fire; but I found the place on which we stood to be solid ground. Here and there we met with large pits of tremendous depth, filled with dirty mud, in which we perceived a member of dusky forms, flundering about like herrings in a shoal; and upon enquiring of one of the spirits who was walking about the place, what those forms were; we were told that they were the souls of spies and informers, who having been guilty of mean and dishonourable actions in their lifetime, were sentenced to flounder in mud and filth throughout eternity. Leaving those unfortunate wretches, we passed at a swift glide over a tract of territory many thousand miles in extent; and at length arrived at the Grand Hall of Punishment, where all the lost souls are tormented, excepting those of spies and informers, who being by nature a restless, shabby, discontented, and dishonourable order of ghosts, would be likely to create riots among the more respectable inhabitants of Hades, and therefore are kept in a hell by themselves, which hell as we have before observed, is not a great way from the gate of Tartarus. Upon entering the vestibule of this *infernarum Pœnarum carcer*, "prison of infernal punishments," I was struck with the shadowy appearance of the walls, which seemed as if formed of VAPOUR, or very thin SMOKE; nevertheless they had all the appearance of reality. They seemed firm and compact, but withal so transparent, that you might see through them. Leaving the vestibule, we glided into the great hall, the gloominess and spaciousness of which excited my astonishment, as well it might, for I had never seen a room so large before. The height of the hall was 999,000 cubits and a span; the rest of the building being in proportion. I do not know exactly the true breadth and length, and therefore I will not hazard a conjecture respecting it.

Upon examining the walls we perceived in tremendous large characters, and reaching all round the room, the twenty four letters of the English Alphabet; and, upon inquiry, I was informed that these denoted the twenty four general divisions of the place; that each letter was placed on a door opening into a long corridore wherein souls were punished for crimes which had some mysterious connection with the letter on the door, which then served as the general mark of that division of the place.

It appeared to me extremely singular that they should employ the letters of the English Alphabet as marks of the general divisions of such a building,

and therefore I besought my conductor to give me some information respecting it. This he agreed to do, and beckoning me to sit down on a slab of *blue vapour*, he pulled out of his pocket a small bottle of nectar, after having swallowed a few drops of which, for the purpose of rendering his voice musical, he began to make an eloquent oration to me, the exact words of which I do not recollect but the substance of which may be stated as follows:—

“Mortal!

“Thou hast not entirely shaken off the prejudices of earth, and therefore thou canst not comprehend the arrangements of Pluto’s kingdom and the wonders of Hades. Nevertheless I am commissioned to correct thy errors, instruct thy mind and dispel the mists which have been so long gathering on thy understanding. Know then, O child of earth and heir of immortality, that the letters of the English Alphabet are used to denote the general divisions of this place, in consequence of those who have the direction of infernal affairs feeling grateful to the English people.”

[Here the spirit made a pause, took out his little bottle of nectar, swallowed a few more drops from it, and then resumed his oration:—]

“Mortal,—You doubtless feel surprised at the statement I have made, but you need not, for out of a grateful sense of the many favours received from the inhabitants of England, the twenty-four letters of the English Alphabet are used as you now behold them.”

[Here the spirit ceased speaking, but as I earnestly intreated him to proceed he again resumed:—]

“Know then, O child of the nether world, that the inhabitants of Britain send more ghosts to this place than any other people. The Demons who inhabit Hades derive a *pure* and exquisite gratification from tormenting the souls who may be condemned to endure the torments of this place.”

[Here my conductor’s oration was interrupted by a loud wailing mingled with dreadful groans, uttered by a fat friar who was broiling on a gridiron as a punishment for the many lies he had told while on earth. The noise however soon subsided and the spirit resumed:—]

“The pleasure which Demons experience becomes more intense in proportion as the number of the tormented becomes increased. The British people, as I have before remarked, send more ghosts to this country than any other nation on the face of the earth. As an expression, therefore, of demoniacal gratitude, the inhabitants of this country have marked the general divisions of this hall of punishment by the letters of the English Alphabet. Each of those letters which you perceive inscribed on the doors of the respective apartments forms the initial letter of the English word which denotes the crime for which the souls within are punished. Thus the corridore marked A, is the place where Anthropomorphites and Anthropophagi, are punished; that marked B, forms the everlasting home of all Bacchanalians, Bishops, &c. C, leads you to the place where the over Curious are punished. D, to the chamber of Dunces, Dull men, Dancers, Quack Doctors, and generally people of Diabolical Dispositions. E, denotes the chamber of Egotists. F, that of Fools, Flatterers, Fops, and Fathers; I mean the Fathers of the christian church, who have told so many lies that the people on earth scarcely believe them when they speak the truth. G, marks the place where Gamblers, Gasconaders, Gabblers, and, generally all Garrulous ghosts are confined. H, signifies the region of the Heavy and Hot-Headed; I, that of the Indolent and Invidious; J, that of the Jejune; K, that of the Knavish; L, that of the

