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A MISCELLANEOUS
METAPHYSICAL
ESSAY:

OR, AN
HYPOTHESIS

Concerning the
FORMATION and GENERATION
OF
Spiritual *and* Material Beings.

WITH

Their several CHARACTERISTICS and PROPERTIES,
and how far the several surrounding Beings par-
take of either Property.

To which is added,

Some Thoughts upon CREATION in General, upon
Pre-existence, the Cabalistic Account of the *Mosaic*
Creation, the Formation of *Adam*, and Fall of Man-
kind; and upon the Nature of *Noah's* Deluge.

As also upon the DORMANT STATE of the SOUL,
from the Creation to our Birth, and from our Death to
the Resurrection.

The Whole considered upon the Principles of Reason, and from
the Tenor of the Revelations in the Holy Scriptures.

By an IMPARTIAL INQUIRER *after Truth.*

R. Casway

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the *Strand*. M D C C X L V I I I .

METAPHYSICAL
ESSAYS

HYPOTHESIS

By
S. J. ...

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THE
P R E F A C E.

 *HE following Sheets being wrote with a View of exalting our Ideas of the Almighty Being, Creator of the Universe, almost infinite as Space, and in Duration, so as no Time can be imagined wherein the Supreme Being did not exert his Power, Wisdom, Justice, and Goodness, in forming and governing his Creatures; it is impossible that a finite Being can reason properly, or answer all the Objections that may be made against such a Plan of Providence, as, by what follows, is imperfectly chalk'd out, as the Out-lines of the Dispensations of Providence to the Human Species, and all other created Beings.*

As

As therefore such a Plan must be infinitely short of the true Scheme of Providence, which we shall know in the next Life; it is here submitted to the candid and inquiring Reader, to be objected to, altered, and amended, by the Judicious and Learned, who have time to consider and improve it, as may most conduce to the Inlargement of our Faith, Dependence, and Love to the Supreme Being, God the Father; and of the Son, the Divine Messiah, our Redeemer and only Lord; and of the Holy Spirit, the Comforter, Conductor, and Sanctifier of all, who by Faith depend upon the Messiah, our Mediator, to make up all our Deficiencies in our lapsed State and Pilgrimage here.

The Author therefore conceals himself so far, as he may not be obliged to enter into a Controversy to support what he here advances, it being intirely hypothetical, and capable of vast Alterations and Improvements; it being calculated to inlarge our Ideas of the Extensiveness, and almost infinite Variety, of the Creation; and to shew how small and insignificant a Part we make, in our State of Imprisonment and Probation here, in the immense Creation; and yet, how capable our Souls are of being exalted and improved in a future State, if we improve

our moral Habits, by increasing our Love to God and our Neighbour, and all the social Virtues, by living a pure and holy Life, as far as our selfish animal Natures will allow; depending upon our Saviour to make up all our Deficiencies, and to restore us to Life and Immortality, at the Resurrection of the Just, which we had forfeited by our former Lapse, and daily Transgressions.

As the following Hypothesis is therefore calculated to shew, that a consistent Scheme of Providence may be chalk'd out, consistent with Reason and Revelation, agreeable to the Phænomena we observe around us, carried on by Providence; which must be infinitely beyond the Sketch here offered to the impartial Searcher after Truth; I hope the Author will be pardoned for any Mistakes, or unwilling Errors, he may have fallen into upon such an unbounded Subject; and that the more learned and inquisitive Examiners of the following Hypothesis may correct, alter, and improve, whatever may be found deficient or inconsistent with the End he proposes, of promoting the Good of Mankind, by improving moral Goodness, and searching after Divine Truth, to intitle them to Immortality and eternal Happiness, thro'
Faith

Faith in our Blessed Redeemer; to whom, with the Father, the Origin and Fountain of all Power and Goodness, and the Holy Spirit, the Triune God, all Praise is to be ascribed for ever, for his wonderful Works, and the wise and beneficent Dispensation of his Providence to all his Creatures thro' infinite Space.





T H E

INTRODUCTION.

SINCE the Knowledge of Our-
selves, and of all Beings around
us, is of the greatest Benefit, as
well as the most pleasing and entertain-
ing Subject of the Inquiry of Mankind;
and since the Knowledge of the Creation
and Continuance of dependent Beings,
governed by the established Laws of the
Almighty Being, although in Specula-
tion it be high and unbounded; yet so
far as it enlarges our Understanding,
and gives us a greater Idea of the Im-
mensity of the Power and Goodness of
the Great Creator and Supporter of all
Things; by so much it will conduce to
our forming ourselves, and conforming

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our

2 INTRODUCTION.

our Actions to his Will, in hopes of attaining to that everlasting Happiness we expect in a future State: I therefore hope it will be pardonable in me to attempt to enlarge our Notions, and to endeavour to soar above our common Conception of Things, in hopes that by several Attempts to inquire into the hidden Ways of Providence, some Hints may be given to others to enlarge upon, and to induce others to think upon these Parts of Metaphysical Knowledge, which may probably employ great Part of our Time in a future State, in contemplating the Works of Creation and Providence. With this View I embark in so difficult an Inquiry, and shall propose what Thoughts occur to me to be canvass'd, objected to, or alter'd, according as they may appear either reasonable or probable; for, as our Ideas of Things may be very different, what may have the Appearance of Truth to one, may appear absurd to another, or at least be liable to many Objections.



A Miscellaneous

M E T A P H Y S I C A L
E S S A Y, &c.

C H A P. I.

Of Being in general.



THE first thing we can be certain of, is, that we Are, that we have an Existence, that we Perceive, Act, and have a Continuance in the World; and that we are bounded and limited by other Beings, or separate Existencies, that act without us, and independent of us. As we find this Knowledge of our Being or Existence has grown gradually upon us, and we are liable to have our Consciousness and Perception taken away, all things appearing transient, both in ourselves,

and in our Observations of Beings without us, we can thus be certain, that we have not made or formed ourselves, but are under the Direction of a greater Power.

Since we have not for ever been conscious or percipient Beings, it is plain we have not been from Eternity in the State we are in at present, and consequently don't necessarily exist: For whatever Being hath been absolutely and permanently from Eternity, must necessarily have existed; for were it possible it could not have existed in any Point of Time, it were impossible any Being could ever be; for no Being can be the Cause of itself. It is also demonstrable, that there can be but one Being necessarily existent: For should we suppose that there were more than one, there would be no Inconsistence in supposing some of these might not have been in some particular Point of Time; because, until we come to a Unity, or one individual Being, there might still be a Being from whence all others might proceed, as from the first original Source and Cause, without any Absurdity. Besides, were there distinct Beings co-ordinate, and of equal or independent Power, there would be a constant Struggle and Opposition in Nature, from their different Volitions and Inclinations, unless they were bounded by one superior Power.

Since then the First Cause must necessarily exist in all Points of Time, from the same way of Reasoning it must also necessarily exist in
S. W. H.
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all Points of Space : For, since Space is infinite, were it possible not to exist in one Point of Space, it might possibly not exist in any Point of Space ; and consequently, in our Conception of necessary Existence, the First Cause must be infinite as Space, as well as absolutely eternal ; and must be consequently immoveable, tho' the Cause of all Motion ; for Motion supposes a Being successively in different Points of Space ; which is impossible to conceive of a Being which is immense, and fills all Space, or rather, by being infinite, constitutes Space. For from the very Idea of absolute Space, which it is impossible for us to banish from our Thoughts, or avoid to conceive an Idea of, there must be some Being adequate to it ; for this absolute immoveable Space is only a Property to some Being, and consequently can only be commensurate to some actual Being ; and therefore an infinite and eternal Being must be necessarily a Concomitant with our Idea of infinite Space ; for Space is not a mere Non-Entity, which has no Properties, but Space is not only real, but even divine, since many of the Divine Attributes agree with it : For infinite Space is one, simple, immoveable, complete, independent, existing of itself and by itself, incorruptible, necessary, uncreated, incomprehensible, omnipresent, incorporeal, pervading and embracing all things. So many Epithets and Attributes of the Divinity agreeing with it, must persuade us it is not a mere

Nothing, but rather the internal and intimate Place of all dependent Beings,

In the same Manner all possible moral Perfections are included in the Idea of the First Cause or Deity; for no Being can be the Cause of any Perfection in another, which it has not itself. Thus it is demonstrable, that all possible Perfections are in the Infinite and Eternal Cause of all Things, and consequently that he is Almighty, and endowed with all possible moral Virtues, being supremely good, as well as supremely great: For, were not his Goodness and Wisdom as extensive as his Power, or could he be supposed cruel, or capable of any other moral Imperfection, he would not be a God, and ador'd thro' Love, but would be accounted a Devil, and dreaded thro' Fear.

Since then it is demonstrable, that we are active percipient Beings, and that we are liable to undergo Changes, and that there are many Beings without us also active and percipient; and also other Beings that bound and confine us to particular Parts of Space, which at present are not conscious, nor endow'd with Sensations, Memory, or Reflection, or other Faculties of percipient Beings; and that there is One Supreme, Eternal, and infinitely good and wise Cause of all separate Beings we perceive and conceive to be acting, or acted upon, thro' the different Parts of infinite Space; it is worthy of our strict Inquiry and Search, what the Natures of these Beings are, what Powers they may

may be conceived to have, or be capable of, with their several Properties; how they act upon each other, and how far some are active, and others passive; what Changes they may undergo, or have undergone, looking backwards to Eternity, or in Futurity towards it; by this means to contemplate upon all the Works of Creation and Providence, that we may the more admire the Greatness, Goodness, and Wisdom of our God.

C H A P. II.

Of the Division of Beings into Active and Passive, with their Characteristics and Properties.

THE general Distribution or Division of Beings by the Schoolmen, has been into *Incorporeal* and *Corporeal*, or into *Spirit* and *Matter*. This, according to the general Definitions given by them to each, is, I think, no ways agreeable to the several surrounding Beings, which they divide into incorporeal and corporeal; nor are the distinguishing Properties of Spirit and Matter such as they have ascribed to each; which hath occasioned many Disputes and Objections to arise, by their not agreeing upon proper Terms to distinguish them, such as they really are, and appear without us.

A Miscellaneous

Spirit they define, an intelligent active Being, indiscerpible and indivisible, without Extension or component Parts, penetrable, and capable of beginning, increasing, altering, or stopping Motion either in itself or others.—Matter they define to be a Being absolutely passive, infinitely divisible, or composed of infinite Parts, impenetrable, extended, and incapable of beginning, increasing, abating, or stopping Motion: So that if it is at Rest, or in Motion, it must always continue so, without the Intervention of some other Being. These are the most distinguishable Properties, by which they seem to determine their Ideas about Spirit and Matter, and distinguish between them. But as I have Reason to believe, that some of these Properties belong to both, and consequently are not the distinguishing Characteristics of either; I shall endeavour to distinguish them, as they appear to me; and afterwards consider how far the Beings around us partake of these Qualities, and in what Class to place them; and shall endeavour to give Reasons to support such Observations as I make from the Nature of Beings which surround us.

The Divine Being, who is a Spirit, eternal, infinite in Essence and Goodness, omniscient omnipotent, and of himself necessarily existent, is not at present the Spirit I would define; but only a finite Spirit, which I apprehend may be defined thus: A Being or Substance, active, indivisible, and indiscerpible; capable of Self-motion,

motion, Self-penetration, and, consequently, of Contraction and Dilatation ; having a Power of moving and altering Matter, or other surrounding Beings, seemingly passive; by its Unity and Indiscernibility, capable of being conscious or intelligent, tho' not always actually so.

Matter, or Body, in Opposition to this, I must apprehend to be, a Being or Substance absolutely passive, composed of Parts discernible and divisible; and, by its Inactivity, equally capable of Rest and Motion; opposing, by its Passivity, or *vis inertiae*, equally, any Alteration from Rest to Motion, or from Motion to Rest.

These I take to be the distinguishing Properties of each; for it is probable both are impenetrable to each other, and that both are extended, and take up Place in Space; Spirit taking up, by its Activity, Self-motion, and Self-penetration, at different times, a greater or lesser Proportion of Space. The only Reason, why Spirit was supposed to be incapable of Extension, was from the *Cartesian* Notion, that Matter and Extension were convertible Terms; and that whatever was extended, had Parts that were actually divisible and discernible; not considering that the Infinite Spirit is neither divisible nor discernible, tho' filling infinite Space, and consequently infinitely extended: Nor is Space actually divisible, tho' it may be intellectually divided: For which Reason the *Nullibists* would rather allow Spirits to be no-where
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in Space, than to allow them Extension. But since the Infinite Spirit is every-where, finite Spirits are somewhere in Space; for no Being can act where it is not; and if a finite Spirit did not occupy or fill some Part of Space, it could not act at all. But since we find by ourselves, and Beings around us, that we act in a limited Part of Space, and move from one Point to another in Space; and that some act in a larger, and others in a smaller Sphere, according to their different Powers; we may hence rationally conclude, that all Spirits are more or less extended in Space, and occupy Place, as well as material Beings.

That a Spirit, or active Being, may penetrate, or be penetrated by, another Being, must be granted; since all created limited Beings occupying Space live, move, and have their Being within the Almighty Being or Deity, who fills infinite Space: But whether created active Beings penetrate each other, or penetrate what we call Body or Matter, altho' they have Self-penetration, and are capable of Compression and Dilatation, is a Point worthy of our Consideration. Created Spirits differ infinitely from the Infinite Being; and tho' the Divine Being is omnipresent, and pervades all things, yet finite Spirits may not pervade each other, or what we call Body. The Almighty Being, tho' the First Mover of all things, yet is incapable of Motion, because Motion supposes Change of Place; but he filling infinite Space
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without Parts is incapable of any Change of Place, and is consequently without any Form or Figure, which implies a Limitation. All created dependent Beings are limited, and consequently must have a Form or Figure, which possibly in some may be invariable, but in most changeable, according to the Place in Space they occupy, and according as they are at different times more or less extended in Space. It is this indivisible, tho' variable, Form (which I suppose impenetrable to other finite Beings), that continues the Identity or Sameness which constitutes every individual Being, by which they may be said to act in that Place; for were this limited Form penetrable throughout, so that two or more Beings could occupy the same individual Space, then a vast Number of Spirits might adequately fill the same Space, and act in the same Place; and in case of moving of Matter from that Place, it could not be known whether one or all were the Cause of that Motion or Act; so that the individual Being could not be known, and the Personality would be lost, not knowing which was the acting Power. I must therefore doubt whether Spirit is penetrable to Spirit, or can penetrate Matter: For were all equally penetrable by Spirit, I can't answer the Difficulty how Spirit can move or act upon Spirit, or upon Matter; for if it penetrate Body, from whence proceeds Motion? for I apprehend Motion is caused by one Being resisting and not pervading the other; by which

means

means the more powerful impels and moves the other: But, as I apprehend, a Spirit is capable of a fourth Dimension, Spiffitude, whereas Body has but three, Length, Breadth, and Depth, by which it can enter itself, and what it loses in the three other Dimensions, is made up by its essential Spiffitude; so as it may, by increasing its Spiffitude, reduce the three other Dimensions almost to a physical Point, and at other times enlarge itself so much, as to fill a pretty large Sphere: Then Spirits, by increasing their Spiffitude, may seem to penetrate and pervade each other, and Matter, when they penetrate thro' the Pores or Vacuities in Matter, or pass thro' the Sphere of Action of the Spirit dilated, the Centres of essential Spiffitude being still impenetrable to each other.

That an active spiritual Substance is not divisible, or discernible, seems not to require much Proof; for could it be divided, or cut asunder, the Sameness and Identity of Spirit would be lost; by which means Personality would be lost, and two or more Persons, with the same identical Perceptions and Consciousness, might be made out of one. But the Conception of the Divisibility of Spirit arises from the Conception of its having Extension, *Descartes* having laid it down as a Principle, that whatever was extended, had Parts or Dimension that might be divided. But let it be considered, that Spirit having a Power of Motion and Self-penetration, it can lessen its Extension by

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by increasing its Spiffitude, fo as to contract itfelf into the leaft poffible Point in Space; and being an Unit or Monad, and having no component Parts, it becomes then abfolutely impenetrable, and confequently indifcernible by any finite Power; and can afterwards, by its elastic Energy and Power of Motion, dilate itfelf, and move outwards from its Centre, and fo be greatly extended in Space, according to the Powers given it by the Divine Being. This Sameness, Indivifibility, and Indifcernibility, with its Activity, or Power of Motion, is the chief Characteriftic of Spirit, to diftinguifh it from Matter; which has been generally apprehended to be infinitely divifible, and yet ftill to remain Matter.

The next Characteriftic of Spirit I fhall mention, is, its Power of Compression and Dilatation; by which it can act in, and fill a greater or fmaller Proportion of Space, according to the Powers allotted to it by the Divine Being. This has been already mentioned, and may be underftood by what I have faid of Self-motion and Self-penetration; and it is by this Power that we apprehend that Matter is penetrated by a finite Spirit: The Parts of Matter being imagined to be infinitely divifible, it was fuppofed a Spirit might penetrate thro' every Part of it: But as I have Reason to believe, that neither Matter, nor any created Being, is capable of infinite Divifion; and that Matter is made up of Atoms, Monads, or *Minima*

Corporalia, by Juxtaposition of Parts, each of which are impenetrable and indiscerpible, I should rather suppose, since a *Vacuum* in Space, free from Matter, is now allowed, and the *Cartesian* material Fluid, or *Plenum*, is now exploded, so that there are vast Interstices in Space, filled by no material created Being, as also that in (what we call) Matter the most dense there is vastly more Vacuity than Body; a Spirit, which may be condensed so far, as to take up no more Place than a physical Point, perhaps less than a Particle of Light, which I apprehend to be the minutest Particle of what we call Matter, may very easily convey itself through those Vacuities in Body, and so seem to penetrate the very Substance; whereas the Atoms in first component Parts of Matter, as well as the Form and Vehicle of Spirit, may be still impenetrable to each other; and the Spirit, after pervading the Pores in Matter, may be so enlarged, as again to fill a considerable Part of Space, and have its Powers at the same time enlarged so much, as to act in a larger Sphere, and yet the Identity of the Person or Spirit be the same. Thus may Spirits be endow'd with great Powers, and have Power over inferior Orders of Spirits, by compressing their Forms or Vehicles, and confining them to a smaller Proportion of Space; and thus restrain most of their vital Powers, or perhaps all their Sensations and Perceptions; and may have Power to compress them so, as to diminish

minish them to the Size of a Particle of Light, or to the least conceivable Atom; so that all their Powers may remain unactive, and little more than their Entity be left with them.

The other Property of Spirit, a Power of beginning, altering, or stopping Motion in itself or Matter, being a necessary Property of an active Being, needs no Proof.

I shall next consider the Characteristics of Matter, according to the common Idea we have of it; which, I think, may be reduced to these two: Its being absolutely passive, that is, incapable of beginning or adding to Motion, and thus being absolutely indifferent to Motion or Rest, with its Power of Resistance to the Alteration of its State; and the other, of being composed of Parts infinitely divisible, that is, that tho' you divide its component Parts indefinitely as far as Thought can go, yet it shall always contain actual component Parts, and never be reduced to an Unity. As to Extension, it seems to be plain, that Substance, and all Spirits, are extended: And as to Impenetrability, I have already observed, that Spirits reduced to their greatest Spissitude, are equally impenetrable to each other, as the component Parts of Matter are to each other: So that the chief Distinction left with Matter from Spirit, is its Passivity and Multiplicity, against the Activity and Unity of Spirit.

I shall now consider, whether, by this Idea of Matter, that it is infinitely divisible, with-

out being capable of being reduced to an Unit or Atom, any such thing as Matter can be in the Universe. I must say, it appears to me to be very absurd for a finite Being to consist of component Parts infinitely divisible; for, by consequence, each compounding Part must be infinitely little; and a Being infinitely little has no Dimensions, or Figure, more than a Being infinitely great: How any Number of these, that have neither Dimensions or Figure, and consequently are not extended, can, by a finite Number, make any Quantity, is beyond my Comprehension. In our Method of computing, Finite, divided by Infinite, gives what is called an Infinitesimal, but not a Nothing; but this is properly Finite divided by Indefinite, and is a computative Division in Thought, but no actual Division, so as to separate the conceivable Parts.

This also must be a Consequence, if Matter is infinitely divisible, or contains an infinite Number of component Parts, which is the same thing; that each Particle of Matter contains as much as all the Matter in the Universe; for one Infinite cannot be greater than another, tho' Indefinites may; as an indefinite Number of Surfaces, in an indefinite Series, is greater than an indefinite Number of Lines.

On the contrary, if we suppose Matter to contain a finite Number of component Parts, then each of these Parts may be reduced to an Unit or Monad, and must be impenetrable
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and indiscerpible, and preserve its Identity ; and consequently have one of the Properties allowed to Spirit.

There seems to be also another Difficulty, if not an Absurdity, in supposing Matter to have an infinite Number of component Parts, that, stop where you will in carrying down its Divisibility, and there you must still suppose it to have three Dimensions : Suppose it a Globe, or Cube, continue the Division on infinitely, parallel to its Axe, or the Surface of the Cube, as you subdivide it downwards, by adding the Surfaces together, which are still solid, you can conceive a solid Body with a Surface infinitely large ; for every Division that is made doubles the Surfaces ; so that from a Particle of Matter almost infinitely little, may be made a Body with a Surface almost infinitely big, as far extended as Thought can reach ; which seems to be absurd in any finite Being. Is it not more rational to suppose, that God has made the first Atoms of Matter, as well as Spirit, indivisible and indiscerpible ; and that in the *Substratum* or Substance of each there is no Difference, but only in the Powers and Properties, that some are active, and others passive ; and that the component Parts of Matter or Body are active and passive Monads or Atoms, and Body may be made up by the Union of both ? This seems also more agreeable to, and consonant with, Almighty Power and Wisdom, than to create Particles of Matter, each of which are

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capable

capable of eternal and infinite Division, tho' finite in Extention; which seems to imply a Contradiction: Then it would be no-way inconsistent, that many of these Atoms or Primums, which make up Masses of surrounding Beings or Bodies, should be spermatical and vital, and endow'd with an active Principle.

There remains now nothing with Matter but its Passivity: How far the several corporeal inanimate Beings around us partake of Passivity, must be the Subject of farther Inquiry. If those we know best prove not to be absolutely passive, then there is an End to our common Idea of Matter, and the Beings around us must be accounted for after a different Manner than they have hitherto been by our Schoolmen and Materialists.

C H A P. III.

Of the Nature of Beings around us, how far they are active or passive, and partake of the Characteristics of Spirit and Matter.

ANGELS, and beatified Spirits, who undoubtedly inherit and reside in the æthereal Regions, and Fields of Light, enjoy the Powers and Characteristics of active and spiritual Beings in a very eminent Degree, and not only have the intellectual Powers of Reason

son and Sensation, and a Power of moving themselves, and such corporeal Beings as are void of Perception and Sense, but probably over other spiritual Beings of lower Orders, and of such as reside in the several Planets, with their Atmospheres, and in the superior aerial and æthereal Regions. Man, we find, has not only the active Power of beginning and directing Motion, and moving corporeal Beings, but also higher Faculties of Perception, Reason, Volition, Memory, and other animal Sensations. The Brutal Part of the Creation have also active spiritual Beings, capable of Perception and Sense, and a lower Degree of Reason, commonly called Instinct, by which they support themselves, and provide for their Young. The lower Class of Animals, inhabiting the airy and watry Elements, and also Reptiles upon the Earth, have Sensations, and are capable of Pleasure and Pain; have a Power to avoid Danger, and to preserve themselves, and a Power of Self-motion, as well as of moving other Beings. Some have little more Sensation than Plants, and are confined like them to a particular Place. Plants are endowed with an active Principle, tho' fixed to a Place, by which their several Seeds shoot and inlarge themselves, each Species retaining its own Form, and propagating its own Kind: And no doubt its plastic Nature, by which each Seed shoots itself into the same Form, is an active Being, which forms and confines the other Particles of Matter which

nourish and inflate its Form, and disposes them, by its active Principle, to make up its agreeable Figure; so that there is more in it than that passive Being which is called Matter. Let us proceed lower, and examine into the Nature of Fossils, Metals, and Salts; and we shall find in them a vegetative Principle, when they are put into a proper State and Situation for it; for what are their several Crystallizations, but a Power, when in a fluid State, of attracting each other, and thus shooting into Salts of regular Forms, which is a lower Degree of Vegetation? If we proceed yet lower, to the least significant of corporeal Beings, such as Stones, Earth, Clay, &c. we find these are endow'd with an active Principle, even the minutest Particle of them our Senses are capable of comprehending: For, since Matter is allowed to be purely passive, and consequently has no one active Principle, if there be in these lowest Particles of corporeal Beings any thing which begins, increases, directs, or alters Motion in their several Parts, then they are active Beings, and consequently within our Idea of spiritual Beings of the lowest Order: For, by our established Idea of Matter, what is it, but a Quantity divided into indefinitely small Particles or Atoms, each of which has no Power to accede to, or recede from, each other, according as they are placed contiguous to one another, or at a Distance? whereas there is not one Particle of what we call corporeal Beings around

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us, but what will approach to, or fly from, each other, and that sometimes with the greatest Rapidity; for what else is the Power of Attraction, Cohesion, Gravity, Magnetism, Electricity, Elasticity, Fermentation, &c. but either an active Principle in those several Atoms or Monads of corporeal Beings, which exerts its *Conatus* to Motion; or from something which proceeds from an active Being, which rules over the whole System of Nature in infinite Space; or from some other subordinate Being, whose Power and Influence extends to a particular System, such as our Solar System, which compels, by a continued active Force, the several Particles or Atoms of Matter to obey these general Laws; or otherwise to a Number of other Beings, who all concur in forcing Matter by Impulse to obey these general Laws? No other Method occurs to me, by which the several Phenomena in the corporeal World around us can be solved. I shall therefore consider, first, the Nature of the several Powers I have enumerated above, some of which are Properties of every Particle of Matter, and others only belong to Masses of particular Species of Bodies, as Magnetism and Electricity.

of most Particles of Matter that we have any Knowledge of. Attraction and Cohesion I take to be Powers communicated to Particles of Matter by the Divine Being; by which, when

within a proper Distance, they rush into each other, and cohere, in whatever Situation they meet; whereas Gravity always tends towards the Centre of a Mass of corporeal Beings, such as the Planets or Earth; but, upon Contact, do not cohere. Whether these Powers of Attraction or Cohesion, and Gravity, be from Attraction or Impulse, is worthy of serious Consideration. If it be from Impulse, then it must proceed from an active Being, distinct from the Particles of Matter, which are impelled and forced together by that foreign Power. If Cohesion be from Attraction, it would seem to proceed from an active Principle in each Particle to join with another contiguous Particle, and enter into or embrace each other; whatever way it is, from hence is Cohesion between the first Particles or Atoms, of which solid Masses of Matter are formed. Some apprehend Matter to cohere by the Particles having little Hooks, which catch each other, and won't admit easily any thing to separate them: But, in the Materialists Notion of Matter being composed of Parts infinitely divisible, what is it holds together these Hooks? for infinitely small Particles can have no Figure; and, when the most solid Metals are made fluid by Fire, by which means the Hooks would be broke, from whence proceeds Cohesion again when cold, when the violent Motion of the Fire is over? It is from hence plain, that some general Force is upon each particular Particle of
Matter,

Matter, by some active Being foreign to Matter; or that the first Elements or Particles of corporeal Beings have Activity in them, by which each assimilate with their Like; and, when within their proper Sphere of Action, they rush together, and cohere, and that so firmly, as to resist a most surprizing Force or Weight: Such are Metals, when drawn into Wire, and small Rods: When, at the same time, by pouring on it a soft Fluid, such as *Aquafortis*, all its Cohesion is over, and the Metal assimilates with it, and becomes fluid, by being more powerfully attracted by the Particles of the Fluid.

Gravity is a Power or Law forced upon Matter, distinct from Cohesion, because it acts at surprizing Distances, as well as when near; and when Bodies are in Contact, they do not cohere. By this Principle the least Atom of Matter, tho' at a great Distance, and a contrary Motion had been communicated to it, directs its Motion towards that Mass or Globe of Matter which is nearest it, if in that Globe there be a sufficient Quantity of Matter to overbalance a greater Mass, in a larger Globe, fix'd at a greater Distance from it; otherwise it would gravitate more towards the larger Globe, tho' placed at a greater Distance from it: As for Instance: Suppose, in round Numbers, the Moon and Earth are distant from each other 240,000 Miles, and that there is 24 times as much Matter in the Earth as in the Moon;

suspend a Bullet 10,000 Miles distant from the Moon, and 230,000 Miles from the Earth, and it would remain immoveable, gravitating equally to each; for the Distance from each, and Quantity of Matter in each, being in a reciprocal Proportion, it would be attracted or impelled equally to each: But if it were removed never so little more towards the Earth than the Proportion of 23 to 1, suppose 1000 Miles, then it would gravitate towards the Earth, tho' it should be still 229,000 Miles from it, and but 11,000 from the Moon. This Principle of Gravitation we find not only in every Atom of this Globe we live in, nay, even in the Air thro' our Atmosphere, and in the purer Æther beyond it, but also thro' the whole Solar System: And we have Reason to believe the same Law or Principle continues thro' all the Worlds and Stars, with their Systems, scatter'd thro' the immense Distances of Space; and that each of these Stars, with their Systems, gravitate towards each other; for we find it thus in our Comets, which circumsolve our Sun in the most eccentric Ellipses; so as to approach sometimes near the very Disk of the Sun, and at other times to recede from it so far, as they might be apprehended to be without its Influence; and yet they appear again, returning and revolving in their Orbs, according to the Laws of Gravitation.

Magnetism and Electricity are of the same Nature, but act only upon some particular
 Masses

Masses of Matter; as the Magnet and Iron, Amber, Glass, Wax, &c. when rubb'd, and other light Bodies which come within their Influence. The Magnet only acts upon Iron at a proper Distance; and it seems to be from the same Principle that Cohesion is; for they rush together, and cohere, tho' their Surfaces are polished, and can have no Hooks to hold them together: This, whether it proceeds from Attraction or Impulse may be difficult to ascertain; for in some Cases it seems to be repell'd; as when a Needle is touch'd by either of the Poles, that Pole which touch'd it attracts it, whilst the other Pole repels it from it; yet if it is brought very near to that repelling Pole, and touches it, it is attracted by that Pole, and flies from the other which attracted it before. No doubt there are subtil Effluvia which fly from the Magnet, and others which rush into its several Poles; but it is surprising that these Particles should pervade all other solid Masses of Matter, even those more solid than Iron, and only exert their Power upon Iron. And if it be from Impulse, it's equally surprising how these Effluvia can fly off with such Rapidity, and alter the Direction of their Motion, and return again with such Force, as to make the Iron adhere to the Pole of the Magnet, without some active Principle in the several Particles of the Magnet, to begin, continue, and alter the Direction of the Motion of the several Particles of the Effluvia.

Electricity is no less surprising, from the Experiments made to discover its Power lately; for, by repeated Experiments, it is found to act at the Distance of many hundred Yards, with such Force, as to raise Feathers, and Leaf-Brafs, if there be a proper Line to convey it; which is not necessary to be strait, but may be either curv'd or angular; and these Effluvia, when made to coalesce, will emit Light or Fire, and make a great Shock by the Explosion.

Elasticity is a Law or Principle belonging to many Parts of Matter; by which, when two equal or unequal Particles or Masses of Body in Motion meet each other in a contrary Direction, the Motion does not cease, as might reasonably be expected from passive Matter; but, by a resilient or repelling Power in each, they recede from each other with almost the same Velocity with which they met. If both were perfectly elastic, no Part of the Motion would be lost, but each would communicate to the other that Quantity of Motion the other had when they met. Without this Principle in Matter, there would be no Enjoyment of sensitive Life. This is the Property of Light and Fire, and the Occasion of both the pleasing and displeasing Sensations we find from them, according to their Quantity, and the Rapidity of the Motion. It is from the Motion and Reflexion of the Particles of Light, that all Vision is performed; and from thence, and their different Refraction, that the Figures and Colours

Colours of distant Objects are convey'd to, and painted upon, the *Retina* in the Bottom of the Eye, and from thence are convey'd to the common *Sensorium*. This elastic Power of Light, which is capable of so rapid a Motion, as to fly at least eighty Millions of Miles, the Distance of the Sun from the Earth, in seven or eight Minutes; which is so rapid, as scarce to be conceiv'd or believ'd, till it was confirm'd by the great Sir *Isaac Newton*, from the repeated Observations of the Eclipses of *Jupiter's* Satellites; this elastic Power can't be suppos'd a Power in passive Matter, if a Particle of Light can be call'd Matter; for Matter can neither begin, add to, nor alter the Direction of Motion. From whence is it that a Particle of Light, coming with such Velocity, and touching the Surface of a Leaf of a Tree, which should seem thin and weak to repel so violent a Motion, shall repel the green Rays with almost equal Velocity, whilst it receives the other colour'd Rays, and allows them either to pass thro' its Pores, or retains them by many Reflexions within its Surface, until the Motion is lessen'd or lost, and Attraction takes its Place, and they cohere to the other Particles of the Leaf; or perhaps, by uniting with some of the Juices of the Plant, are sent off united to them with an easy Motion, so as gratefully to affect our Sense of Smelling with their delicious Odours? But whatever Way it may be accounted for, there is certainly Motion directed a quite different

ferent Way, which could not be occasioned by the passive Quality of Matter; and this must either be from a Power inherent in these minute indivisible Atoms, the Particles of Light, from their first Formation by the Divine Being, whereby they have a Power to begin, alter, or increase Motion, by altering their Form and Extension in Space, which is a Self-moving Principle; or otherwise must be occasioned by the Impulse of a spiritual Being, which pervades all things, and directs these Motions, at immense Distances, by Laws prescribed by the Almighty Lawgiver.

The Abbé *Pluche*, and others, whose Opinions differ with this Account of the Rapidity of the Motion of the Particles of Light proceeding thro' the Æther from the Sun to the Eye, in so short a time as seven or eight Minutes, suppose that the Fire in the Sun does not emit those Particles of Light which reach us, more than a Bell, when struck, sends the Particles of Air it touches, by its Vibration, to the Ear, at a Distance from the Bell; but that, as the Air is an elastic continuous Fluid, and undulates to the Ear, which is the Cause of Sound, so the Æther is a perfectly elastic Fluid, which fills all Space, and is formed of, and filled with, Particles or Globules of elementary Fire or Light, which, when in Equilibrio, has so little Motion, as not to give the Sensation of Light or Heat, unless it be put into Motion by a vibrating Power: That Fire or Light has no
Force

Force or Action, but where it meets with Resistance in Bodies of Matter; but at other times freely pervades the Pores of all material Beings, and is perfectly elastic: That the Fire in the Sun, by the great Opposition in so great a Mass of Matter, is most intense, and consequently its Vibrations inconceivably elastic and rapid; so that its Vibrations upon the adjoining Æther, or Fluid of Light, which is perfectly elastic and continuous, undulate with the Velocity ascribed to the Particles of Light by Sir *Isaac Newton*, so as to come 80,000,000 of Miles in seven or eight Minutes to our Globe: And this elastic Fluid of Light, the Æther, being extremely dense near the Disk of the Sun, is more rare according to, or in proportion to, its Distance from the Sun; and, by its elastic Power, is the Cause of Gravitation towards the Sun, and several Planets, by forcing all material Particles towards the Centre of our several Systems, and other opaque Globes of Matter, by its Energy, Spring, or repelling Power; which increases as it approaches towards the Surfaces of the Suns, or Planets, and Comets, in the reciprocal duplicate Ratio of its Distance from each.

Upon this Hypothesis the Fluid of Light or Fire is not produced by the Sun, or terrestrial Fire here; the Particles of Fire or Light being only thrown off, which are imprison'd in Matter, by its rapid vibrating Motion, which impels the adjoining fluid Æther in straight
Rays

Rays from the central vibrating Fire (which would have remain'd at Rest, or in Equilibrio, were it not from the vibrating Force of the heated Globe) to the superior Part of the System, until it meets with a planetary Orb, or other Particles, to divert its Motion, and repel it to the Eye of the Observer, so as to give the Sensation of Light and Colours; which Particles are either again reflected, or cohere (after its Motion is retarded or stopt) to the Body it enters, until they are separated again by Heat or Motion.

These Undulations are very different from those of Air, which cause Sound; for Sound is convey'd, by a Curve, over a Wall or intermediate Body; but Light is only convey'd in Right-lines; and in passing thro' the Æther, tho' collected in the Focus of a Burning-glass, emit no Light side-ways, unless they are reflected by some opaque Particles of Matter. However, whether Light is caused by Particles immediately emitted by the Sun, or terrestrial Fire, or by Particles of an elastic æthereal Fluid in Contact with the Eye or *Sensorium*; whichever way it is caused, here is Motion directed contrary or different from the first Impulse, consequently has an active Principle different from passive Matter.

Nor is it easy to be conceived how so rapid a Motion can be made in the Globules of a Fluid almost perfectly elastic, unless they were perfectly hard and contiguous; and then, as in

a Number of Billiard-Balls, it should be instantaneous, unless we allow that perfectly elastic Bodies or Monads vibrate so, as their Figure yields to the Stroke, and is again restored to its former Figure, by entering into itself, and expanding again; which I apprehend to be its fourth Dimension, and Cause of its Activity.

This great vibrating Power in the Sun may be easily accounted for from the same Hypothesis: For if it should be composed of spiritual elastic Monads, either united with, or adjoining to, the passive Atoms of passive Matter, and are, by the superior Force of the perfectly elastic Æther, the divine Instrument and Fountain of Light, which pervades and fills all Space, and is the Cause of Gravitation, impell'd together and condens'd exceedingly by forcing them to re-enter into themselves; their natural Power and *Conatus* to extend their Form, repels the surrounding Æther by their Elasticity, and causes that quick vibrating Motion of Light in the perfectly elastic Æther, which is composed of elementary Fire or Light; which being directed originally, or reflected, upon the *Retina* in the Eye, and conveyed to the *Sensorium* in the Brain, is the Cause of Vision.

This elastic Power, by which the Particles of Light are reflected, which is the Cause of Vision, and the elastic Power of the Air, which occasions Hearing, by their Reflexion and Vibration,

bration, seems to be from the Particles of Light and Air altering their Form, by being indivisible, and capable of Compression and Dilatation; and by an inherent Power to restore themselves to their former Figure, or at least to alter their Figure by Compression, upon Contact with some other Being; by which means a new Motion is made, which proceeds in a different Direction; whereas, were they made up of separable Parts, and had no Power of Cohesion, they would stop or separate when they met another Body at Rest.

Let us consider the Nature of Fire, and such Substances wherein the *Pabulum* of Fire is contained at Rest, as Sulphurs, Oils, Bitumen, Wood, &c. and suppose their Masses to be made up of mere passive Particles at Rest: Kindle any of these in Masses together, but with a small Spark, and observe what an Increase of Motion proceeds from the Motion of that Spark; what Motion from one Spark in a Heap of Gunpowder; and consider if that can be accounted for by mere passive Matter; but may easily, by supposing Particles of Light and Air to have a Power of Motion, as of Rarefaction, a Power of receding from each other, and expanding themselves, and increasing their Extension.

Many of these Particles of Light lose their Motion, when they enter into the Pores of the several Bodies around us, and many remain and adhere to the Bodies they enter; so that

I apprehend Vegetables consist, in great part, of these Particles, which makes them so inflammable; and that the *Pabulum* of our material Fire is nothing more than the imprison'd Rays or Particles of Light, when united to Salts, and other Particles of Body; and that the strong Heat and Motion of Fire, when kindled, is nothing more than the Struggle of the imprison'd or fetter'd Rays to break from the Salts and aqueous Particles they are united with; and, when that Motion becomes exceeding quick, Fire then glows, and is thrown off in lucid Rays: Where the Struggle is strongest, as in Metals, Sulphurs, and Glafs, the Fire and Flame is intense, as requiring a stronger Motion to break from its Fetters: Where the Union is weak, as in Alcohol, where it is only united to elementary Water, there is no Struggle, and the Motion slower; and it goes off accordingly with a weak blue Flame: But, when united with Nitre, which is only imprison'd Air condens'd as much as possible, interspers'd with Charcoal, to make it kindle together, then the Force and Explosion, upon the Rarefaction of the Air in the Nitre, becomes terrible, and no Force can confine it, neither the Cohesion of Rocks or Metals; but it forces its Way thro' all Opposition. These Particles of Light are the Cause of Vegetation, by raising of Vapours, and the Juices in Plants; for they being capable of Contraction and Dilatation, they join with aqueous Particles, and enlarge them; and

the Particles of Light having little or no Gravity, that we know of, they inflating the aqueous Particles, make them become specifically lighter than the Air; by which means they mount into the Air, and there the Motion of the Fire lessening, they condense, and so become of an equal Weight with the Air in the upper Regions of the Atmosphere; and, being attracted by each other, they join, and form Clouds; and then being united, they are more condens'd, and become specifically heavier than the Air, and so fall in Rain. After the same manner they are rais'd in the Tubes of Vegetables, with several Salts, and earthy Particles; and what is more than sufficient to nourish the Plant, flies off in Vapour from the Leaves and Blossoms.

Fermentation, which we often call Corruption, but ought rather to be called the Parent of Vegetation and Generation, is also occasioned by this elastic Fluid of Light and Fire; and is only a less rapid Motion of Fire, which by degrees breaks the Union of the several Parts of Matter. When the Union of the Parts is weak, then the Heat and Fermentation necessary to separate the Parts is but small, as in Hay and Straw wet with Water; unless it be in a great Quantity, and press'd together by its Weight; then it will kindle and burn. Thus Fermentation, by the Elasticity, attracting and repelling Powers inherent in Fire, and the several Particles of Matter, breaks the former Union of the

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the Particles of Bodies, and they become fit again to unite with other Bodies, whilst the seminal Power, or spiritual Monad, in the Seed, attracts to itself such Particles as are fit for its Increase and Nourishment, and to assist it in extending and unfolding its Form. And thus Fossils and Salts crySTALLIZE, and Vegetables put on their several Forms: For Light and Heat first breaks the Cohesion of Metals, Stones, &c. and the Motion being lessen'd by degrees, by an Union of cold Fluids, Water, Air, &c. impregnated with Salts, they give Admission to the Spirit of the Seed to form a proper *Nidus*, in order to unfold their Vehicles, and inlarge their Forms. These attracting their several proper Juices raised by the Heat in their Tubes, with a proper Proportion of Salts, Earth, &c. according to the several Species of Plants, I apprehend to be the Cause of Vegetation as well in Animals as in Plants.

C H A P. IV.

Some Thoughts upon the Nature of the Divine Being, in Analogy to our Human Nature; and farther Considerations, whether the active Powers we observe in Matter be by Impulse from a superior Being, or from inherent Powers given to material Beings by the Deity at their first Creation.

SINCE, from the foregoing Observations, it is obvious that the Particles of corporeal Beings around us have active Powers communicated to them by the Almighty and First Cause, by which they submit to such establish'd Laws, as are necessary for making out the several Appearances in this outward and sensible World, and yet seemingly exert a *Conatus* to move and extend themselves in Space; it is worthy of our serious Inquiry, whether the First Cause has made corporeal Beings around us of spiritual as well as passive Monads or Particles, in which all their Faculties, which may afterwards appear in time, are dormant and stagnant, and nothing appears but the Powers of Attraction, Cohesion, Elasticity, &c. and a Power of enlarging themselves by their seminal Powers; when in proper *Nidus's*, by Application of Heat and Moisture, they may put on Vegetable

or Animal Forms: Or whether they are all compounded of passive Particles, incapable of being reduced to an Unity; and that those are constantly moved by a boundless Spirit, which pervades all things in the mundane System, and by an impelling Power forces those Particles of Matter to attract, repel, gravitate, &c. as well at immense Distances, as when near each other. The Knowledge of this is beyond what Men can reasonably hope to attain to, or fully comprehend. However, by a serious Application, some Observations may be made, that may lead us in time to find out the Truth, and to admire the all-powerful and all-wise Conduct of Providence.

If we should suppose the Infinite and Eternal First Cause, God the Father, whom we conceive the Source of the Deity, as well as of all finite Beings, to be, by a perpetual Energy or Activity, exerting himself in supporting inanimate corporeal Beings, and forcing them to obey these Laws I have mentioned, such as Gravity, Cohesion, Elasticity, &c. we must then suppose that Infinite First Cause the Soul of the Universe rather than the Cause; and, tho' we believe him Almighty, yet it may be dubious whether he exerts always that his infinite Activity, tho' he is capable of it at pleasure; for if so, after he had created all Things, he could not be said to have rested from his Labours, supposing him still to continue his infinite Power and Activity to support the

mundane System, as well as at the time of its Creation ; and if he should not, the Form of all corporeal Beings would fall into Atoms, whenever the impulsive Power that causes Gravity, &c. should cease.

This Supposition, of God's being the Soul of the inanimate World, seems to be too low for the Idea of the First Unoriginated Intelligence, whose chief Glory and Happiness we ought rather to conceive to arise from his moral intellectual Faculties, such as his Goodness, Mercy, Truth, and Justice, in making intelligent created Beings happy. Yet, on the other hand, to suppose the Infinite First Cause to be inactive, and at Rest, since Life in created Beings we find consists in Activity, may be apprehended as degrading the Idea of a Deity, and supposing God to be an indolent Being. We ought therefore to avoid these Extremes, and neither suppose the Deity to be inactive, nor oblig'd always to make use of an infinite Energy and Labour to support the Fabric he has made ; and rather believe, that his chief Pleasure is from his intellectual Faculties, in superintending and governing the intellectual World, without supposing him to be the Soul of the World, always exerting the same Force to support it, as when it was first created.

Since, from our Christian Faith, we acknowledge Three Powers, Persons, or Intelligencies in the Deity, tho' the Knowledge of that Mystery be above the Apprehension of our finite

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Understandings; yet we may be allowed to form Ideas of these Three Powers or Persons in the Deity, from lower Appearances in created Beings, as well spiritual as corporeal, and from Passages in Holy Writ, upon which we are allowed to ruminare and reflect. Let us then look into the little Microcosm of Man, and we shall find three distinct Powers in our Nature: One Power of Intelligence, by which we think, reflect, and reason; which we conceive to be absolutely free from Matter, Form, or Figure, suitable to the Idea we form of the Immense Deity: Another Power we have of Self-motion, of moving our corporeal Vehicle; and a perceptive Power of Beings without us, from our Sensations: This makes us social, and connects us to the visible World; and this Union with our Vehicle is the Cause of our Spirit or Intellect's being confined to a particular Place in Space; otherwise, our Intellect being as free as Thought, without such Vehicle and Union, might range, like Thought, from one Point of infinite Space to another in a Moment: This gives us a Form and Extension in Space, and enables us, by certain Restrictions, to use or not use our intellectual Faculties, according as we are acted upon by material Beings around us; which, by confining our Form or Extension, lock up our reasoning Faculties, and deprive us of Memory and Reflection, and leave us in an inactive or dormant State, as our Souls are in Embryo, or at or before our Conception

in the Womb. There is a third Power in our Being, of which we have not the sole Direction, tho' it is in some measure subservient to our other Faculties; and that is, our plastic or plantal Power; by which means we vegetate and inlarge our Form, until we arrive at the State of Manhood, and inlarge our superior Faculties, as far as is allow'd in our corporeal Habitations. Over this plantal Principle we have very little Power; nor can we at pleasure stop those involuntary Motions that tend to its Increase, such as Respiration, and the Motion of the Heart, unless by Violence we deprive ourselves of animal Life. In this Nature seem to be seated our animal Passions, Sympathies, and Antipathies, which often get the better of our Reason, and are with great Difficulty kept within Bounds by our intellectual Faculties: This plastic Power, tho' a Part of our Being, yet seems to be different from our intellectual and sensitive Life; and seems to be the Source of Self-love, as the other two are of our Love to God and our Neighbour; which, when kept in due Subordination to our Reason, is of great Use to us in our animal State.

Since our Being is, in Miniature, a faint Resemblance of the Deity, we being made after his Image, Why may we not suppose the Three Persons or Powers in the Deity to be similar, or bear an Analogy, to these Three Powers in our Being, tho' infinitely superior to us; and that God the Father, the Unoriginated
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and First Cause, is properly that Immense and Eternal Intellect, without Form, Figure, or Motion? That our Redeemer, God the Son, the Only-begotten of the Father, the express Image of his Person, by whom he made the visible World, and who hath the supreme Superintendence of all visible and created Beings, may be supposed that Second Power in the Deity, to whom we bear a Resemblance in our animal Form and Vehicle, by which our Intellect is united to this visible World, and we become social: And this seems agreeable to the Expressions of our Saviour, that *no Man can see the Father, but the Son*; because the Supreme Intellect is not visible, being surrounded with Light inaccessible: And our Blessed Redeemer is said to be the express Image of his Person, as being the only visible Part of the Deity, as I may say, that comes under our Comprehension in our animal State; he being the Head and Creator of our Vehicles, and of our Union with them; by which he hath connected us to the visible World, and made us social. The Third Power or Person in the Godhead, the Holy Spirit, may be supposed analogous to our plastic or plantal Nature, and Author of our Passions, and of the Sympathies and Antipathies in our Nature; by which, as our animal corporeal Being, and all corporeal Beings around us, are made to be subservient to the Laws of Nature, and to our intellectual Power, in carrying on the Scheme of Providence; so the Holy Spirit inflates

inflates all corporeal Beings, and makes them subservient to these Laws, and supports these Powers in corporeal Beings, which link together our mundane System in its beautiful Frame; and at the same time influences our Passions to be subservient to Reason and the Spirit of Grace: And from thence he is called the Holy Spirit, by inspiring us with celestial or æthereal Fire; and may be called the Universal Spirit. This seems also agreeable to the Account given of the Holy Spirit in Holy Writ: When the Apostles received the Holy Ghost, it came with a rushing Wind, in Appearance of Fire; and Powers and Knowledge were immediately communicated to them by Impulse, by inflating them with this celestial Fire: And it would seem, that the Apostles being filled with this celestial Fire, the Holy Spirit, when Miracles were wrought by them, that it was by this Communication with this infinitely elastic universal Spirit, that fills infinite Space, that at any Distance acted with the Volition of the Apostles inflated with the Holy Spirit, by a sympathetic Energy, whereby it suspended the Laws of Nature for a time, and prevented their Cohesion, Gravity, &c. and altered the Direction of Motion in corporeal Beings; and thus it still acted consonant to Truth, to itself. This seems to me to be the sole and genuine Cause of Gravity; unless there be a subordinate Spirit of Nature, such as the elastic æthereal Fire, acting under the Divine Spirit: For tho' Powers may be

be originally given to the first Elements or Particles of corporeal Beings, to attract and cohere when in Contact, or to repel and fly from each other after Contact, by an elastic Power; yet Gravitation acting uniformly at great Distances, cannot be accounted for by Attraction, from that general Axiom, that nothing can act where it is not; but may be easily conceived from Impulse by the immense Spirit of Nature, or by the elastic æthereal Fire, by which they are determin'd towards each other in a determin'd Proportion, according to the Distance and Quantity of Matter in each.

Quære, Whether there are not two distinct Spirits in the Government of the World, in Subordination to the Divine Spirit, *viz.* the Spirit of Grace, and the Spirit of Nature; the one inspiring with divine and social Love, and the other with Self-love? And therefore we are desired, in Holy Writ, to *try the Spirits*. *You know not what Spirit you are of*. The Spirit of Grace is that which superintends and acts in the inward Man or Vehicle, by which means a Portion of the moral Attributes of God is communicated to our rational Souls; and thus we become good, merciful, just, prudent, wise, &c. and this increases our divine and social Love: And the Spirit of Nature is that which influences the outward Man, or superior animal Vehicle, our Sensations and Passions, and persuades us to follow our animal Pleasures, and Gratifications of Sense; which is Animal or
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Self-love : This St. Paul expresses by a *Law in his Members fighting against the Law of his Mind*. This may be properly called the Devil, or Old Serpent, the Seducer of Mankind ; from whence he is called *the Prince of the Power of the Air*, that is, of our material Vehicle, in setting up the Pleasures of Sense against rational and divine moral Pleasures.

It is probable this Spirit of Nature was the Devil that tempted our Saviour, when he shew'd him all the Kingdoms of this World, and the Glories of them, that is, the Pleasures of Sense, all the animal Pleasures possible ; which he promised him the full Enjoyment of, if he would fall down and worship him, or make these his principal Object ; which, in Effect, was to accept of the animal Pleasures of Sense, and give up his Mission, which was to recall Mankind from those Pursuits, and to enable them to make divine Love their Object, by raising Mankind up to rational Enjoyments and Pleasures, which were to be eternal ; whilst animal Pleasures were only temporary, and to be subordinate to the others : So that the Spirit of Nature, or Self-love, seems to be that which *rules in the Heart of the Children of Disobedience*, and sets itself up in Opposition to the Spirit of Grace ; but its Power is limited, and under the Controul of the Spirit of Grace, or the Divine Spirit.

The Temptation of our Saviour, I think, will bear another Interpretation, besides the literal one :

one : His being led into the Wilderness would seem to be his being suffered to feel the Wants, Cravings, and Infirmities, of his human Nature ; which seem to be the forty Days Fast ; and his hungering after it, seems to be his Sense of the Pain, Wants, and Cravings of his animal Nature : The Tempter is the Spirit of Nature, tempting his animal Nature, or Appetites, to be satisfied with God's answering their Cravings, by stopping his Hunger ; and only to desire God's Assistance to provide Bread to support his natural Body, without troubling himself to pray for spiritual Gifts and Graces, and to preserve his moral Goodness ; and thus he tempted him to give up all other Good, in case his animal Wants, Cravings, and Infirmities, were removed : But our Saviour shews, that *Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of God* ; alluding to what *Moses* said to the Children of *Israel*, when God fed them with Manna, Angels Food ; which had a secret Meaning, that the true Food of Man was not that which answered the animal Cravings of his Nature ; but the angelic Food of the Soul was the Knowledge of moral Truths, and the Rectitude of the Soul in obeying the Will of God, the spiritual Manna ; and Bread which proceeds out of the Mouth of God, his divine Knowledge and Love : That was the true Bread and Food of Mankind, and that was what our Saviour was sent into the World to reveal and

set forth to lost Man, who had deprived himself of that spiritual Food, by following his animal Appetites. When the Devil, or Spirit of Nature, found he could not tempt our Saviour by endeavouring to get him to rest satisfied with answering his animal Appetites or Wants, he then placed him in another Light, and endeavoured to tempt him by carrying him into the Holy City, and setting him on one of the Pinacles of the Temple: This seems to be shewing him the greatest Exaltation of his human Nature, when in its greatest Perfection and Holiness, expressed by setting him upon the Pinnacle of the Temple, that, is the highest Degree of Holiness or moral Rectitude human Nature is capable of; and, when in that Situation, desires him to fall from thence, if he could, to try the Veracity and Power of God; telling him that God had said, that his Angels should protect and defend him, and no Harm should come to him, tho' he endeavoured to fall from that holy sublime Situation, by endeavouring to give way to the animal Sensations and Pleasures; for God would still preserve him, as he declared by his Angels: But our Saviour again resisted the Temptation, by shewing he should run no Risk; for he ought not to tempt God to deprive him of his Protection, by wilfully attempting to debase his Nature, in hopes that God would not suffer him, but interpose, by his Angels and ministering Spirits, to prevent his receiving Harm by the Attempt: So that
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he was to do all in his Power to keep himself up to the Pinnacle of Holiness, and was not to depend upon God's Mercy, without the Use of his own Endeavours.

After this second Attempt of the Devil, or Spirit of Nature, to thwart the divine Mission of our Saviour, his next Attempt was, to attack and tempt him by the Pleasures of Sense; and then he lays before him all the Grandeur and Pleasures of this Life, and the Glory of them; the Height of animal Felicity in carnal Pleasures, and the Soothing of all our animal Passions and Appetites, under the Simile of shewing him all the Kingdoms of the Earth; and desires him, in Consideration of having such Gratifications as his Senses could afford him, to rest content with that, and fall down and worship him the Spirit of Nature; which was to make that his supreme Happiness, and carnal Pleasures his chief End; give all his Attention to the outward Man, the animal Nature; and give up the divine Life, the moral Attributes of the Deity implanted in the inward Man; and thus his Mission to lost Man would have no Effect: This our Saviour again resists, and shews, that no Attendance, Respect, or Worship, is due, but to God, and his divine moral Attributes; and that all our carnal Appetites and Pleasures must give way, and be subservient, to them: So that the Devil finding no way to gain upon the animal Nature of our Saviour, he quit him; and, after his withstanding

ing all Temptations, God sent his Angels to strengthen our Saviour's Soul.

It is from the Universal Spirit, which guides and directs the Motions of all the Globes in our visible World, by Gravity, &c. that we can form any probable Account of the Marks or Signatures of Children in the Womb, from the Imagination of the Mother; for the plastic Power in the *Fœtus* being within the plastic Power of the Mother, and being acted upon by the same Spirit of Nature, a strong and impulsive Imagination of the Mother, by a concurring Action in the same plastic Spirit in the *Fœtus*, affects the tender and increasing Parts of the *Fœtus*, and, like an impulsive Signature, leaves the Impression behind. Sympathies, Antipathies, and our Passions, have their Origin from this plastic Power; over which our Wills have small Influence: But tho' our Reason may in time get the better of our Passions, or regulate them, yet they often hurry away our Wills, without attending to Reason, or giving any time for Reflection. Some slight Contingency will often hurry us into Passions, and make us capable of Actions, which, at other times, when cool, and acting by Reason, we should be incapable of doing; as, in Surprizes of Fire, some have carried away Weights, which they could not move when their Passion was over.

C H A P. V.

Upon the different Powers inberent in the first Principles of corporeal Beings; with the Probability that most of them are seminal or vital, and are capable of having their Forms altered, and their Powers increased or diminished; That many of them may become conscios, and again be deprived of their Consciosness and Sensations; consequently, that most of them are spiritual Monads. Upon this Principle our Souls have existed from the first Formation of Beings, and may have been, or conscios, or dormant, until this time, or alternately so.

Notwithstanding this univerval Spirit of Nature, or the plastic Power which obliges corporeal Beings to submit to the established Rules and Laws we observe in the mundane System; yet I cannot but think, that many of the first Principles of corporeal Beings, at their Creation by the Almighty Being, may have had some Powers created with them, which may make them active; and that they are all indivisible or indiscerpible, and have not indefinite discernible Parts: That they may have a *Conatus* to expand themselves in Space, as we find the *Germina* of all Plants and Animals

mals have: In short, that they may have sper-
 matic and vital Powers; and that many Par-
 ticles of inanimate Matter may have a Power,
 some time or other in Eternity, of obtaining
 sensitive Enjoyments; and afterwards, by Se-
 paration from their Vehicles or Machines, or
 by their not being properly filled or inflated,
 they may again be deprived of Thought and
 Memory, and lie dormant in inanimate Mat-
 ter, which is next to Annihilation; yet still
 may be serviceable in carrying on the Designs
 of the Almighty Being: And this seems agree-
 able to St. *Paul's* Reasoning of God's Power
 over his Creatures, as a Potter of his Vessels,
 to make *some for Honour, and some for Dis-*
honour: For if at any time in Eternity we be-
 come conscious, it is no matter whether we
 are immediately created conscious, or have had
 a Being for an indefinite Number of Ages,
 without Thought or Sensation; yet still assist-
 ing in the Frame of visible or corporeal Beings.

Nor may it be inconsistent with the Justice
 and Wisdom of God, to deprive spiritual con-
 scious Beings, who have misbehaved towards
 him, of their spiritual Life or Consciousness,
 and to confine their Extension; and so for
 many Ages make them subservient to his
 Work of Providence, and act as Particles of
 corporeal Beings. Tho' this may seem sur-
 prisingly odd to our Conception at first, to
 think that each of the innumerable Particles of
 Light may have a Power of being further ex-
 tended

tended in Space, and of some time or other being made conscious, and having sensual Enjoyments; yet, if we consider how small a Part of infinite Space is filled with those Particles, and that even that vast Body the Sun, that has emitted, for so many Ages, each Moment, so many Rays of Light, yet is but a lucid Point, when compared to the unbounded Æther and Heavens that surround it; he will not be surpris'd, in such an unlimited Space, that every Atom or Particle of Light might, in some Point of Eternity, become animated, and have spiritual and sensitive Enjoyments communicated to them, unless the whole æthereal Fluid thro' infinite Space be intirely made up of Light: Nor would it be Injustice in the Divine Being, in case they never should, no more than if he had never brought them into Being at all: Yet still it seems more agreeable to the Wisdom and Goodness of God, in case these Particles of corporeal Beings are of an active spiritual Nature, and have been formed so far capable of Motion and Extension, as to put on new Forms, that they might, in some Point of Time, be made capable of Sensations, and become conscious.

If we consider the Gradations of Being, from the most angelic Forms of intellectual Beings to the most minute Particles of Matter, we may observe how close the Links of the Chain are, from one Extreme to the other, without any Chasm in Nature. We may further observe,

that the Motion of the Particles of Light and Heat, with a proper Mixture of nitrous and aqueous Particles, alters the Form, I may say, of all corporeal Beings, by Fermentation, Corrosion, &c. which we often call Putrefaction: For what are the Fermentation of Liquids, or the Dissolution of the densest Metals, even of Gold in *Aqua-regia*, but these Particles altering their Situation and Figure, and being made capable of shooting themselves out into new Forms, and putting on new Appearances in Nature? We find that even Gold will, by a long Continuance in an intense Heat, lose of its Weight, and consequently at last all fly off, and put on a new Appearance in Nature: Vitrifications, Diamonds, &c. seem to be no other than Particles of Light bound up in adamantine Chains, and, by Rotation, and quick Friction, will fly off in lucid Rays. Iron, Copper; &c. by the common Effects of the Acids in the Air, are diminished by Rust, and lose their metalline Form, and cannot by human Art be restored, and made Metals again. The incredible quick Motion of the Particles of Light, and vibrating Motion of Heat, separate the Particles of all corporeal Beings: The most of these may be seminal Forms, or the Seeds not yet united to the Vehicles of Plants, Animals, &c. which afterwards, united with proper Salts or Vehicles, and getting into proper *Nidus's*, are capable of putting on new Forms, and of attracting other Particles, which have not procured

cured a proper *Nidus* ; and thus force them to enter into their Pores, or otherwise unite with them, and inflate and increase their Form by their plastic or plantal Nature. Thus Salts and Fossils shoot into their proper Forms : Thus, in separating Tills or Clays, I have seen the Forms of Shells, that is, the bare Impression of a Shell, without any Shells having ever been there ; and, in these Instances, it is probable the plastic Principle, or seminal Monad, not having found a proper *Nidus*, could act no further.

How near to the Shooting of Salts are the lowest Degrees of Vegetation, such as Mold upon Books, and Mosses ! And yet each of these have their Seeds much more minute than we can descry with our best Glasses. All these unfold themselves, and take in other Particles to enlarge their Forms. How minutely small are the Seed of Puff-Balls ! which do not exceed the smallest Atoms or Particles of Smoke or Vapour ; yet in these, by our best Glasses, we see in the Seed the perfect Form of a young Puff-Ball. Whether in these again we ought to conceive Seeds as much smaller than those, as these are to large Puff-Balls, and again Seeds in these, in a progressive Series, descending downwards indefinitely ; or whether we ought to stop there, or one Degree lower, at Particles no bigger than we conceive those of Light are, and suppose one of these to unite with a proper Vehicle, and expand itself in a

proper *Nidus*, and so put on that vegetable Form, I leave to the Consideration of the Judicious; but, to my Apprehension, the last Supposition seems at least as reasonable as the other: For to me it seems much more difficult to comprehend, that these minute Seeds of Puff-Balls, or other Vegetables, should have within them Seeds, as much smaller in proportion to them, as they are to large Puff-Balls, and so backward for a Series of Ages from the Creation of the World, which have been still unfolding themselves, and growing greater, until they have come to the Growth where we now find them; than to suppose the minutest Particles of Matter to have a Point of Unity to stop at, which is indivisible, and without discernible Parts; and that these are either spiritual Forms, or Vehicles, and have a Power communicated to them, by our great Creator, of, some time or other, enlarging their Forms, when, by the Application of proper Particles of Matter, in proper *Nidus's*, they can exert their plantal Power: And this seems to be agreeable to the Powers we find in corporeal Particles, of exciting and increasing Motion, of attracting some, and of repelling others. Thus we find Vegetation is performed by the Action of the Rays of Light and Heat, in a fluid or moist Body; for Water seems to be necessary, as well as that, in the Production of all vegetable and animal Forms: There the seminal Forms have a Power and Liberty to expand themselves, and to receive or reject such
Particles

Particles as are agreeable or disagreeable to them: For if neither of these should be the Case, then we must suppose the Works of Creation to be going on constantly, and that God Almighty is daily creating Souls, and seminal Forms, of all visible Beings, as well animal as plantal Souls; and that these are, at the Death of each Individual, again annihilated; which is contrary to the Idea we have of the Divine Wisdom: For how can we suppose, that God Almighty should exert his creative Power each Moment, in every minute Insect or Fly, which continues but a Moment in Being, and immediately after reduce it into nothing? Or does it seem consistent to Reason, that our Souls, which animate and so highly transcend our human Vehicle, or Body, and the several material Particles of which it is composed, should be formed but Yesterday, and that each Particle of Matter the Body consists of should have been created from the first Formation of Beings? Is it not much more agreeable to suppose the Divine Wisdom to have at first created our human Souls, and all seminal Forms; and that each of these, in their certain Periods of Time, should have a conscious Being, and many of them have an Opportunity of becoming immortal, or of being ever afterwards conscious, in case they should obey their Maker's Laws; and that others, upon their Misbehaviour and Disobedience, should be again remanded into their original Chains of Darkness; whilst some may continue

conscious in Misery, and others be reduced to a dormant State, as feminal or animal Forms are, before they are conscious ?

If this should happen to be the State of our visible World, we should observe a most lovely Harmony in Nature, in a most beautiful Chain of Providence, going on by insensible Gradations of Being, through immense Space and Duration, from the smallest Particle of Matter, to the most sublime angelic Forms ; and by this Scheme Generation may be accounted for, which otherwise cannot be easily conceived, without a constant Exertion of the Almighty Power in creating Beings each Moment.

Let us but consider this beautiful Chain of Beings we observe, or conceive, in the World ; and try if we can find a Stop or Chasm, from the highest Seraph to the lowest Particle of Matter : For if we begin at the lower End of the Chain, and rise by degrees to the angelic State, we shall find such a Gradation of Beings, and such a Capacity of Beings rising in Enjoyment and Life, as must give infinite Pleasure ; and yet we cannot tell where to stop, or where we can break off.

Thus let us observe the least indivisible Atom, or Particle, with its Power of Attraction, Cohesion, Elasticity, &c. and a Power of Compression and Dilatation, and consequently a Power of putting on different Forms in Nature ; and consider it in its lowest Capacity, in Stones, Salts, Earths, and metalline
Forms,

Forms, and observe what Appearances it puts on when reduced to a fluid State, by shooting into Salts; and we may observe in it a *Conatus* to vegetate. We may observe in all Fermentations, which in many Things we call Corruption, but rather ought to be called the Parent of Vegetation, or Generation; and even that *Erugo* we observe upon Metals; and there we shall find a low Degree of Vegetation, somewhat above the simple Shooting of Salts: Let us next observe the Mold upon less dense Bodies, such as Books; and these Molds discover plainly vegetable Forms; nay even the Mold upon Excrements is Vegetation.

The Mosses, Fungus's, Corals, &c. come next in View, and so by degrees, until we come to the highest Perfection of Vegetation, in Trees, Flowers, and Fruit.

Let us next observe the lowest Degree of animal Life, in Insects, Fish, &c. and try if we can break off the Chain betwixt animal Life and Vegetation: The sensitive Plant has apparently as much Sense as the *Zoophyta*, or Sea Jellies, and the animal Plants fixed in the Bottom of the Sea: The late Discoveries made on the *Polype*, a Water-Plant, or Insect, which partakes of both Natures so as not to know properly to which it most belongs, having local Motion, and feeding as Animals, and yet is propagated and generated from Buds or Slips; each Part, when divided, becoming a perfect Insect, and producing others by Buds which
separate

separate from it, and become Self-movers ; this seems intimately to connect the Links betwixt Animals and Plants : Thus, from the lowest insensible Motion in these Fish and Insects, we may rise gradually to the more lively and active of the Brute Creation, and observe how Perceptions and sensitive Enjoyments improve, without breaking the Chain ; what Care, what Solitude, and what Passions, prevail in the Brute Creation, until at last, what we call Instinct, in them, shews a lower Degree of Reason ; they have, no doubt, Memory, Reflection, and a lesser Degree of Reason ; but are not made capable of a Chain of Thought, and consequently are not accountable for their Actions.

Let us then proceed to the Human Species, and observe in Fools and Madmen how near they approach to Brutes. In Infancy they are even less capable of exerting Reason, or of doing any thing for their own Defence. From thence let us observe how far the human Genius can raise its Thoughts and Perceptions, and make use of its intellectual Powers, though confined to this Globe ; and we may observe as near a Link between the best and wisest Men, and Angels, or superior Beings, as there is between any of the lower Orders of Vegetables, Brutes, &c. We may further conceive superior Orders of Being, inhabiting our Atmosphere, invisible to us, endowed with greater Capacities, and superior Powers ; and the
farther

farther we pass from these Earths, or material Globes, into the purer æthereal Spaces, we have Reason to believe the superior intelligent Orders of Spirits are endow'd with greater Capacities and Powers, and are capable of more Enjoyments, and a greater Degree of Glory; and so on in a progressive Series upwards, as far as Thought can reach, and yet infinitely short of the Divine Being.

At the same time that we observe this beautiful Chain of Beings, from the Nature of the Beings which surround us, we have no Reason to believe that they were all created at first in the same Degree and Station, and in the Enjoyment of sensitive or rational Life, which we now observe many of them in; but that some Beings who may not yet be conscious, may hereafter become so; and that Beings already conscious, having Freedom of Action, may, by their Behaviour and Obedience to their Creator's Will, have greater Faculties and Powers communicated to them, and be made capable of greater Degrees of Glory, and be exalted into the higher Station and Order of Beings; and others, by Misbehaviour, may lose their Glory and Happiness, and be degraded and confin'd to lower Orders of Being, so far, as even to lose Reason and Thought, and so be reduced to an inanimate and dormant State, in the Way we now see material Beings around us.

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We may easily conceive this, from the Observations we make in the animal and human Species : Instances may be frequently given, where Men of great Capacities and Judgment have, by old Age and Infirmities, lost their Memory and Judgment so far, as some have forgot their own Names. In Sleep we retain very little Sensation, or Perception ; in Swoonings, Convulsions, and Lethargies, though the Soul still remain in the Body, yet all Perception is lost, and we are, in a manner, inanimate. How we are to be after Death, until the Resurrection, may not be easily determined : It seems probable to some, that we may have thin airy Vehicles, and may retain our Sensations and Consciousness ; nor may it be at all inconsistent with our eternal Happiness, to suppose we may be in a dormant State until that time, as it is probable we have been in it, from the Creation until our Birth ; for as the Time from the *Mosaic* Creation until our Birth is but a Point to Eternity, so our being in a dormant State for Ages to come, until the Resurrection, and Restoration of all Things, is nothing to Eternity, and is to be considered in a glorious Immortality afterwards, no more than if we had slept a Night. When we consider the Soul in the *Fœtus*, before the Birth, that it is a living Spirit, capable of Thought, Consciousness, and Reflection ; and yet at that time has none, nor perhaps any Perception ; and that the Soul then has little more than a self-moving

moving Power, such as Vegetables have, of expanding and unfolding their Vehicles, until their Organs are fitted and enlarged, and then by degrees its Sensations and Faculties appear; when we consider, that this vivifying Spirit, or Principle, has had a Being, and was self-moving at the Time of Conception, as well as afterwards, when it comes to the Birth; and since, by the Improvement of Glasses, we now see that these spiritual and seminal Forms are in the Seed of the Male before Coition and Conception; we have great Reason to believe, that all the Souls of Men, and of all Animals, and the seminal Forms of Plants, have been created from the Beginning, and perhaps long before the *Mosaic* Creation. And this seems agreeable to the *Apparatus* of all Beings around us, and more agreeable to the Dispensations of Providence; for let us consider the several Ways of our Souls animating our earthy Vehicles, or human Bodies, that have generally been thought of; and afterwards observe which seems most consistent, and is most agreeable to the Dispensation of an all-wise Providence.

The general Notion that at present prevails, is, that after Conception, when the Body of the *Fœtus* is formed, God Almighty creates a Soul, and injects it into the Body, and from that Moment the Body is animated. But does this seem consistent, that the all-wise, just, and good God, should daily exert his Almighty Power, and create an immaculate and faultless

less Soul, of an angelic Nature, and place it in a corrupt Body, liable to all the Frailties, Passions, and Infirmities, we are subject to, in our Sojournment in this Globe, from the Power our plastic Nature has over our rational and spiritual Soul ; and that these spiritual Beings should be daily liable to offend him, and to be guilty of Sin, and liable to Death, and future Punishment, and yet not have natural Powers sufficient to preserve themselves from Sin and Punishment ? Or can we suppose our great God so far concurring with adulterous and incestuous Pollutions, as to exert his Almighty Power daily, and inject a Soul into the *Fætus* form'd by their Act of Coition ? This seems inconsistent with the divine moral Rectitude of the Deity, and would seem to be a Sanction to their Actions : I must therefore differ from those who are of this Opinion, since another Way may be found more agreeable to the Ways of Providence.

It does not seem agreeable to Divine Wisdom, that God Almighty should daily, at each Conception, create an animal, and especially a human Soul, and instil it into the *Fætus*, which by some Accident becomes immediately after an Abortion, so that the Soul by its Creation has had no animal Enjoyment, and reaped no Benefit from its Creation on this Globe ; and it would still appear more inconsistent with the Divine Wisdom and Goodness, if it were made liable to Original Sin, according to our
common

common Interpretation of it; nay, a Creation in such a Situation would seem nugatory, or appear to be a Weakness in the Deity, as if it were impracticable to create a rational Soul, without injecting it into a *Fœtus* in the Womb; for, supposing the Soul continued conscious from its Creation to the general Resurrection, is it not equal to it whether it was from that Moment it was injected, or from the first Creation of Beings? Or, should it be in a dormant State, from the Abortion to the Resurrection, might it not have been so from the *Mosaic* Creation, or for a longer Period? Or if Souls are only conscious of their own past Actions, and have no Communication with external Beings, whilst unembodied, until the Resurrection, as many imagine, then on what could such a Soul reflect, having had no Time for Thought or Reflection, from its Creation to its Separation from the *Fœtus*? Or, if it had Sensations or Communication with external Beings when unembodied, why might it not have had the same, had it been created earlier, without even entering the human *Fœtus*? So that a Creation of an animal Soul just to enter a *Fœtus*, and instantly to be removed by Abortion, would seem nugatory; and to create it merely to make it peccant, according to the common Interpretation of the *Adamic* Lapse, would seem to be cruel and unjust; so that, in whatever Light it be taken, it seems more agreeable to Divine Wisdom, that the Soul should be

created earlier, at least as soon, if not sooner than those Particles of Matter to which it is united.

The next Opinion is, that our Souls were all originally in the first *Adam*; and that both our Spirits and Bodies are all come from him; and, by throwing off one Tegument or Skin after another, at each Conception, we at last appear in the World in the Condition we are now in: But this seems to be too much of a Piece with the Materialists, who may believe our Souls, like Matter in their Conception, divisible infinitely; for this would confirm their Hypothesis, that our Souls are material, and infinitely divisible; and that there are Souls within Souls, looking backwards as far as Thought can reach; for Myriads of Millions are included in the Vehicle of one, since so many Souls or Animalcules are thrown off at each Act of Copulation, as we now observe by Microscopes, when in the least Drop of the *Semen* there are such surprising Numbers seen. This would also confirm their Opinion, who imagine, that Souls take up no Room or Place in Space, by being infinitely small; and may thus, in a manner, be conceived not to be any-where: Whereas; from the Powers we observe in ourselves, and other spiritual Beings, we must take up Room, and be extended in Space, since we act in a limited Part of it.

The last and most agreeable Hypothesis, which seems more consistent with the *Apparatus* of all Things

Things about us, is, That our Souls have had a Being long before our Appearance in this Stage of Life; that we have had our Being since the first Creation of all Things, perhaps an indefinite Series of Ages before the *Mosaic* Creation; and that as we find our Souls immortal for the time to come, or at least in Being, tho' perhaps in a dormant State, until the Resurrection, as being indivisible and indiscerpible, so our Beings have been from the first Creation of the Angelic Orders of Being, when *the Morning Stars sung together, and all the Sons of God shouted for Joy*: That some of these Beings, particularly human Souls, have been conscious heretofore, and, by the Freedom of their Wills, may have erred: They may have been perhaps too vain-glorious of their Faculties, and have not given the due Submission they ought, to the Commands laid upon them by their Almighty Creator; and so may have lain dormant, in a quiescent State, from the *Mosaic* Creation; and may thus have been doom'd to our earthly Vehicles, as to a State of Trial and Probation here: And this may be what is meant in Scripture by the Fall of *Adam*, and the Reconciliation made by our Blessed Redeemer, to strengthen and support us in our Pilgrimage here. This is the Reason why we are represented, in Holy Writ, as Strangers seeking our Way home to our native Country: But had we never been Inhabitants of that heavenly Paradise before the *Mosaic*

Creation ; or if our Souls were only created at or after Conception here, or even at the Formation of *Adam* ; we had no Pretensions to call the æthereal Regions our Home, or be said to return to it. Nor is it at all inconsistent, that we should be deprived of the Knowledge or Remembrance of what we were before our Entrance into these our earthy Mansions ; since, in many Instances, we forget what daily happens to us ; and, when dormant, we forget most of the Transactions of our Lives : Nay, our Saviour's Soul, which we allow pre-existed, forgot many of his Transactions, and his Knowledge of Things before, or he could not, from his Birth, be said to increase in Knowledge, as well as in Stature.

It is also consistent with the Wisdom and Justice of God, to deprive us of Life and Thought for a Series of Ages, and afterwards to restore us to what Proportion of Life, Sensations, and Memory, he pleases ; and give us a Capacity of restoring ourselves again to his Favour, by reconciling us to himself by his only Son our Redeemer. This also opens that divine Lock of Providence, and answers the Objections of such as cannot conceive we could suffer for the Sins of *Adam*, our first Parent, when we had no Being, or at least were not conscious ; or that God Almighty should create or imprison an immaculate Soul in a corrupt Body, liable to daily Transgressions, Pains, and Diseases ; which, for want of sufficient Helps
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and Power over its Passions, is in Danger of being doom'd to eternal Punishment. But if we suppose we have had a former Being, and have disobey'd our Creator, and forfeited his Favour; then it is highly consistent with his Wisdom and Justice, to doom us to these earthy Habitations: And it is infinitely good in him, to allow us a State of Probation here, to reconcile us again to his Favour. And it is also highly agreeable to Reason, that our Souls, according to the Degree of our former Sins, should act here in the Formation of our Bodies, and may be the Occasion of the Predominancy of the Passions of some against all Precept and Example; and that it is the original Vices of our Souls, which get the better of us and our Reason here; and which often may be the Occasion of the Infirmities of our Bodies, which often accompany us from our Cradles to our Graves.

This pre-existent State is also agreeable to several Texts of Holy Writ, and to the Opinion of the Learned among the *Jews*; particularly *Job xxxviii. 21.* where God, expostulating with *Job* about his Knowledge of Things at the Creation, says, *Knowest thou it because thou wast then born, or because the Number of thy Days is great?* And in the viiith of the *Wisdom of Solomon*, 19th and 20th, *Solomon* is introduced saying, *For I was a witty Child, and had a good Spirit; yea, rather being good, I came into a Body undefiled.* Nor did our Sa-

viour contradict or blame the *Jews*, when they asked him, whether it was the blind Man, or his Father, that had sinned, which had occasioned his being born blind; so that he did not discountenance the Opinion of Pre-existence.

Thus then, from the former Peccancy of the Soul, Ambition, Lust, Anger, Malice, Envy, Covetousness, &c. may be the Leaders of the Soul in this State; and, according to the Predominancy of these, may the Organs of the Body be framed; for the Passions of the Soul are often read in the Features and Form of the Person: From hence proceeds Physiognomy. And thus the Meaning of the Fall of *Adam*, which was concealed from the Vulgar by *Moses* under a Veil, as being not necessary for them to know, may be made consistent with the highest Notions of the Wisdom and Justice of God: And the driving *Adam* and *Eve* out of Paradise, and giving them Coats of Skins to hide their Nakedness, was no more than the confining the Souls of lapsed Mankind to these our earthy Bodies, or taking Flesh upon us, and confining us to this Globe: And the hiding our Nakedness, was the concealing our former State from us; for we had been inexpressibly more miserable, if we had retained the Memory of our former Glory, and past Actions; and probably could not have gone thro' our State of Probation here.

Thus God Almighty, before or at the time of the *Mosaic* Creation, depriv'd our Souls of their
their

their former Consciouſness and Glory; and confined our Souls, and all other animal and plantal Souls, or feminal Forms, to this and other Globes around us, and left our Souls in a quiescent or dormant State; and has in time allow'd these Souls, or feminal Forms, to vegetate and inflate sensitive Beings; and in due time, by Generation, to become conscious; and, by expanding themselves in proper *Nidus's*, to animate and command human Bodies: Nor is the Continuance of this dormant State of the Soul, from the Creation until this time, any more than a Moment in Eternity; nor is it more than as a momentary Sleep to the Soul. And thus may be interpreted that deep Sleep which fell upon *Adam*, or the Souls of Men, upon the Formation of *Eve*, the plastic Nature, or the Bodies of Men, which may properly be called the Mother of Mankind in this State; as *Adam*, the Father, is the active generating Principle the Soul.

I have already observed, that the Beings of Men and Angels consist of three Natures and Powers; *viz.* The supreme Intelligence of Thought, Reflection, Reason, Memory, &c. The Second, the animal sensitive Being, by which that Principle perceives, and unites with, the sensitive World: This makes us social, by a Communication of Ideas and Thoughts with other Beings around us: And the Third, our vegetative plastic Nature, which makes us occupy a certain Proportion of Space, and gives

us a visible Form in this World ; which acts and vegetates without our Knowledge, or our having any considerable Power over it : In this are seated our Passions, which often get the better of our Reason, or intellectual Being. In this Division of our Nature, the conscious, reflecting, reasoning Part, the Contemplator of the Divine Being, may be called the Male, or *Adam* ; and the social Part, with the Seat of the Passions, and vegetating plastic Nature, may be called *Eve*, or the Female : From whence Woman is called the weaker Vessel : And hence is the Allegory of the Serpent's first tempting *Eve*, that is, the Passions and plastic Nature of the human Soul, which was the weaker Part to be attacked ; which, once giving way, got the better of the rational Faculties of the Soul : For there was no way, by attacking the rational Intelligence immediately, to get the Soul to disobey the Will of God, but by gaining the Passions to surprise Reason ; and then the social Part, which connects our intelligent Faculties to visible Beings around us, joining with our Passions, *Adam*, or our intelligent Faculty, gave way to the social and passionate plastic Nature, and thought it better to sin and die with them, to enjoy the social and plastic Nature, than to live in Contemplation of the Divine Being, without a Communication with other created Beings ; by which means our whole Nature became peccant, and was drove out of Paradise ; and we have been since

since confined to this Globe, our earthy Prison, until the Restoration of all things.

This Hypothesis seems to me agreeable to the Wisdom and Justice of God, and is also more agreeable to the *Apparatus* of the mundane System which we observe around us; and seems as intelligible as either of the other. Upon this Hypothesis the Nature of Generation, and the Propagation of Animals and Plants, may be easily explained: For if we suppose all the Souls, or seminal Forms, of Men, Brutes, Vegetables, Fossils, &c. to be dispersed thro' all the Atoms of Matter, and thro' the æthereal and aerial Fluid in our Atmosphere, constituting Part of these Fluids; or perhaps be in Contact, and cohere to some of these very Atoms, or *Primums* of Matter, we observe in the World around us; retaining their several Powers of Attraction, Repulsion, Elasticity, &c. with a Power of beginning, increasing, or altering Motion, and consequently of uniting themselves to others in different Forms: That such of these as we call Particles of Light, envelop'd with a Vehicle, are seminal Forms; and, when in a proper Fluid, these enter superior proper Vehicles; and, by their Motion in a proper Fluid, they find convenient *Nidus's* to expand themselves, and receive Nourishment; which is no more than the Attraction of proper Particles to inflate their Vehicle or Form. Thus each spiritual Form expands itself, and enlarges its Figure, and so vegetates; which is the same

Power in Animals and Plants: For by our Glasses, in all Fermentations occasioned by steeping any Vegetable, or other fermenting *Menstruum*, Millions of Animalcules may be observed, which have each a spontaneous Motion; and may be all conceived to be seminal or plantal Forms, which, by getting into proper *Nidus's*, may be perhaps afterwards animated: For we find, in Spring, after the Fermentations occasioned by the nitrous Cold in Winter, when there is a due Proportion of Heat and Moisture, all Nature seems to quicken: The seminal Forms of all Vegetables expand and form themselves; and, in many of these, each Bud is pregnant with Seeds of their own Species. What an infinite Number of these Animalcules are drawn up in the Tubes and Canals of all Plants; and what an infinite Number of minute Insects are generated in the Leaves and Buds of most Vegetables, where they find proper *Nidus's* to be hatch'd in! All these Insects prey upon one another, the Greater devouring the Smaller: So that the Animalcules in the Vegetable may be Part of the Food of those Insects, Birds, and other Animals, that live upon these Vegetables; and may pass into their seminal Vessels, and so, by Copulation with a Female of their own Species, may find a proper *Nidus* to be formed in; and these seminal Forms may put on the Vehicle of that Species. Thus these spiritual Forms may pass from the minuter Species of Insects, &c. into
Birds,

Birds, Fish, or Land Animals, by being made Part of their Nourishment; and so pass into their seminal Vessels, and, by altering their Species, may be capable of higher Degrees of Life and Sensation: And thus the Souls of the human Species, being laps'd, and in a dormant State, without Consciousness or Sensations, may, as one of these Animalcules, have pass'd thro' the Canals or Ducts of Vegetables, or other Animals; and these, being the Food of Man, may be convey'd into his Mass of Blood with other Parts of his Food; and such of them as are capable to animate a human Body, may pass into the seminal Vessels of the Man; and thus, by expanding themselves in a proper *Nidus*, after Coition with a Female, may the Generation of Man be performed.

Whether any of these Souls have ever animated any other Species of Being, before they impregnated a human *Fœtus*, may be uncertain; for perhaps they only as Nourishment pass thro' their Canals, and never impregnate any, until they constitute their own Species: And yet I can't conceive, that the Soul of an Insect, after it is reduced to its first Principles, or again becomes an Animalcule, upon its being divested of its Vehicle, after being devour'd by a greater Animal, might not, as well as other Animalcules, make its Way thro' the several Passages into the seminal Vessels of its Devourer, and be capable of Life again, if injected by that Animal into a proper *Nidus*:

For

For if this may be supposed, there is an End put to any Cruelty designed by Nature, when the greater Fish, or Beasts of Prey, Birds, &c. devour the smaller, when they might still have a Prospect of enjoying a higher Degree of Life and Sensations, by animating Beings who have higher Sensations and Perceptions: Whereas all those Souls, who have once animated a human *Fætus*, may be absolutely freed from their dormant and peccant State; and may again be capable of angelic Enjoyments, if they have had a State of Probation here, and have not again rendered themselves culpable, which may justly involve them in further Degrees of Punishment hereafter.

No doubt it was from this Hypothesis the Transmigration of Souls took its Rise, which was believed by many of the Eastern Sages, and had *Pythagoras*, and the divine *Plato*, to countenance it; and is still the Opinion of many in the East; particularly of the *Banians* and *Brachmans* in *India*, and also of the Remains of the *Magi* in *Persia*: But they enlarged their Doctrine of Transmigration beyond what I here suppose; for they not only imagined the Souls of Animals in low Life to animate human Bodies, but also that our Souls, after Death, returned again to the Earth, and animated Brutes of all Kinds: So that to this Day, in *India*, they will purchase the Life of an Animal, if they can, lest the Soul of their Father or Friend should then animate it: And for the same Reason

Reason they refrain from killing or feeding upon Animals. Nor can I think it any way inconsistent with the Wisdom of Providence, that such human Souls as have not behaved well in their State of Probation here, should, at their Death, be made liable to undergo still further States of Punishment before the general Judgment; and may, as before their Conception here, be still again capable of inflating and living in other Vehicles, or Bodies of inferior Orders of Being, as an intermediate Punishment for their Misbehaviour in their State of Probation here.