Lascivious and profusely Lavish ; and M, that of Monarchs. N, denotes the region of Necromancers and Nobility ; O, that of the Obscure and Opprobrious ; and P, that of Puritans, Panderers, Poets, and Parricides. That door you see marked with an R, opens into a corridore where condemned Rogues and Revellers are placed ; that marked with an S, conducts you to the chambers of the Satirical and Superstitious ; and that on which you see inscribed a T, forms the dwelling place of petty Tyrants. U, signifies the chamber of Usurpers ; V, the residence of the Vile and Vicious generally, when there happens to be no room for them in the proper corridores ; W, notes the habitation of Watergruel drinkers ; X, of Xantippes, or scolding wives ; and Z, is the place where those who are over Zealous in a bad cause are eternally tormented."

[The spirit paused for a few moments to refresh himself with a few drops of nectar, and then continued his discourse.]

"I wish you to understand that these are only specimens of the general crimes for which souls are punished in these apartments ; for each apartment contains many subdivisions, and in each subdivision there are innumerable ghosts who experience certain degrees of punishment proportionate to the depth of their guilt and the nature of their offences. Of the truth of this statement you shall soon have ocular demonstration and"—a loud groan from the fat Friar interrupted the speaker and closed the sentence.

During the delivery of this eloquent oration I felt something occasionally stirring under the slab of blue vapour on which I was resting ; and upon examining it attentively with a spiritual magnifier which my conductor kindly lent me, I perceived that I had been sitting upon a bundle of souls lashed firmly together with a spiritual thong, and bound down to the slab in order that they might be sat upon by any strange spirit that happened to travel that way. These, the spirit informed me, were the souls of excessively proud and haughty people who were condemned to this degrading punishment for having treated their fellow men with supreme contempt while in the flesh.

My conductor then told me that I should soon behold a wonderful sight, and I thought in my dream that my heart throbbed most violently in expectation of it. He observed my confusion and kindly offered me a few drops of nectar from the little bottle, upon tasting which I felt myself inspired with new courage. My conductor then pronounced the incommunicable *Tetragrammaton*, and stamping with his foot on a *slab* of thin vapour, cried with a loud voice, "Let the chambers of Hades be unlocked and the secrets of the dead be disclosed!"

Suddenly Hell shook to its deepest foundations and a sound resembling the noise of distant thunder was heard. The twenty four doors flew open with a loud and jarring noise, and disclosed a scene which no language can pourtray nor imagination conceive. The twenty four corridores of the hall of punishment appeared before me, and the souls of the lost were seen enduring the torments of Tartarus. I was petrified with astonishment, and felt so overpowered by the intensity of my own feelings that I thought I should swoon, when my conductor seized me by the hand and led me into the first corridore.

As soon as we entered our eyes were almost blinded with the smoke of the torment which ascendeth up for ever and ever ; but my guide bade it clear off, and, strange to say, the smoke obeyed his command. I then perceived that the corridore was of immense length and divided into many compartments,

in each of which there were innumerable souls enduring various degrees of punishment, for the offences they had committed while on earth. These, my conductor informed me, were the souls of Anthropomorphites and Man-eaters who had been guilty of crimes of a most heinous kind on earth, and who were now receiving the reward of the things done in the body. As we passed along the corridore at a brisk glide we beheld the souls of many men who pretended to be prophets in their day and generation, and who had represented the Deity as possessing hands, eyes, arms, nose, woolly hair, and all the qualities, physical and mental, of depraved humanity; for which degrading representation of the Deity they were then punished. We saw not only the ghosts of prophets, but also the ghosts of many orthodox divines, whom we had long believed to be safely deposited in Elysium. This excited my wonder, and I thought that I pointedly asked the conducting spirit to give me some information on the subject, but the only answer I could obtain was, that "the ways of the invisible world were above the comprehension of those who were not entirely released from the bonds of the flesh, and that if he were to attempt to instruct me on the subject I would not be able to understand him." This reply satisfied me, and we passed on to the farther end of the corridore, then wheeled, and with many an airy flight retraced our path to the great hall of punishment. We rested ourselves for a few moments, refreshed ourselves with a few drops of nectar from the little bottle, and then, spreading our pinions, prepared to explore the secrets of the second corridore.