The strongest Objection to this Hypothesis I take to be this: That since there are almost an infinite Number of these Animalcules in all Fermentations, by steeping Vegetables, or after Corruption of Animals; and since the Numbers are surprisngly great of those that are in the least Drop of the *Semen* of Animals; and Millions are thrown out at each Emission of the *Semen* in Copulation; and in many Animals not more than one or two are usually generated; it should seem inconsistent with the Wisdom of God, that so few should be begotten, or come into the World, so as to have animal Life, and enjoy Pleasures here. As this Objection is chiefly made in relation to our human Species, what answers that, may also answer it in relation to other Animals.

We cannot pretend to find out all the *Arcana* of Providence, nor the Mazes thro' which it leads

leads us: And it is equally difficult to answer, what may become of the Souls of such *Fætus's* as are never born, but miscarry in the Womb; and yet the Presumption is, that there are many more Abortions than of human Births; for no doubt there are many more than the Mother is sensible of, the *Fætus* being so small as to occasion neither Pain, or any Sense of it, in the Mother: And of these that are born, near half die before they are two Years old; and consequently before they can reason, or have any great Enjoyment of animal Pleasures. These may have been so little peccant in their former State, as not to have Occasion for a State of Probation here; and consequently having been punished, by lying without Enjoyment in a dormant State; by the Redemption of our Saviour they may be immediately freed from their earthy Vehicle, and possibly from their dormant State, if others are so at Death, and to enter into an angelic Life in the æthereal Regions: Nor can we know, but that all those Animalcules or Souls, when once they are emitted from the seminal Vessels of a Man, may be restored to the Regions of Light and Joy, as well as those Abortions after Generation in the Female. Nor would it be inconsistent with the Goodness and Wisdom of God, if they should return again to the Earth, and continue in their dormant State until the Resurrection and Consummation of all things. The same Reasoning will hold in relation to all
other

other animal or vegetable Animalcules ; for it may be consistent with the Divine Wisdom, either to allow them to be capable of higher Enjoyments, which may be allotted to them hereafter in an eternal Duration ; or it may be the Pleasure of the Almighty to give them a Rotation in the Enjoyment of such Pleasures as each Species of Beings is capable of, or return them into the quiescent State they have for many Ages been in.

As to the almost infinite Number of such Animalcules, in this or any other earthy Globe, when each Globe is but as a lucid Point in the surrounding Æther, or the heavenly Regions about them ; that almost infinite Number, to our Conceptions here, will vanish, when compared with infinite Space, or the surrounding Æther ; and will bear a less Proportion to it, than an Unit does to all the human Species that have been, or shall be, born in the Earth.

Besides, we may from Reason, as well as from Revelation, conceive, that other angelic Beings, superior to the human Species, from the Freedom of their Will, may have erred, and rebelled against the Divine Being, and may have become peccant ; and by that means may be chained down to these Regions of Darkness, to this and the several Globes around us : And this may be the Condition of the fallen Angels, of Orders and Knowledge superior to ours, and consequently their Punishment may be greater.

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The æthereal Regions are certainly the Regions of Light and Glory, where is no Night or Darknefs, and is the blest Abode of the higher Order of Angels, and other beatified Spirits ; and the feveral Globes, interfperfed thro' the immense æthereal Space, are but fo many Prifons, where lapsed Spirits are confined : Thefe are the Regions of Darknefs and Oblivion, term'd in Scripture *outer Darknefs*, to which wicked Spirits are confined to an indeterminate Eternity. In infinite Space, where there can be no Bounds, no Place can be call'd outward or inward ; and confequently what is meant is extreme Darknefs, in Oppofition to the Regions of Light and Perception : So that when thefe Demons are mentioned in Holy Writ, to be *bound with everlafting Chains of Darknefs*, it may be eafily underftood, if we conceive them condensed and confined to the minuteft Points of Space, fo as to conftitute the Particles of which Metals, and the denfeft Parts of Matter, are formed ; and that thefe may undergo feveral Mutations and Changes, and may be, from their dormant State, fometimes endow'd with Life and Sensations, and perhaps fo much Confciousnefs, as to be fenfible of Pain and Difappointment, and may again be remanded to their dormant State ; and fo may continue for ever, or in a Series of Rotations, at the Pleafure of the Almighty Being ; and, by the Powers of Elafticity, Cohesion, Attraction, Repulfion, &c. which, with

a Power of Motion, and *Conatus* to extend themselves, may be still left with them, they may contribute to the beautiful Systems around us, whilst at the same time they are punished for their Disobedience to the Almighty Being.

Thus, according to the Suns, and planetary Orbs, and Comets, interspersed in Space, may Hell be sometimes called a Lake of Fire, where are everlasting Burnings, at other times be called a Place of utter Darknes; and in Comets are Places of both Extremes, of Light and Darknes, Heat and Cold, according as they approach to, or recede from, the several Suns about which they revolve.

C H A P. VI.

Shewing, from the foregoing Hypothesis, how good or bad Angels, or Demons, may govern our Passions, or enter into, possess, and actuate, our animal Machine; and the Reasonableness of a Resurrection of our Soul, and its Vehicle or Body, to a future Life, from a dormant or quiescent State in the Grave, from the time of our Death.

WE may reasonably suppose, that there are also Spirits, or Demons, who have lapsed so far, as to be thrown down from the æthereal Regions into our Atmosphere, and may

may still retain their Reason and Memory ; who, having lost their former Happiness, and knowing themselves doomed to further Punishment, at the final Judgment and Consummation of all Things, from their Envy and Malice to the human Species, because of their having a Power or Capacity, in this State of Probation, of being restored to their former Happiness, continually tempt and seduce them to disobey the Commandments of God, that they may be Partakers of their Punishments.

These Demons, by being Princes of the Power of the Air, or of our material Vehicles, and intimately acquainted with our Actions and Motions by surrounding us, and in a manner living among us, not only seduce us, and entice us to follow our Appetites and Passions, instead of our Reason, but may also enter into our Bodies, and dispossess our Souls, for some time, of their Power over the Body, as in Demoniacs, and such as we read of in Holy Writ, which were possessed with many Devils : This may not be done solely by guiding and directing the Passions in the human Soul, and thus enticing Man, against Reason, to do many unlawful Acts, but may be done by dispossessing the Soul of its Place or Power of actuating the human Body or Machine, and thus animating it, and directing the Actions and Words of the human Body, without the Participation of the human Soul, or even the Soul's being conscious of what the Body at that time acts ; as is plain

plain from the Possessions, in the Time of our blessed Saviour, when they owned him to be the Son of God, when they begged not to be sent into the Abyss, but to have Leave to enter into and animate the Herd of Swine ; and when one, after he was dispossessed, lay as dead, his Soul, for some time, not having recovered the Power over the Body : Before I endeavour to explain the Manner how these airy Demons could enter, and dispossess the Soul of its Function in the Body, I will first attempt to shew, how, and from what Place, the Soul governs and moves the human Machine, the Body, to which it is united.

The Soul, from its Identity, Consciousness, and Memory, must be an Unit indivisible and indiscerpible ; and I have endeavoured to shew before, that it hath Extension, and is capable of being dilated and compressed, and consequently of occupying, at different times, greater or smaller Portions of Space. From the Observation of ourselves in Infancy, before our Birth, and when grown to Maturity, we have Reason to believe, that when the Soul is too much compressed, we cease to think, or to be conscious, and consequently have no Memory : Thus the Soul in the *Fœtus*, at Conception, has no Perceptions ; these gradually improve from our Birth, until we come to Manhood, at which time the Soul has all its Faculties in Perfection.

This Soul, or angelic Being, when united to the Body, as I observed before, has three Powers in its Nature: The first and highest is that of Intelligence and Reason; the second that of Sensation, by which it becomes social, and corresponds with other Beings; and the third is the plastic Power, by which it vegetates and acts, without the Concurrence of the Will of the intelligent Nature. In this last or lowest Power are seated all the involuntary Motions, such as the Beating of the Heart, Breathing, &c. which goes on when we sleep, tho' we have partly a Power over it when we wake; and the Cause of Vegetation, which increases, and afterwards nourishes us, when we come to Maturity: In this are seated all the Passions, the Sympathies and Antipathies, over which our Reason has small Power; which often surprise and lead the Body in spite of our Reason, and hurry us into extraordinary Actions: These seem to have their principal Seat in the Heart. The Tremors and Horror occasioned by Fear, the Blushing of Shame, the Pangs and Sighing from Grief and Sorrow, the Rage from Anger, &c. at once affect the Motion of the whole Mass of Blood, by Palpitations, and irregular Pulsations of the Heart; which by some Passions boils up into a Fever, by others loses its Motion, or is much retarded; as in Tremors of Fear, in Fainting, and Swooning. The other Pleasures arising from the pleasing Passions, the Exultations of Joy, the Titillations
which

which occasion Laughter, the *Douceurs* of Love, and Pleasures which arise from the Embraces of different Sexes, throw the Blood at once into an agreeable Motion, and frequently carry off Reason, and govern our Wills.

This plastic Power, in our Nature, has its Seat in the Heart, which at once gives such sudden Emotions to the Blood and Spirits; and over these Passions the airy Demons may have great Power, without entering into, or actuating the human Body: The Seat of the sensitive Power, by which also we furnish Ideas to the intelligent Soul or Nature, by our Senses, of Seeing, Hearing, &c. which give us Materials for Reflection and Memory, which is also the Centre of Union betwixt our Reason and Passions; and binds and connects the thinking Being to other external Beings around us, and so makes us social, and also directs all the voluntary Motions of the Body; the principal Seat of that Power must be in the Head, where is the Origin of the Nerves; there all the Sensations unite, which are made by the Motion of external Objects around us, striking upon the several Organs of our animal Machine: There the Rays of Light, which form the Images in the *Retina* of the Eye, are reflected and carried to the common *Sensorium*: There also are brought the Vibrations made by the elastic Fluid the Air upon the *Tympanum* of the Ear; and there also Smells and Tastes are conveyed from the several *Effluvia* of sur-

rounding Bodies, which are all Touches or Motions finely variegated, so as to give different Sensations. In this common *Sensorium* is seated the animal Soul, which like a skilful Organist, playing upon the several Stops, actuates and directs the Motion of the Body at pleasure, as long as the animal Machine is in Health and Vigour: When by Obstructions the Body is out of Order, as in Gout, Rheumatism, or Palsy, then the Soul has no Power over those Parts affected, until Health be restored, and these Obstacles removed. This sensitive Soul must be extended, and elastic, in order to begin and direct the Motion of the Nerves, or animal Spirits; and so may be compressed and dilated, and by too much Action may lose somewhat of its Power, and may require Rest or Sleep to restore its elastic Force; for I cannot think, that it is the animal Spirits alone, which are increased by Nourishment, and are Part of the animal Machine, that want to be restored; but that even the Soul itself wants Time to restore its Power, otherwise every Sense would not be equally lost in Sleep, but only such of them as had been most used, and wanted a Recruit; for if the Soul itself did not of itself retire from animating, or acting in the Body, it might continue its Power over such of the Senses as had not been much employed: But I apprehend, that when the Soul exerts its Power in moving the Body, it dilates itself beyond its ordinary Bounds, by extending itself towards
the

the Nerves it moves ; and when it exerts that Force too long, the surrounding Fluid, or Body, presses upon the Ventricle of the Brain, wherein is its Seat ; and the Soul, by being too much pressed, in its Turn, retires into itself, and loses its Sensations. When this is only done moderately, Slumbers ensue, and the Soul is taken up with pleasing incoherent Imaginations, which we call Dreams ; which are occasioned by the different Vibrations, and Degree and Nature of the Pressure of the Brain upon the Soul : If it be pressed more strongly, then a deep Sleep follows without Dreams, the fine Vibrations being stopped, which Noises or Pushes can scarce remove : If it be very strongly compressed, then follow Swoonings, Convulsions, Apoplexies, &c. and by the stagnating of the Juices around, even Death itself : And hence it follows, that at Death, or what we apprehend to be so, the Soul does not immediately quit its earthy Vehicle ; but may lie dormant in it, for a considerable time, without any Sensation, even until the Body is corrupted ; and this we may judge, from some who have recovered from Apoplexies, Lethargies, and Coma's, long after all outward Warmth or Breathing ceased, by extraordinary Rubbings, and applying Warmth and Fire outwardly, to give Motion to the stagnated Fluids ; whereas, if nothing had been done, the Soul would not have animated the Body again, nor could we, in such a Case, precisely tell, when

the Soul broke thro' its earthy Prison, and took its Flight : And what confirms my Belief, that too great a Compression of the Soul in its Seat in the Brain takes away all Sensation and Consciousness, is, that the Animalcule that impregnates the *Fœtus* has no Sensations until the Infant is born, when it is increased so far, as to allow sufficient Room in the Ventricle, for the Soul to expand itself, and act : We also find, that all our Powers and Faculties increase until we are full-grown : That Persons of a dry Constitution are more witty and volatile, from the Soul's not being so much pressed by Moisture in the Brain ; and if that Dryness be too much, or the Ventricle be violently agitated by Heat, Ecstasies, Deliriums, and Madness, ensue : If, on the contrary, it has too much Moisture, Lethargies, Palsies, and Apoplexies, follow : And thus some have been recovered, when apparently dead, in Apoplexies, by applying a red-hot Iron to the Head, to raise a Blister, and draw off that Moisture, which pressed upon the Soul in the Ventricle, and deprived it of Motion and Sensation.

This seems to make it highly probable, that the Ventricle in the Brain is the chief Seat of the Soul ; and that Consciousness, Thought, Reason, Reflection, and Memory, are only in Act when the Soul has Liberty properly to expand itself ; and, when it is too much compressed, all Consciousness and Memory ceases ; so that the Soul is not a thinking Substance, or
Being,

Being, whilst confined to any earthy Vehicle, but capable of Cogitation, and that according to the Machine or Vehicle it is united to, and the Room it takes up in Space; by its Extension.

From hence it may be probable, that our Souls after Death do not immediately take their Flight to Heaven, or the æthereal Regions, but may lie in a dormant State, without being conscious, until the Resurrection and Restoration of all Things; for if we had a Being from or before the *Mosaic* Creation, and have been in a dormant or quiescent State, until our Birth, why may we not continue so after Death, until the Resurrection? For, to a Person restored to his Life and Consciousness at the Resurrection, it is no more seeming Time lost to him, than if he had slept but one Night; for all is but a Point in eternal Duration; and a Person raised out of a Lethargy or Apoplexy, if he had lain a Month, would think it but a Moment.

If this Hypothesis seems probable, and the Soul, by being seated in the Ventricle of the Brain, at the Origin of the Nerves, plays the Machine the Body, and, by being too much compressed, loses its Power and Sense, it may be easy to account how the Body may be possessed by aerial Demons, or other superior Powers; for such spiritual Forms as have airy, thin Vehicles, may pass by the Interstices or Overtures in the human Body, into the Ventricle of the Brain; and there, by its superior

Power, may compress the Soul of the Animal, whether Man or Brute, as in the Case of their entering into the Swine. The Soul, by being thus compressed, is made senseless, or becomes dormant; and the Demon, playing upon the Nerves, animates the Body, speaks and acts as the human Soul did: And this seems plainly the Case of Demoniacs, who in many Instances have done surprising Things; for the Demon, knowing the mechanical Powers of the human Machine, will enable the Body to perform Actions, which the human Soul, thro' its Terrors and Fears, dare not venture upon, and to some may appear miraculous. A Demon may also animate a dead Carcase before it be corrupted, whilst the Motion of the Blood may be restored, as long as the Organs are perfect, and the Nerves in a Condition to act.

The Hypothesis of the Soul's being in a quiescent State from Death until the Resurrection, is not, I think, inconsistent with Reason or Revelation; for the single Instance of the Thief upon the Cross, to whom our Saviour said, *This Day you shall be with me in Paradise*, upon his acknowledging his Divinity, is no Precedent, more than the Translation of *Enoch*, or *Elias* being carried up in a Chariot to Heaven, are Precedents that we shall not die. But as the Arguments for this Opinion, both from Reason and Revelation, will take up too much Room here, I refer it to the *Appendix*, where I propose to consider it more

at large. However, I think the Doctrine of the Resurrection of the Body may be much easier accounted for by it: For the intelligent sensitive Soul, being kept dormant by the Compression of the surrounding Bodies at Death, at the last Judgment, the Time appointed by God, being freed and released from that Weight, and being again free, with its plastic Nature, to inflate another Body or Machine, or even the same, tho' not filled with earthy Particles, but with a luminous, æthereal, elastic Fluid, not liable to Corruption, as our Saviour appeared in at his Transfiguration, and afterwards at his Ascension; I say, it may not only enjoy all its former Sensations, but also be restored to the Knowledge and Remembrance of all its past Actions; and then be made liable to its final Doom of eternal Happiness, or Misery. And this Body or Machine, inflated by a Soul, having the same Sensations and Passions, is as much the same Person, and it may be called the same Body as much, as before: For all these Particles in our Solids, as well as Fluids, are now liable to perpetual Repairs and Changes; and yet the Body is still the same; for the Body, properly, is only the *Stamen*, or Vehicle, which contained and disposed of these earthy Particles; and is the same in the *Fœtus*, or in the Animalcule, at Conception, as when increased to the utmost in time of Manhood: For as the Soul, in its interior Vehicle, is the intelligent percipient Being; so the

the Body, the outward Vehicle, and animal Machine, seems to be the plastic Nature, and Seat of the Passions, which connects the Soul to other surrounding Beings, and makes it social: Whilst that continues the same, it is the same Body, whether filled with terrestrial Particles, or with an æthereal, elastic, luminous Fluid. This is not only philosophical, but agreeable to St. *Paul's* incomparable Account of the Resurrection, wherein he shews, *there are Bodies celestial, and Bodies terrestrial; that there is one Kind of Flesh of Fish, another of Birds, &c.* which shews, that the several Juices that inflate the Body or Vehicle are very different, and yet the Body is the same, with whatever Juices it is filled: Which is a full Answer to all the vain chimerical Objections made against the Resurrection; as, That the human Body may be devoured by *Canibals*, and be turned into their Nourishment, and so become Part of their Body; and thus belong to two Persons at the Resurrection. It may as well be objected, that Infants or Abortions must be raised with the Bodies of Infants, or as small as the *Fœtus*; and that old Men, dying of a Decay, will appear in the same withered decayed Body: But, since none of the Juices, nor Solids formed from the Juices, are essential Parts of the Body, the whole Objection vanishes at once; and the Doctrine of the Resurrection is consistent with the most sublime

lime philosophical Notions, and also to the Reason of any considerate thinking Man.

Thus the Body, as it was the Cause of the Lapse of Man in his paradisaical State, and of all the Pains he suffers here in his State of Probation; so after the Resurrection, to those who have behaved well, and improved their Time, it will be the Cause of a vast Increase of Joy and Pleasure to eternal Ages: Whilst those who misbehave in this State, shall be again remanded back to their Prisons, and suffer in the general Conflagration of this Globe, which is called the second Death; and, according to the Enormity of their Crimes, they may, at Intervals, be conscious, and suffer different Degrees of Punishment, or may remain in an inactive dormant State; whilst Devils, and such as are superlatively wicked, may continue conscious, and endure perpetual Torments: But *who can live in everlasting Burnings?* So, perhaps, *for ever* may only be an indeterminate Series of Ages, as it is in most Places of Scripture to be understood.

C H A P. VII.

Wherein the Hypothesis of the Atomical Philosophy, or Creation of spiritual and material Monads, are more at large considered; with some Quæres tending to clear up the Hypothesis: And an Attempt to account for Attraction and Cohesion upon the foregoing Principles.

HAVING thus cursorily treated of the Hypothesis I have advanced, which seems to agree both with Scripture and Reason; by which it seems probable, that the several Particles of Beings around us are spermatical and vital, and not made of mere passive Matter, supported by mechanical Laws; and that our Souls have pre-existed, as well as other Beings, for an indeterminate Number of Ages; even long before the *Mosaic* Account of the Formation of this Globe; I shall endeavour to explain this Hypothesis, and to shew more at large, that it is consistent not only with Reason, but with the Divine Account of Things in Holy Writ.

In order to this, I shall offer some Postulates, and propose some *Quæres*, to be thought of, and to be discussed; which, if they be thought probable, since the whole Hypothesis is but

conjectural, something further may be built upon them.

First then, all finite, dependent, and created Beings must be bounded and limited in Space, yet occupying and filling a Part of it; and consequently must have Amplitude and Figure; for what is infinitely great or little can have no Figure: For as what is infinitely great fills all Space, so what is infinitely little occupies no Part of Space, and can have no Figure, nor exist in Space.

All created finite Beings must either be originally individual indiscernible Substances or Atoms, filling a greater or lesser Proportion of Space, or Beings compounded of such Atoms, united and joined together.

What we call Matter, or Body, seems to be a Compound of two or more of these Atoms, and not of Particles infinitely divisible; which seems liable to great Absurdities: For a mental Division of such Atoms does not give discernible Parts, more than a mental Division of infinite Space divides Space, and makes two Infinities out of one, or separates the two Halves so mentally divided.

These first-formed Atoms, or Individuals, out of which the Systems around us are framed, may have been formed originally by God of different Powers, Capacities, and Amplitudes; consequently some of them may occupy a greater Place in Space than others: Some may have been formed so, as always to retain the
same

same Figure, and fill an equal Space, whilst others may have Powers of altering their Figure, of dilating and contracting themselves, so as uniformly to fill a greater or lesser Part of Space; and this by an inherent Power of Self-motion: Whilst other Particles, or individual Beings, may have their Figures altered, or be compressed by Impulse, or dilated by an exterior Force of Beings in Contact with their own Power, if they have any, submitting to the exterior Power or Force.

These Particles, if any such there are, which, by an adamantine Hardness, prevent their Change of Figure, or Capacity of Contraction and Dilatation, may be capable of only three Dimensions, *viz.* Length, Breadth, and Thickness, such as we attribute to Matter or Body; whilst the other Particles or Monads, capable of Contraction and Dilatation, may be conceived to have a fourth Dimension, distinct from Body, Spissitude; by which, as the three other Dimensions are lessened, the essential Spissitude is increased; and as they are enlarged, it is lessened: Whereas, in Bodies incapable of Contraction and Dilatation, if the Length is shortened, the Breadth or Thickness is increased; and if both Length and Breadth be decreased, then the Thickness must be increased in proportion to the other's Decrease: If there are Particles perfectly non-elastic, and incapable of Pressure, as Water is supposed to be, then it is only capable of those three Dimensions;

sions ; but in all Particles that are elastic, essential Spissitude seems to take place, by which the three Dimensions are forced into the fourth ; which Spissitude, by its innate Power of Self-motion, it endeavours to lessen again, and expand itself ; and so gives itself a new and different Motion, in a different or contrary Direction.

To this Power, in Spirits, of Contraction and Dilatation, or its fourth Dimension, Spissitude, it is objected, that a Monad, or Being without component Parts, cannot alter its Form or Figure ; and consequently cannot take up or fill a larger Sphere, and again re-enter into itself ; for that supposes component Parts, which, by changing their Situation in respect to each other, upon the altering the Figure of the Monad, must glide by each other ; and consequently, as these, by altering their Situation, recede from, or approach to each other, they then become divisible, and of course discernible.

To this it may be answered, That a finite Spirit, being extended, must have Figure ; and tho' the intellectual Monad, being most minute, may not alter its Form, yet each Intellect may, by the Deity, be inseparably united to an exterior Vehicle, which is indiscernible ; and may not be compact, as a Sphere or Globe, but of various Figures, as in a Machine, the Figure of a Man, or other Animal ; that it may be like a Membrane, full of Cavities or Tubes, which may be inflated with the æthereal, or any other
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grosser Fluid; that when it is thus properly filled, it appears extended to the Bulk of its proper Form, and occupying the utmost Space or Sphere of Action appointed for it; that, when it is emptied of the Fluid, it is contracted into its smallest Dimensions, and takes up little more than a physical Point in Space; but whether in its contracted or dilated State, they are still impenetrable to each other, and indiscernible, tho' they may enter into the Cavities of each other when dilated: For Self-penetrability, in any other Sense, may not be easily accounted for, without allowing a subtil spiritual Fluid, such as we apprehend Æther to be, which equally fills infinite Space, and pervades probably every thing, being the almighty Instrument of the Deity, in which we live, and move, and have our Being: This Fluid, therefore, must fill all the Cavities or Tubes of such Vehicle, when by Dilatation it radiates outward, and is expell'd by such active Being, upon its Contraction, or re-entering, as it were, into itself, by approaching its own Centre as much as possible, or by its being forced together by a superior Power; and this may be all the Self-penetrability it is capable of, which I here call Spiffitude; and thus it may be capable of a surprising Contraction or Dilatation, and may extend its Figure, so as to act in a very large Sphere; and the æthereal elastic Fluid, more elastic than Light, may assist and add to its Power and Motion; and, when fully inflated,

flated, it may then become conscious, and have Sensations of external Beings; and yet such Being may still be indiscerpible, being still continuous, tho' it alters its Figure upon its greater Extension, by its many Angles or Curves at its utmost Sphere of Action: For should its whole Substance be penetrable by other finite Beings, without such Vacuities upon its Dilatation, then two or more Spirits might adequately fill or be extended in the same Portion of Space, and act there; which seems absurd in created limited Beings.

According to my Conception of these Beings, at the time of the Creation, I should divide the original Monads, or indiscerpible Particles, into three Classes: First, such as have a Power of Self-motion, Self-penetration, or Self-contraction, and Dilatation; by which means, by moving inwards, and entering into themselves, they might contract themselves into less Bounds perhaps than a Particle of Light, and by their Power of moving outward again, and dilating themselves, they might radiate, and exert a Power, in a determined Sphere around them, according to the original Amplitude given to them by the Deity; and these I call pure spiritual Beings, or Intellects, capable of Thought, and other intellectual Powers, tho' perhaps not always conscious, or enjoying Sensations; and this Class may have either a Subordination of Powers, Capacities, and Amplitudes, from the highest Intelligence or Seraph, to the lowest
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plantal Soul, and have their Powers of Self-motion and Penetration in proportion ; or perhaps they may have equal Capacities, but may not have Power of exerting and enjoying them, but according to the Vehicle to which they are united ; and these Monads are the Beings most perfectly elastic.

The Second Class, or Species, are, of such Monads, or indiscerpible Particles, as may be capable of Contraction and Dilatation by other Beings or Particles, but not from any Power within themselves : These may be also of specifically different determined Figures, when properly inflated and filled, having a vast Variety of Stops or Organs, whereby Consciousness and Sensations may be allowed or prevented : These may have such an Elasticity or Spring as Air and Wool have ; and these I imagine to be the Vehicles of all created spiritual Beings, from the highest Orders of Seraphs, to the lowest animal and seminal Forms of Plants and Fossils ; by which, according to their Stops or Organs, the Spirit united to it has a Power of Thought, Memory, Sense, &c. or may, for want of their having proper Organs, be deprived of Consciousness and Sensations.

The Third Class may be, of such Monads as are absolutely non-elastic, if such there be in Nature ; being minute Particles of various Figures, never to be altered, increased, or diminished ; and these may be attracted and cohere to the Monads of the First and Second

Class, when united together ; or they may, by Impulse, be obliged to obey the Laws of the Spirit of Nature, or the several Spirits, in their several Vehicles, throughout the Universe ; and thus may assist in increasing the Habitations and Bodies of the several animal and plantal Souls, in these Orbs of Darknes ; whilst the Vehicles of the superior Orders of Spirits are filled with lucid æthereal Particles, and consequently have higher Degrees of Sensation and Knowledge.

Quære, Whether the Monads, or Beings of the First and Second Class, may not make up the greatest Part of the Systems of the Universe, or perhaps the Whole ? that is, Whether there be any indivisible Particles, perfectly non-elastic and passive, incapable of a Variation of Figure, in the World ? And whether or not all the Varieties in Nature, and Phænomena of the several Systems in the Universe, may not be framed of Beings of the First and Second ? For I apprehend, that the material Beings around us may be made up of such spiritual Forms and Vehicles, not properly united together, or, where united, not having obtained a proper *Nidus* to receive Nourishment, or Particles to inflate their Vehicle, and give them a proper Power of Action : For these, lying in an unactive and insensible State, may be attracted, and become Nourishment to an Animal or Plant, which has found a proper *Nidus*, wherein it may receive its Nourishment ; and by that means it may become Part of the Solids which make up the Plant or Animal,

until they are again thrown off, either by the Perspiration or Death of the Animal, or Plant, after its Corruption: So that, during that Interval, they submit to the Laws given to them by the Divine Being, of Attraction, Cohesion, Gravity, Elasticity, &c.

Quære, Whether the Beings of the First Class are absolutely without any Vehicle, by which they are limited to a Figure? And whether, without any Vehicle, they can be conscious, or capable of Reflection within themselves? Or whether they be capable of contemplating the divine moral Perfections, tho' they may not be capable of outward Sensations; and consequently cannot be social, or communicate with created Beings? Or whether there can be such created Beings as pure *Noes*, or Intelligences, without at least an interior Vehicle? At present I am of Opinion, that unless they have some inward æthereal Vehicle, they are absolutely in a State of Silence, and no-ways conscious; and, tho' they may have a Power of Self-penetration, yet they have no Power to communicate, or frame Ideas, with any other Beings around them.

Quære, Whether sensitive and social Life, as well as plantal, proceeds not from the Beings of the First Class inflating and filling up the Machines or Vehicles of the Second, by being intimately united to them? And whether, after that Union, they can become conscious, or have Sensations, until such Machine or Vehicle, having

having proper Organs, is properly raised or filled with æthereal or other Particles ; by which means the Machine, by its proper Organs or Stops, conveys external Objects to the conscious Intelligence within, for its animadverting upon ?

Quære, Whether Particles of Light are not Beings of the First Class, spiritual Forms, indiscerpible, active, and vastly elastic ; capable of changing their Form, and extending themselves more or less in Space ; with a Power of attracting and repelling, as well as of being attracted or repelled by, other Beings, or Particles, of what we call Matter ? Whether it be not also from their Elasticity that Light is caused, and Colours from the Reflexion, and different Degrees of Refraction, of the several Rays ? For each being an active Monad, of a spherical or elliptic Form, proceeding with a most rapid Motion, and striking against a Particle at Rest, by its being capable of Compression, or moving inwards, it alters its Form upon Contact ; and, by its *Conatus* again to extend itself to its former Figure and Bulk, it gives a new Direction to its Motion, and flies off with almost equal Velocity ; whilst the other Particle at Rest, being in Contact, and adhering to other Particles, is restored to its former Situation ; but does not fly away, as the Particle of Light, which was in a rapid Motion : Besides, its repelling Power might be then vastly stronger than its attractive Power.

Quære, Whether this Reflexion or Elasticity of the Rays of Light could possibly be, if each Particle of Light, and each minute Particle of Matter it touch'd, were made up of an infinite Number of divisible Parts, such as passive Matter has been supposed to have? Whether, if so, upon Contact, its Motion would not cease, in case two Particles met in contrary Directions? Or what could prevent those infinite Number of Parts, of which each consisted, from separating upon the Shock, when they met?

If then each Particle of Light is an active indiscerpible Being, capable of Compression and Dilatation, and may have other Powers communicated to it, or latent in it, several of which we find it has, as Elasticity, an attractive and repelling Power, &c. Why may we not suppose each a spiritual or seminal Form, at some time or other capable of entering a Vehicle or Machine, of inflating and filling it, and of attracting such Particles as are capable of extending the Machine; and of repelling such as are destructive to it?

Quære, Whether all inflammable Bodies, such as Oils, Sulphurs, inflammable Spirits, Bitumen, and even Vitrifications, are not mostly made up of such Particles of Light, attracted and united to other Particles of Matter; and are capable of being disunited and released from them by a proper Application of other Beings,

as by Fermentations, a proper Application of Fire, &c.

Quære, Whether the minute Particles of Salts, nitrous, mineral, vegetable, or animal, are not Particles of the Second Class, not elastic in such a manner as the Particles of Light are; but only springy, as we find Air is, to such a Degree, and no further; and may, perhaps, have no further Degree of Activity, but such as are communicated to them by Particles of Light, and other active Particles, as is very visible in Explosions of Gunpowder, Thunder, &c. where, by the Kindling of the Sulphur, and Motion and Activity of the Rays of Light, those Salts are inflated; and, by extending their Form, they repel each other with a most surprising Force? Doth it not then seem probable, that these Particles of Salts may be the Vehicles or Machines, into which spiritual and seminal Forms, such as Rays of Light seem to be, may enter; and, when they find a proper *Nidus* or *Cicatricula* to enlarge themselves in, they may attract other Particles which have not found a proper *Nidus*, and so raise and fill their Machines or Vehicles to their utmost Extent; and, by receiving Nourishment through the proper Apertures into their Tubes, they may increase their Vehicles or Bodies, so as to appear in their several specific Figures? And thus may all the beautiful Fabrics of Vegetables and Animals be formed.

If we have Cause to believe, that Particles of Light are spiritual and seminal Forms, endow'd with a Power of Self-motion and Attraction, if they meet with Salts or Machines agreeable to them; and may also attract other Particles of Matter to raise and extend their Vehicle, when fix'd in a proper *Nidus*; and also have a Power of repelling, or flying from, such Particles as are dissimilar or disagreeable to their several Natures; and that there may probably be a closer Union betwixt Particles of the First and Second Class, that is, with Sulphurs and Salts, than betwixt Salts and Salts, &c. and that some spiritual Forms, when fix'd in a Vehicle, may have greater Power than others; then we may more easily account for Cohesion and Fermentation by this Hypothesis, than by any other, by similar Particles attracting each other, and uniting with or entering such Vehicles as are agreeable to their Nature, by an inherent Sympathy; and, if they meet again with others more agreeable to their Nature, they quit the Hold of such as they were in Contact with before, and rush into Union with those they find more agreeable to them.

By this Hypothesis I should endeavour to account for Cohesion and Fermentation after this manner: If there can be any Cohesion before these spiritual Monads enter into Vehicles, then I must suppose two or more of them, radiating from their several Centers, of essential Spirititude, by dilating themselves from their
Centers

Centers to the Circumference of their Sphere of Action, as far as their several Powers extend : As each swells outward, their Substances meet towards the Circumference of their Sphere, and mingle or blend thro' each other, in different Angles or Curves : If their Original Natures are similar, which we call Sympathy in Nature, then they approach each other by moving their several Centers towards each other, and contracting, and more intimately blending their radiating Spheres, and, by an intimate Union, endeavour to bring their Centers together as near as possible ; and the more similar they are, and the stronger their sympathetic Energy, the closer is their Union, and consequently their Cohesion stronger, in so much as sometimes they will rush into each other, as the Magnet and Iron : For the same Reason, if their Natures are dissimilar, which we call Antipathies in Nature, then, upon their several Centers being brought towards each other by some external Power, they exert their Motion outwards from their Centers, by expanding themselves ; and, instead of blending their radiating Spheres, they, by their elastic Force, repel each other ; This we call their fugitive Power : And these different Powers, in the several Masses of Matter, occasion different Degrees of Attraction and Cohesion, and is the Cause of all Fermentation, by some Particles rushing into Contact with each other, while some are separating and flying from each other. I have already observed,
that

that Particles of Light are the most active of all Particles, or Atoms; and I may venture to call them spiritual Monads, or active Beings; and they seem to be as much unembodied, or without Vehicle, as any Spirit can be, having only an active Power of Self-motion and Penetration, and of radiating outwards from its Centre, so as to enlarge its Sphere, and occupy a larger Space. I have also observed, that there are an almost infinite Number of specifically distinct Monads, or Atoms, of the second Class, which may be called Vehicles or Machines, of Forms, Organs, and Figures, in almost an infinite Variety, which are capable only of being extended to a determined Size and Figure, upon being filled or inflated by a spiritual Monad. It is then questionable, whether the spiritual Particles of Light, unembodied, have any more than an elastic Power of Repulsion, or can have Powers of Attraction and Cohesion, until they enter, and inflate, in Part at least, these Vehicle or Machine-Atoms: And this I think is most probable; for, in their separate State, they are only capable of Self-penetration and Dilatation, which makes them elastic, but does not seem to have any determined Figure; but when once a spiritual Monad enters the Aperture of a Machine-Atom, the Machine-Atom being also indiscerpible, it is then in its Dilatation bounded by the Figure of its Vehicle, if it is at Liberty to expand itself by other surrounding Beings;

Beings; otherwise it can only extend itself in part, being confined by other Particles in Contact with it, which may be either inflated, or not, by other spiritual Monads: And it seems to be probable, that only when thus united, it is capable of Attraction, Cohesion, Magnetism, &c. for these spiritual Beings expanding themselves in their Vehicles, according to their several Forms, appear in Figures of different Angles and Curves; and these, when in Contact with each other, by their curved Surfaces running into each other, and these being kept in their Figures by the Power of the active spiritual Monad within, and also being indiscerpible, they, like so many Hooks, link them together; and this seems to be the true Cause of Cohesion; and this continues as long as these active Monads endeavour to extend their Machines to their utmost Limits; but when other Monads, or Particles of Light, unembodied, are set into a violent rapid Motion, which occasions Heat, they exert their elastic Force in Numbers against the embodied Particles; and each perhaps having an equal Power, by forcing their Passage thro' the embodied Particles, which cohere together, they overpower them, and oblige them to retire inward, and separate their Hold, which is the Cause of Fermentation; which is no more than separating those embodied Particles by the Entrance of more unembodied Monads, set into a violent Motion by being crouded together: And thus

thus the Masses of Matter which cohere the strongest, such as Gold, &c. are made fluid by the Entrance of Light, set into a violent vibrating Motion, being made intensely hot.

Quære, Whether these unembodied Particles have different Powers, and can force other spiritual Monads, already in Vehicles, out from them, and enter them themselves; or whether a spiritual Form, once entering a Vehicle, is confined to that Vehicle, until it goes thro' that State of Life in the Vehicle, allotted by the Divine Being?

The whole Æther seems to be in a manner filled with these spiritual unembodied Particles, mostly in a quiescent State, and only put on the Appearance of Light, when darted or reflected downwards upon the *Retina* in the Eye, from the Sun, or Stars, or other superior Beings, or by Reflexion from other Particles of Matter; for as they pass along, otherwise directed, they shew no Light at all in the Æther, nor would they in our Atmosphere, but from the Number of Machine-Atoms floating there, which reflect them downwards towards our Eyes, before the Sun appears above our Horizon; for when they are crowded together in the *Focus* of a Burning-glass, so as in a Moment to vitrify the densest Metals, yet, when viewed sideways, they shew no Light, but what is occasioned from the Atoms in the Air, which reflect a few of them.

Each

Each of these spiritual Forms, when it has entered a proper Vehicle, is prepared to put on a new Appearance in the World, as soon as it can procure a proper *Nidus*: When that is found, they severally put on the beautiful Forms of Animals, Vegetables, &c. if not, they continue confined in Metals, Salts, Clays, Rocks, Vapours in the Air, &c. until such time as, by the various Turns of Providence, they come into Life; or perhaps by a too rapid Motion of Fire they may again be separated from such Machines as they had entered, or at least be separated from all other Particles which had entered into and supported their Vehicle or Machine.

Since then such seminal Forms as either float in the Air, or are found upon the Surfaces of Planets, united with proper Vehicles, have an Opportunity of getting into proper *Nidus's*, and putting on all the beautiful Appearances we see in our Globe, among the various Species of Vegetables; and the spiritual Forms entering animal Vehicles have the Opportunity of enjoying sensitive Life here; and that such of them as are buried a considerable Depth under the Surfaces of this Globe, and other Planets, have no Opportunity of coming into the World of Life, either animal or plantal; and that, from the Analogy of Things, we have great Reason to believe, that the superior Parts of the several Atmospheres, and the æthereal Regions, are filled with Beings of higher Orders, and superior

perior Powers and Sensations ; I should incline to believe, that all the several Globes, Suns, Planets, and Comets, are Prisons, wherein Beings formerly endowed with Life in the æthereal Regions, who from the Freedom of their Wills have misbehaved, and lapsed, are confined ; and most of them reduced to a dormant State, or Death, except such as are animated upon their several Surfaces, until, by the various Turns of Providence in Eternity, they may again be allowed to appear in Life ; or may be, perhaps, made up of many Beings never yet endowed with Life, but who by their active Principle may live hereafter ; and in the mean time are as a *Substratum*, or Stage, necessary to carry on the Transactions of Providence.

C H A P. VIII.

Wherein is considered, whether spiritual and seminal Forms have specifically distinct Powers; or whether all have the same, but are confined according to the Stops or Organs in the Species of Vehicle to which they are united. The Instinct of Brutes accounted for from the same Principle.

IF what I have already advanced seems any way probable, it may be proper to consider, whether at the Creation it seems most rational

rational to believe, that God Almighty should endow these spiritual Monads with equal or unequal Powers; that is, whether every Being, or spiritual Form, of the First Class, is capable of inflating or uniting with specifically distinct Vehicles, or Machines, and to have their Powers and Capacities, during such Union, confined to the Knowledge or Sensations admitted by the Organs of such Machine; and, when they enter into the Vehicles of Plants, lose all sensitive Life and Knowledge during such Union; and yet might have been capable of Perception and Reason, had they been united to an animal or human Vehicle; or whether Beings of the First Class are specifically distinct, and are in due Subordination, and each can only enjoy Life, when united to a Machine fitted for its Order and Degree.

There being Difficulties on both Sides of the Question, it may be difficult to answer it to Satisfaction: At first View, it seems most probable, that each should be fitted for a Vehicle of its own Rank and Order; but, upon second Thoughts, better Things, I think, will emerge from the other, of being capable at different times of uniting with Machines specifically distinct. At first it may seem a little difficult to conceive, that the Soul or seminal Form of a Vegetable, or Reptile, should inflate a human or angelic Vehicle, and be capable of the highest sensitive and rational Pleasures and Powers; but, on the other hand, if these seminal Forms

be really spiritual, and can become conscious upon being united with a Machine, or Body, having proper Stops and Organs, and can any way increase in their Powers, as the Machine is improved ; and so, from having a vegetative Life, become sensitive, as their Machine increases and improves ; and thus become conscious of sensitive Enjoyments, and afterwards, by further Improvement, of rational ; the first of which is so visible in the brutal, and the other in the human Soul ; wherein Souls at first are merely vegetative, at and after Conception ; as they rise in Life, at and after Birth, they come to have sensitive Enjoyments ; and afterwards, when the human Body is complete, they enjoy rational Life and Pleasures ; and find still higher Hopes of much greater Powers and Enjoyments in their future angelic Vehicles, when the divine Life will be triumphant : How can we know, whether or not those Souls, which now form Vegetables, might not have been capable of Sensations, if their Vehicles had proper Organs, and they had inflated animal Bodies ?

I have formerly observed, that there are insensible Gradations betwixt vegetative and sensitive Life, as also from sensitive to rational ; and that the Links of the Chain are so close from the lowest Fossil to the sublimest human Soul, that in the Series we cannot tell where to break off the Chain : Thus it is very difficult to tell, whether it be originally in the Soul that
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the Faculties are wanting, or whether it be in the Machine, or Body, given to it by the Divine Being, who confines it in each to such a Number of Stops, like an Organ, beyond which it cannot range ; and thus the Divine Being may, at different times, unite it to specifically distinct Machines, and yet the Soul be the same individual Intelligence.

For we may suppose a Soul inhabiting an animal or vegetable Vehicle, to be much the same as a Man thrown into a dark Dungeon ; or into a Prison, thro' which there may be a small Passage for Light : In the one Case, the Person can have no Knowledge of Light at all ; in the other, of only so much as that Passage would admit him to see. In like manner, a Soul in a vegetable Vehicle admits of no Sensations at all ; whilst the same Soul, if in an animal Vehicle, would be capable of such Numbers and Degrees of Sensations, as were appointed for such a Species of Animal, into whose Vehicle it had entered : And it may be probable, that the Soul, when it is confined to one Vehicle, may have no Remembrance of the Pleasures or Pains it might have enjoyed or suffered, when in a former Vehicle, or different State ; and yet, at the final Distribution of Rewards and Punishments, the whole Series may be brought into its View at once, and it may remember all that happened to it in its several States, and so be made fully sensible of the just Distribution of Rewards and Punishments

at the last and general Judgment of our blessed Saviour.

As it is very difficult to determine whether spiritual Beings may have been originally formed fit for their several Vehicles, in a due Subordination, from the highest Seraph to the lowest seminal Form, without being capable of filling, or being united to, any other specific Vehicle, but the one in which it was first placed; or whether the several active, spiritual Forms, might have been originally capable of higher or lower Powers or Pleasures, according to the several specific Vehicles to which the Divine Being might think proper to unite them, according to the Number of Stops in the several Machines, or Vehicles; the candid Reader will consider in which View the Divine Wisdom and Goodness will appear in the strongest Light, and determine accordingly. If the first, then all the seminal Forms and Souls, as well plantal as animal, were originally formed with a View to this, and the several Globes around us; they being only fitted to answer the Scheme of Providence on this Stage, and present System of Suns and Planets; and when this is finished are of no further Use, but may be again annihilated; but if the second should appear rational, then spiritual Beings have had an Existence long before the Formation of this System; and the Suns and Planets are severally formed, as Places of Probation or Punishment of Beings, who have acted in a former State,
who

who may hereafter be restored, or be doomed to farther Punishment.

If this should be the Case, then conscious intelligent Beings, endowed with Freedom of Will, may be capable of the highest Rewards and Punishments, according to the moral Rectitude or Turpitude of their Behaviour; and that moral Rectitude or Turpitude may, upon their Death, or Disunion from their Vehicle, be the Occasion of their having their Powers and Knowledge increased, or abridged, in their next Vehicle; which, by a sympathetic Attraction, may unite with Vehicles suited to their Nature and Goodness: And thus Beings in a State of Probation may, upon their good Behaviour, be raised up to the higher Orders, and increase in Futurity, in Power, Goodness, and Knowledge; whilst others, who misbehave, may have their Powers, Faculties, and Pleasures, abridged, and undergo Punishments fitted to the moral Turpitude of their Natures: Thus lapsed Angels, being forced from Heaven, and their æthereal Vehicles, to the Orbs in which we enjoy our animal Life, may be confined in animal Vehicles, of different Kinds, according to their Degree of Lapse; or be bound up in Vegetables, and chained to inanimate Matter, and be left in a State of Silence and Inactivity, for a time, to be restored again to Sensations, according to the Vehicle fitted for their Reception by the Divine Being. Besides, by this Hypothesis, all the Cruelty we apprehend in

Nature, from the greater and fiercer Animals devouring the smaller and more harmless, would be taken away, when it may be expected, that the same Animal may again revive in a Vehicle of a different or better Class than that which it had before. Besides, if there are Beings sent down from the æthereal Regions, to undergo a Series of Punishments, according to the Enormity of their Lapse; then such Deprivation of Life, from time to time, can't be called Cruelty, but a proportional Punishment for their several Crimes. Thus there may be a Rotation among all spiritual Beings, and a Possibility of their falling from the highest Happiness to the lowest Degree of Life and Misery, and of being raised from the lowest Misery to the highest Degree of Life and Happiness, according to the moral Rectitude of their Behaviour, in promoting general Goodness, by the Ardour of their Love to God and their Neighbour, in which supreme Felicity consists.

To clear up this Difficulty a little further: Let us suppose a spiritual Monad of the first Class, before it is united to any Vehicle, as it is repell'd and flying off with a most rapid Motion from different Atoms or Particles it meets with, and consider, whether, in that State, it can have actual Thought, Memory, or Conscientiousness? Or of what Use it could be to it, before it is united to a Body or Vehicle, properly inflated and formed with Organs of Sensation, and a proper Place for a percipient Being to reside

side in, and lodge its several Observations and Reflections? If this might be supposed, then every individual indivisible Atom, of what we call Matter, might have actual Thought and Perception; and so consequently might every Particle of Light, either in Motion or at Rest, cohering to other Particles of Matter. But of what Use could Thought or Reflection be to a spiritual Monad, box'd about from one Point of Space to another, by its Elasticity, without time to form Observations, or make Reflections? Or of what Use could Thought or Reflection be, in an absolute State of Rest, in Contact with other Beings, where there were no Sensations, nor any Variety to form Observations upon, or to compare different Objects? So that it seems more reasonable to believe, that Consciousness can only be of Use, when the Soul animates, or is united to, a Vehicle properly filled, and in Order: If so, then all spiritual Forms are more confined, or enlarged, in their Powers and Faculties, according to the Vehicle they are united to; and that in the almost infinite Variety of specific Machines, or Bodies, extant in the Universe, the spiritual Forms are limited, according to the Stops or Organs in the Machine; and, if any spiritual Form can be disunited from its Vehicle by any Power in Nature, and inflate any other Machine, its Powers may be enlarg'd or lessen'd, according to that Machine with which it is again united; consequently the lowest spiritual

Form may be made capable of enjoying the greatest Happiness.

But to this it may be objected, That if each Vegetable has a Soul that occasions its Vegetation, as Animals have, which Soul must be indivisible and indiscerpible; How comes it, that many Trees, and other Vegetables, upon being taken up and divided, each Branch or Twig shall take Root, and vegetate by Slips; which must suppose that the Soul of each is divisible, being found in each Part of such divided Vegetable; which must quite overturn the Hypothesis? This indeed would be a material Objection; and, if it can't be answered without allowing such a Division of the vegetable Soul, it would unhinge the whole Scheme: I therefore beg Leave to offer this in Answer; That there may be one Soul to each Vegetable; but, as they carry their Seeds in themselves, and every Bud contains a perfect Vegetable within it, having the Seed or vegetable Soul of a Plant, with its proper Vehicle, and a *Cicatricula*, or *Nidus*, proper to vegetate in, upon its Separation from its Mother Plant, the Tubes and Vessels, thro' which the Nourishment is convey'd, being still open, it is still supported by the Motion of Heat and Moisture; which enables the vegetable Soul in the Bud to increase, and throw itself out into Branches, Blossoms, and Fruit, and at the same time to vegetate downwards, by throwing out Roots thro' the Bark to receive Nourishment.

If this Method of accounting for it should not be intirely satisfactory, I wou'd offer a further Solution to it; which is this: That Vegetables are made up of Numbers of such Souls, link'd and chain'd together by the intermediate Particles that form the Tube, and dead Part of the Wood or Stalk: That each plantal Soul is perfect in its Bud, Blossom, and Fruit; and the Juice to nourish the next Bud is convey'd thro' those Tubes which had furnish'd it with Nourishment; and so on, from Bud to Bud, until the Plant increases to its greatest Form: So that every Bud has a plantal Soul, and they remain thus chain'd to each other, until the Plant is destroyed, and the Parts are separated by Fire or Fermentation. This Solution seems the more probable, from the Observation of some Insects of the vermicular Kind, which seem to be made up of several Insects chain'd together: For, upon cutting Worms asunder, each Part continues alive, until, for want of Food, the Life and Motion ceases: And it has been observed by Glasses, that Worms have had a Chain of Hearts, from one End to the other: When they are all properly joined together, they receive Nourishment thro' a small capillary Orifice at one End, and it is convey'd, as in Plants, from one to the other by Tubes; but, when cut asunder, having no proper Orifice to convey Nourishment to them, they must die in a little time. This Chain of Insects is most observable in Worms in the human Body,

where they are found of many Yards Length ; and their several Links are plainly discovered, by which they are known to be distinct Reptiles, join'd and chain'd together in the manner I mention : And, if Reptiles be so, which have animal Souls, we have the more Reason to believe that Plants may be formed in the same manner.

The Observations made lately upon the *Polype*, a Water-Insect, are a Confirmation of this: For tho' it be plainly an Animal, yet it partakes so much of the vegetable Nature or Soul, that, when cut asunder in several Parts, each Part becomes a perfect Insect of that Species ; and then feeds, and propagates its Species, as before its Division, by the Bud, as it may be said ; for Buds, or small Tubercules, rise out of several Parts of its Body, and, falling off, become perfect Insects of that Species: These Buds, or Embryo's, upon the Parent's being divided, being lodg'd in Miniature in the several divided Parts, increase, but don't separate from the Section of the Parent Insect, as it would have done, if it had continued alive ; but spreads itself in that divided Part, until it fills up the Breadth made in the Tube ; and so appears as a full-grown Insect, without being maimed or dismembered by the Division made in the Parent Insect. This Plant-Animal, as it may be called, is of the most simple Texture, being only a Tube, or Stomach, closed below, having several Limbs or Claws round its Mouth,

or Orifice of the Stomach : So that, whethe
be divided lengthways, or transversly, each
Part becomes a perfect Insect ; and, if the
Stomach or Tube be turned inside out, it di-
gests its Food as well as before. This *Polypus*
brings the animal and plantal Souls so near to-
gether, that the Links of the Chain, in these
Classes of Being, are as closely united between
Vegetables and Animals, as between Salts and
Sulphurs and Vegetables, or betwixt Reptiles
and Animals of higher Perception or Orders:
Yet we can't conceive, even in this *Polypus*,
that the animal or sensitive Soul is discernible,
tho' each Side vegetates when cut asunder ; for
each Bud, or generated *Polype*, has its distinct
vegetable or animal Soul or Principle, by which
it attracts or seizes other Particles as Food, to
increase and perfect its Form or Vehicle : Thus
each spiritual Monad attracted to, or cohering
to, the Body of the *Polype*, as animal Spirits
do in other more perfect Animals, finding in
every Part of these Insects proper *Nidus's* to
increase their Vehicles, which are so simple,
add to the Chain, and restore the *Polype* to its
former Figure, when cut asunder ; as Wounds
are filled up in Animals, or in Plants, when
the Parts are cut off, and others applied, as in
grafting or inoculating.

There are also other Insects of the volatile
Kind, Bees, Flies, &c. which, upon Division
of their Heads from their Bodies, retain Life,
or at least Motion, for a considerable time,
both

both in Head and Body; to which it might be objected, that their Souls are also divisible: But to this it may be answered, That the perceptive Soul, which animated the Insect, is not divisible; but, upon the Separation of the Parts, retires to the Head, where it remains until the Brain is dissolved, wherein it lodg'd: But the Cause of the involuntary Motion of the Parts of the Body is this: All the Nerves and Muscles in the Body are compos'd mostly of animal Spirits, which are elastic self-moving Particles, of the First Class perhaps, united to Vehicles, tho' not yet animated: Whilst the Machine of the Body, or several Members of it, continue perfect, and the Fluids are not quite dried up, these animal Spirits, upon their being touch'd, by their Elasticity are set in Motion, and exert their self-moving Power and *Conatus* to extend themselves; and, by that means, communicate a Motion to the several Parts or Members of the Insect in which they are lodg'd: But it is apparent, that there is no perceptive animal Soul to regulate and direct the Motion, that being retired to the Head, or *Sensorium*; and loses its Sensations, as the Organs of the Insect are spoiled or separated.

This Hypothesis also accounts for the Motion of the Members or Body of Fowl, Beasts, or even of the human Species, upon their being beheaded; when the Body has run away, or bounced up, and staggered about for some time after the Separation of the Head from it;

yet

yet the animal perceptive Soul, which animated it, was not divided, or divisible, but retired into itself, as the Members were separated; as is found after Amputation of Legs or Arms: For, after they are lost, the Sensation of Itching or Pain is found seemingly in the Fingers or Toes cut off; and the Person, without reflecting, has attempted to rub one Foot with the other: So that the animal Soul is still perfect, tho' the Particles which inflated and extended the Member are separated from the rest of the Body, which prevents its extending the Members, as it did before the Amputation.

But to return to the Powers of the Being of the First Class: Let us suppose a spiritual Being or Form united to a Metal or Salt; it can act no farther, tho' made ductile or fluid, than to extend its Vehicle, so as to crystallize the Salts. Let us, instead of that, suppose it united to a vegetable Machine: In that Situation, having no Organs of Sensation, it can only admit such other Particles into its Tubes, as will extend its Vehicle, until it appears in the full Perfection of that Species of Vegetable. If, instead of that Vehicle, it had been united to the sensitive Plant, or to a *Zoophyton*, which has scarce so much Sense as the sensitive Plant; such are the Sea-Jellies, and a kind of Animal-Plant and Shell-fish fix'd to Rocks in the Sea, that have no discernible Motion; the spiritual Form, for what we can observe, that vivifies and increases each, may be of the same Nature,

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and yet scarce have the Sensation of Touch. Let us go higher, and suppose the same spiritual Form united to a Machine of an higher Nature, better organiz'd, which can move its Parts, and change Place, as the lowest Class of Reptiles can, and be sensible of Touch, and perhaps Taste: It is not inconsistent to suppose, that the before-mentioned spiritual Form, united to a Metal or Salt, if it had been united to such reptile Vehicle, should have had the Sensation of Touch and Taste; and, by having proper Muscles, might have a Power of moving its Machine, and so approach to or avoid what was agreeable or disagreeable to its Touch and Taste: It might also act in the same manner, if it had been united to a Machine capable of conveying the higher Sensations of Smelling, Hearing, and Sight: For since the intermediate Gradations are so minute, as scarce to be distinguished from the lowest Fossil to the highest animal Sensation, not knowing where to break off the Chain, we must either suppose each spiritual Form to have been capable of Powers and Sensations, according to the Organs in the Machine with which it might have been from time to time united; or we must suppose almost an infinite Series of Spirits rising in gradual Powers, each of which was only capable of acting upon a single Machine in the Series fitted to its own Power and Capacity; which seems to be more inconsistent, than that any one might act according to the Organs or Stops
of

of whatever Vehicle it might have been united to; and for this further Reason: Because we find the same individual Soul, at different times, according to the Perfection of the Organs of its Machine, to have enjoyed more or fewer Sensations, and to have exerted more or less Power. For Instance: The human or any other animal Soul in the *Fœtus*, in Infancy, in old Age, and in perfect Manhood; as also when it had wanted some of the Organs of Sensation, or had lost any of them, after having enjoy'd them; in these Instances, the same Soul enjoys and acts so differently, according to the State of the Machine at the time, that you might suppose it as much different from itself, or from others of the same Species, as a Soul of the highest animal Sensations, from one of the lowest, or even of a vegetable Soul.

In the lower animal Life, the Soul can therefore have no Powers or Sensations, but according to the Organs or Stops in the Machine: Some have neither Sight, Hearing, or Smell, and perhaps but very little Taste or Touch; just enough to receive such Food as is proper for them; nor have they Power to move from Place to Place, for want of proper Muscles, Tendons, &c. Such are the *Zoophyta*, and Animal-Plants in the Sea, which adhere to Stones in the Sea, or float about in it as the Waters carry them: Others have a little higher Degree of Feeling, as well as Taste, as Shell-fish, which can move several of their Parts, tho' they can't move out
of

of their Place; but are sensibly affected by Touch, when wounded or pressed violently by external Objects, by their endeavouring to avoid such as are disagreeable to them: Others have Smell, as well as Feeling and Taste, without Sight and Hearing; and to these, as they rise in Life, is given a Power of moving, and going in quest of Food, which they find out by their Smell, and approve of by their Taste; as Worms, Caterpillars, &c. and these have a Titillation of another Kind, to prompt them to propagate their Species: Others, to these Senses, have Sight given to them, such as Fish, &c. by which they may more easily come at their Food and Prey, and avoid their Enemies; and to these strong Muscles are given, to increase their Motion to find out or avoid what they like or dislike.

To the highest of the Brute Creation Hearing is added, they living in an elastic Fluid, the Air; and to these proper Members and Muscles are given, to enable them to move, or on Earth, or in Air; and only to such is given Voice, or a lesser Degree of Speech, in proportion to their Instinct or Reason; by which means they become more social, and, in some measure, communicate their Thoughts, such as Complaints, Pleasures, Frights, &c. and, in their several Vociferations, the Divine Being has, by proper Muscles, confined the Sounds they can utter only to such as are necessary for them in their several specific Machines,

If we look into the Condition of the human Soul, in its present Situation in this Globe, according as it is placed in a better prepared Machine or a worse, or in its different Periods before the Body is perfectly formed, when it is in its Prime, and afterwards in its Decay; we shall find it sometimes as low as the Soul of a Vegetable, or the lowest Species of Animals; at another time enjoying the highest animal Sensations, and approaching the angelic; and again, in its Decay, falling into the brutal; according as its Machine is in a better or worse Frame, and its Organs or Stops in good or bad Plight.

Let us consider it when it is an Animalcule in the Seed, and observe whether its Power is any greater, or if it has any Sensations, more than vegetable Animalcules in Pepper-water, &c. or any of the vegetable Kind; nor seems it to have any Power, but that of Self-motion. Let us again view it at the time of Conception, when it is fix'd in its *Nidus*, and no more Sensations will appear than before; and even then its Motion is more confined, being fixed in the *Cicatricula*: Perhaps it may have the lowest Degree of the Sense of Feeling, but no other Sensation in its Embryo State: For as it floats in a Fluid, and no Nourishment goes in at Mouth or Nose, Taste and Smell cannot then be communicated to it; and consequently it can have no Sense, but that of Feeling, in the Womb. It may have Pain and Uneasiness, which may occasion its Motion, and irregular Startings,

Startings, in the Womb, at which time it is supposed to quicken; but can have no other Sense but from the Warmth. At its Birth new Sensations are perceived by it, and the Sense of Feeling is vastly altered by the Cold and Cloathing, and by the Entrance of Air into the Lungs. But suppose an Infant without the Senses of Hearing and Sight, either for want of proper Organs, or by having its Eyes kept close, and its Ears stopt; or nourished in a dark Cell, where no Noise should be made, and have its Limbs bound down to avoid its Feeling, and its Nourishment be plain warm Milk, without any Variety of Smells or Tastes; and be kept so for several Years; Is it to be conceived that such Person, tho' living to Manhood in that State, should be capable of Reason or Reflection, in case he had no Pain in that time; or have any Memory, except of taking in his Food? Or, could he have so much Sense as the lower Class of Animals, who had more Sensations; or could he be said to enjoy Life so much as these? Afterwards let other Food, of different Tastes and Odours, be given to him: Would he not then only begin to reflect at all, and be pleased with these different Sensations; or could he reason more upon them than the lowest Class of Animals? He might indeed remember better such Sensations, from the finer Texture of his Brain; but that is still owing to the Machine: After that let him be unbound, and make use of his
Hands;

Hands; and then the Sense of Feeling being so much perfecter than generally among Brutes, a greater Degree of Reflection would arise from the Difference of the Objects he handled, from their Hardness, Softness, Roughness, Curvature, Angles, &c. So that the Soul might discover itself more rational than several others of the animal Kind, which wanted Sight and Hearing; but that is still owing to the Frame of the Machine, by having its Touch more acute, from the Formation of the Nerves and Muscles, which he has in greater Number and Perfection in the human Machine, and from the finer Texture of the Brain: But these Reflections may be still short of those of Brutes which have Sight and Hearing: For let such an adult Person be conceived without Organs of Sense, and, notwithstanding his Brain may be perfect, can we conceive any Knowledge, without a Miracle, could be communicated to him, but by his Senses; or that he could have any Objects to compare or reflect upon? Or, if his Senses were restored to him, by opening the several Passages, when he could discourse, should he be able to give an Account of any rational Conceptions during the time he wanted Sensations? Surely he could not.

Should we again consider the human Soul, after its having obtained the highest Pitch of Life, in its Decline, when the Senses are flatten'd, and Organs untun'd, Sight and Hearing gone, and the other Senses going, thro' Age

and Infirmities ; and the Memory lost, from the Relaxation of the Organs of the Brain ; Is not the human Soul again, in a manner, returned to its vegetative State, and reduced to a State worse than many brutal Souls ? Do not we observe in Madmen, where the Senses are most exquisite, and only the Brain disordered by being too much heated and dry, that, for want of a Power of comparing Things properly, all Reason is lost ? Do not we observe the same, from a Defect in the Brain, in Fools and Idiots, which reduces their Capacity below many of the brutal Species ?

Since then the human Soul is different in its Powers and Faculties, at different times, according to the State of the Body, and may, whilst united to it, in a manner, be quite deprived of Life, Sense, and Motion ; and if its Vehicle be not filled and supported with proper Materials, to allow the several Organs to play their Parts, it may be continued for Ages without Sensations and Enjoyments ; and afterwards, at the Pleasure of the Almighty Being, may have its Body properly inflated, and be restored to Life ; Why may we not believe, that every active, indiscerpible Particle of Light is a Being capable of such Life, and of rational Powers, when fixed in a proper Machine or Vehicle ; and that the Divine Being, in an almost infinite Variety, may give such Degrees of Life, as he, in his good Pleasure, thinks proper,

proper, to different Particles, at different times, in an Eternity of Duration ?

If we suppose the Divine Being to have created, by Emanations from himself, an almost infinite Number of active spiritual Forms, and a proportional Number of Vehicles, or Machines, capable of giving different Powers and Sensations to such active Beings as should be properly united to them ; and these Machines of such specific Variety, as to allow a Gradation of Powers and Sensations, from the lowest Fossil to the highest Animal, or higher, to the highest Cherub, or angelic Power ; we can assign no Reason why the Divine Being might not, in Execution of his Schemes of Providence, allow or appoint such spiritual Forms to carry on his divine Appointments, in animating or inflating the lowest Machines of Fossils, Vegetables, or Animals ; nor should it be deemed any Hardship to allow them no higher Degree of Life, no more than if they had not been brought into Being at all : Nor would it be at all inconsistent, if such superior Beings as were endowed with the highest Sensations and Powers, with Freedom of Will, and so made accountable for their Actions, if they should misbehave in their several Stations, for the Divine Being to degrade such, and unite them to a lower Class of Vehicles, for their Crimes ; nay, even to degrade them so far, as to take all Sensations from them, and leave only their Entity to them ; and that for a

longer or shorter time, according to the Nature of their Crimes ; and yet oblige them, in that State of Insensibility, to carry on the Designs of Providence in their degraded State ; by which means all our planetary Orbs may be now beautified with such Variety of specifically distinct Beings, and be enlightened by the Light of so many Suns and Stars around us.

The Almighty Being may also hereafter, to such Beings as are either in a State of Probation here, or in a State of Punishment, give such a Degree of Life as he thinks proper, by separating them from their present Machines, and giving them others of different Powers, at his good Pleasure ; and such as behave well here, may be restored to their own, or to a Body of an higher Order, properly filled with an æthereal Fluid, in its highest Perfection ; and those who have misbehaved may be deprived of such Machines as they have enjoyed, and have Bodies of a worse Nature given to them, and so be deprived of their Sensations and Reason, according to the Pleasure of the Almighty Being.

By this Hypothesis may all the Variety of Beings around us be easily accounted for ; and the seminal Form may be called the Male, and the Vehicle or Machine the Female ; and their proper Union the Cause or Parent of Generation : These, in Animals, I apprehend to be united in *Semine masculino*, whilst in the Animalcule there ; but this cannot be formed into a perfect Animal, until it is injected into the Female,

male, and finds a proper Situation, or *Nidus*, to fix itself in, wherein it can receive proper Nourishment. The *Cicatricula* in the *Ovarium* of the Female has a proper Figure and Dimensions fitted to the Animalcule of its own Species, and will allow all the Organs of the Machine of that Species to come to their full Extent and Form, as also those of a Species very like them; as for Instance, an Ass and a Mare, by which a Mule is generated, where the *Cicatricula* alters a little the Shape of the Ass, and makes it approach to the Shape of the Horse: And thus the Size and Form of the *Cicatricula* makes an Alteration, from time to time, among the several Species of Dogs, Horses, &c. by which means Mungrels are generated; but when the several Species are very different in Shape, either a Monster is generated, or no Generation happens at all, because the Shape of the *Cicatricula* will not allow the Members of the Male Animalcule to be properly formed or enlarged: Some Females may also bear Monsters, from a male Construction of the *Cicatricula*, thro' Diseases or Obstructions in the *Ovarium*; but when the Animalcule is injected into a Female of the same Species, in perfect Health, and pushes its Way, and fixes itself in the *Cicatricula*, it finds there a proper Nourishment to increase and swell its Vehicle, and a proper Warmth and Moisture to give the Particles Motion; by which means it attracts such Particles as are

proper for its Increase; whether they are Particles of the First or Second Class, seminal Forms, or Vehicles, or both united; which have not found a proper *Nidus* to be hatched in; and they become the Juices, and afterwards the Solids, of such generated Being; or if there be any other Particles besides these in Nature, then all contribute to raise and expand the animal Machine, and complete the several Organs and Members, by forming the Bones, Muscles, Nerves, &c. until, upon the Death of the Animal, and Disunion of the Parts, each Particle again is set at Liberty; which happens after its Corruption, which is no more than a Separation of the Parts by Fermentation; each Particle separating from those it adhered to before, and joining with others which are more similar to its Nature; endeavouring, by that means, to find a proper *Nidus*, in order to its appearing in the World of Life; sympathetic Powers, such as Attraction, &c. being originally granted by the Divine Being to those seminal Forms without Thought, Consciousness, or any Sensations, until they appear in a proper Vehicle, with proper Stops, and Organs of Sensation.

In this Generation of Animals it seems reasonable to think, that the Seed-vessels of each Species are formed with such wonderful Contrivance and Art, that they may only take in the specific Vehicles belonging to each Species, without admitting any others; and the

the Particles of Light, or seminal Forms, may be united to such Vehicles either before or after their Entrance into such Seed-vessels, they being so minute and spiritual as to go through the smallest Passages of any Animal, or through the finest Pores of Matter.

The Instinct, or lesser Degree of Reason, in Brutes, may be easily accounted for by this Hypothesis; for they are limited in their Powers and Sensations, according to the Number of Stops in their animal Machine; some having more, and others fewer, Organs of Sensation, as also of Nerves, Muscles, &c. to enable them to move their several Parts, and excite different Sensations: Thus several of the reptile Kind, and Shell-fish, seem to have no kind of Sensation but Touch and Taste, having no such Organs for Sight, Smelling, and Hearing; having no such Stops: But the same Animal in higher Life may be capable of higher Perceptions; as for Instance, the Caterpillar, and Butterfly; for, in the *Eruca*, no Sight or Hearing can be discovered in them, or could then be of Use to them; yet, in this reptile State, many of them prepare proper *Nidus's* to preserve themselves in, during their *Aurelia*, or quiescent State, until they appear in the beautiful Forms of Moths and Butterflies, when they have the higher Sensations of Sight and Hearing: As to the Vociferation of Birds and Beasts of the same Species; and musical Notes of Birds being almost the same, in the same Species; that is intirely owing to the Size,

Formation, Number, and Situation of the Nerves and Muscles forming the Voice ; and are but as so many Organ-stops, which the Divine Being has confined each Species to. As to the Nidification of Birds, and Care, Protection, and Fondness, which the Old shew to the Young of Birds and Beasts, until they are capable of providing for themselves, the Supreme Being has given them grateful and pleasing Sensations of particular Things : Thus, in Nidification, one Species has a pleasing Sensation of Feathers and Down, others of well-tempered Clay ; and just so much Memory and Reflection is given to them, as is necessary for their Preservation from their several Enemies, and providing, and laying up Provisions, for their Sustainance, according as it is agreeable to their Sensations and Nature ; but no greater Degree of Reason is given to them than is necessary. In that of Incubation, feeding, and suckling their Young, the same Kind of pleasing Titillations are raised and allowed to them, as we find in ourselves upon the meeting of a beloved or graceful Object, which strikes our Imagination and Fancy ; and that wears away after a reasonable Time, and is over by the time the Young are grown up : When they venture their Lives in Defence of their Young, yet at other times will fly from their Enemy, their Passion of Anger is raised beyond their Fear, in order to preserve Objects that are so grateful to them. Thus we find

a common

a common Method made use of to find a Hen's Nest, is, to rub her Belly with Nettles; so that, to get rid of that ungrateful Sensation, by getting a more pleasing one, she runs away to sit upon her Eggs.

The Cause of a common Bee's making its Honeycomb in perfect Hexagons, may be from its Observation of the Texture of its own Head; for that black oval horny Part, commonly taken for the Eye, is all formed of perfect Hexagons, like the Honeycomb; and may be designed as a Pattern set before them by the Divine Being, for them to imitate in making their Combs.

The Instinct of Moths and Butterflies, in their *Eruca* State, and when transforming themselves into their *Aurelia*, or dormant State, is to get rid of uneasy, as well as to procure grateful Sensations: When, by gratifying their Taste, they have increased their Bodies beyond what their Skin will with Ease contain, then, to get rid of it, they swell their Rings, where the Skin is weakest, till it bursts; and so continue to do to each of the others, until the Whole drops off; and the inner Skin, being more pliant, gives Liberty to the Caterpillar to increase: This it repeats twice or thrice before it enters into its *Aurelia* State. When the Silkworm forms its Ball to lie safe in during its quiescent State, it is, for the same Reason, to get rid of the Silk Gum it is filled with, which it fastens to the surrounding Twigs, and
after-

afterwards to the Silk itself, in a zigzag Way, until the Whole is drawn out; and this may either be to get rid of an uneasy Sensation whilst it is filled with it, or by its having a grateful Sensation all the time it is spinning and forming its Ball; and then that living Egg, after having made a safe warm Nest for the Moth to be hatch'd in, leaving it a sufficient Quantity of Nourishment, dies, and leaves the Moth to increase, and be form'd in the *Aurelia* State, like a Bird in the Egg: For, from some late Observations by Monsieur *Raumur*, it seems dubious whether it be the same individual Being that is the Moth, that was the Caterpillar in the first State; for the *Eruca* rather seems to be a living *Nidus*, in which the other had its Origin, and from whence it takes its Food for Increase; and whilst the *Eruca* feeds and increases itself, it gives Food to the *Fætus* within it: For it is certain, in throwing off its several Skins in its *Eruca* State, all the crustaceous Parts in its Head and Legs, and some of its inward Parts, are thrown off, when it enters into its *Aurelia* State; and nothing is left but such Juices as are fit to nourish the Butterfly within, when it becomes an *Aurelia*, the Butterfly being all then in a fluid State within the *Aurelia*, which receives its Nourishment from the Juices surrounding it, as the *Fætus*, or Chick, in the Egg receives it from the White of the Egg: So that the Caterpillar is to the Butterfly in Embryo, as the Egg to the Chick; only the

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Caterpillar is a living Animal, which feeds and increases itself to give Food to the Butterfly within it, and has only so many Organs as are necessary to direct it to such Food as is proper for the *Fætus* within, and to provide Materials for it in its quiescent State, until the Moth or Butterfly is grown perfect to appear in a higher Degree of Life.

It is unnecessary to say any more upon the Instinct of Brutes; for their Stops are limited by the Almighty Being; and just so many are allowed to them, in their several Degrees and Stations in Life, as are necessary for the Safety and Use of the Animal in its Station of Being: Just as an Organ is limited in its Notes by its several Stops and Pipes, thus so many Powers are given to the several Species of Beings around us, as are necessary to carry on the beautiful Frame of the Universe, and the Designs of the Divine Providence: So that all Nature seems pregnant of Beings living, or capable of Life, having active Powers, all things being made of Beings indivisible and indiscerpible; and that there is no such thing as Matter absolutely passive, infinitely divisible, or incapable of being reduced to an Unity, in the Universe.

If it be the same individual Being in the *Eruca*, that afterwards becomes a Butterfly, it may give us a faint Resemblance of our Death, and Resurrection from our animal to a more angelic State, by our throwing off our animal superior Vehicle, and appearing in an angelic
 æthereal

æthereal Vehicle hereafter, when it becomes properly filled with an æthereal Fluid: For its *Eruca* State is analogous to our groveling animal State here; when in its *Aurelia*, and quiescent State, it is like our dormant State in the Grave; and, when it emerges into Life again, after throwing off its superior Vehicle, with higher Faculties and Powers, cutting the aerial Fluid, it is analogous to our throwing off our earthy or animal Vehicle, and appearing in our heavenly and æthereal Body, and so ascending to the æthereal Plains: And it may seem probable, that, according as the Soul, in its interior Vehicle, is filled with divine and moral Perfections from our State of Probation, that our æthereal Vehicle may be enlarged, and we may soar the higher in the Æther to the greatest Happiness; whilst those who have few or no moral Perfections, may be incapable of filling their æthereal Vehicle, and may again sweep the lower Regions of Air, and infernal Abodes, and be remanded into future Prisons, and States of Punishment.

C H A P. IX.

Some Thoughts upon the Number, Amplitude, and Duration of dependent Beings: Wherein is considered, from the Analogy of Things, Whether, as dependent Beings are disposed in, or in a manner may be said to fill, infinite Space, they may not also have been from Eternity, or at least as far back towards it as we can conceive, and not only from the Mosaic Fiat? With some further Thoughts upon the State of Beings before the Mosaic Creation, and Formation of the Universe, as it now appears with Suns, Planets, Comets, &c.

THE human Soul, in its present State, when seated in the Body, perfectly well formed, has Powers, Organs, and Sensations, to contemplate upon all the visible Beings around us, which fall within our View; particularly all those which are inferior to our Nature: So that we can see below us a most beautiful Chain, closely link'd together, depending upon each other, from the least and lowest Atom to the highest Perfection of our Species. We have also Powers, by Observation, Memory, and Reflection, of raising our Ideas so far, as to continue this Chain upwards, raising the Beauty, Order, and Power of created Beings above

us to immense Distances, as well in Space as in Perfections; and, tho' they don't fall directly under our present Sensations, or the Powers we at present enjoy, yet, from the *Ratio* of Beings to each other, and from Reason, we may easily conceive such Beings above us, observing us, as we do those below us, who approve or disapprove of our Actions; according as our Inclinations are good or bad; and so interest themselves in our Affairs; and some may protect and guard us, whilst others may molest and disturb us, according to their different Passions and Inclinations. Thus we may rationally suppose our Atmosphere, and the Atmospheres of the several Planets, fill'd with Beings of superior Orders; and not only the Atmospheres, but all the Fields of Æther thro' the great Expanse, amongst all the Fixed Stars, to abound, or in a manner to be filled, with Beings of the highest created Powers and Capacities, almost infinite in Number; insomuch as all the Atoms in our View and Conception, of material Beings, tho' each as minute as a Particle of Light, when all put together, are but as an Atom, or Unit, to the Number and Amplitude of such Beings as fill the Fields of liquid Æther, which surround the lucid Points of the Suns and Planets suspended in the infinite Expanse of Space.

From the same Way of reasoning upon the *Ratio* of Beings to each other, as we conceive Beings in an indefinite Series, extended and
dispersed

dispersed in Space, almost infinite in Number and Quantity; so how can we imagine, taking Duration and Eternity under our Consideration, that dependent Beings have been of no longer Duration than from the *Mosaic* Creation, and Formation of this Globe? I must, therefore, much enlarge my Conception of the Origin of dependent Beings, and believe that the first Formation of Beings was not at the time of the *Mosaic* Account, as vulgarly understood; which I shall endeavour to confirm from the philosophical *Cabala* of the *Mosaic* History, as extracted by the incomparable Dr. *Henry More*, which I shall enlarge upon in the next Chapter.

That the Origin of dependent Beings, if not from Eternity, was as early as we can conceive, seems probable for these Reasons: That tho' all created Beings were brought into Being by the Will of the Independent, Infinite, Eternal Being, and consequently were caused by his Will; yet it may be very difficult to tell when they were not: Nor may it be improbable or false to say, that they were not made out of Nothing, but may rather be said to be Emanations from the Divine Being, like Rays of Light from the Sun, to whom separate Existence, Consciousness, &c. were given; and at pleasure might be again absorb'd by the Almighty Being: And thus Successions of finite Beings may be conceived in infinite Space: For since
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the Supreme Being occupies infinite Space, notwithstanding his Unity, he must be conceived coextended with, or in Amplitude equal to, infinite Space; and consequently be immovable, and a perfect *Plenum* in Space. Now how can a finite Quantity be superadded to an infinite *Plenum*? unless such finite Beings emerge from the Infinite Being, in whom we live, and move, and have our Being. When once they are emerg'd, each occupies a determin'd Proportion of Space; and being taken all together, as they are finite in Number and Quantity, they are capable of Motion, of approaching to, and receding from each other, and of having distinct Powers and Faculties. If so, then, tho' their separate Existences, Powers, and Capacities, may be conceived to receive a Beginning, as an Effect from a Cause, yet, if we take in the moral Attributes of God, which cannot be separated from our Idea of a perfect independent Being, no more than his Infinitude and Eternity can, so that his Wisdom, Justice, and, above all, his Goodness, is coextended with his Almighty Power and Amplitude; then, tho' God may be conceived before his Creatures, as a voluntary Cause before the Effect; yet, taking in his moral Attributes, it can't be conceived, that there should be a time wherein God would not communicate his Goodness to dependent Beings: For should there have been a Beginning to his Creation of Beings, or the Emanation of dependent Beings from him,

him, commence in Time whenever it could, there must have been an Eternity before the Commencement: Tho' we go back as far as Thought can reach, yet, where-ever we stop, an Eternity is beyond it: And then let us conceive that Eternity, in which God's moral Attributes, as well as his Power, was inactive, and that he never had communicated his Goodness to dependent Beings: Nor could his Wisdom, Justice, Mercy, or Power, be any ways exerted from Eternity until the *Mosaic Fiat* was pronounced, if that was the first Creation; and consequently the Divine Being, instead of being active, good, &c. must have been inactive, and wrapt up in Contemplation, without exerting his Power, or any of his moral Attributes, from all Eternity to that time. Whether this be a Perfection, or an adequate Notion of the Divine Being, I leave to the Consideration of others; but, in the Light I view it, it would seem to be a Defect, instead of a Perfection.

As infinite Space, and eternal Duration, are above our finite Conceptions, and we can't conceive either adequately, great Difficulties must arise whenever they come under our Consideration; but that does not lessen the Certainty of either: So, in treating of eternal Creation or Generation, or of Creation in Time, Difficulties must needs arise on either Side; and we must adhere to that Side which is liable to the fewest Objections; which I shall a little further

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consider, and leave to the Judgment of the impartial Reader.

An eternal Creation of dependent Beings does not take from the Perfection or Power of the Divine Being, whilst he is the Cause, more than a Creation in Time; for they can neither be said to be independent, nor necessarily existent, if their Existence, tho' eternal, proceed from his Will. If they are voluntary Emanations from his Being, individuated, to whom separate Powers and Capacities are given, and may at his Pleasure be absorbed; or if their Powers and Capacities may be increased or diminished; they can in no sort be independent, or necessarily existent, being, both as to their Entity and Powers, under the Governance and Direction of the Almighty Being.

Let us a little further consider an eternal voluntary Emanation of dependent Beings from the Deity, and a Creation of dependent Beings from Nothing in Time; and observe which gives greater Power or Perfection to the Divine Being. Since the Deity is an Omnipotent, Eternal, Infinite, Active Being, most perfectly wise, good, and just, we must conceive, that all his Attributes were in Act from Eternity; and consequently, that he had the Power of Creation from Eternity, and of exerting that Power instantaneously, coeval with his eternal Being, according to his Will and Pleasure, which was regulated by his Goodness and Wisdom; and consequently no Point of Time, *à parte ante,*

ante, in eternal Duration, can be conceived, wherein he could not have acted or created; which therefore must be without Beginning, and from Eternity: For if that be denied, and his creative Power and Will had a Beginning, then an Eternity was before it, wherein the Divine Being could not act, and his Power, Goodness, Wisdom, and Justice, must have been quiescent. But since God must be allowed to have had the Power of Creation from Eternity; if he exerted that Power from Eternity, which it must be allowed he could do; then from Eternity he has been displaying his Power, Goodness, Wisdom, and Justice, in an infinite Variety, in adjusting, governing, and regulating dependent Beings; and perhaps in increasing or diminishing their Numbers: Tho' it should seem to take from his Wisdom, to suppose him to bring Creatures into Being, that he was oblig'd again to annihilate, or deprive of Being.

Upon the Supposition of a temporary Creation, or a Creation in Time, which, as it had a Beginning, may have an End; let us consider what Perfection or Glory accrues to the Divine Being from it, more than from an eternal Creation: No other, I conceive, but this; That God should from nothing bring an Universe into Being, instantaneously, after an Eternity was past, *à parte ante*; and, for the obtaining this single Act, they must confine his Almighty Power, Wisdom, and Goodness, from

ACTION, from all Eternity to that Moment : So that from Eternity he was indolent, or wrapt up in contemplating or brooding, and, as it were, preparing, what he was to bring about in that Juncture of Time. Would it not seem as rational to say, that, to display another Act of mighty Power, he might or should annihilate at once all he had formed, and contemplate to all Eternity upon what he had done in Time, as well as from Eternity contemplate upon what he would do in Time? Could this last Act add to the Power, Wisdom, or Perfection of the Deity? And yet, according to my Conception, the Case is parallel: But, to avoid this, we fly to his Truth, Goodness, Wisdom, Mercy, &c. not considering, that the same Divine Perfections should prevent the same Opinion, *à parte ante*.

I am apt to believe this Opinion has prevailed, from the considering separately the natural Perfections of the Deity from the moral, I may say the divine; and thus resting upon his Infinitude, Eternity, and Almighty Power, they conceived all dependent Creatures finite in Duration, as well as in Amplitude; and, to increase the Power of God in giving them a Beginning from nothing, they lessen'd the Eternity of his Goodness, and other moral Attributes, to his Creatures; and so gave the Divine Being an Eternity of Duration, without Action, or any Application of his moral Attributes: Whereas, if we conceive dependent Beings as
Emana-

Emanations from the Deity, proceeding, in the manner how, from his Will, and not from Destiny or Fate; then all the Divine Perfections were in Act from all Eternity, and his Wisdom, as well as his Goodness, were in perpetual Act, in forming, adjusting, and governing his Creatures, and in rewarding and punishing them according to their Actions; which is to be carried on thro' eternal Duration.

It seems therefore highly probable, by considering the Divine Perfections together, that there can be no Time shewn or conceived, wherein dependent Beings have not existed; since no Time can be shewn or conceived, wherein the Divine Being was not equally good as great: Nor can it give us so high an Idea of the Deity, to suppose his Power greater than his Goodness, his most divine Attribute. It takes nothing from the Divine Perfections, to say, that God is the eternal Cause of his Creatures, no more than to say, that he was the Cause in Time; for he is equally great, if they existed by his Will from Eternity, as if they were produced in Time: And his Wisdom and Goodness must be more conspicuous by his having an eternal actual Power of governing, rewarding, and punishing free conscious Beings, and making all things in Nature subservient to his Will, than an inactive Speculation from Eternity, of what he would bring forth in Time.

Since then it seems agreeable to the Perfection of the Deity, to extend the Formation of his Creatures as far back as Thought can reach, and not inconsistent with his Goodness to have given them eternal Duration; I must conceive, that from Eternity, or from endless Ages, an almost infinite Number of finite Beings were formed, by Emanations from the Divine Being, of the greatest Perfections their Natures could allow of, consistent with the Variety, Beauty, Harmony, and Subordination of Beings, requisite in a Government where infinite Goodness and Wisdom presided; and greater Powers and Faculties were given to some than to others, in order to have a perfect Subordination: Freedom of Will was also absolutely necessary to conscious rational Beings, or otherwise absolute Fate determined every thing, and Reason could not act: But, since the Divine Being acted by his Will with the greatest Freedom, it was reasonable, that he should govern Creatures that had also Freedom of Will, and were accountable for their Actions. In such a State, Rewards and Punishments were necessary; and consequently Capacities of being admitted into higher Enjoyments, and of obtaining greater Powers, upon obeying the Will of the Supreme Being; and also of being degraded, and losing their former Powers and Enjoyments, upon Disobedience.

These Creatures then, whether formed from Eternity, or as early in Time as can be imagined,

imagined, as they were formed by the most perfect Power and Wisdom, so they were, in their several Orders and Degrees, formed most perfect, in a regular Subordination to each other, and in perfect Obedience to their Creator ; then they were all active, all Joy, all luminous, wrapt up in Contemplation of the Divine Perfections and Goodness ; there was then no Darkness at all, all was Heaven, all Light ; no dark opaque Globes, or Earths, or Comets, or want of Suns to enlighten them, but all was universal Day ; then the vast Expanse of Space was peopled with Archangels, Angels, and all the heavenly Host, with all the active and conscious Spirits or Beings, that perhaps ever were, or will be, in the Universe ; for it would seem an Imperfection, that the supremely wise God should form Beings, that it was necessary for him again to annihilate : This, it is probable, was the first State of Things, agreeable to the Divine Wisdom, all single active Beings, elastic, and extended in Space, conscious, and capable of contemplating upon, and adoring the Divine Being in all his Perfections, his Goodness, Wisdom, Power, and Providence, according to the different Perfections, Powers, and Capacities, of the several created Beings.