This was the eternal dwelling place of all babblers, blackguards, and bishops; three orders of men, between whom there has always been a very strong reciprocity of feeling, and striking similarity of sentiment; who resemble each other in this life, and who in death are not divided. And I thought I saw in my dream and in the corridore we are now describing, the souls of many bishops, with whose writings I was familiar. There was the ghost of Eusebius, the author of *Preparatio et Demonstratio Evangelica*, *Chronicon*, the *Ecclesiastical History*, the *Refutation of Hierocles*, and other works. There was St. Cyril of Alexandria, who murdered, or caused to be murdered, the celebrated pagan lady and philosopher, *Hypatia*, whose reputation for eloquence, philosophy, and general purity of conduct, was more than could be endured by a christian bishop. There were also the ghosts of Archbishop Laud, Bishops Bonner and Gardiner, of the Bishop of Leipsig, of Clogher, and a host of other bishops belonging to all sorts of established religions, English, Lutheran, and Roman Catholic. These were confined in darkly terrific cells, and tormented by devils with various degrees of torture, for the frauds, cruelties, and villanies they had been guilty of while in their state of probation. A great multitude of the ghosts of the inferior clergy were also confined along with the ghosts of the bishops. This arose from there not being room for them in their proper cells; for the ghosts of all the inferior clergy were sent in such shoals to *Tartarus*; that those who had the management of the torture found it impossible to "stow them all away" in the dormitory originally intended for their reception. They were therefore placed side by side with the ghosts of the bishops, who having been their partners in crime, were now their partners in punishment.

And I thought I saw in my dream that many of the cells were vacant, and being naturally of an inquisitive disposition, I requested the conducting spirit to give me some information on the subject. This he graciously consented to do; and, stamping with his foot on a slab of flame coloured

smoke, he pronounced the "incommunicable name" and cried with a loud voice "appear." Suddenly there was a sound resembling the sound of many waters, or, more accurately, resembling the noise produced by the discharge of cannon, the roaring of the ocean, and the rumbling of an earthquake. The doors of the vacant cells flew open, and I saw in dim and shadowy outline on the walls, the portraits of many characters well known to me on earth. The first portrait on which my eye fell was that of a moderately tall, thin man, with a peculiar expression of countenance, which at once led me to conclude that he possessed but a very small amount of real integrity or talent, but, that at the same time, he was master of all sorts of mean and dishonourable artifices. He was clothed in the habiliments of a bishop, and beneath the portrait, I beheld in large characters, a comma turned the reverse way, denoting the Greek aspirate; in English the letter H; and also the Greek letter *ἑψιλον*, or E.

And I thought in my dream that I was filled with astonishment at the sight, and again prayed my conductor to enlighten my dark mind in reference to it; but he informed me that he would not do so then; but after I had observed the rest of the portraits he would explain the particulars.

We then passed into the second cell, which was of large dimensions, and contained a great number of portraits of all sizes and shapes, and clothed in various sorts of garments. The majority of them, however, wore black clothes and white cravats, and seemed by the cunning depicted on their aspects to be the resemblances of priests. One portrait in particular, attracted my attention. It was the figure of a man raimented in black, and wearing a huge pair of spectacles. He was not a Priest though desirous of becoming one. He appeared to be five feet some inches in height, with tolerably large whiskers; and his hair, which was of a dark brown colour, seemed as if it had recently been folded in the warm embrace of a barber's curling tongs. There was an air of duplicity, of blustering arrogance, of bloated pedantry, of self-gratulation, of shameless impudence, in the man's appearance, that almost made me start and shudder with horror. The conducting spirit perceiving my confusion and affright, informed me that that was the shadowy resemblance of a man who was then actively employed in preparing numerous orders of ghosts for *Tartarus*; that he went about the country in the garb of a man of righteousness, a preacher of truth, a champion of God; but that inwardly he was "full of rottenness and dead men's bones." He informed me further, that this gentleman (?) had by a variety of contrivances ingratiated himself with a portion of the professedly religious public; that he had caused them to believe him "zealous for the Lord of Hosts;" but that his only object was the acquirement of money and notoriety. Upon hearing this, I expressed my astonishment that any man could be guilty of such unparalleled wickedness and folly; but the spirit told me that "such phenomena were not extraordinary to those acquainted with the causes of them; that they resulted from the depravity of the human heart, of which, said he, pointing to the portrait, the original of that affords the most satisfactory and convincing proof. The man whose portrait you now behold is," he continued, "now living on earth. He is dishonourable in his conduct, illogical in his reasonings, and one of the most deadly foes of whatever is true, beautiful, and just in the system he pretends to advocate. It is true good may be educed out of his evil doings; but as for himself he is destined to *Tartarus*." He then pointed to the floor, and upon looking down, I perceived that one of the slabs had moved out of its place disclosing a large