But since the Beauty and Harmony of the Universe, and Happiness of conscious Beings, consist in a Variety of Sensations, and a Rotation of various Pleasures, as well as of the beatific Vision, and constant Contemplation of

the Deity ; for an Attendance to the Works of Creation and Providence is a Kind of Relaxation from the too intense View of the Divine Perfections ; the all-wise Being thought it proper to unite them to Vehicles, with such Sensations, Passions, and Appetites to the several Orders of Being, as by their Variety might heighten the Joy and Pleasure of the Creatures, by making them social Beings ; and to have Affections and Passions for each other. The intelligent contemplative Nature, or divine, may be called the Masculine Nature, as being more strong and vigorous ; sometimes called the inward Man, and properly the divine or religious Nature, either in the angelic or human Order of Beings ; the other, or superior Vehicle or Machine, conveying Sensations, Passions and Affections, by which the superior Orders become social, may be called the Feminine, as being weaker, and subordinate to the Rational and Masculine, and may be called the animal and sensitive Nature ; wherein private and selfish Good is made the Object of the Individual's Happiness, as public Good is of the Divine or Masculine Nature : The several Orders of Being, thus furnished with those two Vehicles, properly united, enjoyed severally, in each Individual, according to their Powers and Capacities, all the Pleasures and Enjoyments of Reason and Sense ; and so long as the animal Enjoyments, the private Good of the Individual, was kept in due Subordination

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to the Rational ; where the public Good was the Object ; and both Natures contributed to the general Good of the Universe ; so long was each Individual capable of the highest Gratifications and Sensations ; and a perfect Harmony subsisted through all the Orders and Degrees of social Beings, from the highest Seraph, to the lowest Order of intelligent Beings : But as soon as the private Good of the Individual, Self-love, was set up in Opposition to the public Good, the Love of God, and our Neighbour ; and the animal Nature quit its Subordination to the Divine ; then Discord and Confusion took place in Society ; the Harmony of the Universe was broke ; the divine Laws of Society were unhinged ; and by the experimental Knowledge of Evil, was the first Disobedience of the divine Laws made known to those Orders of Spirits who set up Self-love, the Gratification of animal Nature, in Opposition to divine Love, the chief Good of all created Beings ; for as the Divine Being had given his Creatures a Freedom of Will to act consistently, or otherwise, with the Laws he had established in the Universe, for the Good of the Whole, in the Subordination in which he had placed them ; with a sufficient Power, in each Individual, to preserve the Harmony he had established ; and a Promise of Death, or Life, according as they disobeyed or obeyed his Laws ; it was intirely owing to themselves, their rebelling against the Divine Laws established in
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the Universe, by some of the several Orders thinking of themselves more highly than they ought, and entering into private Cabals to scale the Heavens as it were, and take the Place of superior Orders by Force ; and so break into the divine Harmony, and regular Subordination, established in the Universe. But this Rebellion of the angelic Orders was defeated by the Messiah at the Head of the obedient angelic Host ; and the disobedient, lapsed, angelic, and human Orders of Spirits, were hurled down from the Powers and Enjoyments they had in the Heavens, into Opacity and Darkness, by depriving their Vehicles of that Activity, Luminousness, and Diaphaneity, they were before inflated with ; by confining their Extension and Powers to a much smaller Proportion of Space ; by which means, by lessening their Extension, and increasing their essential Spiffitude, by Attraction and Cohesion, Darkness was first brought into the World ; and thus they, being forced together, became the *Substratum* of the several Chaos's of the Suns, Planets, and Comets, throughout the Universe ; most, if not all, being deprived of Consciousness and Sensations, until such time as it might be thought proper, by the Divine Being, to restore them to such Degrees of Life as were appointed by him, for their undergoing the several Degrees of Punishment allotted to them ; and for placing such of them in a State of Probation again, in order to try their future
Obedience,

Obedience, for whom a Divine Mediator had interposed.

The Disobedience and Lapse, among so many of the angelic Orders, occasioned the Death or Stupor of most of them, perhaps, by their Disunion from their superior Vehicle, the Cause and Conveyer of their Sensations, and social Pleasures; by which means, those Vehicles, being no more properly inflated, became opaque Particles; composing, with the other active Particles, Masses of Matter, of which our several opaque chaotic Globes, as well Suns, as Planets and Comets, are formed; which are no more than so many Prisons to the lapsed Spirits, by which they are excluded from Light, Life, and the Regions of Joy; and this seems to be a remarkable Period, which hath taken up a considerable Time in eternal Duration, wherein the Divine Goodness and Justice were remarkably concerned in the Distribution of Rewards and Punishments among the innocent and lapsed Angels.

In inflicting these Punishments, perhaps the most flagrant and rebellious Spirits were confined to the Centers of the several Systems, in those Globes, which afterwards became Suns, and fixt Stars; under the Surfaces of which they may have lain quiescent for Millions of Ages, without Life or Sense; whilst others, not so noxious, were enchained in the chaotic Masses of Planets, and Comets, in order to their being brought into Life, when these

Globes were made habitable by the Almighty Power of God ; at which time the *Mosaic* Creation commenced ; when the Divine *Logos* put all these Planets in regular Motion, round the several Suns ; and made each of them habitable for Beings of different Powers and Properties, according as they were placed higher or lower in each System, around the several Suns which enlightened them ; each active Spirit insinuating itself into a proper Vehicle, upon being fixt in a proper *Nidus*, wherein it could increase, and receive Food, upon the Planets being made habitable ; whilst at the same time, among the angelic Orders, several may be daily transgressing some of the divine Laws ; and, according to the Degrees of such Transgression, Spirits may be daily driven downwards towards the Centers of the several Systems ; and there either lose their Sensations, as others have done, or be driven from the highest and purest Æther, the highest Heaven, to the inferior, where the Planets range ; where they may still remain conscious, though deprived of Part of their angelic Glory and Power ; either afterwards to be restored without descending lower, by a gradual Rotation ; or to be impelled lower, to the inferior Regions, according to their Degree of Lapse ; whilst, in the mean time, other lapsed Spirits may be in a State of Probation, as human Souls are, and may at proper Periods be restored to Heaven and Joy, again to fill the Heavens
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from whence others fall. This may be the Situation in which we at present are. The Number of Spirits confined to opaque Globes need not stagger our Imagination, since Darkness to Light, or the opaque Globes to the Æther, is not in Proportion, as a Grain in the Balance, or an Atom to the whole Earth; and consequently, the lapsed Spirits bear no Proportion to the Blessed, that fill the æthereal Spaces of Heaven and Joy.

If then we may suppose the several Globes, and Masses of Matter, in the several Systems around us, to be Prisons to lapsed Spirits, and Places of Punishment, as well as Places of Probation; then, from the Suns, the Centers of the several Systems, to the highest Heaven, as in ours, superior to the Orb of *Saturn*, as far as the highest and most eccentric Comets range in their Aphelions, we may suppose the heavenly Situations to be more glorious, and consequently to be inhabited by Beings of more supereminent Powers, the higher they are situated; and according to their Behaviour, or Obedience to the Divine Being, they may ascend, or descend, to, or from, the superior Heavens; and their Pleasure may be enlarged or diminished; and the superior Orders may have a Power of degrading and repelling them from their Society. Thus those Beings, or Devils, who most enormously transgress the divine Laws, are forced down to the several Suns, where the greatest Attraction of Matter is,
where

where they may undergo Punishments to an indeterminate Eternity ; whereas others, not offending so egregiously, may only be impelled, or sink to the Orbits of the several Planets, where, according to their Transgressions, they may hover, and be attracted by the several Planets in their Orbits, each attracting erratic Souls, when within their Sphere of Attraction : So, in like manner, may some be impelled to, or attracted by, the Comets, in their Descent to, and Ascent from, the Sun ; and may in them be imprisoned for many Ages, until they are made habitable by the almighty Power of the Divine Being.

Those in the highest Heavens, above the Orbs of *Jupiter* and *Saturn*, and so in other Systems, may be intirely taken up in the beatific Vision ; in contemplating the divine Perfections, in all his Works of Creation and Providence : Those, no higher than the Orbits of these Planets, may be relaxed from the too intense Contemplation of the Deity ; and may have superior Vehicles to enable them to enjoy Society, and have animal Passions and Sensations ; whilst others, gliding still lower in the Globes of *Mars*, and the Earth, may be further immersed in animal Sensations and Pleasures, mixt with a due Proportion of rational and social Pleasures : Those again floating or impelled lower to the Orbs of *Venus* and *Mercury*, may have their higher Powers, Reason, and rational Enjoyments, so weakened,
that

that their Passions, irascible and concupiscible, may predominate, with other animal Appetites, from the greater Number of the Sun's Rays exciting their Passions : And those who most grossly offend may fall into the Disk of the Sun, and fixed Stars, the great Abyfs, and be confined there, with or without Sensations, during the Pleasure of the Almighty Being, according as his Justice or Mercy takes place, or is allowable according to the Dispensations of Divine Providence.

It is highly probable, that this Period of Time, and Dispensation of Providence, in Suns; Planets and Comets, may have an End, as it has had a Beginning; for in eternal Duration, the Harmony and Variety of the Dispensations of Providence makes up the Beauty of the Whole, and Happiness of created Beings; for should there be no Rotation or Variety, but the same Scene continued throughout Eternity, the Progress of Knowledge and Observations would be at a Stand, and the infinite Wisdom of the Divine Being would not have room to display itself; nor could his infinite Goodness display itself so much to his Creatures, by continuing them always in a permanent State of Contemplation, as by an active progressive Knowledge, and Observation of a Variety of Scenes and Dispensations, where the Divine Wisdom, Goodness, Mercy, and Justice, would be displayed in an infinite Variety. Various Hints are given in Holy Writ of an End to
this

this Period; *Heaven and Earth shall pass away*; That in new *Jerusalem* there was no need of the Light of the Sun, God himself being the Light thereof: At the End the Messiah shall deliver up his Kingdom to God the Father, that he may be All in all, to the End of Time; that is, when Time shall be no longer measured by the Rotation of the heavenly Bodies: Which Passages plainly intimate, that there shall be an End to the present System of Beings around us: What shall succeed, *Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive it.*

That there is to be a continued Rotation and Variety throughout Eternity, may be also confirmed from *Ezekiel's* Vision of the *Mercava* of the Messiah; the Chariot of the God of *Israel*: The Wheels, and Wheels within Wheels, plainly indicate a Rotation, and Variety of Scenes, in eternal Duration, and that in the living Part of the Universe; for they were living Creatures full of Eyes; so that it was a Rotation of Souls, and angelic Orders. So also in the different Faces and Appearances of the living Creatures in the *Mercava* or Chariot, which was also in the Quadrants of the Wheels, the different Powers and Periods of Souls, and the several Orders of active Spirits, were made known in the Vision; as it is finely described by the ingenious Doctor *Henry More*; wherein the four Faces of the Eagle, the Man, the Lion, and the Ox or Cherub, are highly emblematical

blematical of the several Systems of Souls in Rotation : The Eagle, by its high Flight and steady looking at the Sun, represents the several Orders of intelligent Beings, in their greatest Exaltations, in the intense Beams of the Almighty, wrapt up in divine Contemplation, and the beatific Vision : This he calls the Aziluthic State. The human Face represents that State and Period he calls the Briathic, wherein Reason and Policy preside over the Passions ; where social Virtues, and neighbourly Love, are subordinate, and united to Love divine. It being impossible for Souls always to soar up to the Height of divine Love, and to bear without allay the intense Light and Glory of the Divine Being ; he thought it proper in this State and Period to give them an ardent Love to their Fellow-creatures, and make them social by forming them into Governments, in a due Subordination to each other.

The Face of a Lion represents that Period in the Revolution of Souls, wherein the irascible and concupiscible Passions bear Sway, called by him the Jetzirathic State ; wherein Souls lapsed ; from their Passions having got the better of their Reason ; the animal Appetites, and Self-love, having got the Ascendant over both divine and social Love ; this is signified by the Ferocity of the Lion, the King of the Brute Creation : This State prepares Souls to fall down to the present State and Period of Souls, represented by the Face of an

Ox or Cherub, which is a sluggish slavish Animal, destined to Labour, and till the Ground ; the proper Emblem of Souls in our present State, called by him the Asiatic State : This is the Period where Souls are chained down, and imprisoned in earthy and material Prisons ; confined to the several Globes of the Planets, where we are doomed to eat our Bread by the Sweat of our Brows : This Rotation of Periods is represented by one Part of the Wheel's touching the Earth, whilst the upper Quadrant of the Wheel, whereon the Face of the Eagle was displayed, reached to the highest Heavens : This was the Universe, the Chariot which supported the Throne of the Messiah, the God of *Israel* ; wherein are represented the several Systems and Dispensations of Providence in the Kingdom of the Messiah, before he delivers up his Kingdom to the Father, that God may be All in all ; at which time such new Scenes, and Variety of Dispensations, may emerge from the infinite Wisdom and Goodness of God, to intelligent Beings, as is past all Comprehension in our earthy Vehicles : But, for a fuller Description of this Vision by Doctor *More*, I refer you to the Appendix.

C H A P. X.

The foregoing Hypothesis supported by a cabalistic Interpretation to be given to the Mosaic Account of the Creation and Lapse, treated of in the Three first Chapters of Genesis; as extracted, by Dr. Henry More, from the Learned among the Jews, and other Eastern Writers.

THIS Hypothesis, of the Earliness of the Creation of dependent Beings, and Pre-existence of Angels and human Souls, as well as all other active Beings, for innumerable Ages before the *Mosaic Æra*, mentioned in the literal Translation of the *Mosaic Account* of the Creation of this Globe, and also of the Lapse of Angels and human Souls before the Formation of this Globe, may be confirmed by a philosophical or cabalistic Meaning to be given to the *Mosaic Text* in the Three first Chapters of *Genesis*, as collected by the great *Dr. Henry More*, as well from the *Jewish* and Eastern Sages, as from his own profound Reasoning upon those Chapters. This *Cabala* I shall extract and explain in the best manner I can, and leave it to the Judgment of the Reader, whether such a veil'd Account may not be

couch'd in the Text, as well as the literal Account adapted to the Capacities of the Vulgar.

In the Beginning God created the Heavens and the Earth; and the Earth was without Form, and void; and Darknefs was upon the Face of the Deep; and the Spirit of God moved upon the Face of the Waters.

The First Verse seems plainly to shew, that in the Beginning, long before the Six Days Creation, God created the Heavens and the Earth; that is, As early in Time as Thought can reach, taking in the Divine Goodness, I may say, from Eternity. The Heaven and Light are synonymous Terms, as is Earth and Darknefs: Thus, before the *Mosaic* Account of the Six Days Creation, it is plain God had created the first Principles, out of which all Beings around us are formed. By the Heavens, the almost infinite Number of individual, indiscerpible, active, self-moving Beings, which God created by the glorious Emanations from his own Being, are set forth, as dispersed thro' infinite Space; and by Earth may be understood the almost infinite Variety of specific Vehicles or Machines, which, in their own Nature, are unactive and opaque, and thence called Earth or Darknefs; which, as yet not being united to the spiritual active Monads, were distinguish'd by the Name of Earth—*And the Earth was without Form, and void*: And these specific Vehicles of Souls, being not properly

perly inflated by Souls or spiritual Forms, were empty, and in no Order or Cohesion.—*And Darknefs was upon the Face of the Deep*:—For as yet over the whole Abyfs of Matter, Earth, or these specific Vehicles, neither Life nor Light appeared, for want of a proper Union of each spiritual Monad with a proper Vehicle.—*And the Spirit of God moved upon the Face of the Waters*; that is, Over these Atoms, being in a fluid State, for want of Union, the divine Energy of the Holy Spirit moved and brooded to unite and bring them into Life, contemplating all the Powers and Beauty of Creation, when the several Atoms of Light should be properly united to their Vehicles, and Light and Life should spring up from thence.

And God said, Let there be Light; and there was Light; that is, The Almighty directed each spiritual active Form or Monad to a proper Vehicle; from whence sprung up at once a Universe of Life, Joy, and active Beings, in a proper Subordination of all possible Perfections, with proper Powers and Sensations; and, as each of these performed his Will, preserved their Dignity, and obeyed his Commandments, they were preserved in their original State, with all their Powers and Sensations: But such as, from the Freedom of their Wills, afterwards disobeyed, fell from their Station of Light and Life into 'Opacity and Darknefs, which is symbolized by God's dividing the

Light from the Darkness. *And the Evening and the Morning were the first Day:* The Evening, that is, the State of Darkness and Silence, which Individuals were in before their Union with their passive Vehicles or Machines; and the Morning of Joy, Light, and Life, which sprang up upon the Union of the active with the passive Particles, in their full State of Perfection: And this was the first and supereminent Period symbolized by the first Day's Creation.

After this most sublime and supereminent Period, which might be properly called the Golden Age, from its Purity; when the Universe was all Light and Day, until Spirits, by their Disobedience and Lapse, were deprived of their Joy and Glory, and were hurled down from this Heaven of Light, into the chaotic Darkness of Planets and Comets, before the Creation of this World of Suns and Earths appeared; when the disobedient Spirits were divided from their superior Vehicles, and were crowded together by the Impulse of Gravity, or superior Power of the heavenly Host impelling them from them, or, by their own attractive sympathetical Powers, cohering and uniting themselves in particular Masses, or solid Globes of Matter; the Divine Being, in Process of Time, after many of the æthereal Regions had been in a manner dispeopled by the Lapse, resolved to restore several of his Creatures, according to the Nature of their Lapse, who were confined to Matter,
without

without Life or Perception, to different Degrees of Life and Power: Upon the Promulgation of which, the Sons of God shouted for Joy, when they heard that the human Order of Beings were allowed a State of Probation, upon our Divine Messiah's offering to purchase it for us in time, by taking Flesh upon him, and undergoing Death to redeem us from our original Guilt and Sin in our former State. It then pleased the Almighty Being to create this visible World, as it appears at present, with its Suns and Planets, as it is set forth by *Moses*; wherein the Divine Second Person, our Messiah, was the principal Agent. It does not appear whether the several Systems of Suns and Planets were all made at once, or in different Periods of Time; or whether *Moses* here does not confine himself to our Earth; tho' it may answer to our Solar System, and to all the Systems of the Fixed Stars. However,

The Divine *Logos* then said, *Let there be a Firmament in the Midst of the Waters, and let it divide the Waters from the Waters*: That is, Let an Atmosphere be formed, so elastic and springy, that it may carry along with it and support a considerable Quantity of Water in Vapours, and such Particles of Earth as were rendered fluid, by uniting with it, as in other heterogeneous Exhalations: This separated some of these Particles, nitrous Salts, &c. from the others which were lock'd up in the Earth, which were ready to be applied afterwards to

the Generation of Plants and Animals, as the Divine *Logos* should direct. This Air, or Atmosphere, was compos'd mostly of springy Machines or Vehicles, perhaps already united to some of the spiritual Particles of Light, or seminal Forms; which, uniting with aqueous Vapours, are poured down in Rain, or distill'd in Dew, into the Womb of the Earth, to be ready to fix in proper *Nidus's*, in order to take Life upon due Admission of Heat and Moisture: And God called this Firmament, Expanse, or Atmosphere, Heaven: And this second Period, by the Reunion of the active and passive Atoms in the Atmospheres of the several Earths and Planets, being a further Progress from the chaotic Darknes to Light, is express'd a Second Day, as before, beginning from the Evening or Darknes, and ending in the Morning.

Then God said, Let the Waters be gathered together into one Place, and let the dry Land appear. Thus, after many of the Waters, and other Fluids, were supported by the Atmosphere, and a sufficient Quantity of Fluids were fix'd in the Abyss under the Earth, the rest of the Waters were gathered together in the Hollows of the Globe, by making the Surface of the Earth uneven, so as the rising Ground and Hills became dry and solid; from whence one was call'd Earth, and the Collection of Waters Seas: *And, being then proper for Vegetation, having a reasonable Degree of Heat and Moisture, God said, Let the Earth bring forth*

forth Grass, the Herb yielding Seed, and the Fruit-tree yielding Fruit, after his Kind; whose Seed is in itself upon the Earth. And the Earth brought forth Grass, &c. and God saw that it was good. And the Evening and the Morning was the third Day.

This Third Day's Creation being a regular Progression from the chaotic Darkneſs of laſed Beings, confined in the Appearance of Matter, into Life, Light, and Joy, the Divine *Logos* thought proper to bring on Life gradually; and thus plantal Life, being the loweſt, proceeds firſt in Order: For, before this, the ſeminal Forms imprifon'd in Matter had not proper *Nidus's* to vegetate in: And as in Animals their plantal precedes their ſenſitive Life, and Plants being alſo neceſſary for the Food of Animals, it was highly proper and regular that Plants ſhould be formed before Animals; and, a ſmaller Degree of Heat being neceſſary for Vegetation, theſe ſeminal Forms, united to their Vehicles, having obtained a proper Seat, began to vegetate before the Sun or Stars appeared upon the Face of the Earth or Planets, or perhaps before they blazed out to adorn the viſible World, or the Planets were put into a regular Motion round the Sun: For Suns and Stars were of no Uſe in the firſt Period, when all was Light and Heaven; the angelic Orders before the Lapse wanting no ſuch Light as We, and other Animals, now enjoy: Nor were Suns neceſſary in the time of chaotic Darkneſs, before our viſible

sible Creation, or any time before Animals were formed: So that the Sulphur, and most of the luminous Matter in the Sun and Stars, might be in close Cohesion, and at Rest, in these several Globes, until they were rekindled by the Divine Power, and new Motion was given to them to shoot off their several Rays of Light.

The Divine *Logos* then, in the regular manner he created these Worlds, and brought out Light from Darkness, by a regular Progression, made all Vegetables begin to grow before the Sun blazed out, or at least appeared in our Globe; to which the first natural Heat in the *Nucleus* of the Earth did not a little contribute; since this Globe is an heterogenous Body, full of Salts and Sulphurs, which by proper Fermentations are set in Motion: For, without some Degree of Heat, Water had not been fluid, but in its natural State of Ice, and could neither have been divided by the Atmosphere, nor collected into Seas. Thus the Stage of the Earth and Planets were prepared and adorned for Animals to act upon; and Vegetation being thus brought to Perfection, *God saw that it was good*; and it being so great a Progress from Death to Life, is distinguished as a distinct Period, and called the Third Day's Creation.

Besides, as the Formation of the angelic Orders, or Regions of Light, made the First Period or Division of Time; and the Reunion of the active and passive Particles, the seminal Forms and Vehicles, upon the Formation of
the

the Firmament or Atmosphere, which separated the Earth from the æthereal Regions, which is sometimes symboliz'd as a Gulph fix'd between Heaven and Hell, Light and Darknefs, made the Second Period; then those seminal Forms and Vehicles, after Union, fixing themselves in proper *Nidus's*, in order to vegetate, may be symbolized under the Ternary, as the other under the Binary, and thus make up the Third Period or Day's Creation, before the regular Motion was given to the heavenly Bodies, which was the Fourth Day's Work, and necessary for the subsequent Animal Creation.

And God said, Let there be Lights in the Firmament of Heaven, to divide the Day from the Night; and let them be for Signs, &c.— And let them be for Lights in the Firmament of Heaven, to give Light to the Earth. And God made two great Lights, &c.—He made the Stars also.

During the chaotic Darknefs, until it was time to create Animals capable of Sight and other Sensations, Suns, and Globes of Light, were unnecessary, as well as their regular Revolutions and Rotations round their several Axes: But when Beings were to be introduced capable of Sensation and Vision, then it was necessary to form these Globes of Light, and secondary Planets, to divide Light from Darknefs, and to give proper Seasons for the Use of Animals, particularly of Man: Then was our glorious
System

System of heavenly Bodies framed; the Sun fix'd pendulous in the Center, revolving round its Axe, and the several primary and secondary Planets revolving as well round the Sun as their several Centers, and round each other; as also the Comets, not yet made habitable, or long since deprived of Beings capable of animal Life. Thus the Divine *Logos*, having formed these Suns and Planets, and having given them an elastic Power sufficient to throw off innumerable Rays of Light, with unaccountable Rapidity, thro' all the æthereal Regions, as well as to the several Planets, *saw that it was good and perfect: And the Evening and the Morning was the Fourth Day*; the Quaternary denoting this Period, when this glorious System appeared to our particular Globe, to invigorate the Production of Plants and Animals.

And God said, Let the Waters bring forth abundantly the moving Creature that has Life, and Fowl that may fly in the open Firmament of Heaven. And God created great Whales, &c. —and every winged Fowl after his Kind; and saw that it was good, and blessed them, saying, Be fruitful, and multiply, and fill the Waters of the Seas, and let Fowl multiply upon the Earth.

Thus an Habitation being ready for sensible Beings, God enabled the more pliant Fluid of Water as a proper *Nidus* to receive the Seeds of Fish and Fowl, and other volatile Insects, which were now ready to vegetate and increase, the Waters being earlier ready than the Earth,

to bring the Beings formed there into Life and Action; and God saw that they were good: And having made a competent Number of each, without at once filling the Seas and the Earth with their Numbers, he blessed them, and gave them a Power to increase and continue their several Species, by receiving the Souls, or seminal Forms, of each, and injecting those Seeds into the Female, who was furnished with a proper *Nidus* to nourish them, until they lodg'd their Eggs in secure Places, where they might be hatch'd with Safety: And this higher Degree of Life in sensible Enjoyments being a further Progress in the Creation, he mentions it as a Fifth Period, the Quinary denoting the State thereof.

And God said, Let the Earth bring forth the living Creature after his Kind, and Cattle after their Kind, and every thing that creepeth upon the Earth after his Kind: And God made the Beast of the Earth after his Kind, &c. And God saw that it was good.

Thus, after God had formed Beings in lower Degrees of Life, with several Kinds of Fowl, as well as Fish (for the more perfect Fowl were made out of the Earth with Beasts, as mentioned in the Second Chapter), he then proceeded to form Beings of greater Powers and Capacities, many of them endow'd with a lesser Degree of Reason, having Thought, Passions, Memory, and a lower Degree of Reflection; enough to procure them the Pleasures of the animal

animal Life, having all animal Sensations in Perfection, and Capacity and Cunning enough to protect themselves or their Young from their Enemies; but incapable of any religious Knowledge; all their Reason and Passions being only sufficient to afford them selfish animal Enjoyments, having no Capacity of enjoying the supreme Good, or Knowledge of moral Good, so as to have a Concern for the general Good of their Species, or the Universe, and consequently not accountable for their Actions.

And God said, Let us make Man in our Image, after our Likeness; and let them have Dominion over the Fish of the Sea, &c.—So God created Man in his own Image, in the Image of God created he him, Male and Female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it; and have Dominion over the Fish of the Sea, &c.—And God said, Behold, I have given you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree yielding Seed; to you it shall be for Meat. And to every Beast of the Earth, &c. I have given every green Herb for Meat; and it was so. And God saw every thing, that it was good. And the Evening and the Morning were the Sixth Day.

Thus, when the *Logos* had replenished this Globe with Beings of all inferior Orders and Degrees of Life and Knowledge, he still thought

it imperfect without forming a Species of Beings of superior Power and Knowledge, who would be Lords over this Globe, and receive a Benefit from all the inferior Orders of created Beings; and should also have a Power and Capacity of adoring the Deity, and propagating a Race to continue it to the End of Time. This Species was also as a middle Link in the Chain, to connect the inferior Ranks of Beings to the superior Orders in the æthereal Regions. The Triune God, therefore, made Man in his Likeness and Image, not only in Similitude, as to Powers and Capacities, as Thought, Knowledge, Reason, and a Capacity of possessing moral Virtue and Goodness, tho' all infinitely short of the Deity; but also bearing a Resemblance in their Form to the Soul or Vehicle of the Messiah, united to the Divine *Logos*. Thus, drawing down the æthereal Man, or *Adam*, after his Lapse, and forming him by the plastic Power of the Spirit of God, in a prepared *Nidus* in the Bosom of the Earth, forming and raising his Vehicle with the Dust of the Ground, *Male and Female created he them*, blessing them, and commanding them to *be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the whole Earth*; allowing them all that was pleasant and delicious for their Food, and the Remainder to other living Creatures. Then God saw the whole Creation of this Globe finished; and, behold, it was good: And thus ended the last Period, the

whole creative Power then ceasing; the Senary, made up of the three first perfect Numbers, aptly pointing out the Perfection of it.

Thus *Moses* has pointed out, very philosophically, as well as adapted to the meanest Capacity, the whole Creation and System of Beings, as well as the Beginning and Original of our earthy Species confined to this Globe.

A philosophical Inquiry, How we were formed, and in what Numbers? would naturally follow in this Place: But I shall defer it, until I go thro' the cabalistic Interpretation given to the Second and Third Chapters, which treats of the primitive Life we enjoyed in the æthereal Regions, before we lapsed, and fell from it into our present State of Pilgrimage and Probation, together with the Nature of our Lapse, and what we suffer by it; and then leave it to the Judgment of the Reader, Whether there is not a hidden or veil'd Meaning in these Chapters, for the Instruction of the more Learned and Wise; as *St. Paul* says, *We speak Wisdom unto those who are perfect*; as well as a plain and literal Account to the Vulgar, of the Original and Lapse of *Adam*, the Founder of the *Jewish* Race, and Type of our Saviour; by whose Disobedience Sin and Guilt are imputed to all Mankind, as well as Grace and Forgiveness by the Obedience and Death of our Saviour Christ.

After *Moses* had finished his Account of the Formation of this particular Globe and System, in the Six Days Creation, he closes that Narration

tion in the Beginning of the Second Chapter: *Thus the Heavens and Earth were finished, and all the Host of them.—And God rested the seventh Day from all his Works which he had made.* He afterwards says, ‘ This Account I have given you is not only a plain History of the Planting and Peopling of this Globe, but it is also an Account of the Generations of the Universe, antecedent to the present State of this Globe; *viz. The Generations of the Heavens and the Earth, when they were first formed, in the Day, or in that first Period, when God had made the Earth and the Heavens, and every Plant of the Field, before it was in the Earth, and every Herb before it grew; for the Lord had not caused it to rain upon the Earth, and there was not a Man to till the Ground.*’ That is, God had created all the active spiritual Beings, all the Seeds, seminal Forms, and Vehicles, of all Things, before they were produced or appeared upon the Earth, or Surface of this Globe; before ever any Rain had been to occasion Vegetation, or any Man had been created here to assist the Earth to produce her Crops, by Tillage and manuring it: But even then there was a balmy Moisture, which ascended in Vapour, and, returning to the Earth, assisted the teeming Womb of the Earth to produce Vegetables at their first Appearance in this Globe. *And the Lord God had also formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life:*

And Man became a living Soul: That is, Even before Plants grew upon this Earth, or Things were prepared here for Man's Habitation, God also formed Man in his Vehicle from these Atoms, this Dust of the Ground; and into these Atoms, Vehicles, or Machines, God breathed in an active Spirit, one of these spiritual Monads, or Particles of Light; and he became, upon this Union and Inflation of his Vehicle, a living Soul in his æthereal Body or Vehicle; such as he shall have again at the Restoration of all Things.

And the Lord God planted a Garden Eastward in Eden, and there he put the Man whom he had formed. Eastward may be here understood toward the Sun-rising, or in the Dawn of the Creation; that is, prior to Man's inhabiting this Globe, or descending into this animal State: And there God placed Man, the human Species, among the superior Order of Beings, and made their Situation the most happy that could be imagined; there Souls bringing forth, as the Earth, every profitable Plant and pleasant Fruit, enjoying and contemplating the Divine Being: And the Tree of Life and Immortality was even planted in their Soul, the obeying the essential Will of God, in approving of the supreme Good of the Universe; tho' not then attained to by the human Soul: And the Tree of Knowledge of Good and Evil, which was Man's own Will, or the selfish animal Appetite; the Gratifying of which was
not

not always consistent with the divine Will, or supreme Good, the following of which must bring Evil into the World: And there was a pleasant River which watered this Garden of Man's Soul, which divided into four Heads or Streams, which are the four Cardinal Virtues, Prudence, Justice, Fortitude, and Temperance.

In this paradisaical State had God placed Man, whom he had created perfect, to cultivate and improve his Soul, and to contemplate upon the divine Perfections; indulging him in all the Powers and Pleasures he had given him; allowing him full Liberty to enjoy every thing in that Paradise, but the following his own selfish Will, which, by separating him from the Divine Will, and supreme Good, would only give him the Knowledge of Evil, with the Guilt of Disobedience; which would wean his Affections from the Divine Life, and hurry him down to the selfish animal Life; by which means he would contract a Languor, and slide down into the Earth, be buried in human Flesh, and become an Inhabitant of the Region of Mortality and Death.

And the Lord God said, It is not good that Man should be alone: I will make him an Help meet for him. Hitherto Moses had taken no Notice in the æthereal *Adam*, or that Order of Spirits which were afterwards human, of any other Faculties, but such as were intellectual, and carried up the Soul to the holy Intellect, the Divine Being; and this seems to be the

perfect and Masculine *Adam*, which consisted in his Power of contemplating the Divine Supreme Intellect: In this State Man may be conceived without his superior Vehicle, that is, without social or animal Sensations or Pleasures; contemplating upon God, and his divine moral Attributes, and his Works of Creation and Providence, *ad intra*; knowing the Names and Natures of all other Beings in Theory, as well the better as the worse Genii of the angelic Orders, as also of the animal and vegetable World: And God brought them all in View before his intellectual Faculties, and he pronounced right in what Judgment and Knowledge he professed about them; but among these Orders of Being, there was not any that was proper to be a Vehicle for this Masculine *Adam* to associate with, and give him the Pleasures of Society, by his partaking of animal sensitive Pleasures; wherefore the Divine Being thought proper to endue the Soul of Man, or that Masculine *Adam*, with a Faculty of being united to a superior Vehicle, by which means it became united to Matter, and acted, and was acted upon by material Beings around it, and thus became capable of all the Pleasures of Sense: He thus took *Adam* off from a too great View of the Light of the Divine Being, and allowed him to look downwards, and contemplate upon all the lower Orders of Being, as well as the higher Genii, *ad extra*; and to be pleased with the Sensations

tions and Joys of his Vehicle ; so that his higher Faculties of contemplating the Divine Being became drowsy and sleepy, and the Feminine Pleasures of the Vehicle became vivid and strong ; and he immediately allowed, that all his former intellectual Pleasures were not so grateful to him, as this social Knowledge of Beings in the same Class with himself ; inso-much that he found the Sensations of his Vehicle so agreeable to him, that he said it was Bone of his Bone, &c. and called it after his own Name, and said, For such Gratifications as these, will Man leave the perpetual Contemplation of the Divine Being and Perfections, which are too high and sublime for the Nature of Man, and will cleave to the joyful and chearful Life of the Vehicle, and shall account the Whole as one Being or Person : And thus *Adam*, or the human Species, stood exposed naked to the View of God, with his new-wedded Joy, the Pleasures of Sense ; but, being yet innocent and simple, having not yet set up his selfish Will and Pleasures, owing to his Vehicle, or Feminine Part of his Being, against the Will and Commandment of God, he was not ashamed.

The Life of the Vehicle being now so strong and pleasant, and drawing the Thoughts of Man from the Contemplation of the Deity to the Pleasures of Sense, some of the Orders of the evil Genii or Angels, who had disobeyed, and who were more subtil than those of any

other Order, finding the human Species weakened by their Feminine Attachment to Pleasure, in a proper Situation for them to tempt them to disobey the Commandment God had given them, and to follow the Dictates of their own Will; this Order or Serpent, therefore, laying hold of the feminized *Adam*, who had indulged himself in gratifying his Passions, and sensual Pleasures, said, What, has God indeed prevented you from gratifying your Appetites, and indulging this pleasant Life of enjoying sensual Pleasures, which he has opened to your View? And *Eve*, or the feminized *Adam*, said, We may enjoy all those Pleasures that are consistent with the Divine Will, and agreeable to a Divine Life; we are only forbid to feed on our own selfish Will, and to seek Pleasures without the Approbation of the Will of God; for if we gratify our own sensual Will, and act inconsistently to the supreme Good of the Universe, we shall assuredly descend into the Region of Mortality; be deprived of the Enjoyments we now have, and be cast into a State of Silence or Death: But the evil Genii said unto the Woman, or feminized *Adam*, This is but an Apprehension, and panic Fear, in you; you shall not surely die, as you have been told. God indeed loves to keep his Creatures in Awe, to prevent their ranging too far, and aiming at too much Knowledge; for he knows, if you take the same Liberty we have done, and make use of your Will to act without Confinement,

as your sensual Pleasures in your Vehicle dictate to you, your Eyes would be wonderfully opened, you would enjoy a vast Variety of Pleasures, become abundantly wise, and, like Gods, know every thing both good and evil.

This pleasing Doctrine being agreeable to the Passions in *Adam*, his Desire of enjoying all the Pleasures of Sense got the better of his Reason; so that, finding it agreeable to his Passion of becoming wise, and gratifying himself in the full Swing of his own Will, he wholly set himself to enjoy the pleasing Life of his Vehicle, without any Direction from Reason, or consulting with the divine Light God had placed in him: And thus his Reason, and Masculine Faculties, submitted to the pleasing Life of the Vehicle; and both concurred in setting up the Will of Man against the direct Voice of Reason, which God had commanded Man to obey.

After thus giving himself an unlimited Swing in following the Desires of his own Will, and all the animal sensual Pleasures arising from the pleasing Titillations of his Vehicle, the Eyes of his Faculties were opened, and he perceived how naked they were: *Adam* had before found the Height of rational Joy in obeying the Will of God, and promoting the general Good of the Universe, and of being united to God, and his holy Angels: He now found, that by giving a Loose to his own selfish Desires, and giving Way to every selfish

Good that he found pleased his Senses, and gratified his Passions, and Life of his Vehicle ; that the setting up his own private Pleasure against the public Good, Passion against Reason, the sensual Pleasures of the animal Life against the divine ; that these Pursuits had removed him to a great Distance from the Society of the higher Powers, and from the Regions of Light ; and had caused him to associate with Beings of an inferior Nature, the animal Creation. The Eyes of his Reason being, after some time, opened, he found that the Circle of sensitive Pleasures was vain and frivolous, that he was then naked and exposed, and had most intimately the Knowledge of Evil by his Soul's being estranged from following the supreme Good: However, he sowed Fig-leaves together, made some frivolous Pretences to try to justify his Conduct, by alleging, that the Vigour of his plastic Nature, and Vehicle, should be gratified, since it was given to him by God. In the mean time, the Voice of God, Divine Wisdom, spoke to him in the Cool of the Day, that is, when his Passions were cool, and Reason began again to recover its legal Sway ; but he, finding his Folly, hid himself from the Presence of God among the Trees of the Garden, as a wild Beast would shun the Sight of a Man ; that is, he still strove to evade the divine Light and Reason implanted in him, by gratifying his selfish Appetites ; but the Divine Light still pursued *Adam* in his Conscience,

Conscience, and upbraided him for his Disobedience: At last *Adam* acknowledged his Nakedness and Folly, finding he had no Power nor Abilities of his own, and yet had set up a selfish Good, and quit his Obedience and Dependence upon God; which had occasioned his Shame, and his hiding himself at the Approach of the Divine Light. And God said, Who has told thee, that thou wast naked? Hast thou then eat of this Fruit I commanded thee not to eat, the luscious Dictates of thy own Will? And your being thus intimately acquainted with the Evil of Disobedience, and Knowledge of your own Weakness and Loss, has this at length awakened your Conscience, and made you afraid? But *Adam* excused himself upon account of his Want of Power to obey his Reason, from the Vigour and Impetuosity of his Vehicle the Woman, his plastic Nature, and Seat of his Passions, the Associate of his Nature, which God had given him for a Help; and the Divine Being then said, What Work have these Feminine Passions and Sensations done? But immediately an Excuse was offered, that the grand Deceiver the Serpent, the wicked rebellious Genii, had deceived and wrought upon *Adam's* Passions, the animal Nature, and laid all the Variety of the Pleasures of Sense before him; by which they gained Admittance, his Nature being too weak there to withstand the Assault. In this Confusion was *Adam*, by forsaking the divine Light of his Reason, and
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letting his own Will get a Head against it : For whereas he might have continued in an angelic æthereal Situation, and his Feminine Passions might have been brought into perfect Obedience to his Reason, the Divine Light, and Joys, might have been multiplied upon the whole Man, beyond all Expression and Imagination, for ever ; he, on the contrary, found the Nature of his Vehicle so much altered, that he sunk more and more from the æthereal Regions towards a mortal and terrestrial State ; as you shall further hear, after telling you of the Doom pronounced by the Divine Being against the Serpent : Which was this ; That this old Serpent, who was the Prince of the rebellious Genii, should be more accursed than all the other Orders of lapsed Beings, particularly than the Human : And whereas he could before lord it in the æthereal Regions, among the innocent Souls of Men, and other angelic Orders ; he should for the future be cast down to the lower Regions, keep his Station in the lower Atmosphere, and grovel, as it were, upon the Earth ; and, instead of being satiated with æthereal angelic Food, should feed upon the Dust of the Earth, and be transformed into unclean Beasts, and poisonous Serpents ; and that there should be a general Enmity and Abhorrency betwixt him and his Fellow-rebels, and Mankind ; and, in Process of Time, the ever-faithful and obedient Soul of the Messiah should take an earthy Vehicle, and trample
over

over the Power of the Devil, and fallen Angels here upon Earth, and after his Death he should be appointed Prince and Head over all the angelic Orders in Heaven.

Concerning *Adam*, or the human Species, God decreed that they should descend down to be Inhabitants of the Earth, and should not there indulge to themselves the Pleasures of the Body, without a Mixture of Pain and Sorrow; and that their Feminine Part, their Passions and Affections, should be under the Correction of their Reason; that Man should have a wearisome and toilsome Labour on Earth, which should bring forth Thorns and Thistles, tho' Man should subsist by the Corn of the Field: Wherefore by the Sweat of their Brows should Mankind eat Bread, until they returned unto the Ground from whence his terrestrial Vehicle was taken. This was the Counsel of God concerning *Adam* and the Serpent, Man and the fallen Angels. Now *Adam*, tho' he was sinking apace into the lower animal Life, yet his Mind was not grown quite so stupid, but that he knew the State he was to fall into, and said, That the Feminine Part, tho' it had seduced him, yet there should be this Advantage from it, that the Earth would be inhabited by intelligent Animals: Wherefore he called the Life of his Vehicle *Eve*, because it is indeed the Mother of all the Generations of Men that live upon the Earth.

At last the plastic Nature and Power being fully awaked, *Adam's* Soul, or the Souls of Mankind, descended into prepared terrestrial Vehicles; and, having proper *Nidus's* to be formed and nourished in, they, in Process of Time, appeared cloathed in Coats of Skin, that is, became downright terrestrial Animals, and mortal Creatures upon this Earth; having tasted of the Waters of *Lethe*, and forgot what had happened to them in their pre-existent State: For God said, Lo! Man in his æthereal paradisaical State, having known his Power by Obedience, and his Guilt by Disobedience, in his following his own Will and Self-love, will pretend, if he continue in the æthereal Regions, of himself, to merit Immortality, and eternal Life, without any Punishment for his Crime. Therefore God sent him out of Paradise, and removed him from that happy Situation, and made him descend to the Earth, and become an Inhabitant of this lower Region, and till the Ground, from whence he was taken.

Thus the Divine Being prevented Man from becoming immortal, or reaching unto the Fruit of the Tree of Life, without passing thro' a State of Probation, and being again re-invested with a fiery or æthereal Vehicle, and becoming a pure æthereal Spirit, who then shall be admitted to taste the Fruit of the Tree of Life and Immortality, and so live for ever.

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Notwithstanding this seems to be the hidden and veiled Account of the Lapse of Angels and Men, before the Forming of this Globe and System, wherein God reveals himself as thro' a Cloud ; yet it need not at the same time exclude the literal Meaning, or prevent our believing, that God Almighty had formed *Adam* in an extraordinary manner after the Six Days Creation, when he had replenished the Earth, with all its Inhabitants, Mankind, as well as other Animals, as I shall endeavour to shew, both from Scripture and Reason, in the next Chapter. For as our Saviour, from the Beginning, was appointed to come into the World, to take Flesh upon him, and die, to save lapsed Man ; so *Adam*, and also *Iaac*, were brought into the World after an extraordinary manner, as Types of our Saviour : *Adam* was formed extraordinarily out of the Earth, without a Father, and not by Generation from the *Aborigines*, God Almighty being his Father ; from whence, by *St. Luke*, he was called the Son of God ; and *Iaac* without a Mother, since *Sarah* was dead as to bearing Children, God working a Miracle in her to bear him : Thus they were perfect Types of our Saviour, who was begot without the Seed of Man : Thus *Adam* was formed extraordinarily to be the Head of a select Race, the *Jews*, in whose Line our Saviour was to come in the Flesh, to beget Priests and Prophets to hand down true Religion, divine Truths, and promulge the

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divine Law to the *Aborigines* : Thus he was substituted instead of the Mass of fallen Man, as their Prince or Head, in an upright State, to try, if, by his own Strength, he could obey the Law which God had given him. He might also have been formed in *Palestine*, and afterwards placed in *Eden*, separated from the rest of Mankind, to prove his Obedience; and that, upon his Fall with *Eve*, the Sin, as Representative and Prince of Mankind, was mystically imputed to all Mankind, tho' already lapsed, that the Obedience and Death of Christ might be also imputed as an Atonement for all Mankind, who believed, obeyed, and depended upon the Satisfaction of the Messiah, or to those who, being without the Law, became a Law unto themselves; that is, acted with a good Conscience in their State of Probation here. *Adam* not having a proper Help among all the Females of the *Aborigines* to carry down a select Race from him to the Messiah, *Eve* was formed out of his Substance or Side, as in a proper *Nidus*, or *Matrix*, after God had caused a deep Sleep to fall upon him, which might have been of such a Length as was necessary to bring on the *Fœtus* to Perfection; and this might give Rise to the Fable of *Jupiter's* bearing *Bacchus* in his Thigh: In the Time of this deep Sleep *Eve* was born, and the Tumour in his Side healed, and she was brought to him in a beautiful Infancy. I find no Reason to believe, that *Adam* was

formed at once in perfect Manhood, with a full Knowledge of Arts and Sciences, for since our Saviour, his Prototype, increased from Infancy in Stature and Knowledge; we may reasonably believe the same in *Adam*, his Type: It seems reasonable to believe, that it was in his Increase and Youth that he gave Names to all living Creatures, after observing their Natures, and minuted them down, for the Use of others; that in his Youth *Eve* was formed, when there was not an Help meet for him among the perhaps gigantic *Aborigines*; and she, probably, lived with him in Paradise, in *Eden*, in a State of Innocence, until he was about thirty-four Years of Age, at which Time of Life our Saviour suffered, when *Eve* might have been about sixteen or seventeen Years of Age: At that Time of Life, as he was our Saviour's Type, he probably disobeyed; for, as he was put into the Garden of *Eden* to cultivate it, and find out the Nature of Plants as well as Animals, it must be presumed, that he lived there for some time; and that was the Time in Life that Desires and Concupiscence grew strong in *Eve*, and made her listen to the Temptation of the Serpent, by listening to the Pleasures of Sense; which might have been forbid to them, as a proper Test of their Obedience, when their Passions grew strong; so that a literal Meaning may accompany the other thro' the whole *Mosaical* Text, to carry on the Mystery of the Fall of Man, that he might
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be a perfect Type of our Saviour, who was afterwards to come and redeem lapsed Mankind; and as his Righteousness and Obedience was imputed to all Mankind, so *Adam's* Lapse or Disobedience was likewise imputed to Mankind; for Death reigned even over those *Aborigines*, who had not sinned after the Similitude of *Adam's* Transgression; for they could not be under the Guilt of Sin before the Law was given to *Adam*; for tho' natural Sin was in the World before the Law, yet it could not be imputed, when the Law was not given, as *St. Paul* reasons. Thus, literally, for eating the forbidden Fruit, the Tree of carnal Sense planted in the Midst of the Garden, they were drove out of the Garden of *Eden*, to till the Ground from whence they were taken; and the Curse of the natural Creation was imputed to them upon their Disobedience, tho' the Labour of Man, Thorns and Thistles, and Creeping of the Serpent, as well as Pains of Child-bearing, were all natural from the first Formation of the Earth.

C H A P. XI.

Wherein is shewn, both from Scripture and Reason, that there were Men created on this Globe before the Mosaic Æra of the Creation of Adam, the Father of the Jewish Race; and that several of their Descendents are living now upon this Globe: And shewing that Noah's Flood was not universal, nor intended to drown those Aborigines; but only the Descendents of Adam, who had degenerated from the true Religion, and Worship of the true God, Jehovah, the God of Israel.

HAVING finished what I proposed, in relation to the cabalistic Meaning to be given to the Lapse of *Adam*, as set forth by *Moses*; it may be proper here to consider philosophically how Man was formed, and in what Numbers, upon our first Appearance upon this Globe: For as the Tenor of Scripture, in the vulgar Reading, seems to shew, that we all descended from one Individual, no other being mentioned than *Adam*, and yet there being several Texts of Scripture which cannot be easily explained in that Sense, as well as Passages in History, which would give us Ground to believe, that there have been Men upon this Earth before the *Mosaic Æra* of *Adam*; I

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shall therefore first treat of it philosophically, as far as I can treat of it from Reason and Observation ; and then endeavour to shew, that it is not inconsistent with the Tenor and Intention of the Scriptures, that we are not descended from one particular Stock or Parent.

It seems plain, from the *Mosaic* Account, that the Divine Being formed all the seminal Forms, and specific Vehicles, and, by uniting them, formed each individual Plant and Animal, in their Seeds, in the Six Days Creation, or in those several Periods ; and most probably the Spirits and Souls of all Beings in the First Period : So that God rested from any new Creation from that time. *Thus the Heavens and Earth were finished, and all the Host of them : And God ended his Work, and rested the seventh Day from all his Work which he had made.* Now it can't be said, that God had finished all the Host of Heaven and Earth, and rested from his Work, if he is perpetually creating human and other animal Souls, as Generation is carried on, from the Beginning to this time ; and so on to the End of the World. Again he says, *These are the Generations of the Heavens and the Earth, in the Day that God made the Earth and the Heavens, and every Plant of the Field, before it was in the Earth, and every Herb of the Field, before it grew ; for as yet there was no Rain, nor Man formed to till the Ground :* That is, God had made all Spirits, Souls, and seminal Forms, in their

their Seeds, before they were produced upon this Earth; and consequently before they grew; before the Formation of Man, as he now appears a terrestrial Animal; or before any thing on this Globe arose to Perfection: This he points out as One Period; *In the Day that God made the Earth and the Heavens.*

Now since God had formed all the Seeds of Vegetables, and prepared the Earth over the whole Globe, in its several Climates, at first, as a proper *Nidus* for the Production of all Vegetables; it does not seem rational to think, that only one Individual of each Species was produced at first; and that they, having Seeds in themselves, should propagate, disperse, and replenish the Earth, before Animals were formed; but rather, since their Seeds were all scatter'd originally in the Air, Water, and Earth, and the Earth being a proper Matrix or *Nidus* for them, they grew every-where spontaneously, according to the several Soils and Climates: Whereas, supposing only one Individual of each created at first, it would take many Ages to disperse them thro' the Globe, where nothing but Winds or Water could carry them, until Animals were created; and Part of this Earth, and uninhabited Islands, would to this Day be without Trees or Herbage: Nor is it reasonable to believe, that God should form innumerable Seeds at once, and prepare a World proper for them, and frame a Theatre for other superior Beings to act upon, and yet leave the

Whole a Desert, the greatest Part for many Ages without being cloathed with Vegetables, having only a single Stalk of each formed at once: It seems therefore more philosophical to allow, that the whole Earth was at first properly cloathed with all Kinds of Plants and Trees, according to the several Soils and Climates; and that the Surface of the Earth being a common Mother to them, the several seminal Forms of Plants, and each active Spirit, entering a proper Vehicle or Machine, drew a suitable Nourishment from the properly-prepared Matrix of the Earth; and thus a due Proportion of Verdure, or Cloathing, at once appeared upon the Earth.

From the same way of Reasoning we must believe, that Fish, Fowl, Beasts, Insects, &c. were formed in great Numbers at first, tho' not so many as to fill the whole Earth: For, if only two Individuals, Male and Female, of each Species, were formed at first, there being so many Beasts, Birds, and Fish, nay, even Insects, of Prey, which live upon one another, that they must have devoured the weaker, and the several Insects they lived upon, or must have been famish'd for want of Food; for we find most Fish live upon one another, the greater having nothing else to feed upon, and the Remainder feed upon Insects; and, by the Texture and Form of Land Animals, we find many of them were never designed by Providence to feed upon Vegetables: Besides, of
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what Use would Vegetables have been, formed abundantly over the Face of the whole Earth, if there were not a suitable Number of such Animals as feed upon them formed at first to keep them down? The whole Earth would soon have been covered over with rotten Vegetables, and have become a Bog: This would not have been consistent with the infinite Wisdom of God. Could we suppose, amongst ourselves, that a wise Man should build a fine Palace, fit it out with Furniture in the most elegant Manner, prepare a great Feast, with vast Variety and Plenty; and, when all was done, have no Guest invited, no Person to eat at it, but have it all thrown away as good for nothing? How then can we imagine, that the infinitely wise God could have done so at the first Formation of this Globe? Have we not then Reason to believe, that the all-wise Being, from innumerable Seeds of Animals, prepared a sufficient Number at once to enter into proper Eggs or Matrices, and to come to Life at once in different Climates in the Globe? Nor do I think we ought to suppose, that Animals were formed at once in perfect Size and Vigour; but grew gradually, as they do now, from their Seed or Egg: The more luxuriant Earth at that time might have been prepared with a proper Nutriment for them, instead of the Milk they now receive from their Dams: Nor is it any way inconceivable, or improbable, that ministering Angels, under the

Direction of the Messiah, shouldst assist Nature at the Creation in supporting and feeding young Animals, until they were capable of supporting themselves, without building the whole Works of the Creation and Formation of Animals upon the absolute *Fiat* and Power of God; otherwise the whole Creation, in its Perfection, might have been instantaneous, and all Successions of Being might have been at once in the World without Nourishment at all: But since we find, that God's Wisdom is always joined with his Power, and that he acts, where it may be done, by second Causes; it is more probable, that the Generation of Animals was brought to Perfection by degrees, as well as their Succession has been carried on since.

The last and chief thing I proposed to consider, is, Whether, in the Six Days Creation, when great Numbers of Individuals of all other Beings were created, and brought to Perfection, only one Male and Female of the human Species was made at first? Or whether a greater Number?

As I am considering this now philosophically, according as it appears to Reason, without any View to Holy Writ, which I shall consider of in an Article by itself; I can't in the least doubt, but many Individuals of the human Species were created and brought upon the Stage together, long before the *Mosaic Æra* of *Adam*; and that many Nations now living upon this Globe are not the Descendants

scendents of *Adam*, but were generated from other Parents.

To proceed in the same way of Reasoning, I can't conceive, from the regular and uniform Proceedings of the Deity, but that a reasonable and proportional Number of the human Species were made, according to the Number of other Beings that were made subordinate to them: For since it seems to have been the Intention of Providence, that the Use of Animals and Vegetables, and the Command of them, was principally designed for Man, as Lord over them in the present State of Things in this Globe; if they abounded and were formed in Numbers, in every Climate and Region throughout the Globe, and only one Man was formed at first, from whom all others have descended; How many Ages would it have been before Man could have the Use, or obtain the Dominion over Animals and Plants, in the several Regions of this Globe! Their Increase, to the Increase of the human Species, would have been unmeasurable; since Man is many Years before he begins to generate, and Animals begin very young, and have them in greater Numbers at a time: Thus the wild Beasts and Fowls would have been too many for them, and for such Beasts and Birds, &c. as they prey'd upon; and the Animals and Vegetables designed for Food and Rayment to Man, would have been in a great measure lost for many Ages, and would have been of little more Significancy,

than if there had been none at all in most Parts of the Globe. It seems therefore, from the *Ratio* of Things, more agreeable to the Proceedings of Providence, that a reasonable Number of the human Species, of both Sexes, should have been brought upon the Stage together, in different Regions and Climates, in the same manner that other Animals were; and grew gradually from a *Fœtus* to Manhood; and were not at once made, like a Statue, and had Souls infused into them, as vulgarly believed; but that, as our Saviour increased and grew, from his Conception to Manhood, in Stature and Knowledge, so Men were originally form'd from the Seed in like manner; and were taken care of, in their Infancy and Increase, by ministering Angels, until they were capable of providing for themselves; and that then they were left to themselves in a State of Nature, to conduct themselves by their Reason, without Law or revealed Religion, until *Adam* was formed, to whom the Law was given; God Almighty, at their first Creation, having only directed them to *increase, and multiply, and replenish the Earth, and subdue it*, having given them the *Dominion over it*, and the inferior animal and vegetable Creation: So that the *Aborigines*, being without any Religion, or revealed Law, acted only so far as their uninstructed Reason could lead them, and principally gratified their animal Nature, until the
Law

Law was revealed to *Adam*, and they were instructed by him and his Descendants.

This Opinion, of Numbers having been formed at first, earth-born, *Aborigines*, before the Formation of *Adam*, the Head of the Race of the *Jews*, seems to be further confirmed, upon viewing and considering the several Nations at present upon this Globe, so far as they are known to us, from our late Discoveries within these three hundred Years; which seems plainly to shew, that we are not all descended from one common Parent, but have had several original Parents: And were the other Nations, which we have not yet discovered, known to us, it might still further confirm us in that Opinion.

Before we consider this Variety and Difference in the human Species, since Nature acts generally after the same manner, Let us go back, and observe the lower animal Creation, among the several Species of Brutes, and their Under-Species, and we shall find a great Variety, and such a one as is constantly preserved, where the Under-Species generate together: Let us observe, in such Animals as are most in our View, and see how great a Variety there is, and constantly preserved, among Dogs, Mastiffs, Bull-dogs, Greyhounds, Spaniels, and so on thro' all the several Under-Species of Dogs, and we may observe the same Kind constantly preserved, where the Breed is not mixed; and, when they are mixed, the Breed constantly vary

vary in proportion to the several Mixtures. Observe the same in Horses, or any other Animals; and we shall find, if we keep the Breed unmix'd, they never degenerate into any of the other Kinds. Is it not reasonable to believe, that those several Kinds have not proceeded from one individual Parent or Sire? Don't we find the like Distinction among the human Species, in different Countries throughout the Globe, that neither Change of Climate, Food, nor Education, can alter? Such are the Distinction between the Whites, Copper-colour'd, and Blacks; and again amongst those, the long-hair'd Blacks, and the woolly Blacks: The Blacks, by being carried to the coldest Countries, never alter their Colour; nor the Whites, upon being carried to the warmest, and to those where the Blacks have had their Original: Nay, even to this Day, tho' many Mixtures, by cross-breeding, has been among these several Kinds, yet the Colours always bear a Proportion according to the Mixture: If a *Mulatto* is generated between a White and a Black, the *Mulatto's* Breed will be whiter or blacker, according as they are begot or conceived by a White or a Black: And so, in like manner, are the *Mestizo's* begot between a White and Copper-colour'd *Indian*: Nay the Features, and different-colour'd Eyes and Hair, are generally preserved, where Nations have been preserved unmix'd with other Nations: The woolly Blacks of *Guiney* and *Gambia* are distinguished by their flat

Noses,

Noses, and thick Lips, which are natural to them, and not occasioned by any Force from the Mother, by Custom; whilst the long-hair'd Blacks have Features more like the Whites, rais'd Noses, and thin Lips. Thus, where Nations are unmix'd, you will find whole Nations with black Hair, as the Blacks are every-where, and the Copper-colour'd *Indians*: And probably the Hair of the Whites, in their several original Nations, would have been each of one Colour, some white, others brown, or black, or red, but from the cross-breeding, thro' the several Nations; by which Children from the same Parents have different Colours, the Breed having been often cross'd. The same Observation will hold of the Colour of the Eye: In such Nations who have not mix'd with others from their Original, the Eye is always the same: Where the Strain is cross'd, the Eyes alter, according to the several Mixtures. How vastly different are the *Chinese* from us, in their Features, by having preserved themselves unmix'd; and several *Tartar* Nations, who only intermarry in their own Nations; as the *Circassians*, admired thro' many Nations for the Beauty of their Faces and Complexions! Nay, is it not a thing notorious, that the *Jews*, by preserving themselves in a great measure unmix'd, are distinguish'd almost every-where by their Likeness to each other?

This original Variety, still preserved where there is no Mixture, and varying only where there

there are Mixtures, and just in proportion to these Mixtures, is next to a Demonstration, to me, that different Nations in the Globe have had different original Parents; and that Numbers were created at first, Earth-born, or *Aborigines*, in the several Climates and Regions on this Globe.

Upon the Whole, after the strictest philosophical Inquiry that can be made, I believe it will be found to be more consistent with the Ways of Providence, that as Vegetables and Animals were originally formed in sufficient Numbers, in different Regions of the Globe; so likewise, in different Climates and Countries, God Almighty at first created Men, in sufficient Numbers to the rest of the inferior Beings, from their original Seeds, in a beautiful Variety; to command, subdue, and make use of the several Animals and Plants given to them for Food and Pleasure, as well as for their other Uses: And thus the Divine Being acted consistently with himself in other Parts of the Creation, and display'd his Divine Wisdom in keeping up the beautiful Variety we observe throughout the Universe.

The chiefest Objection to this, is, That *Moses*, in his Account, seems to be intirely silent about it, or at least does not directly mention it: And the whole Tenor of the Holy Scriptures seems to insinuate, that *Adam* was the first Man, and that he was the Father of the whole human Species, all the Nations
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of the Globe being the Issue of his Loins : And this vulgar Interpretation seems to have the greater Weight, because we are all supposed to have fallen in *Adam* ; and are Partakers of his original Sin and Guilt, upon this very Account of his being our common Parent ; and, by being descended from him, we are Partakers of his Crime : But as there are several Passages in the Writings of *Moses*, which cannot be easily explained upon this Plan, of there having been no Men in the World before *Adam* ; and that the Scheme of Providence can't be so well supported, upon Supposition that we all suffer for his Crime, tho' we were not actually concerned in his original Sin ; and since there is a much greater Presumption from Reason, as well as from the Description of the the Fall of *Adam*, as already mentioned, from the Second and Third Chapters of *Genesis*, that it has a secret veil'd Meaning, as well as a literal Meaning ; and that *Adam* is not to be taken as an Individual in that History, but for the whole Mass of Mankind, the human Species, when they were an Order of Angels, before their Lapse ; in an æthereal Paradise, before they were debased and sent to people this Globe ; and, in the literal Way, *Adam* is set forth there as a Type of our Saviour ; and, in the Fifth Chapter, as Father of *Seth*, he is handed down to us as a Man formed extraordinarily by God, as Head of the Church, and of the *Jewish* Nation ; from whom our Saviour was to descend,

scend, to continue down in his Line the Worship of the true God and Religion, the Mystery of our Redemption, to the *Gentiles*, the *Aborigines*, dispersed thro' the World, to the time of our Saviour's coming in the Flesh, when our Redemption was completed; I beg to be indulged so far, as to explain several of the Texts of Scripture that treat upon that Subject; and to shew Reasons from them to confirm the Opinion, that there were more Men created at first than one, and that the Earth was fully peopled before the Formation of *Adam*, perhaps for many Ages before.

If we follow the Text literally, and suppose a Six Days Creation, of twenty-four Hours Length, such as we now have, it seems plain, that Men were made the sixth Day, that is, a Plurality, more than one; for he made them Male and Female, that is, several Individuals of the human Species, that Day: For *God said; Let us make Man*, that is, Mankind, not a single Man; and *let them have Dominion, &c. So God created Man, Male and Female created he them, and blessed them*: So that here is a plain Indication of a Creation of a Plurality, Male and Female: And this it is plain could not be *Adam* and *Eve*, if we are to take them, according to the literal Meaning in the Second Chapter, for Individuals; for there it seems plain, that *Adam* was not made in the Six Days Creation, but after the Creation, after the Planting of the Garden of *Eden*; which, as it

was not mentioned in the former Creation, it is to be supposed it was regularly planted after the Creation; and, when it was grown to Perfection, then *Adam* was formed and placed in it, to cultivate it; and there he made all his Observations upon the Nature of Animals and Plants, giving to them all Names from their several Natures, which were recorded, and handed down to the time of *Moses*; for he says, whatever he called them, that was then their Name: It was after this Transaction, which took up a considerable time, that *Eve* was formed: There not being found a Female, among all the *Aborigines*, that was a proper Help for *Adam*, they being all in a State of Nature, without Religion, God thought proper to have a select Woman as a Help for him, as well to convey down true Religion by a new Race, in whose Line the Messiah was to appear, as to instruct the *Aborigines* in the Knowledge of the true God: So that this took up a considerable time, and could not be within the Six Days Creation, if we suppose *Adam* grew and increased in Knowledge and Stature, from the time of his first Formation, until he came to be a perfect Man, as it seems reasonable to believe he did; otherwise he could not have been a perfect Type of our Saviour *Jesus Christ*, who increased in Stature and Knowledge from his Birth: So that, if the literal Meaning is followed, *Adam* and *Eve* could not have been formed at the first Creation: But if
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this whole Description be an Account hid from the Vulgar by a Veil, as I have endeavoured to shew, from the philosophic *Cabala*, extracted by Doctor *Henry More*; then the individual *Adam*, which *Moses* treats of, was not the sole Father of the human Species, but only of *Cain*, *Abel*, and *Seth*, the Original of the *Jewish* Race, but not of the *Gentiles*, who are often called the Sons of Men, they being the Descendants of the *Aborigines*, whose original Fathers were not known.

For if we take the Text literally, and suppose no Men in the World but those who descended from *Adam*, we must believe, that there was none of the human Race alive when *Seth* was born, except *Adam*, *Eve*, and *Cain*; for *Abel* left no Issue, and *Adam* had none betwixt *Abel* and *Seth*; for, when he was born, *Eve* said, She had got another Seed, instead of *Abel*, whom *Cain* slew: Consequently, *Abel* left none, nor had *Adam* any until he had *Seth*; after which he had Sons and Daughters: Yet when *Cain* was punished for the Murder of his Brother, he is said to go out a Fugitive from Society, and when he committed the Murder, he is said to have gone into the Field to do it, that is, from Company, tho' it would seem, that only *Adam* and *Eve* were in Being; and when he was sent to *Nod*, Eastward from *Eden*, which was called so in those Days, it being never mentioned by that Name afterwards, he took his Wife with him: From
whence

whence was she, if *Adam* had no Daughters until after *Seth* was born, as it is plain he had not, otherwise they would have been recorded before, as well as after *Seth's* Birth? And if it should be objected, that he might have Daughters sooner, tho' they were not mentioned, that is begging the Question; for if *Adam* might have had Daughters, and *Moses* was silent in it, is it not from *Moses's* Silence, about any other Men being formed before *Adam*, that is the Reason alleged why there should be none? And ought not his Silence to be allowed in one Case, as well as the other, to be a good Reason, if any at all? Then where could *Cain* have his Wife, if not from the Gentiles, the Sons of Men, the *Aborigines*? *Moses* says, *Cain* was a Tiller of the Ground: From whence had he the Instruments of Tillage, unless some Artificer were before him to make them? He was likewise afraid, that every one who met him should slay him; tho' he went many hundred Miles away from *Adam*, and his Posterity; to prevent which God set a Mark upon him, and pronounced Vengeance against those who should do it: If no Person was then in the World but *Adam*, and he had not *Seth* until he was One hundred and thirty, and *Cain* was removed from him many hundred Miles, the Vengeance God pronounced would seem nugatory, and not to be attributed to the Divine Being, if there was no real Danger; nor could *Cain's* Fright be great, if he apprehended

no Danger until some Ages afterward, when *Adam's* and his own Issue were multiplied upon the Earth. He, after this, upon the Birth of his first Son, built a City, which he called after his Name, *Enoch*. The distinguishing the City by a Name, presupposes that there were Cities of other Names, in the World, at that time; as well as his going to the Land of *Nod* shews that there were distinct Regions and Nations at that time; but, upon the Supposition, that none were in that Country but *Cain*, who were to build that City? Who to make Tools, and prepare Materials, burn Bricks, hew Stone, cut down and prepare Timber, make Iron for the Tools, &c.? And when the City was built, who was to inhabit it? His Wife and he could not do it; his Son was too young to assist him. To what End was it built? Two or three Rooms were sufficient for his Family for a Generation, and a large House might have served for two or three Generations; for, notwithstanding they lived to a great Age, they were not very prolific, as I shall shew hereafter. Besides, if we can give any Credit to *Josephus*, who knew all the Traditions of the *Jews*, he says, that *Cain* got together from all Parts Companions, that were profligate Monsters; abandoned himself to his Lust, and enriched himself by Rapine and Plunder; and for this Purpose built a City; so that it is plain, that he believed, that the World was peopled in *Adam's* Time, by others, not his

his Descendants. Some Generations afterwards, when Arts and Sciences were improved, *Tubal-Cain* is not said to be the Founder of Arts in Metals, but only an Instructor in such Arts; that is, he improved upon those who went before him of the *Aborigines*; for if any of his Fathers had been the Founder of that Art, he would not have been overlooked, and the Honour have been given to him. Thus, when *Jubal* is said to be the Father of all such as handle the Harp and Organ, it is not to be supposed, that his Family were the only Musicians, but that he was most excellent that way, and brought it to great Perfection. He says afterwards, When *Seth* begat *Enos*, then began Men to call upon the Name of the Lord. It may be supposed, that *Adam*, and his other Sons, with *Seth*, called upon the Name of the Lord before, tho' *Cain* had left him as a Reprobate; but the Meaning seems to be, that then they began to instruct others to adore and worship the Divine Being, by forming Assemblies, and preaching to the *Aborigines*; and then Men, the Sons of Men, the *Gentiles*, began to own and call upon the Name of the Lord, the Messiah, whom they preached.

After this *Moses* begins the *Jewish* Genealogy from *Adam*, the Man formed extraordinarily, as a 'Type of our Saviour, the Founder of that select Race; but, by way of Preface, he says, In the Day that God created Man in general, Male and Female created he them,

and called their general Name *Adam*, at that Period of Time when they were created : But this individual *Adam*, the Original of the *Jewish* Line, and Propagator of the true Religion, the Type of the Messiah, begat a Son, after his Likeness, in his own Image, and called his Name *Seth*; that is, he begat a Son, who handed down divine Truths and Mysteries, which *Cain* did not ; and thus the Succession is carried on to *Enoch*, a Man more eminently good and divine than the rest, whom God excepted from the general Mortality of Mankind ; so that he *was not* ; he did not sleep, or go into the State of Silence ; for God took him : As he was the seventh in Descent from *Adam*, there seems to be a Mystery couched in it ; the First Resurrection, the *Millennium*, may be in the seventh Millenary from *Adam*.

But to proceed : *And it came to pass, when Men began to multiply upon the Earth, and Daughters were born unto them, that the Sons of God saw the Daughters of Men, that they were fair and comely, and they took them Wives of all whom they chose.* These Sons of God are supposed only to be the Sons of *Seth* ; but why all the Sons of *Adam* begot before or after *Seth*, even those of *Cain*, should not be called also the Sons of God, I can give no Reason for. *St. Luke*, in his Genealogy of our Saviour, says, *Adam* was the Son of God ; and therefore all his Descendants ought : Nor do I think it a good Reason to say, that *Cain's*
 Posterity

Posterity should forfeit their Title to it, because he was guilty of Murder, more than any other of *Seth's* Line, who were probably guilty of as bad Crimes: But after this follows, *That there were Giants on the Earth in those Days; and also, when the Sons of God came unto the Daughters of Men, and they bore Children to them, the same became mighty Men, which were of old, Men of Renown.* This seems as plain, with the foregoing Text, as Words can express it, that there was a Race different from the *Adamic*, upon the Earth; that these, many of them, were of gigantic Stature, to whom the Children of *Adam* were but as Grasshoppers in their Sight, as it is expressed afterwards by *Moses*; and, when the Sons of *Adam* intermarried with their Issue, they begat Children of large Stature, who became mighty Men. These Men of great Bulk and Strength were of great Renown in those Days of Rapine and Wickedness: Those Intermarriages drew away the Descendants of *Adam* from true Religion, and the Worship of the true God, and degenerated the Race of *Adam*, which God Almighty designed to have preserved pure and unmixed from the Race of the *Gentiles*, those Sons of Men; but at last these Intermarriages became so general, that none were left without Mixture, but *Noah*, and his Family; and of course were drawn away by these fair Daughters of the *Gentiles*, from Truth and Religion to all manner of Wicked-

ness ; following their natural Appetites without any Regard to the Law which had been promulged by *Adam*. As this was contrary to the Intention of Providence, who proposed a chosen Race to descend unmixed from *Adam*, in whose Line the Messiah should take Flesh ; and that this Line should hand down divine Truth, and preach it as well to the *Gentiles* as to the *Jews* ; it grieved him to find, that they had all rebelled, and gone astray ; and, finding none were left perfect and unmixed but *Noah's* Family, for a Warning to them, and a Punishment to the others, he resolved to extirpate all the *Adamic* Race from the Face of the Earth ; and preserve only *Noah*, and his Family, to preserve the Line pure, and hand down the divine Oracles and Mysteries of our Redemption, to the Time of the Messiah. This seems to me more agreeable to Reason, to the Phænomena in the World, and even to the Tenor of Scripture, and the Dispensations of Providence, than to suppose, that *Noah's* Flood was universal, and that the whole human Species, *Gentiles* as well as *Jews*, were destroyed, except *Noah*, and his Family, and that this Curse even extended to all Beings that breathed upon the Earth : And tho' the *Mosaic* Account in general seems to make it universal, according to the Flights of the Eastern Way of Writing, yet, when we compare these Texts with others, and give way to the Style, wherein all along the *Jewish* Race, by way of Eminence, pass for

for all Mankind, the *Gentiles* being esteemed no better than Beasts; the Land of the *Jews*, by way of Eminence, passing for the whole Earth; I hope to make it appear, both from Reason, and the Tenor of Scripture, that the Deluge was intended only to punish and destroy the *Adamic* Race, who had all disobeyed, and became wicked, except *Noah*, and his Family.

In my Observations upon the Nature of *Noah's* Flood, and the Universality of it, I shall first take notice and observe upon the several Texts of Scripture that relate to it; and, from the Tenor of Scripture, and other parallel Texts, consider, whether it may be reasonable to restrain their Signification, as is done in other Places; and afterwards I shall consider it both from Reason and History; and then leave the Whole to the Judgment of the Reader, which seems most agreeable to Truth, Revelation, and Philosophy.

When God first declares his Intention of destroying Man from the Face of the Earth by a Deluge, for his degenerating from the Ways of Truth, *Moses* says, For *Noah* alone of all that Race had behaved well, and found Favour in the Sight of God; for the Lord said, *Come, thou and thy House, into the Ark; for thee I have seen righteous before me in this Generation.* Now, tho' before it is expressed in general, that God would destroy all Flesh from the Face of the Earth, as well Beasts and creeping Things, as Men; yet the Reason for saving *Noah*, and his

Family, seems to confine it; *For thee I have seen righteous in this Generation*, that is, of this peculiar Generation of *Adam*; for, by mentioning this Generation, it would seem to intimate, that there was another Generation; but the Heinousness of the Crime was, that this Generation, the Descendants of *Adam*, whom he had formed on Purpose to hand down divine Truths, should have all degenerated and apostatized, by intermarrying with the *Gentiles*: and the Curse was intended against them and their Cattle, and the Earth they inhabited, to destroy the Whole, as a Judgment upon them, and a Warning for *Noah's* Posterity, not to be guilty of the like Crimes after the Flood.

The *Mosaic* Account seems express in general, that the whole Earth was covered with Waters; and all Flesh, in whom was the Breath of Life, died from the Face of the Earth, only *Noah*, and those preserved in the Ark: But several Texts, tho' expressed in Generals, admit of a restrained Signification; the whole Earth, the Heavens, and such-like Expressions, signifying no more, than the Region of *Judæa*, sometimes the flat Country in *Asia* adjoining to it, or the Atmosphere that covers those Countries. Then, when he says, *The Mountains were covered under the whole Heaven*; it may signify no more, than in *Deuteronomy*: *To-day will I begin to send thy Fear and Terror upon the Nations which dwell under the whole Heaven*; which was only intended

tended over the Land of *Palæstine*; for no Countries at any great Distance from thence had then probably heard of the *Jews*, except *Egypt*, *Syria*, and *Arabia*. Thus, in the *Acts* of the Apostles, it is said, *There were dwelling in Jerusalem, Jews, devout Men out of every Nation under Heaven*: In the Epistle to the *Colossians*, it is said; *Which is preached unto every Creature which is under Heaven*: In *1 Kings*, *Obadiab* says to *Elijah*, *As the Lord liveth, there is no Nation or Kingdom whither my Lord hath not sent to seek thee; and, when they said, He is not there, he took an Oath of the Kingdom and Nation, that they found thee not*. There are many more Texts of the same Nature, which I need not mention; but only that, upon the Darknes of our Saviour's Crucifixion, I can't omit, which is said to be over the whole Earth, yet probably extended no farther than the Land of *Judæa*: Otherwise such a remarkable Darknes of the Sun at the Time of the Full-moon, of three Hours Continuance, from Twelve at Noon until Three, which was near Noon in most Parts of the *Roman Empire*, and not much later in *Chaldea*, where Astronomy was in Perfection, as also in *Egypt* and *Greece*, must have been mentioned by all the Astronomers and Historians who wrote at that Time, and none have mentioned it but *Dionysius the Areopagite*.

In the *Mosaic Hebrew Text*, there are two Words made use of to express Earth, *Adamah*
and

and *Aretz*. I should therefore imagine, that there should be some Distinction in the Meaning. Probably, *Adamah* may be the Earth peopled by the Sons of *Adam*, and *Aretz* the Earth in general. In the Account given of the Flood, except in one or two Places, it is mentioned by the Word *Adamah*; as, *And all Flesh died from the Face of the Earth (from Adamah)*; so that it may be confined to the Earth inhabited by the Sons of *Adam*: Whether, in the two Instances, *Aretz* be copied wrong or not, I leave to the Judgment of the Reader.

Since then all these Texts must be restrained and limited in their Signification, ought not these general Texts, in relation to the Deluge, by the same Parity of Reason, in case the Universality of the Deluge appears inconsistent with the Ways of Providence and Reason, and the other Parts of Scripture, as well as of the earliest Histories; I say, ought not these to be restrained, and signify only so much of the Earth as was peopled by the apostate Sons of *Adam*, in order to give *Noah* and his Sons a new Field to proceed in, to convey down true Religion to lost Mankind, the *Aborigines*? So that, I think, these general Expressions from the *Mosaical* Text, upon giving proper Allowances for the rhetorical Flights in the Eastern manner of Writing, and especially of the *Jews*, whose People, being a select chosen Race, distinguished by God Almighty, by their Descent from *Adam*, despised the *Gentiles*, as a Race
scarce

scarce human, calling them Sons of Men, Sinners, Beasts, &c. and calling themselves Sons of God, and the Country wherein they lived, the *Holy Land*, and sometimes the Earth, by way of Pre-eminence ; I say, these Texts can't be a sufficient Evidence for supporting the Universality of the Deluge, without further Proof from Reason and History.

In the New Testament, where it is mentioned by *St. Peter*, he says only, that eight Persons were saved in it; but does not say, that the rest of the human Race were destroyed : And *Josephus*, one of their own Historians, seems to be of Opinion, that the Deluge was not universal ; when, writing against *Apion*, he mentions *Berosus*, a *Gentile* Writer, and says, He has wrote of the Ark, in which the chief of our Family were preserved ; implying that, of their *Jewish* Ancestors, only *Noah* was saved, and his Family, the Descendents of *Adam*, the Founder of their Race, which was distinct from the Race of the *Gentiles*.

But an Objection may be started, That since I allow, that all the Posterity of *Adam* were destroyed, except *Noah*, and his Family, that, in the nine Generations before the Flood, there might have been such an Increase of *Adam's* Posterity, that the whole Globe might have been peopled by that time, from the Longevity of these *Antediluvians*. To this I answer, That, by comparing, and considering carefully, what *Moses* relates, I believe it will be found, that
Adam,

Adam, and his Posterity, were far from being prolific before the Flood.

I have already mentioned, that the general Law of *Increase and multiply*, given by God at the first Creation, was given to the *Gentiles*, the *Aborigines*, and not to *Adam*; nor was there Reason to give it to *Adam*, if the Earth was peopled before his Time; for then he was brought into the World by the Divine Being to be the Head of a select Race, from whom the Messiah was to descend according to the Flesh, and to convey and promulgate his Law, divine Truth and Mysteries, to lapsed Mankind, the *Gentile Aborigines*: And, if so, Longevity was not given to that Race to propagate Mankind, and people the Earth, but to preach, and instruct the several Nations then upon the Globe; and tho' *Cain's* Family might be supposed to have increased fast by his building a City, yet I think it is plain, that it was not peopled by his Issue, but by those who built it, who were upon the Earth before him, one of whose Daughters he had married.

By comparing the Time of the *Antediluvians* beginning to get Children, by the *Mosaic* Account, with the Time of *Noah's* Posterity's beginning to get Children after the Flood, and the Numbers begot after the Flood, wherein, had the Flood been universal, there was an equal Necessity of a great and speedy Increase, and reasoning from these Accounts, it appears plainly, that they were neither anxious nor desirous

desirous of having many Children, nor really designed it; for before the Flood we don't find by the Vulgate Account, that any began to beget Children sooner, than at Sixty-five Years of Age, most of them not till they were One hundred, and some from One hundred and Sixty-two to One hundred and Eighty-seven, before they began; which shews, it was not the principal View they had, or Providence designed, the Peopling of the Earth. But it may be urged, That these were not the eldest Sons that were the Genealogy from *Adam* to *Noah*; but each might have many Sons born before those mentioned. It might possibly be so; but I think the Probability and Reason is absolutely on the other Side of the Question; For, first, *Moses* always takes notice where the natural Priesthood, which went with the eldest Son of the Family, was changed from the elder to the younger Branch; as here, from *Cain* to *Seth*, and afterwards from *Esau* to *Jacob*. Besides, if Sons and Daughters had been got before those mentioned in the Genealogy, they would have been equally recorded by *Moses* as those got after; otherwise his is no faithful Record, and nothing can be built either upon his Silence, or what he relates; and then our Reasoning from his Writings at all is to no Purpose: But, from what he records, it is plain, that *Adam*, from *Abel* until *Seth* was born, got none; and then he was One hundred and Thirty; tho', if he grew up from Infancy, probably, both
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Cain and *Abel* might have been born before he was Forty ; or, if we believe with others, that he was formed a perfect Man, they might have been born much sooner. We find also, that *Noah* was five hundred Years old, before he had any ; and *Shem*, *Ham*, and *Japhet*, were One hundred each, before they had any : For if *Noah* had any Sons before those, or if they had any, they would have been preserved in the Ark : And to suppose that he had others, and that they died before the Flood, can't be allowed, from the Health and Longevity of these *Antediluvians* ; otherwise the Objection formed is of no Force, the Increase being supposed so great from their Longevity.

Let us also observe those born for two or three Ages after the Flood, when, if the Flood was universal, there was as great a Necessity of peopling the Globe as before ; and we shall find they did not begin to beget Children soon, tho' their Lives were much shorten'd ; nor had they any great Number of Children, many not above three or four Sons ; and those who had most, not above eight or ten : And here there is no room for supposing more, because *Moses* is particular in mentioning all the Sons born to each, upon the Divisions of the Nations among them ; tho' in that Division we must observe, that no Countries are mentioned, but those in the Neighbourhood of the *Jews* ; and, if there had been any others, he would not have failed mentioning them ; otherwise the Divisions of
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the several Nations and Countries among them had not been faithfully related, if there were others Partakers of the Division. I think therefore it is plain, that all are mentioned that were born, or lived to get Children; and, of these, only *Joktan* had thirteen; all the rest from four or five to ten. In *Shem's* Succession, until *Abraham's* Time, not one begat Children before Thirty, except *Nabor* at Twenty-nine, who then begat *Terah*, according to the Vulgate Account: But, if we follow the *Samaritan*, then each was One hundred and thirty, before they began to get Children; which, being later than when the *Antediluvians* generally began, does not seem to be the true Account; but seems to have been enlarged, to make the Numbers at the Confusion of Tongues, and in the Time of *Nimrod*, and in *Abram's* Days, more credible, since *Abram* was but the tenth from *Noah*, and born within 292 Years of the Flood.

From these few Hints we can bring together, in this concise Account given by *Moses*, it must be allowed, that neither the *Antediluvians*, nor the Descendents of *Noah*, were prolific; and the early Marriages of the *Antediluvians* with the *Gentiles*, the *Aborigines*, and turning their Thoughts to carnal Pleasures, and propagating with them, was one of the Faults they were charged with by the Divine Being: So that it seems plain to me, that *Adam's* Race was sent to preach, and convey down Divine Truths

Truths to those who were before them in a State of Nature, formed every-where over the Globe, after their general Lapse from their æthereal Paradise; and, as a Punishment, being left to themselves, without any Help but what they had from their natural Reason, without any other Knowledge of God or Religion, until after the Formation of *Adam*; as the *Hottentots*, and other barbarous Nations in *Africa* and *America*, have been in, probably from that time, until our late Discoveries, and some who have not been yet discovered are at this Day: To this End Longevity was given to *Adam*, and his Race, to give their Doctrine more Weight, and to give them a longer time to increase in Knowledge of the Divine Laws, and beneficial human social Arts and Sciences; which made them a kind of living Registers, and also more capable of civilizing and reclaiming the *Aborigines*, than if they had a frequent Succession of new People among them.

But, that I may take all the Hints I can gather from Holy Writ together, before I consider of the Improbability of the Deluge's being universal from Reason; let us consider, if none were left but *Noah*, and his Sons, upon the whole Earth, how could so many Cities be built, and Empires formed, in so few Years after the Flood, as is mentioned? We find that *Shem's* Posterity, who being Head of the select *Jewish* Race, we may reasonably believe
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his Posterity were as long Livers as the Descendants of *Ham* and *Japhet*, that *Eber* his Great Grandson begat *Peleg* ninety-nine Years after the Flood, in whose Days the Earth was divided, at the time of the Confusion of Tongues. Now, from the *Mosaic* Account, there could not be one hundred of *Shem's* Posterity at that time on the Earth, in proportion to the Numbers begat by *Shem* and *Arphaxad*; for *Shem* had but five Sons, and *Arphaxad* and *Selah* not many, and probably his other Sons had not many. *Japhet* had seven Sons, his Son *Gomer* three, and *Javan* four; yet by these, and their Brother's Sons, were the Isles of the *Gentiles* divided.