opening into a vast lake of fire, into which I was informed all LIARS would be cast.

We now began the examination of some of the rest of the portraits, but we could see nothing in them worthy of particular remark. They had all the same outward and general characteristics, viz., the appearance of craft and subtlety, in some cases mixed with a certain vacant stare denoting that, though they were crafty, they were men of shallow minds. There were two of these portraits which bore a very strong resemblance to two *Barristers at Law* who were then in the flesh. I was informed that the originals of these portraits were destined to Tartarus, the one for telling lies and being destitute of the qualities of a gentleman; and the other for the absurdity of his reasoning, the unfairness of his critiques, and the filthiness and obscenity of his language.

Leaving the chamber of portraits, we passed through many others, in which we perceived the ghosts of deans, monks, cardinals, bishops, arch-bishops and popes. In one of these chambers we beheld a poor unhappy ghost, held in chains by Dæmons, and surrounded by mounting flames, which, as the good Dr. Barrow says "seemed to burn up the very sinews of the ghost," only it unfortunately happens for the Doctor's doctrine, that ghosts have no sinews to burn up. This however is a small matter to a true believer, for if ghosts had sinews they would be burned up,—ay, burned to a perfect frizzle,—and this is just as good as if they really were burned up, inasmuch as it is quite sufficient to satisfy all orthodox and enquiring minds. The desperate situation of this ghost, the horrid shrieks he uttered, and the dreadfulness of the tortures he experienced, made such an impression on my imagination, that, afterwards I had the scene sketched and engraved, for the purpose of affecting the heart through the medium of the eye, as well as through the medium of the understanding. Leaving this unhappy ghost, we passed through the remaining chambers of this corridore, until having arrived at the end, we wheeled, and with a bound retraced our way to the great hall, in order that we might enter and explore the other chambers of this extraordinary place.

After examining the first and second corridores, we glided with great rapidity through the remainder of the chambers, observing as we passed, the varied orders of ghosts that were confined in them, and the various degrees and kinds of punishments they endured. We saw the ghosts of historians, philologists, and poets, of madmen, statesmen, and monarchs; and of many other classes of men too numerous to mention. We noticed particularly that the chamber where historians were confined, was plentifully stocked with the ghosts of writers on Ecclesiastical history. These I was informed are confined in Tartarus for the lies and misrepresentation of facts to be found in their writings. They are punished with the greatest severity, and richly they deserve it; for a more dishonest class of writers have never been in existence. We saw also the ghosts of newspaper writers, of critical reviewers, and journalists of all kinds, in great numbers. Many of these were undergoing the tortures of Tartarus, because while in the flesh, they had been in the habit of writing in favour of some doctrines, and in opposition to others for the sake of *pelf*; and also because they had been accustomed to write down and speak harshly of authors and their works for no other reason than that weakest of all reasons, a difference in political or religious opinions. We saw also the ghosts of many of the Fathers of the christian church among the lapsed and lost. Jerome was confined in a small apartment with a Devil that was always scolding and fuming like a fury. The torrent of sarcasm and evil words which was constantly