Ham had four Sons, his Son *Cush* five, besides *Nimrod*, who was probably born within less than fifty Years of the Flood; and yet, within one hundred Years after that, he had formed a mighty Empire; and, in the Beginning of his Reign, he had built four large Cities, *Babel*, *Enoch*, *Accad*, and *Calnab*, when it can't be presumed there were near two hundred of *Ham's* Posterity upon the Earth; nor of all *Noah's* Posterity, at the Building of *Babel*, and general Dispersion, near five hundred: Yet, among so small a Number, they would have the whole *Asiatic* Continent, with the *European* and *African*, to be divided, when they could scarcely people a reasonable Village; and at the same time *Moses* mentions the Building of Cities, and Erecting of Empires. But it is

easy

easy to reconcile these Accounts, if we suppose only the flat Country of *Asia* destroyed by the Flood, in which the Descendents of *Adam* lived, who, in nine Generations, were not many, as may be made plainly to appear, by their generating so slowly, until they began to intermarry with the *Aborigines*: For it is plain that they did not, for four or five Generations at least after *Adam*, begin to marry with the *Gentiles*; for it is said, *When Men began to multiply upon the Earth, and Daughters were born to them, that the Sons of God, or Adam, saw the Daughters of Men, and took them Wives*: Which must have been after *Adam's* Sons began to multiply; which, as they generated slowly, might have been not till some time after *Adam's* Death, who probably might have kept his Descendents, during his time, unmix'd from the *Gentile* Race: So that, if only these suffered, and those *Gentiles* who were intermixed with them, and that all the rest of the *Gentiles* were preserved; then it is easy to account for these Cities being built, and Empires formed so early, and their separating to civilize, instruct, and govern the *Aborigines*; and then these Texts (*Among these were the Isles of the Gentiles divided, in their Lands, every one after his Tongue, after their Families, in their Nations*; and again, *By these were the Nations divided in the Earth after the Flood*) may be easily and naturally explained; That the Lands and Nations of the *Gentiles* were divided among
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the Sons of *Noah*, according to their Tongues and Families; that is, they divided and dispersed themselves among each of those Nations, according to the several Tongues of the *Aborigines*, to instruct, civilize, and govern them. Besides, upon this Supposition, a much better Reason may be given for the Building of *Babel*, and Confusion of Tongues, than by the common Opinion of the Universality of the Deluge: For we may suppose, that *Noah*, and his Family, descending from the Mountains of *Armenia* into the delightful Plains of *Shinar*, made still more fertile by the Flood, finding that their Forefathers and Friends had been all destroyed, because they intermarried with *Aborigines*, and had polluted their Race, and had been seduced by them from the Paths of Virtue and true Religion to the Worship of false Gods, and all other immoral Practices; it was reasonable to think they would keep together, and not intermix again with the *Gentiles*: They therefore, when they began to increase, would not separate, but designed to erect a Kingdom, and build a City and Tower, that might make their Name formidable, and reach unto Heaven; and, by their Knowledge in Arts and Sciences, and by their Works, they might make all the Nations around them afraid of them; and perhaps make Slaves of them, and bring them under their Dominion: For it was highly improbable, that in a Plain they should attempt to build a Tower to preserve them

from a second Deluge, which God had covenanted not to bring upon them: Nor was the Foundation of the Tower any-way proper to contain such a Number of People as were necessary to build it: But their Design of living together being also absolutely inconsistent with the Will of God, who had preserved them as well to civilize and propagate true Religion among the *Gentiles*, as to continue down a distinct Race to the time of the Messiah; he thought proper to prevent their Design of building a City, and living in one Community: And, as nothing was so effectual to promote their Separation, as confounding their Language, and giving them different Tongues, nor could be of greater Advantage, upon their separating to instruct barbarous Nations of different Tongues and Originals, than to give them the several Languages of the *Gentiles*, to enable them to bring them to the Knowledge of true Religion and Piety; God Almighty might think proper either to do it miraculously, by infusing it into them, as was done afterwards to the Apostles, by which some might know one Language, and others the several other Languages of the *Aborigines*; or might bring it about without a Miracle, in case we suppose *Noah*, and his Descendants, had such a superior Knowledge, not only of Religion and Virtue, but of the several Arts and Sciences beneficial to Mankind, which the *Aborigines* wanted in their State of Nature: And therefore many of the *Gentiles* depended

depended upon them, and came to see their Work, and gave them their Assistance in building the Tower; and, by their different Tongues, the several Sons of *Noah* learned their different Languages, and went each with the different Tribes, according to their Language; and thus they instructed, civilized, and presided over them: From whence *Nimrod* was called, *The mighty Hunter before the Lord*, because he civilized most; and by that means, having got the Empire over them, he laid the Foundation of his mighty Empire, and built the several Cities mentioned by *Moses*: For it is probable, that the *Aborigines*, from the Beginning, were in the State of Nature, having no greater Degree of Reason than they could attain without Education or Government; and, for that Reason, submitted willingly to the Sons of *Noah*, whilst they preserved their Religion and Virtue, and only bestowed Benefits upon them, by civilizing and instructing them. Thus the first Ages after *Noah*, among the Heathen *Gentiles*, were called the Reign of the Gods: As these, in time, began to degenerate, they were succeeded by a Dynasty of Heroes; and, in Process of Time, their Successors degenerated into Men, there being no Distinction in Time betwixt them and the Descendants of the *Aborigines*, by their Intermarriages, and the proper Instructions given to the *Gentiles*; except the Family of *Jacob*, which was separated by God, and kept distinct and unmix'd from the Race of

the *Gentiles*; and, for that Reason, married in their own Tribes, and preserved their Genealogy.

Besides what I have already observed, in relation to the Blacks, Copper-colour'd, and Whites, which are now in Being; it seems plain from Holy Writ, that the *Gentiles* were of a Race distinct from the *Jews*, the Sons of *Noah*: It appears also, I think, very plain, that there were Men on the Earth, in *Abraham's* Days, who were not descended from *Noah*; who were those born Servants to *Abraham* in his Family, and bought with his Money of Strangers, whom God allowed to be adopted into his Family, upon their being circumcised. It can't be supposed, that these could be his Brethren of the Seed of *Noah*: He was but the tenth from him, and was fifty-eight Years of Age when *Noah* died: And is it to be supposed, that *Noah's* Children, in his Life-time, were born Slaves and Servants to their Brethren, or bought and sold like Cattle? What Right could any have to do it? Or what Necessity for any to sell themselves? If there were no Inhabitants but the Sons of *Noah*, there was Land and Food enough for all; and therefore they would not choose to make Slaves of themselves. If it could be supposed, that the elder Brother had a Right over his Brethren, then *Abraham*, and the Descendents of *Shem*, should have submitted to *Japhet*. Were the Descendents of *Ham* only made Slaves, because of *Noah's* cursing

curfing *Ham*? How then came thofe mighty Empires under *Nimrod* and *Ninus*, the Descendents of *Ham*, and all the Kingdoms of *Canaan*, divided amongst, and poffeffed by, his Offspring? It feems therefore plain, that no fuch Slavery was among *Noah's* Pofterity in *Abraham's* time, either through Neceffity or Right; and that *Eleazer* of *Damafcus*, and others born in *Abraham's* Family, were of the Sons of the *Gentiles*, of Strangers, whofe original Fathers were not known: And this is the Reason of *St. Paul's* Obfervation upon our Saviour's being descended from *Ifaac* rather than *Ishmael*; becaufe *Hagar*, from whom he descended, was a Bondwoman of the Race of the *Gentiles*; but there was to be no Mixture of the *Gentile* Blood in our Saviour's Genealogy; for he, from both Sides, was to descend from *Adam's* Family.

There is another thing I can't pafs by unobferved, which confirms me, that the *Gentiles* were of a Race different from *Adam*, and they were *Aborigines* formed out of the Earth before the time of *Adam*; and that is, a Confequence from this Text in *St. Luke*, That *the Blood of all the Prophets, that were fhed from the Foundation of the World, may be required of this Generation, from the Blood of Abel, &c.* For fince *Abel* was a Prophet, and the chief Part of a Prophet's Buſinefs was preaching and teaching, and not predicting things to come; How could *Abel* have been eſteemed a Prophet,

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if he had none to instruct? But if it be allow'd that he had People to civilize and instruct, then we may have a natural and easy Way to account for the Acceptance of *Abel's* Offering, and the Non-acceptance of *Cain's*, and the Occasion of *Cain's* murdering his Brother *Abel*; for they were manifestly Types of the two Covenants of Nature and Grace. *Abel* was a Keeper of Sheep, that is, an Instructor of People, a Civilizer and Converter of them to the Laws of God and Society; and endeavour'd to make them holy, and pure, and innocent as Sheep, of which he was term'd the Keeper; and thus endeavour'd to raise the Power of the divine Life in them: Whereas *Cain* was a Tiller of the Ground; that is, he only instructed them in such Parts of Nature as were beneficial to them in their animal State, to raise our animal Pleasures and Sensations; such as Building, Planting, increasing Property, and, in short, gratifying all the Senses with the Lusts and Pleasures of the animal Life. After they had severally made a Proficiency in their several Undertakings, each of them came with their Tribute and Offerings to God Almighty: *Cain* came with his First-fruits, which were those which he had instructed in such Arts as promoted animal Pleasures and Enjoyments, the Fruits of the Ground, what we have from our terrestrial and animal Nature: At the same time *Abel* came with his Flock, whom he had instructed in divine Truths, in whom

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he had raised the divine and social Virtues above their animal Pleasures; which was the better Part which *Mary* chose, when *Martha* was incumbered with the Cares of the animal Life: And God accepted the Offering of *Abel*, which he preferred to *Cain's*, as the divine Life ought to be preferred to the animal; the Love of God and our Neighbour before Self-love: Therefore God despised *Cain's* Offering, upon his preferring the natural and animal Pleasures before the divine: And the Divine Being, finding him disgusted, said, 'Why are you angry? If you have chosen right, won't you be accepted? But if you have not, then you ought to be condemned: But, as you have chosen the worst, so the Pleasures of the animal Life shall be yours, over which you shall have the Dominion.' Upon this, Self or Animal Love, which *Cain* had embraced, having gotten the better of Social Love, Passion, of his Reason, he sacrificed his Brother to his Resentment; and was, upon that Account, cursed, and removed from the Society of the Faithful: And God said, 'Those animal Pleasures which you have chosen shall not be so great as you imagine: The Earth shall not yield her Strength, as you expect: A Fugitive and Vagabond shall you be in the Earth: This Self-love which you have chosen is the Bane of Society, and will separate Society into Factions and Parties, and will keep up a perpetual Enmity amongst them,

setting

‘ setting every Man’s Sword against thee, and
‘ against one another.’ And *Cain*, finding this
Curse was the natural Consequence of his ani-
mal Choice, said, he was most wretched in
having despised the divine Life, supreme and
social Love ; and, being consequently banished
from the Face of God, every one, thro’ a Prin-
ciple of Self-love, should attempt to slay him ;
and so begged an Abatement of his Doom ;
which God granted to him, by threatening se-
vere Vengeance against those who should de-
stroy him, or shed Blood without a legal Power,
by setting up their private Self-love, the Gra-
tifying of their Passions, against the Good of
Society : Thus God set a Mark upon *Cain*, and
limited the Vengeance to be taken of him for
the Murder of *Abel*, and the foolish Choice he
had made ; and thus he being banished from
Adam’s Family, and his Followers and De-
scendants being deprived of Grace, and the
Presence of God, proceeded on in promoting
animal Pleasures, and following their animal
Appetites, building and adorning Cities, making
Tents, learning Music, and the several mecha-
nic Arts ; for which they were famous, having
bent all their Force and Genius in promoting
such animal Pleasures ; whilst the Sons of *Seth*
called upon the Name of the Lord, and pro-
pagated true Religion, and divine Truth and
Mysteries, until their Descendants degenerated,
and fell into animal Pleasures, by intermarry-
ing with the Descendants of *Cain* and the *Gen-
tiles* ;

tiles; which brought the Flood upon them, to destroy their whole Generation, as already mentioned.

Having thus shewn, from Holy Writ, that the general Texts relating to the Deluge may reasonably admit of a restrain'd Signification; and that many of the Texts in the *Mosaic* History can't be easily explained, without supposing that the Flood was not universal; I shall now consider the whole Account from Reason, and observe upon it, as it is delivered by *Moses*; and then we may form a Judgment whether it was intended by him to shew there was an universal Deluge, or not.

First, I shall endeavour to shew, that the Deluge was not caused by the absolute Power of God, by an immediate Creation of Waters, and afterwards an Annihilation of them; but that, in this Destruction of the Sons of *Adam* by the Deluge, it was done by the Concurrence of Second Causes, and by the Wisdom and Foresight of God, which is ever united with his Power.

It is pretty clear, that in all the Miracles wrought, as mentioned in Holy Writ, God Almighty performed them by his Power and Knowledge in Nature, in Concurrence with Second Causes; which, being above the common Proceedings of Nature, are equally miraculous to us; as in the Plagues of *Egypt*, the Destruction of *Sodom*, quelling of Storms, curing the Sick, raising the Dead, &c. For we find, in the Plagues
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of *Egypt*, many of them imitated by natural Magic, and others by the Concurrence of Second Causes; as bringing the Locusts by a strong East Wind, the Thunder and Hail, &c. *Sodom* was destroyed by Thunder, Lightning, and an Earthquake; by a regular Shower, as it is called, of Fire and Brimstone: So that it is plain, that the Divine Being, in all his Miracles, acted by ministring Angels, and Second Causes; by his Knowledge in Nature, as well as by his Power. So in this Deluge we may observe, that there was a regular Scheme of Providence. The Flood was predicted by *Noah*, when he preached to the Sons of *Adam*, and acquainted them with it: An Ark was prepared, by Direction of the Wisdom of God, to preserve *Noah*, and his Family, and such Beasts and Fowl as it was thought necessary for him to preserve, during a Confinement which lasted above a Year; and also Provision sufficient for them for so long a time. It does not appear, that these Animals came in of themselves by the Command of God into the Ark; for God commanded *Noah* to take them, and place them in the Ark, with such Provisions as were then allowed to be eat, for Food for them: And it is said that they went, as God commanded *Noah*; that is, *Noah* carried them in, as he was ordered: So that, in all the Proceeding for *Noah's* Preservation, we may observe Wisdom and Prudence going along with Power. At the time of the Flood we find the
same:

same: The Divine Being caused a regular progressive Rain of forty Days Continuance, and open'd the Fountains of the Deep; which plainly shews a Concurrence of Second Causes, Wisdom united with Power: For if God Almighty designed only to make use of his Power, the Deluge and Destruction might have been instantaneous, as well as the Preservation of *Noah*, and the Land Animals; and therefore the making the Ark, and all the Trouble *Noah* was at in saving himself and Family, was nugatory. All that can be answered is, that during the time he was building it, he was preaching, and warning the Sons of *Adam*, that they might repent: But if the whole Globe was peopled, to what a small Number could he preach? Only to those in a small Country round him, perhaps within one hundred Miles: So that this Answer is no-way satisfactory. But, upon the Hypothesis, that a small Part of *Asia* was under the Deluge, and that only *Adam's*, or rather *Seth's*, Race was drowned, who, as we have observed, increased very slowly, and had not spread far among the *Aborigines*; then indeed *Noah's* Preaching to them might have been of Use. I think it therefore very reasonable to believe, that the Flood was the Effect of Wisdom, concurring by Second Causes with Power; and that there was no Exertion of the Almighty *Fiat* in creating and again annihilating the Waters, and bringing all the several Species and Under-Species of Beasts, Fowl, In-

sects,

fects, and Reptiles, from all the Climates of the Globe, the Frozen as well as Torrid Zones, by Miracle into the Ark: Nor is there any tolerable Reason offered why the Deity should curse and destroy the whole animal Creation by Land, and let all the Fish and Watry Insects escape.

I shall now endeavour to shew, that, without we allow a Creation and Annihilation of Waters, or bringing down vast Quantities from the Atmospheres of Comets, which must have been again caught up by the Attraction of other Comets, that no such universal Deluge could have happened to this Globe, and it be again restored to the State in which we find it now, without altering the whole Frame of Nature, and miraculously turning Fluids into Solids at once; which is still begging the Question, being an Exertion of Almighty Power.

Let us first consider the Quantity of Water sufficient to cover the whole Globe, at least two Miles perpendicular; which must have been the Case, to have covered the Tops of the highest Mountains fifteen Cubits: For it is made evident, that the *Andes*, the *Alps*, *Caucasus*, and other inland Mountains, must be at least so much perpendicular from the Sea. There are 200,000,000 of square Miles upon the Surface of the Earth; and that doubled, being two Miles high, it would take 400,000,000 of cubical Miles of Water to cover the Globe two Miles high. Now, since the Weight of
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the Air, and all the Fluids and Exhalations in the whole Atmosphere, is but equal to the Height of thirty-two Feet of Water, supposing the Air itself to have no Weight, and that the whole Weight of the Atmosphere was only occasioned by Water, and other Exhalations, suspended in it, and the Whole could be converted into Rain; it would cover the Earth but thirty-two Feet deep; the whole Content of which would not make 12,000 cubical Miles; which being deducted from 400,000,000, there would remain 399,988,000 cubical Miles of Water to be found after some other manner, to have covered the Earth so deep; which is above 33,333 times as much as could be contained in Vapour in the Atmosphere; and if we take 3333 from that Sum, which is above $\frac{1}{10}$, for the Mountains (which must be allowed for the Height of the Mountains, and is enough, considering how much Sea and low Ground there is on the Surface of the Globe), there would still be 3000 times as much more Water wanting, besides all the Rain which possibly could be contained in the Atmosphere, in case the Whole had fallen.

To supply this, without a Creation, or converting Solids into Fluids, which must also be by making use of Almighty Power, only two Ways can be assigned, or by both united: The first is, by the Atmosphere of a Comet, which might have been attracted by the Earth upon the Approach of the Comet, as supposed by

the ingenious Mr. *Whiston*; the other, by there being an Abyfs or Fluid under the Cruft of the Earth, into which the Earth might have fallen, upon its Cruft's being broke; naturally; according to *Burnet*; or by the Comet, according to *Whiston*; which, by its fubfiding, forced up the Water, which, united to the Rain; occasioned the Deluge. If any Waters fell from the Atmosphere of a Comet, they muft ftill remain upon this Globe; for without a much greater Heat than we at prefent have, more can't be raifed in Vapour, and be fufained by the Air, than there was and is at prefent; and confequently there would ftill be fo much more wanting to cover the Tops of the Mountains, now as they are: And to fuppofe that there was an Abyfs of Water under the Earth, about a *Nucleus*, as the White of an Egg betwixt the Yolk and the Shell, lighter than the Earth, Stones and Metals above it, as fuppofed by *Burnet*, is not confiftent with either his own Principles, or *Whiston's*, fuppofing the *Nucleus* to have been a Comet intenfely heated: For, until it had cooled; the Water would have been in Vapour, as well as Metals, Stones, and Earth, fufpended in its Atmosphere; and, upon its cooling, we muft ftill fuppofe, that the heaviest fubfided firft; and confequently the Fluid in the Abyfs could not have been Water, but rather Mercury, or fome other Fluid heavier than the Earth, which floated upon its Surface: But, fuppofing it fo; it is not eafy to
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force an Arch downwards: A small Globe of Gold could not be forced inward, or alter its Form to an Ellipsis, until the Water forced thro' it: And if a Sphere could be forced inwards, it must first alter its Form towards an Ellipsis; and consequently some Parts must be raised, and made higher, to allow the others to subside: For the Waters, upon forcing the Arch upwards, must have raised the Earth higher than it was before; and the same thing would have happened, if it had been attracted by the Comet; for it must then have turned a Sphere into an Ellipsis, and then the longest Diameter must be farther from the Center, and consequently not covered with Water: So that in whatever way we view it, still Almighty Power must be brought in to make it universal: And this does not seem to be apparent from the *Mosaic* Account, which makes use all along of Second Causes, both in the Punishment inflicted upon *Adam's* degenerate Race, and in the Preservation of *Noah*.

I shall now endeavour to shew, that a partial Flood, over a particular Region of 1000 or perhaps 2000 Miles diameter, might be occasioned by the Concurrence of Second Causes, either by a Comet, or without one: And in either Case the Wisdom and Foreknowledge of God would have been obvious, as well as his Power; and it would have been equally miraculous to Mankind, by being contrary to the usual Proceedings of Nature.

Supposing a Comet should have approached nearer the Earth than the Orbit of the Moon, it would only attract this Globe as the Sun and Moon do; but in a much greater Degree, if it were much larger than the Moon, and very near to this Globe; that is, it would attract the whole Globe, but the Water, as being moveable more than the solid Part; and so raise an extraordinary Tide, by forming the Waters into an Ellipsis, as the Sun and Moon now do. If such a Comet should have come so near this Globe, as to be attracted so strongly by it, as to make it for some time quit its Descent towards the Sun, and revolve round the Earth like the Moon, with a Movement a little quicker than the Rotation of the Earth round its Axe, in the same Direction, so that for near forty Days it would seem to be suspended over that Part of *Asia* adjoining to *Palestine*, where the Deluge was, in its *Perigæum*; and a little after it, during the time of forty Days, Part of its Atmosphere might have been attracted more strongly by the Earth by being much larger, and might have poured down in violent Rains; whilst, in the mean time, the Waters of the Ocean were formed into an Ellipsis, and attracted over the lower *Asia* from the *Indian* and *Mediterranean* Seas, and consequently would rise upon the Land in proportion to the Distance and Power of Attraction in the Comet; and thus a partial Flood might be accounted for by Second Causes. This might also occasion a partial Flood in
Greece,

Greece, as *Deucalion's*, and *Ogyges's*; for Part of the Rain might fall there, upon the Approach of the Comet, and the great Tide would have joined it, from the Ocean's having been drawn violently thro' the Streights of *Gibraltar*, and perhaps over Part of the adjoining Lands; and this would account for the Whole, as mentioned by *Moses*, and other antient Writers.

But if this should not have been the Cause, such a partial Deluge might be accounted for without the Approach of a Comet, by an Earthquake, which might at the same time depress a great Part of a Country, by raising another Part under the Bottom of the *Indian*, *Arabian*, and *Mediterranean* Seas, and thus cause a great Flowing of Waters over that Country; at the same time, concurring Causes might make the Atmosphere over that Country as light as possible; and all the Vapours in the Atmosphere, in that whole Hemisphere, might have been impelled by the Winds, from all Points, to that Part of the Atmosphere, and fall in surprizing Cataracts and Spouts, over that Part of the Globe; if at the same time we should suppose, which is not improbable, that the *Mediterranean* Sea, at that time, had no Communication with the Ocean by the Streights of *Gibraltar*, and that the *Euxine* had also no Communication with the *Mediterranean* by the *Thracian Bosphorus*, but were then both Inland Seas, like the *Caspian*, as the *Per-*

fian Gulph might also have been ; and we know, that the *Mediterranean* can't now be kept full by all the Rivers running into it, without the Assistance of the Ocean thro' the Streights ; the Sun and Wind exhaling more Vapours from its Surface than all the Rivers and Rain supply ; which would also be the Case of the *Euxine*, had it no Passage thro' the *Bosporus*, but might have been raised higher upon the adjoining Lands ; and it is also known, that the Lands on each Side of the *Bosporus* are very high, as also at the Streights of *Gibraltar* ; so that if a vast Deluge of Rain poured down for forty Days upon that Part of our Hemisphere, either by a Comet's falling near the Earth, and its Tail or Atmosphere's being attracted by the Earth in its Descent to the Sun ; or by the Atmosphere's being extraordinarily lightened, so as to pour down all its Vapours in Rain upon that Part of our Hemisphere, over the *Euxine*, *Armenia*, and the low Lands of *Asia* and *Africa*, adjoining the *Mediterranean* Sea ; and at the same time the *Euxine*, from the great Rise of its Waters, should have burst a Passage at the *Thracian Bosporus* thro' the *Hellepont*, the *Mediterranean* Sea must have been raised to a great Height, as there was then no Passage to the Ocean ; and thus all the low Lands of *Asia*, and the adjoining Countries in *Africa* and *Europe*, might have been overflowed, for a limited Time ; and afterwards by bursting a Passage at the Entrance of the *Per-*
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lian Gulph, and at the Streights of *Gibraltar*, they would again gradually subside, until the Waters came upon a Level with the several Oceans they ran into ; and by either of these Ways a Deluge over these Countries might have been occasioned, which *Moses* calls an universal Deluge after the Eastern manner, as by way of Excellency and Eminency he calls *Judæa*, and the adjoining Countries, the whole Earth, wherein every thing, that breathed upon the dry Land in these Countries, died, except those that were with *Noah* in the Ark.

Since then we find, that an universal Deluge could not have been caused without the Almighty *Fiat* of the Divine Being, which, from the Methods taken to bring it about, does not seem probable, since both the Punishment of *Adam's* degenerate Race, and the Preservation of *Noah* in the Ark, was concerted by Wisdom and Prudence, as well as Power ; I shall next consider, whether the Ark was large enough to have preserved all the various Species of Animals, with *Noah*, and Provisions for all, for twelve Months, with any tolerable Accommodation for *Noah*, and his Family ; for since *Noah* was found righteous, and had such great Favour with God, it must be believed, that he was placed in the Ark, as in a Place of Safety and Pleasure, and was not to be confined so long in it as a Malefactor in a Gaol ; and therefore we must suppose, that he had all proper Accommodations in it.

By the Description the Ark was three hundred Cubits long, which we have Reason to believe were of such Cubits as were in Use when *Moses* wrote, when the *Jews* were of the usual Stature, being but as Grasshoppers to the Sons of *Anak*; and it is plain, in this History, that he wrote according to the vulgar Capacities of the *Jews*; for he says, *The Windows or Floodgates of Heaven were opened*, as if the Sky over us was a Vault, and Waters above the Vault, which, upon being open'd, pour'd down upon the Earth. The Ark was then probably four hundred and fifty Feet long, seventy-five broad, and forty-five high, which, if equally broad below as above, as it was probably flat-bottom'd, would allow of 33750 square Feet upon each Floor, or 3750 square Yards. Now, it is probable, supposing the Flood universal, that the upper Story was allowed to *Noah's* Family, and to the Birds and Insects; that the Middle was for the Beasts; and the lowest for the Provisions, and, as they were consumed, for the Dung; for it is plain, from the Texture of the Ark, that they could not throw it out in the time of the Deluge; for the Door, being in the Side, was kept close; and there being but one Window, eighteen Inches square, which was not open'd for near nine Months, when he sent out the Raven, after the Tops of the Mountains were seen; for it is plain the Raven could not have subsisted before without Food, nor have continued upon the Wing many Days; it is

not to be presumed that he would have open'd the Door of the Ark sooner; and therefore nothing could have been thrown out of the Ark, and the more, because a great Wind blew to dry up the Waters, as it is mentioned by *Moses*. Let us then consider, the great Variety of Species of Beasts, besides their Under-Species: If we knew perfectly all the Globe, it is highly probable, that there are Two hundred of each Genus, specifically distinct, that don't breed with each other, and very probably there are several Under-Species, one with another, maybe from Ten to Twenty, besides the Mongrel-breed got between these: Of the Monkey Herd, there are at least thirty or forty Sorts, near as many Sort of Dogs, not to mention the different Kind of Horses, Kine, Deer, Goats, &c. which have all a great Variety, and many more different Kinds are discovered every Day, brought from distant Countries, little known, and those not Mongrels, but originally distinct from their first Creation; but if we allow only One hundred of each general Kind, and Ten of each Under-Species, there would have been one thousand Kinds in the Ark; and Two of each Kind, Male and Female, makes Two thousand, besides Five more of each clean Kind, Seven of each having been put into the Ark; so that, upon allowing them one Story among them, they would have, one with another, very little more than five Feet by 3. 3, or $16 \frac{1}{2}$ square Feet, that

is, four Feet square to stand or lie in for twelve Months they were in the Ark ; and as many of these were Beasts of Prey, they must have had distinct Cells to have lodged in, otherwise they would have devoured the rest, unless a Miracle had been wrought daily in the Ark to prevent it, by altering their Nature, so that great Part of the Story would be taken up in Partitions. Now, tho' a great many of these were small, and might have been confined within a Foot of each other, yet there are a great many very large, that would require eight or ten Feet square to stand in ; and we can't suppose, that they would be so crowded together as scarce to have Room to rise up and lie down, for above twelve Months, their living so long in that State would be almost miraculous : Besides, *Noah*, and his Family, must have had Room to have gone among them to have fed them, and thrown down their Dung ; otherwise, in that time, the Ark would have stifled them with the Stench : The under Story must have been at least twenty Feet high to contain the Provisions, and afterwards the Dung and Urine, of all those in the Ark ; for I don't suppose they wanted Drink in Store ; for that they might have, tho' muddy, from the Waters without, by Conveyances thro' the Sides ; but their Excrements must have remained within, since the Ark was closed up, and the Window not left open ; the other two Stories would be about twelve Feet each, some Beasts
requiring

requiring at least that Height, and *Noah* in his Story could not be allowed less. Supposing then such a Number so crowded together, without any Change of Air, for above nine Months, or even half so many; how is it possible they could subsist without a Miracle, without being soon suffocated? What a Confusion must they have occasioned by their Noise and Complaints, without Light, or with very little! For it would not be safe to keep Lamps burning among them, nor Fire to dress their Food, there being little or no Vent for the Smoak. Would it not appear, in this Situation, that *Noah*, and his Family, were in a condemned Hole, and not in a Place of Safety, with proper Accommodations? And must they not have been employed as Slaves in feeding and cleaning all this Number of Animals? Or, supposing each was shut up, with his proper Allowance of Provisions, by himself, must they not have provided them all with Water? And must they not all have lain in their Dung, and the whole Ark have been worse than a Privy? Or is the whole Transaction in the Ark all along as miraculous as the general Deluge without, and all preserved within it by a Miracle? Could the Birds, Beasts, and Insects of Prey, be obliged to live upon Hay, Corn, or Fruit? All these things, upon the Supposition of a general Deluge, seem not easy to be accounted for; that the Divine Being should act by Second Causes in saving *Noah*, and all with him, and yet Miracles

should be wrought to change the Nature of Things during the whole Time they continued in the Ark.

But let us turn our Views the other Way, and suppose it only a partial Flood, and that *Noah* only took in such serviceable Beasts, and Birds, &c. as might be of Use to him in the Ark, and afterwards, until he got to a Country where he might get more; which might be a considerable time, if the Flood extended over a large Country; for he must have had some for Food, as well as for Cloathing and Service, since it would take up some time for Plants and Corn to grow. In such a Case, the Ark would have been a Palace to *Noah*, and his Family, allowing them a whole Story, another for his Fowls and Cattle, and a third for his Provisions; and all would have room to move and exercise in during so long a Confinement; and then they might be allowed a reasonable Quantity of Fire and Light.

Besides, the Raven's flying off so directly, without returning to the Ark, is a strong Presumption, that the Flood was not universal, because, being of a strong Flight, and rising high in the Atmosphere, he observed Mountains at a Distance, which not having been under the Deluge, he could find Food there to live upon; but if all had been under Water for nine Months, it could not be expected, that he could find any out of the Ark, without it were Fish, which was not his natural Food. The Dove
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also plucking off a green Olive-leaf, which revived *Noah's* Hopes, and after Seven Days more not returning, makes it still more probable, as its Food is nothing but Grain, that it flew to a Country where it found some; but if the whole Globe had been under Water for nine Months, every Tree and Plant in the Earth must have been destroyed, as well as Land Animals; for neither Tree, Plant, or Seed, of any Kind, can be so long under Water without being so far spoiled as never to vegetate more, without another Miracle to restore its vegetative Power; and then *Noah* must have begun again to plant all Kind of Vegetables, which he must have preserved in their Seeds in the Ark. Upon the Hypothesis of an universal Flood, the Miracle must still have continued after *Noah* had come out of the Ark; for then the Birds and Beasts of Prey must have devoured the other Birds, Beasts, and Insects, long before they could have had Young multiplied for the Subsistence of so many ravenous Beasts and Birds; for tho' *Noah* preserved Seven of the clean and harmless Kinds, yet as he was then allowed to eat Flesh before he could get Plants and Fruit, they were few enough for him to live upon with his Family, until the Young increased. Besides, as it is very hard to conceive, without a Miracle, how *Greenland* white Bears, Rein Deer, Sea-Horses, and many other Species, which can only live in Frost and Snow, should travel to the warm Countries

Countries in *Asia*, to enter the Ark, and how *Peruvian* Sheep, Sloaths, and other Animals, peculiar to the Continent of *America*, should arrive there, the Sloaths being a Month going from one Tree to another, so after the Flood another Miracle must be wrought to carry some back to the frozen Zones, and the others to *America*; for many of the Kinds in *America*, we have never heard of their having been on our Continent of *Europe*, *Asia*, or *Africa*; and, if the Deluge was universal, *America* must have been peopled from our Continent; but as there are none of the Copper-coloured *Indians* of *America* upon our Continent, nor have we ever read of any here, they seem to be of an Original different from us; but, supposing they were originally from this Continent, and carried Animals with them, it would be much more reasonable to believe they would carry over the most useful Animals, than others not useful, but noxious; but, on the contrary, we find many noxious Animals, and poisonous Serpents, and other Insects, in *America*; but, upon our Discovery, few or none of the useful Kinds, which this Continent affords; for they had neither Horses, Asses, Camels, *European* Kine, Sheep, Goats, Dogs, or Swine, in *America*, and many more I could name, until they were carried from *Europe* lately; they have indeed a Kind of wild Oxen in North *America*, but these of a quite different Kind from ours, and not so beneficial; insomuch that

that we have the greatest Reason to believe, that the *Americans*, and all their Animals there, were *Aborigines* from the first Creation, and that *America* never, till lately, was planted from this Continent; and consequently, *Noah's* Deluge was not universal; which, after what I have advanced, I leave to the Judgment of the impartial Reader.

I have been so tedious in giving my Reasons why I believe, that there was an original Race of Men, the *Gentiles*, distinct from the Descendants of *Adam*, and that *Noah's* Flood was not universal, but that the original Race of these earth-born *Gentiles* is still, to this Day, upon the Earth, because the generality of Mankind have been of so different an Opinion for many Ages, that I shall very briefly conclude this Subject, without observing much more from either Holy Writ, or profane History, which I could be very copious upon. I shall only observe, that the Race of the Giants, so often mentioned by *Moses*, is with Difficulty accounted for by any other Method, the *Emims*, *Zamzummims*, and Sons of *Anak*. Thus he says, *the Emims, tall as the Anakims*, —and again, *That also was accounted a Land of Giants; Giants dwelt there of old Times, called Zamzummims.*—Again, *For only Og remained of the Race of the Giants.* This must be a distinct Race from the Sons of *Noah*, or he would have traced their Pedigree from *Noah*; and those Times he calls *old Times* must

must have been before the Days of *Abraham*, which were fresh in the Memory of all who heard him. This also accounts for the Distinction betwixt *Jew* and *Gentile*; they are represented by the Apostle as Aliens, a wild Stock grafted in upon the *Jewish* Race, the Sons of *Adam*.—It may also be a Reason why the *Jews* did extirpate the Seven Nations of *Canaan*, descended from *Noah*, by reason of their Apostasy, when they had no such Commands against others who were of the Race of the *Gentiles*.

Those things which appear fabulous to us in profane History, may also have had a Foundation of Truth upon this Supposition; the general Opinion of Giants having been the *Aborigines* of all Nations. The Wars of the Giants, the Sons of *Titan*, or the Earth, against the Gods, the Descendents of *Noah*, is obvious at first View: Besides, it accounts for the Progress of Letters and Learning from *Asia* to *Europe*, to Nations settled there, who had no Learning before; for, if *Cadmus* was the first who brought Letters into *Greece*, we can't suppose the *Aborigines* of *Greece* were the Descendents of *Noah*; otherwise they might have had the same Letters and Learning upon their first Settlement, Learning being cultivated and improved by his Family; for we can't but suppose *Noah* to have excelled in Learning, in all Arts and Sciences, from his antediluvian Knowledge, and great Age. Thus the Account

of *Bacchus* and *Ceres*, being the first who taught the several Nations the Use of Wine, Bread-corn, and Bread, arises from the Descendants of *Noah* instructing the *Aborigines* in useful Arts. It would be endless to follow this as I might. In short, there will be no Difficulty in allowing of the Antiquity of the *Egyptian*, *Chinese*, and other oriental Histories, and to most of the Difficulties we find at present in the early Account of the Original of Nations, upon allowing of Preadamites, and disallowing of the Universality of the Deluge.





A CONJECTURAL

S C H E M E

O F T H E

C R E A T I O N of B E I N G S in General,

A N D T H E

Dispensation of P R O V I D E N C E in this
Globe, from the Time of the *Mosaic*
Creation.



HAVING from the foregoing Hypothesis, together with the Cabalistic Interpretation of the *Mosaic* History, opened and enlarged our View of the Creation of ours, as well as of the angelic, and other active spiritual Beings ; and hinted at some of the various Methods which the Almighty Being may have taken in the Formation and Government of spiritual and sensitive Beings, thro' the Dispensations of his Providence, hitherto ; I am far from supposing,
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that what I have advanced, tho' it may appear reasonable, should be absolutely true in itself; that is what no finite Being can pretend to dive into, or come to the Knowledge of, without the divine Impulse, or Revelation: Yet since it appears to me to be rational, and not inconsistent with what has been revealed to us from God Almighty, in the divine Writings of *Moses*, and the Prophets, and principally of our blessed Saviour, and his holy Apôtles, who have farther opened up the Scheme of Providence; and since, at the same time, it vastly enlarges our Ideas of the Infinitude and Eternity of the Goodness and Wisdom of the Divine Being, as well as of his Power, in the Communication of his Goodness to created finite Beings, formed by his Will; I hope I shall not be condemned for attempting to explain the Ways of Providence in a rational Way, whether the Hypothesis be true or not; since it gives us the greatest Idea of the Power and Goodness of God, and shews us the inconsiderable Figure we make, in the Situation we are in at present, upon this Globe, and how small a Proportion we bear to the Universe, the almost infinite Work of the immense Being.

Besides, it must have the greatest Influence upon our Actions, by shewing us, that, if we submit to the Divine Will, and follow the Dictates of well-informed Reason, during the Period of our State of Probation here, relying
upon.

upon the Merits of our blessed Saviour, the Divine *Logos*, to atone for our almost necessary Failures ; from the Infirmities and Frailties of our human Bodies, and from the Power our Passions have over us ; we shall hereafter, at the General Judgment and Restoration of all Things, be intitled to an exceeding Weight of Glory, in proportion to the Rectitude of our Behaviour in this Life ; and that if we should submit, and walk according to our selfish animal Appetites, without Regard to the Divine Will, that then we must hereafter not only be deprived of that Glory, but must submit to an indefinitely eternal Death, or an indeterminate Series of Torments in proportion to our Disobedience. This, I say, must be the necessary Consequence of this Hypothesis, if true : But if it should not be true, and fall vastly short of the divine Scheme of Providence ; yet, as it is a consistent Scheme, it may shew our Freethinkers, and Sceptics in Religion, that from the present Phænomena of Beings around us, and the present Dispensations of Providence in this Globe, a very consistent Scheme is carried on by the Divine Wisdom, since it must be infinitely above what I, or all human Wisdom, can apprehend ; and that such a rational Scheme may be chalk'd out by us, perfectly consistent with the Phænomena of Beings, and the divine Revelation in the Holy Scriptures, by a Messiah, according to the Mysteries of the Christian Religion, which

may unlock all the Difficulties, which they apprehend to be at present in the Scheme of Providence, which is hid from the Vulgar, and only capable of being known to such as diligently thirst, and search after it.

I shall therefore beg Leave to follow the foregoing Hypothesis, and shew throughout, how agreeable it is to the Dispensations of Providence, as it is revealed to us in the Holy Scriptures at large, and particularly to the Christian Religion, of which we are immediate Professors.

I shall suppose then, that the Almighty Being had created, by Emanations from himself, a Number of finite, active, spiritual Monads, or Beings, as early as it was possible for his Will to act; which I must conceive to be from an indefinite Eternity, considering Time as a Fluent, his Will being coeval with his Power, which was from Eternity, and agreeable to his eternal and infinite Goodness, which consists in communicating his Goodness and Happiness to others, as soon as it might be done, from the Nature of Things, as far as infinite Wisdom could direct; and that this Goodness should be as extensive as possible, and consequently be communicated to as great a Number as the Divine Wisdom could govern, and dispose of, according to his most perfect Wisdom, which must also be conceived to be infinite, as far as Number can be conceived to be so, and the Beings, each of them finite,
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which our finite Conceptions can have no adequate Notion of; and must be equally lost in contemplating the Amplitude and Duration of the Beings in the Universe, over which a Being of infinite Power, Goodness, and Wisdom, presides.

I must also, in contemplating upon the same Goodness and Wisdom, believe, that as many of these Beings, or Monads, were active, spiritual, endowed with Life, Consciousness, and Perceptions, and capable of enjoying Happiness, in a proper Subordination, where infinite Wisdom presided, as it was possible to have made; and that no other Beings, Particles, or Monads, were made, but such as were necessary at first to the Happiness of such active spiritual Beings, and preserving them in a due Subordination in the Government of the Universe.

I must also believe, that these spiritual, active, conscious Beings were endowed with Reason to regulate their Actions, and had a Freedom of Will to act; otherwise Destiny or Fate ruled over all, and the Divine Wisdom could no more be said to govern in such a State, than Man could be said to govern inanimate Beings around us; for then such conscious Beings could be no more than so many Machines, acted upon by the Divine Being, without being capable of acting of themselves; but the Deity, being absolutely free, thought it consonant to Divine Wisdom, to rule over Beings

who had Freedom of Will and Action, and who consequently should be accountable for their Actions: Consequently, in such a Society, Rewards and Punishments were necessary, and Happiness or Misery were to be distributed to such Beings, in proportion to their Obedience or Disobedience to the Laws established by the Divine Being, to regulate the Actions of a Society endowed with such Freedom of Will, and Power of Action.

I must also conceive, that as such conscious Beings were capable of being made more happy or miserable, or of being rewarded or punished, according to their Behaviour; so they might be capable, from time to time, of having greater Powers and Knowledge communicated to them, or to be deprived of such Power and Knowledge as they had. This seems to be the natural Consequence of Rewards or Punishment. Whether then we suppose, from the first Formation of Beings, that all were formed coequal in Power, and equally happy, or whether they be supposed created with different Powers, and different Degrees of Happiness, since they were endowed with Freedom of Will, and made accountable for their Actions and Behaviour, and intitled to Rewards, and made liable to Punishments, according to their Obedience or Disobedience to the Divine Will or Law; it will, in the Consequence, be the same at present; for, since their Formation, according to their Behaviour,

haviour, some have been raised to higher Powers and Enjoyments, and others have been debased, and have had their Powers taken away, in a regular manner, according to the all-wise Dispensations of the Divine Providence, in his Distribution of Rewards and Punishments, for the universal Good of his Creatures, according to the Subordination of Beings at present in the World.

I must also conceive, that as these active spiritual Beings are finite, and of different Powers and Capacities; so they must be capable of Amplitude and Figure, and occupy Space, and are capable of Motion, or Changing of Place in Space; which, if they were not in Space, or did not occupy Space, or could not be bounded in Space, which, in other Words, is being extended, they could not act at all in Space: Therefore, as either Part of their Substance or Nature, or inseparably united to them, they must have a Vehicle or Form, which individuates them, and gives them a Form or Figure in Space: This may be dilatible or compressible, according to the Amplitude or Powers granted to each Individual, at different times, by the Almighty Being; and, according to its Rewards or Happiness, may be more completely filled with the Divine Spirit, and æthereal heavenly Fluid, which pervades all things in the Universe; they having a Power over so much of it as inflates their Form or Vehicle when di-

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lated, it being then within their Sphere of Action.

Whether the Passions and Affections, the Sympathies and Antipathies of our Nature, and of other spiritual Beings, have been from the Beginning an essential Ingredient in the Nature of Spirits, is next to be considered; or whether it is by a Superaddition, or intimate Union with the conscious Being by a different Vehicle, which, when properly united to it, makes Spirits sociable, and gives proper Sensations of Beings without us; I am of Opinion, whatever way it is, that without our Passions and Affections we cannot be completely happy or miserable; and that, in order to our being rewarded or punished, they are a necessary Part of our Being. We might indeed reason calmly, and be conscious, without them, and act as Beings who have no Concern for themselves; but it is our Passions which add Wings to our Reason, and press us on to Action: It is our Hopes, Expectations, and Joy, which add to our Happiness; as it is our Fears, Disappointments, and Despondency, which make us miserable: These, added to the ecstatic Pleasures, and racking Pains, of our Senses, make us only completely happy or miserable. Without these, reasoning coolly upon Things would not much affect us. I must therefore think them necessary to our Well-being, tho' not absolutely so to our Being in general; and, whilst social, we can't be without them.

Whatever

Whatever other Beings were formed by the Deity, were only such Particles or Machines, as might increase the Powers or Perceptions of such spiritual Beings as were to be rewarded; or of confining and limiting the Powers and Sensations of such as were to be punished. These, and these only, if no others were necessary to reward or punish the several conscious Orders of Beings, I should suppose were formed by the all-wise Governor of the Universe: For I must suppose, that the Divine Being would not make use of more Engines to support and govern the Universe than were necessary, when fewer would answer all the Ends of infinite Wisdom: And tho' I am inclinable to believe, that all the active conscious Beings were made from the Beginning, or first Formation of Beings (for, tho' it may be termed from Eternity, yet, as we can't conceive an adequate Notion of Eternity, considering it only as a Fluent by Succession, we must use such flowing Terms, and call it a Beginning); yet I must conceive, that all those spiritual Beings have not ever been, or shall for ever be, conscious. If they have been Emanations from the Supreme Deity, they may have been formed, or flowed out in Succession, at different Periods, and may again be absorbed, if that should be agreeable to Divine Wisdom: And, in that case, there might have been, in eternal Duration, many Beings in Succession, which do not now exist; and many in Future who may exist,

exist, who have not yet existed ; tho', in Eternity, no Time can be thought of, wherein there were not actual Beings, or Emanations from the Deity. Yet I am more inclineable to believe, that all such active spiritual Beings, as were formed from the Beginning, shall for ever continue conscous and happy, who have not forfeited thro' Misbehaviour ; and those only, who misbehave, are to suffer Death, or Punishment, by becoming unconscous in a dormant State, or enduring a Life of Pain ; and that it would rather seem a Weakness in the Deity, than a Perfection, to annihilate any Being he had once made conscous in the Universe ; but should rather continue all Beings in a Rotation of Pleasure or Pain, or in a dormant inactive State, according to their Behaviour ; and thus continue them in such a Degree of Being as his infinite Goodness, Justice, and Wisdom, should appoint, for the Good of the Whole.