issuing from the mouth of the Holy Saint's tormentor, was more intolerable than a torrent of burning lava issuing from the crater of a volcano. The ghost of Origin too was stretched out on a large slab of smoke, while a Demon was constantly separating certain parts from his body which grew again as fast as they were separated. These parts Origin had separated from his body while in the flesh, and the same kind of operation was always taking place in the other world, as a punishment for the foolery he had been guilty of in this. Indeed it would be an endless labour to enumerate all the wonders that we saw, and all the strange sounds that we heard in the regions of the dead; and even were we inclined to do so, the limits of the present treatise would prevent it. Let it suffice to observe, in conclusion, that we saw innumerable orders of ghosts in the twenty-four corridors, all undergoing punishment for the crimes they had committed while in the flesh. We saw lightnings also, and heard thunders, and voices mingled with the wailing of unhappy ghosts; and we should have seen and heard much more respecting the wonders of *Hades*, had it not been for a terrible commotion which arose among the Demons respecting the ghost of an archbishop that had just arrived in the regions of the dead. The arrival of this ghost occasioned a dispute among the inhabitants as to who should be its tormentor, and as to the proper dormitory in which the ghost should be tormented. The dispute occasioned high words, and a terrible commotion in the whole assembly, which so frightened me that I besought my conductor to lead me back to earth. He consented, and dashing through the gates we crossed the regions of waters and of gloom, and in a few seconds found ourselves on the confines of earth, where the conducting spirit, after giving me some wholesome advice, vanished from my sight.

And I thought in my dream that weary with the journey, and overwhelmed with a sense of the importance of the wonders I had seen and heard, I sought my own habitation, and upon entering it I saw my body entranced in sleep, in the great arm chair, in the position I had left it, by the side of the fire place, the fire having gone out during the night. I surveyed it for a few moments then glided gently into it; when, lo! with a loud shriek, and a fitful start, I awoke, and behold it was a dream.

The red rays of the morning sun were crimsoning the drapery of my apartment, and as the solemn stillness and repose that breathed around, invited me to meditation, I seized my pen and, as far as memory would enable me to recall the past, wrote a faithful account of the things I had witnessed "in dreams and visions of the night, when deep sleep falleth upon men."

"THE SOCIAL REFORMERS'
CABINET LIBRARY"

Is designed to supply a great deficiency in the Library of the Social Reformer, by bringing within his reach valuable facts, accompanied with those observations of ancient philosophers which bear on the important question of Social Reform.

It is intended to be in Four General Divisions, namely,

- I.—HISTORICAL.
II.—THEOLOGICAL.
III.—PHILOSOPHICAL.
IV.—POLITICAL.

Each Division will comprise SEVERAL TREATISES on different subjects.

Each number will be a perfect Treatise in itself, so that it may be purchased separately from the rest, forming a perfect pamphlet on the question on which it may treat.

No. 1, (being of Historical Series, No 1,) is a Treatise on

LYCURGUS AND THE SPARTANS

HISTORICALLY CONSIDERED ;

Being a Sketch of the Life of Lycurgus, and of the Laws and Institutions he established at Sparta. Illustrating the Power of Circumstances in Forming the Human Character."

No. 2, (being of "Politico-Economical Series," No. 1,) is a "PRELIMINARY ESSAY on the OBJECTS, PLEASURES, and ADVANTAGES of the SCIENCE OF SOCIETY;" wherein is shewn the inefficiency of the Gospel alone, as a civilizer of Mankind.

No. 3, (being of Philosophical Series, No. 1,) is a Treatise on the PLEASURES and ADVANTAGES of LITERATURE and PHILOSOPHY.

Nos. 4 and 5, (being of Theological Series, Nos. 1 and 2,) is a Treatise on GEHENNA; its Monarch and Inhabitants: or a Geographical, Philosophical, and Antiquarian Dissertation on the site, extent, antiquities, and other curiosities of the kingdom of Hell.

The work is neatly printed in octavo size, and so arranged that each Division may be bound-up by itself.

The No. 6, of the "Social Reformers' Cabinet Library," will be

FALLACY EXPOSED, AND PEDANTRY UNMASKED: being an examination of the arguments contained in a book written by JOHN BRINDLEY, and entitled "*A Reply to the Infidelity and Atheism of Socialism.*" By JAMES NAPIER BAILEY.

Preparing for the Press and shortly will be Published, as Nos. of the Social Reformers' Cabinet Library:—

I.

THE FORMATION OF CHARACTER, as taught by the Socialists, proved and illustrated, in a brief survey of the manners and customs of the North American Indians.

II.

THE SOCIALISTS' VIEWS OF MARRIAGE, illustrated and explained.

III.

A collection of **FACTS** respecting the **FUNCTIONS** of the **BRAIN.**

IV.

The Argument *a priori* for the Being and attributes of a personal intelligent Deity examined.