As to such Machine-Atoms, as may have been made by the Divine Being as a Means of further rewarding or punishing conscous Beings ; these might have been formed also from the Beginning : But I think it does not follow necessarily, that they should ; for they might have been formed at different Periods, according to the Variety of the Rewards and Punishments to be granted, or inflicted, to the several Orders of Being at different times ; wherein infinite Wisdom might display itself, in an infinite Variety, in an endless Rotation : And this might
either

either be done by a new Creation of such Machine-Vehicles, from time to time; or by a new Disposition of such as were originally made; whichever Way was most consonant to infinite Wisdom to act.

If then it seems rational to believe, that the Immense All-wise Deity hath, before all Time, as far back as we can imagine, formed and governed a World of spiritual Beings, active, conscious, having Understanding and Reason to conduct them, and Passions to stimulate them to aim at their private Happiness, as well as the universal Good of all created Beings; and a Freedom of Will to act, either for their imaginary private Good, or for the public Good, according as they gave way to their Passions, or governed them by their Reason; and that, to keep up the Harmony of social Beings in the Universe, as a further *Stimulus*, he had promised Rewards, and threaten'd Punishments, to all, in proportion to their Obedience or Disobedience to the Laws he had established for the Good of the Whole; if this be thought agreeable to Truth, then we must conceive, that, from time to time, in consequence of this Freedom of Will and Action, many Changes have happened among these conscious angelic Beings, according to their Vigilance, or Indolence, in obeying the Laws of the Supreme Lawgiver; consequently, if they were all at first coequal, by their several Rewards and Punishments, some have advanced in Goodness, Knowledge,
and

and Power, whilst others have declined in each; and thus they have become subordinate to each other: Or, if they were created at first in a regular Subordination, their different Behaviour has raised some, and debased others; and this not only *ad intra*, with regard to their Knowledge, Wisdom, Goodness, and other intellectual Faculties; but also *ad extra*, in relation to Place in Space: For as they were social, they must also have had external Sensations, by which they could communicate Happiness to each other, or the contrary, and thus contribute to their Pleasure or Pain. We may therefore suppose, that according to the different Goodness, Rank, &c. of such Spirits as had been rewarded, such Places in Space possessed by them were more glorious than the Places possessed by Spirits degraded and punished; and that, as Light is the most glorious thing we perceive by our external Sensations, and the Supreme God is said to dwell in Light inaccessible, so we have the more Reason to believe, that the higher Orders of Spirits, who were most eminently rewarded, enjoyed these Regions of Day in the highest Perfection; and that such as were degraded, in proportion to their Crimes, were more or less deprived of this Light, and excluded from the Society of the superior Order of Spirits: That as they were incapable of approaching this inaccessible glorious Light, and their Sense of Vision consequently impaired, their other Sensations might be in proportion also lessened, as well

well as their internal Faculties; consequently those of equal Capacities and Perceptions might form themselves into Societies, as being nearly Coequals in different Spheres in the Universe; not, perhaps, out of Choice, but by being impell'd thither by Beings of higher Stations, and of superior Power.

If the Supreme Being made the most internal Vehicles of Spirits, from the Beginning, an essential Part of their Being or Substance, then I should be inclined to believe, that when they were rewarded or punished, Pleasure or Pain, Happiness or Misery, were communicated to them, either by filling their Vehicles, when rewarded, with more of the æthereal luminous Fluid; which, as it increased their Power *ad extra*, so also communicated a divine internal Balsam, which improved their intellectual Faculties, and strengthened their moral Virtues: On the contrary, when they misbehaved, and were degraded of their former Power and Perceptions, the heavenly Fluid was gradually withdrawn; by which not only their external Power was lessen'd, by contracting their Vehicle, and being confined to act in a smaller Sphere; but also by being deprived of that heavenly *Manna*, the Food of Souls, by which their intellectual Faculties were impaired, and consequently their moral Virtues: So that they became more selfish, and acted less for the public Good of the Universe, and more for their own imaginary Good. Rewards or Punishments

ments might have been imparted to them in another manner, by including them in a superior Vehicle or Machine, which might have had a greater Variety of Sensations and Organs, by which further Powers and Pleasures were granted to them when rewarded; or they might have been included in Machines having fewer Organs, when punished; so that their Sensations and Knowledge might be lessen'd, in proportion to their Crimes; or, at some times, be intirely deprived of them, and be thus reduced to act in the smallest Part of Space; and, whilst thus contracted, being deprived of the heavenly Fluid, they equally lost their intellectual Powers of Reasoning, Memory, and Reflection, and consequently were for some time reduced to a dormant State, or State of Silence; which we call a temporal Death.

These being premised, according to this Hypothesis, I suppose, that these intellectual Beings, these active conscious Spirits, in this golden Age, this primitive State of the Universe, when all was universal Day, either being co-equal, or in a regular Subordination to each other, according to the Situation in which infinite Wisdom was pleased to place them; that many of these Beings, or different Orders of Being, either envying the Promotion of other Spirits, of which, by their Indolence or Selfishness, they had made themselves unworthy; or otherwise thinking themselves worthy of the Rewards they were no-ways intitled to; they, giving
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way to their Passions and selfish Appetites, thro' Pride, broke thro' the Laws of the Universe, the Laws of Society established by the Divine Being: And, since we find the Supreme Being acting in our material World by Second Causes, so we have Reason to believe, that, before the Commencement of our material System, he also acted by Second Causes amongst the angelic Powers; and distributed his Rewards and Punishments by ministering Angels of the highest Orders, who were subservient and obedient to the Divine Will and Laws, to the inferior Orders, as he thought proper: That, accordingly, in this Distribution of Rewards and Favours, the Soul of the Messiah, for his supereminent Zeal and Obedience to the Supreme Being, was exalted above all the Orders of Angels; and that *Lucifer*, then one of the superior Orders, at the Head of a numerous Train, being filled with Pride and Self-merit, openly declared against such Distribution of Rewards as the Almighty thought proper to make by Second Causes, the superior Orders of Angels; and they finding themselves secluded from such Rewards as their selfish Pride thought they deserved, and that the Soul of the Messiah, who might have been in the same Order, or perhaps a lower Order than *Lucifer*, and those Orders who adhered to him, was advanced to their Prejudice, they actually transgressed the Laws of Society, and claimed, by Force, to be rewarded above their Merit; and perhaps *Lucifer*

cifer claimed the Place and Dignity to which the Messiah's Soul had been raised, and demanded that the Messiah should be degraded; and thus rebelled, and endeavoured to gain his Place by Force. The Supreme Being then appointed the Messiah's Soul, to whom he communicated the Fulness of his Spirit and Power, by uniting him to the *Logos*, his Divine Wisdom, Prince over all the angelic Host who were obedient; and he, at the Head of the angelic Host, quell'd the Rebellion raised by *Lucifer* and his Adherents; deprived him of the Light and Power he bore, with all the rebellious Host, his Associates; expelled them the æthereal Regions, and, by contracting their Vehicles, either by withdrawing the luminous æthereal Fluid with which they had been inflated, or by confining them to other Machine-Vehicles of fewer Organs and Powers, threw them down into the several grand Abysses, the Centers of our several Systems; where they were impell'd by the angelic Host, and surrounding Æther, and made to gravitate upon each other, and to attract and repel each other, according to the Similitude of their Natures and Crimes; which may be the Cause of the Sympathies and Antipathies we observe in Nature; and there they may have been bound in Chains of Darknes, for many Ages before the Formation of our System.

We may also conceive, that besides this grand and enormous Rebellion, wherein so many were

at once secluded from the æthereal Regions, that, in so many Series of Ages before and since; many angelic Beings are in a Rotation, or Motion, ascending and descending in Dignity, Station, and Place, in the æthereal Regions; either gradually, or at distinct Periods, when regular Judgments are given; and Tryals held, in different Parts of the Universe. Where many are concerned, and Transgressions enormous; then Tryals may be held at distinct Periods: Where Lapses are made by Individuals, by small Degrees, and gradually, from Indolence, Inattention, &c. to the Divine Laws; in those Instances they may sink, or be repell'd, from the superior Æther, towards the Chaoses of Suns, Comets, or Planets, without being confined to their Globes, or to Matter, without any formal Tryal; and, upon Recollection and Amendment, may again be restored to the superior Regions, in a kind of Rotation, or ascending and descending, as on *Jacob's Ladder*.

We may also conceive, that in so enormous a Rebellion as that of *Lucifer*, where so many Orders were drawn in, that several of these did more eminently transgress than others: Some, from the Height of Arrogance and Pride, against the Almighty Dispenser of Rewards; and others thro' Malice and Envy against the Messiah, upon account of his Exaltation; and some by other specious Pretences, according to the Powers and Capacities they enjoyed in their several States of Subordination, in which they

were placed; and therefore, at that Period, when they shall be solemnly tried, different Degrees of Punishment will be awarded against them; and for a larger or shorter time, in proportion to their Crimes. As Confinement is also a reasonable intermediate Punishment, until their general Tryal and Sentence; so also, according to their Crimes, it may be reasonable to believe, that the Degrees of Confinement may be greater or less, and they may have more or less Enjoyment of Life and Sensations, in proportion to their Crimes: That, accordingly, some may be deprived of Life and Sensations, and be intirely unconscious, until the general Judgment: Some may be deprived in part, and for Part of the Time, and be conscious sometimes; and yet, when conscious, may be deprived of the Memory of past Actions, or any Knowlege for the time to come; whilst others may know both, and fear, and tremble at the Approach of their Tryal and Judgment.

The Soul of the Messiah, after his Exaltation, and being made Prince and General of the obedient angelic Host, and after having conquer'd the rebellious Angels, and expell'd them from the æthereal Regions, and impell'd them into the Abyffes, the Centers of our several Systems, where they were confined to Matter, by Gravitation and Attraction, in a dormant and inactive State, dark and opaque, the Fires in the several Suns not being yet kindled; and He, whom
they

they had despised, being appointed, at a determin'd Period, to be the Judge of their Crimes, and to be a Dispenser of the Punishments to be determin'd against them at a solemn Tryal; knowing that many different Orders of Being were concerned in the Lapse and Rebellion, and that some of these were drawn in by Orders of superior Knowledge and Power; but were not principal in the Revolt; that *Lucifer*, and others, had rebelled thro' Pride, and an absolute Defiance of the Almighty Being, as if he had unjustly distributed his Rewards; whilst others were only exasperated at his Promotion and Exaltation; and others perhaps drawn in by other lesser Motives; he offered himself as a Mediator and Intercessor with the Almighty Being, God the Father, not only for such as had fallen thro' Weakness and Inadvertency, in joining the superior Orders, but also for such who had opposed his Exaltation; and, upon Condition that God the Father would allow them to become conscious, and would place them in a State of Probation, before the general Judgment should be held, he would empty himself of that Glory to which he had been advanced, and would take human Nature upon him, in that State of Life in which they should be allowed to act, during their State of Probation; and would submit to the Frailties and Infirmities of their Nature, which they were doom'd to be imprison'd in for their Lapse; that, by his Obedience in that State,

he might atone for all such who had been inadvertently drawn in; and even for all those who had opposed his Exaltation, in case they should own him in that State of Probation, and obey his Precepts, and depend upon his Merit and Satisfaction to supply their Defects; and in order to have his Obedience imputed to them, he would not only undergo all the Wants and Infirmities liable to their Nature; but even Death itself, in the most ignominious manner, when deprived of all the Assistance he had from his Union with the Divine *Logos*, the infinite Wisdom of the Father, to which his Soul was most intimately united, he having pour'd forth his Spirit without Bounds or Measure upon him: A superexcellent Test of that supereminent Merit, for which God the Father had *anointed him with the Oil of Gladness above his Fellows.*

This Declaration and Offer, and the Acceptance of it, made all the Sons of God, the angelic Host, shout with Joy; and the whole Heavens, thro' the infinite Expanse, echo with the Praise of the superabundant Goodness of the Messiah our Redeemer, who would deprive himself of his Glory and Happiness, for a time, to restore those to the Favour of God, who had opposed his Exaltation; but did not do it for those, who had rebelled in Defiance of the Almighty Will and Power.

Thus God the Father made him the Creator of our present System, in Suns, Planets, and
Comets;

Comets; which he formed into regular Systems, from these original Atoms or Monads, confined together in the Centers or Abyffes of our feveral Systems; having formed them into Globes at different Distances, and put them into Motion round the Sun, fix'd pendulous in the Center of each System, putting all the Particles in the Sun into a strong vibrating Motion, so as to be intensely hot; which, by that means, shot off innumerable Rays of Light with the utmost Velocity; so that such Beings as were allowed to take Life in the feveral Planets, were enabled to vegetate, and by degrees were capable of Sensations; and thus the feveral furrrounding Beings became visible to them.

At this time was the *Mosaic* Creation, and Formation of this Globe; and perhaps at the same time the Formation, not only of this System, but also of all the Systems of Suns and Planets thro' immense Space; Tho' the Probability is greater, from the Comets, that the feveral Systems, or Planets, have been made habitable at different times in Succession, in eternal Duration; as Rewards or Punishments were to be distributed among the feveral Orders, according to their Degree of Lapse, as they may be placed in a State of Punishment, or State of Probation,

Since the Divine Being has an infinite Variety of Rewards and Punishments to dispense to conscions free Spirits, who may deserve Rewards and Punishments, in different Degrees,

both as to Duration and Intensity; so, at the time of the Formation of these Globes, at the time of the *Mosaic* Creation, many of these lapsed Spirits, who had been doom'd to a State of Silence, by being deprived of their Sensations, and had been chain'd down to the Abysses of the several Suns, or Chaoses of Planets, by the Impulse of Gravitation, or mutual Attraction, had an Opportunity of gaining some Degree of Life, and appearing in the beautiful Form of Vegetables or Animals; their animal or plantal Souls being, in their Seeds, dispersed not only in the Surfaces of the several Suns and Planets, if Particles of Light are spiritual Forms, but also throughout all the Matter in the several Stars thro' infinite Space: Those, who are doom'd to a long Inactivity, until a future Judgment, are within the Surfaces of the several Globes, and are not to take Life during this present Period: That to such as the Deity thinks proper, only a fossil, vegetable, or animal brutal Life was to be given, until the Conflagration of this Globe: That only to such as our Saviour *Jesus Christ* had interposed for Mercy, a State of Probation was allowed, by their entering human Bodies, they having been allowed sufficient Machines and Organs to afford them Reason, Memory, and Judgment, to make them accountable for their Behaviour and Actions here; whilst others, who have not these Powers, at the last Judgment, are to be doom'd according to their former Crimes, in
their

their prior State, before they were imprison'd in these Globes.

Upon the Presumption, that there has been a Lapse of Angels, and other superior Orders of Being, in a former State; and that this Lapse had been either as to Individuals, or different Orders, in greater or less Degrees, for more enormous or smaller Sins; and consequently that greater or less Punishments are intended for these several Delinquents; that accordingly, all who have lapsed, being deprived of their former Happiness, many of them were thrown down into the Abysses or Chaoses of the several Suns and Planets, and were deprived of Life and Sensations, by being cast into a Stupor or Sleep, by being confined in earthy or material Vehicles; losing, for a time, their Consciousness, or Remembrance of a former State, which was Part of their Punishment; that afterwards many of these, at the time of the *Mosaic* Creation, were allowed to come into different Degrees of Life, in Vegetables or Animals, to carry on the Scheme of Providence in our present Stage of Action, before the Dissolution of these Globes, and last general Judgment; upon the Supposition also, that many of these, who had egregiously lapsed, may have taken human Vehicles, and yet be doom'd here, to be in an intermediate State of Punishment, before their final Sentence; that also other Beings, who had not lapsed so enormously, were placed here, not only in a State

of Punishment, but at the same time in a State of Probation, assisted by the Intercession and Mediation of the Divine *Logos* our Messiah; and that also a third Class of Beings were allowed to take Life here, elected to be shining Lights, to assist the others in their State of Probation, who had lapsed in a much lesser Degree; I say, upon this Hypothesis, I shall consider how this agrees with the Appearances and Transactions on this Globe, and the Accounts delivered in the sacred and profane Writings.

It seems probable, from several Passages in the New Testament, that our Saviour *Jesus Christ* did not take Humanity upon him, and die, for the whole human Species, but only for the Elect, and others placed here in a State of Probation, who endeavoured to obey his Will, and laid hold of his Merits and Satisfaction to make up their Deficiencies; and that, besides these, there were a third Class here, who were irreclaimable: This appears from several Passages; but especially from our Saviour's Parable of the Wheat and Tares, and his Interpretation of it; where he expressly says, That there was a reprobate Race sown by the Devil along with the Wheat, or Race of Beings placed here by the Divine Being in a State of Probation, for whom he died; and that this Race was to remain with them to the End of the World, when they were to be separated at the general Judgment.

In other Places he mentions an elect Race, who were sent here as shining Lights, to assist and instruct the reclaimable Part of Mankind, who had such superior Graces conferred upon them, that it was impossible for the Degenerate here to deceive them, or lead them astray; and that those, who were in a State of Probation, had each of the others as *Stimulus's*; the one to attract them to the Love of Virtue and Truth, and the other to tempt them to comply with their selfish animal Nature and Lusts; that, upon resisting these, their Reward might be the greater, and their Virtue and Sincerity appear. *Judas* is also expressly said to be a Devil from the Beginning. *St. Jude* also mentions the Devils, as reserved in Chains of Darkness until the last Judgment; which may either signify their being in a State of Silence, or Darkness, in these opaque Globes, or being imprison'd in earthy Vehicles in this Region of Darkness. *Moses* also, mentioning the Serpent's Punishment at the general Lapse, insinuates their Confinement to this and other Globes, in a State of Living, by their Doom being to grovel upon this Earth, and to eat the Dust thereof. Some of these are said to reside in the Air; and he, from thence, is said to be *Prince of the Power of the Air*; their time of greatest Punishment not being yet come; they requesting our Saviour not to send them into the Deep, or Abyss, before their time. So that, from these and other Passages in Holy Writ, we may conclude,

clude, that there are Devils incarnate upon this Globe; and there is also an elect Race, who cannot be deceived, and led away from Truth and Virtue; and also a third Class, by far the greater Number, in a State of Probation, or middle State betwixt these, who have Powers sufficient to be saved, by the Merits of our Saviour, and *to work out their own Salvation by Fear and Trembling*; and that these are attracted according to their Activity, or Indolence, and Non-attention, sometimes by the Examples of the Elect, and sometimes by the Temptations of these incarnate Devils.

Let us also observe the human Species throughout this Globe, and we shall not only observe Individuals, but even whole Tribes and Nations, who are governed by their Passions, and cannot be easily brought to submit to Reason: In several Places their Capacities are very little above those of Brutes, for want of Instruction, or Application to useful Knowledge: There are some, who are vicious in opposition to Knowledge, Example, and Precept; whilst others, from their natural Disposition, are humane, affable, and civil, govern their Passions with Ease, and take Pleasure in doing good Offices to their Friends and Neighbours, and in promoting public Happiness; and also some, who carry their Benevolence so far, as to promote the Welfare of others, with visible Pain and Loss to themselves; nay, even to give up their Lives for their Friends and their Country;

Country; infomuch that some Men are as different from others, as if they were not of the same Species; some being as selfish as Brutes, whilst others approach the angelic Nature: So that both from Scripture and Reason we may apprehend different Classes of Men upon this Globe, whose Degrees of Lapse may be very different; and consequently may be ordered into Life here with different Views; some to undergo a State of Punishment, others a State of Probation; and others, as a chosen Race, to assist and encourage others in doing Good, and promoting their eternal Happiness.

I think, upon this Postulate, the whole Christian Scheme, as revealed in Scripture by *Moses* and the Prophets in the Old Testament, and more fully afterwards by our Saviour and his Apostles, is consistent with the highest Reason; and will agree with the several Dispensations of Providence, from the *Mosaic* Creation to the final Destruction of this Globe, and Consummation of all things at the last general Judgment.

According to this Scheme of Providence, after the first Lapse, upon the Creation of our present System, our Saviour Jesus Christ, the Divine *Logos*, becoming our Redeemer and Mediator with God the Father, and being appointed Judge of Men and Angels hereafter, restored Beings from their Stupor or Death by degrees, in a regular Progression from Death to Life: Accordingly, after proportioning the
Solids

Solids and Fluids, the Land and Water in this Globe; a Stage for Action was prepared, the Seeds of all Beings were sown; the lowest Life takes place first, as Fossils, and terrene and submarine Plants; for these proper *Nidus's* were prepared, and Vegetables overspread the Face of the Earth, and Bottom of the Seas: When this Part of the Creation was completed, and the Earth was pregnant with these; then the Sun, Moon, and Stars, were caused to enlighten the Globe; and the Messiah then brought on animal Life, by degrees: As the Earth was a proper *Nidus* for Plants, and Trees; so these were proper *Nidus's* for the Seeds, or Animalcules, of the lowest or smallest microscopical Insects, and also Food for them when they were animated: These smaller Insects, and Plants, were also Food for the greater Insects, Fish, and other Animals; most of which prey upon others of inferior Orders or Size.

The Divine *Logos* thus rising gradually in the vegetable and animal Creation, from the lesser to the more noble of the Brute Creation; either with the Earths abounding at first with proper Matrixes; or by the Ministration of superior Beings; when all the Variety of Animals, of the brute Species, were formed in suitable Numbers throughout the Globe, and the whole Stage prepared with these Under-Machines; then, to complete the Creation there, the human Species was formed, in
suitable

suitable Numbers to the Animals and Vegetables in the several Climates; from their several Seeds, or Animalcules, the Dust of the Ground; proper Matrixes or *Nidus's* being prepared for them by the ministring Angels, until they were capable of procuring their own Food. These were appointed as Lords over the brute and vegetable Creation, and formed in Numbers sufficient to bear Sway over them, and were endowed with Reason sufficient to be made accountable for their Actions here; and were dispersed in the several Climates and Countries in the Globe, as the other Animals and Vegetables were; having not proceeded from one common Parent, but were *Terrigenæ*, formed in a beautiful Variety, suited to the different Climates and Countries in the Globe: From hence are the different Kinds, Features, and Colours, as White, Copper-coloured, Yellow, and Black, according to the different Climates and Countries where they had their Origin; and from these different Fathers, and the cross Generations since that time, proceed all the beautiful Variety we see now in this Globe.

As it is highly probable, that Life and Sensations came on gradually, and improved here by degrees, as the Formation of Beings advanced; and since we improve from Infancy to Manhood in our superior Faculties; and our Saviour came late into this World, to give us the last and greatest Revelation of his Power
and

and Goodness ; we may believe, that, upon the first Formation of our Species, the best did not come first upon the Stage, but the worst and most degenerate ; perhaps none of the Elect, and very few, if any, of those who were in a State of Probation ; but most, if not all, of that Class who were Devils incarnate ; who were in a lapsed, irredeemable State ; placed here in an intermediate State of Punishment ; who, being deprived absolutely of their prior Knowledge, and loaded with their former Sins, from their Lapse, came into these earthy Vehicles, with all their former vicious Inclinations ; were left here to follow their Passions ; having no Guide but uninstructed Reason, in the same Situation as the *Hottentots*, and such barbarous Nations were in, before any civilized Nations came among them ; such, I imagine, were the *Terrigenæ*, or *Aborigines*, in the different Regions of this Globe, before divine Light and Knowledge were communicated to them ; nor have we Reason to believe it otherwise, since we find it so at present in many Places upon this Globe, where Learning or Revelation has not been introduced to them ; and if there be any now upon this Earth, who are incapable of Salvation, since there have been Sins against the Holy Ghost, there may be still ; or such Persons as *Judas*, who was a Devil from the Beginning, and was predestinated to that Office, from his first Lapse, before the Formation of this Globe ; who are still

still without Knowledge of God, and our blessed Saviour; why may we not believe, that they were all so, at the Beginning; until God Almighty was prevailed to reveal himself, by bringing in a new Race into the World, those who were to be in a State of Probation, and were made capable of Salvation by the Merits and Death of our Saviour, and also his Elect and chosen Race, who were to be Priests and Prophets, to reveal the divine Will and Goodness to the Reclaimable, as well as to the *Aborigines*; in order to withdraw, or lessen the Crimes of such as were not absorbed in Iniquity and Sin, who were the Seed of the Wicked one, sown with an Intention to tempt the Elect, and others who were in a State of Probation, from the Love of God and Religion; whilst the Elect were endeavouring to persuade such who were in a State of Probation, to lay hold of the Mercy of God by the Messiah, and to work out their own Salvation thro' Fear and Trembling?

These *Terrigenæ*, being thus blinded by the Superiority of their animal Passions, and growing up without Instruction, independent of each other, like wild Beasts in a Forest, without either Food or Cloathing, but what they got at first from the Leaves and Fruit of Vegetables, or perhaps, of such Animals as they could come at, and seize; were at first unfociable, being afraid of each other, and consequently without Government, in a worse

Condition

Condition than the *Hottentots* or *Greenlanders* are at present, or the most savage People upon the Globe.

These lived at first in Caves, or in warmer Climates under the Shade of Trees, without Speech, at first shunning, and afterwards preying upon, or endeavouring to subdue each other; except where they were of different Sexes; who first began Society; and endeavoured to convey their Thoughts and Ideas by Signs, Sounds, and Actions, which gave a Beginning to Speech. This Opinion of the Origin of Man gave Occasion to the Fable of sowing the Dragon's Teeth; and the first human Race springing up from them, being an hostile Race, and so destroying one another; being independent and fierce, from the Prevalence of their Passions in their selfish animal Nature.

These *Terrigenæ*, shunning all but their Offspring, by their Increase founded small Societies in their own Families; and at the same time other Families increasing in their Neighbourhood, upon their Excursions in hunting for Food, or Skins to cover them, they being selfish and rapacious, when they met, the Stronger would insult and attack the Weaker; at first quarreling for Food, and afterwards for Power, by endeavouring to take them, or their Women and Children, to make them serviceable to their Pleasures; which would cause the weaker Families to unite to with-

stand

stand the stronger; and thus small Societies were formed, and from these uniting Speech was improved, and different Languages and Dialects were used in their several Societies.

If we observe the several savage Countries, discovered within these few Centuries, especially in the colder Climates, which are very thinly peopled, where the Arts of civil Life have not been improved, as in *Greenland*, and among the *Eskimaux* Savages in *America*; and even among the *Hottentots*, before their Inter-course with the *Dutch*; they are found to be in much the same State at present, improving their Reason no further than to procure necessary Food, and Skins to cover them; knowing very little of God or Religion, after so many Years, according to our Computation of Time, from the *Mosaic Æra*.

Since then at least one Third of the human Species is at present in as bad a State as when they were first formed, being yet without the Knowledge of revealed Religion, or any Religion at all; being governed by their Passions, and in the greatest Degree of Ignorance; Why may we not conclude, that the whole first-formed Race of Mankind, the *Aborigines*, might have continued in that State for some Ages, as well as to have half the Globe continue so, until within these two hundred and fifty Years? And that their Descendants having peopled the Globe, and lorded it over the Brute Creation, in an animal selfish State,

without any divine Light or Knowledge, but what they had from uninstructed Reason, in their lapsed and miserable State of Being, the Divine *Logos*, perhaps, some Ages after peopling this Globe, in order to carry on the Scheme of Providence, of improving human Nature by degrees, before he thought proper to take our Nature upon him, and appear on Earth, as a further Improvement, introduced a new and select Race, by the Formation of *Adam*, in an extraordinary manner ; who, as a Type of himself, was to instruct and civilize the original Race, who were in a State of Nature, mere selfish Animals without any Knowledge of God ; and to endeavour to withdraw them from sensual Pleasures, and enable them to submit to well-instructed Reason, and to promote the universal Good of their Species, and the Universe, by obeying the Will of God ; thus to draw them gradually to the Knowledge of the mediatorial Scheme, as they advanced in Knowledge and Goodness. Accordingly, the Divine *Logos* formed *Adam* as a Type of himself, not by Seed from the *Aborigines* ; as he himself was not generated by the Seed of Man, but by the Holy Spirit upon the Virgin *Mary*, in the Seed or *Ovum* of the Woman ; after his Formation, Growth, and Education, in all Things necessary to instruct the *Aborigines* ; the Knowledge of Nature being in great measure laid open to his Reason, by his coming into a Body undefiled, he know-

ing the Names or Nature of all Beings under his View ; since the Messiah was to proceed from his Seed by the Woman, before he took the Mission upon him ; it was necessary to continue down his Race uncorrupted, and without Mixture of this earth-born Race : And therefore no Help being found meet for him of their Race, a Tumor or *Nidus* was formed in his Side, in which *Eve* was formed, to convey down a select Race of Priests and Prophets, until our Saviour took Flesh from this Race.

Afterwards *Moses* mentions his Trial and Fall in a Figure, to represent our former Lapse, and the Necessity of the mediatorial Scheme of our Redemption, by the Merits and Satisfaction of our Saviour ; that as all imputatively fell in *Adam*, so all who laid hold of our Saviour's Merits and Satisfaction, and endeavoured to follow his Example, in a holy Life, might be restored to the Regions of Day for ever, by the Goodness and Death of our Saviour.

The History of *Cain* and *Abel* was typical of the two Covenants of Nature and Grace ; the first, alluding to the animal Life here ; the other to the divine Life. They having received a Commission as Prophets, to instruct the *Aborigines* ; *Cain* instructed them in the Improvement of their animal Nature, calculated for civil Life in this World ; whilst *Abel*, Type of Grace, instructed them in the Search

and Practice of divine Truth and Knowledge ; raising the divine Life, or supreme Good, the Love of God, and our Neighbour, above our selfish animal Nature : And this being agreeable to the divine Will, his Offering was accepted, and not *Cain's* ; upon which, *Cain* being exasperated, and his selfish Will and Doctrine prevailing, he killed *Abel*, or rather the divine Life ; which is to be made perfect thro' Death.

Adam's Descendents by *Seth*, afterwards intermarrying, and mixing with the *Aborigines*, and following the Pleasures of the animal Nature ; and none being pure and unmixed, but *Noah*, and his Family ; God Almighty caused a Flood to drown all the other Descendents of *Adam*, who had disobeyed his Will ; but did not drown the rest of the *Aborigines*, because he had brought *Adam* into the World to propagate a select Race, to preach to, and civilize, and not to run into the Errors and Customs of the *Aborigines*.

Upon this Hypothesis, of three different Classes of Men, the Irreclaimable, those in a State of Probation, and the Elect ; most, if not all, the Difficulties started against the Transactions of Providence, upon the mediatorial Scheme, of our Saviour's coming into the World so late, and appearing to, and being preached to, so few, since that time, may be sufficiently accounted for ; and also all the Difficulties in *St. Paul's* Epistles, and other
 Texts

Texts of Scripture, which have been the Foundation of so many Disputes about Predestination and Free-will; for otherwise it is not easy accounting for the Wisdom and Goodness of God, if we believe, that our Saviour came into the World, and suffered Death, to redeem all the human Species, and that, without Faith in him, and a holy Life, we cannot hope for the Kingdom of Heaven, that for so many Ages he should have delayed coming into the World; and before that time have been only revealed to the Nation of the *Jews*, and only to the Learned among them, fully; who were scarce more than an Unit, compared to the innumerable Nations on the Globe; and that since his Coming, until this time, he has been revealed to so small a Portion of the Globe.

Would it not seem, without this Hypothesis, to be a Failure of the Divine Wisdom and Goodness, when the Revelation might have been made general from the Beginning? And would not the Death of our Saviour have been in great measure rendered useless, or of small Effect to many; since none can believe without hearing, and none can hear without a Preacher?

If our Saviour's Death was a Satisfaction for the whole Mass of Mankind, and that they might be saved without his being made known to them, then there was no Necessity for any further Revelation of him, and his

Laws, to one Part of the Globe, more than to another; and his Death would have been of equal Benefit to all lapsed Beings, where-ever dispersed thro' the Worlds, or Stars, in infinite Space, as to those who did not hear of him, and his Doctrine, in this Globe: But if our Saviour did not die for all, but only for his Elect, and those who were reclaimable, according to the Degree of their former Lapse; who lived up to their best-instructed Reason; who, being without Law, were a Law unto themselves; then the Dispensation of Providence, and the Wisdom and Goodness of God, in revealing our Messiah so late, and only to some, and not to others, may be accounted for without Difficulty; and also the Foreknowledge and Predestination mentioned by *St. Paul*; for, in this Case, the Foreknowledge of God, was, those whom he knew before to have lapsed but slightly or inadvertently, and not thro' Malice, or Opposition to his Will, these he called, justified, and glorified, having redeemed them by his Death: And thus his Love to *Jacob*, and Hatred to *Esau*, before they were born, was typical of the elect and reprobate Classes, who were in the World.

This Hypothesis also, by shewing that *Noah's* Flood was not universal, will solve several Difficulties in the *Mosaic* History, in relation to the Origin of Nations, and peopling the Globe after the Flood; and will reconcile his History with the Antiquity of several Nations recorded in profane History, which have
been

been so much objected to of late, and twisted, to make them answer to the *Mosaic* Æra; which, if we should agree to the vulgar Opinion of the literal Reading, in the *Mosaic* Account, that *Noah's* Deluge was universal, can't be easily reconciled to the Records of Antiquity. For if we look into profane History, for the Antiquity of the *Egyptian* Kingdom, and observe their Dynasties, and Succession of their Kings, we must trace them up as high, if not higher than the Deluge; and it appears, by all the profane Authors who have treated of that Kingdom, that they were a great and flourishing Empire, long before the *Grecians*, *Phœnicians*, or *Chaldæans*, had any Power; and from the *Mosaic* Account it appears, it was in *Abraham's* Days a great, civilized, populous, and luxurious Kingdom, about three hundred and fifty Years after the Deluge; when, it may be presumed, there were not two Millions of *Noah's* Race upon the Face of the Earth. For the Children of *Israel*, from *Jacob's* Birth to the Time of their Deliverance out of *Egypt*, which was about the same Number of Years, tho' they were prolific to a Miracle, yet they did not increase to above two Millions in that time: And if any Belief can be given to the *Chinese* Records, which, by the most authentic Accounts, seem to have been as carefully kept as any, except those of the *Jews*; *Fohi* their first King, and Civilizer of the People, who then lived in *China*, the *Aborigines*,

gines, began his Reign at least as early as the Deluge. To this we may add what *Moses* relates of the Cities *Nimrod* built, and the Empire he raised, within a short time after the Deluge, when there could not have been, according to the *Mosaic* Account of the Numbers born to the Children of *Noah*, five hundred of his Descendents upon the Earth.

That the *Aborigines* had no Learning nor Knowledge, but what they had from Nature, without any Instruction, seems to be evident from this Observation; That no Nation yet known or discovered by us upon the Globe, except those who have had Learning and Commerce with *Egypt* or *Asia*, have ever to this Day found out the Use of Letters by an Alphabet representing Sounds, and forming Words, but not representing the Things themselves. In all the Continent of *America*, lately discovered, no Letters nor Alphabet were anywhere found: Even in the two most flourishing Empires of *Peru* and *Mexico*, they had no Records in Writing, but only by Knots, and Picture-painting, to represent Things; they having not even so much as arrived at Hieroglyphics. In none of the Islands in the *South Sea*, nor near *India*, have any Letters been found; nor even in *India*, among all their populous Islands, except the *Malabar* Alphabet, taken from the *Asiatics*; nor in any Part of *Africa*, except the *Ethiopians*, and the Countries adjoining to the *Egyptian* and *Roman* Empires:
Nor

Nor have the great and extensive Empires of *China* and *Japan* to this Day arrived at the Knowledge of alphabetic Letters; their Records and Writings being all made by Characters taken from Hieroglyphics; which represent Things, not Sounds: So that it is manifest, that no Nations, but those who had a Communication with the *Jewish* Nation, have ever had the Knowledge of Letters; the *Egyptians*, before their Departure from *Egypt*, having had only Hieroglyphics: And it is highly probable, that the *Egyptians* and *Phœnicians* had their Alphabet from the *Jews*; from whence they have been introduced to most Nations upon our Continent. This induces me to believe, that they are not of human Invention; since so many Nations, and flourishing Empires, even to this Day, tho' improved in Arts and Policy, have not, in so many Ages, been able to discover them.

Neither can I find out, by the *Mosaic* Account, that they were known to the *Antediluvians*: For as the Divine Being, from the Creation, improved the World gradually, and, after the Formation of Man, let Nature work, and uninstructed Reason try its own Strength, in improving the human Species; so afterwards, when a new Race was formed in *Adam*, who, from his Longevity, and being Master of his Passions, was appointed to improve himself by Leisure and Speculation; and, after acquiring Knowledge from his improved Reason,

to communicate it to others, by instructing and civilizing them; the Divine Being might not think proper to inspire him with the Knowledge of Letters and Arts and Sciences at once; but rather, being of a purer Nature, his Soul entered into a Body undefiled, as is mentioned in the *Wisdom of Solomon*; and therefore was in a proper Situation to improve his Reason: And thus it is said, That God brought all Animals before *Adam*, and whatever he called them, that was to be their Name; that is, He inquired into the Nature of Things, as much as he was capable of doing from his Reason, and then gave them Names he found most agreeable to their Natures.

After he had improved his own Knowledge, and begat *Seth*, and instructed him as far as he was capable, and had formed a proper Language to converse with; by the time *Enos* was born, they began to instruct the *Terrigenæ* in the Knowledge of God, by civilizing them, and learning them useful Arts in Society; and then *Men began to call upon the Name of the Lord.*

Thus it seems more rational, that as our Creator improved every thing gradually, that also the Descendents of *Adam* were not at first inspired with Arts and Sciences; but they improved themselves by Observations and Experience in the Knowledge of God and Nature: And thus it is said, that *Cain's* Issue, tho' accursed, were the Inventors of several Arts not known before to the *Aborigines*, or very imperfectly

perfectly known; whilst *Seth's* Posterity improved themselves more in the Knowledge of God and Religion, and the more necessary Arts of Society, and in instructing others in that Knowledge: And they, after *Adam's* Death, and Translation of *Enoch*, debasing themselves by intermarrying with these Sons of the Earth, the Sons of Men; and, by that means, forsaking their God, and filling the Earth with Rapine; *Noah's* Family alone remaining free from that Mixture, and Revolt from the Worship of the true God; he thought proper to bring on the Deluge to destroy the adulterous Sons of *Adam*; but no other Countries, except those the *Adamic* Race lived in, were destroyed.

We may therefore conceive, that *Noah*, and his Family, only preserved the Knowledge they had acquired in Arts and Sciences before the Flood; and probably nothing was recorded before but by Hieroglyphics, or Characters taken from them: So that they only preserv'd the Language form'd and improv'd by *Adam*; which they continued down until the Building of *Babel*, and their Separation there to instruct the rest of Mankind, when they learned their several Languages, which was called the Confusion of Tongues.

The Kingdom of *Egypt*, and Countries adjoining in *Africa* and *Europe*, as well as those Eastward in *Asia*, adjoining to the *Assyrian*, *Chaldæan*, and *Babylonian* Empires, towards
Persia,

Persia, *India*, and *China*, were probably not under the Deluge, but adjoining to them; and therefore these, after the Flood, spread themselves into those Countries which had been overflowed, whilst the Sons of *Noah* descended into the Vale of *Shinar*, and lived there, having no Thoughts of separating to instruct the *Aborigines* or *Gentiles*; but began to build a City and Tower which would make their Name formidable, and defend themselves from the *Aborigines*, that they might not again be cursed, by adulterating themselves by mixing with them.

The Sons of *Noah* having a perfect Knowledge of the *Adamic* Arts and Sciences, and the *Gentiles* becoming acquainted with their superior Knowledge in these Arts, came to assist them in building, and, at the same time, to be instructed by them; and each Nation having a different Language, the Sons of *Noah* learned their several Languages, and divided themselves amongst the *Gentile* Nations, to instruct and civilize them, they willingly submitting to them, upon account of the Benefits they received from them. This happen'd in the Days of *Peleg*, *Japhet's* Posterity taking the West and North-west, *Ham's* the South and South-west, and *Shem's* the East and North-east Part of the Continent; whilst *Noah*, as some imagine, travel'd on to *China*, and civiliz'd those People, and was their *Fohi*. *Heber*, and his Posterity, preserved their original *Hebrew*

brew Language, which was continued down in *Abraham's* Line. *Nimrod* became a mighty Hunter; that is, drew together great Numbers of these erratic People, who were come into these rich Countries which had been overflow'd by the Deluge, and built several Cities, and began the *Assyrian* Empire.

This will easily account for the Greatness of the *Egyptian* Empire in the Days of *Abraham*, when their Kings had their Seraglios, and were served by Princes, who promoted their Pleasures, having taken *Sarah* from *Abraham*, to add to the Numbers in his *Haram*: And their People were very industrious, abounding in Corn, not only sufficient for themselves, but also to support their neighbouring Countries in time of Famine, who chiefly depended upon their Herds of Cattle, and Flocks of Sheep: For the *Egyptians*, living in the Neighbourhood of the *Adamic* Race before the Flood, had undoubtedly learned Policy, and to be industrious, from an Intercourse with them; having learned the Art of Building, Manufactures, and Tillage; being famous for Corn, fine Linen, and Silks; having found out the Use of Iron, and other Metals; having Horses and Chariots for War, and an enlarg'd Commerce in time of Peace, Caravans of *Ismaelites* trading there with Spices and Slaves in *Jacob's* Days: And we find Gold and Silver was in great Use in *Abraham's* time, and Lands valuable, from the Numbers of People then on the Globe, when
Abraham

Abraham paid so much Silver for one Field for a Burying-place. By the Bracelets and Jewels made use of for attiring the Women in his Days, we may conclude, that Trade and Commerce had been carried on for some Ages before *Abraham's* Days, otherwise Gold and Silver would not have been in such Request; for Bartering was the original Traffick in Infant Settlements; and Gold and Silver only became useful, when Trade became so extensive as to reach distant Countries, where bulky Goods could not be carried to Advantage. All these Things considered, we have no Reason to doubt, even from the *Mosaic* Account, that *Egypt* was a flourishing Empire, even before the *Æra* of the Deluge: And since they had an Intercourse with *Adam's* Race, and only knew the Method of writing and recording their Thoughts by Hieroglyphics, for many Ages after the Deluge, the Presumption is the stronger, that *Adam's* Race did not know any other Method of Writing, until the time *Moses* wrote his History, which was wrote by the *Hebrew* Alphabet, which I take to be the first of that Kind; and, from the wonderful Improvement it occasioned to Learning, from the dark and dilatory Way used before by Hieroglyphics, I have Reason to believe, that this Discovery was made to *Moses* by the Divine Being upon the Mount, by a particular Revelation, upon the writing the Law upon the two Tables of Stone; which were therefore said to be wrote
by

by the Finger or Appointment of God, supereminently; the Words, as well as alphabetic Characters, being expressly taken down from the Messiah, the Angel of the Covenant.

This seems still the more probable, from the great Use and surprizing Difference there is between an Alphabet composed of a few Letters, or Characters, which expresses all the Variety of Sounds made use of in Speech, and an Hieroglyphic Character, which signifies the several Things themselves; the Combination of a few Sounds being almost infinite, tho' the Sounds are few; but the Variety of Things being innumerable, the Characters to represent them must be also innumerable: So that, to convey our Thoughts in Hieroglyphic Characters, we must retain in our Memory many thousand Characters; as in *China*, to be accounted a Man of Learning, he must understand and write down at least 20,000 Characters; and even then not be able to express, or convey to others, abstract Ideas with any Certainty; which is so easily done by an Alphabet of about twenty-four Characters or Letters.

If therefore it seems probable, that the first *Hebrew* Alphabet was wrote down upon the two Tables of Stone to *Moses*, by the Finger of God, our Messiah, upon the Mount; I should think, if the original *Hebrew* Alphabet be still retained, as I have Reason to believe it is, from the great Care taken by the antient *Jews* to preserve it upon these Tables in the Ark,

Ark, which was made sacred, in order to preserve it with greater Safety; infomuch that *Uzzab* was struck dead for touching it, and whole Nations of the *Philistines*, for attempting to keep it, or look into it; and afterwards the great Joy, in the time of *Josiah*, upon the Discovery then made of the original Roll of the Law; and the great Care *Ezra* took in preserving and transcribing the Sacred Books and Characters, upon his Return from the Captivity, when he formed the Canon of Scriptures; which were preserved, with the utmost Care, until the *Septuagint* Version was taken; and afterwards preserved in the *Jewish* State, with great Care and Exactness, until the Christian *Æra*; and then preserved by the *Talmud* until our Age, when, by Printing, the Types were preserved; I say, if we still retain the true *Hebrew* Character and Alphabet, I am not surpris'd at the Opinion of some, we are pleas'd to call Visionaries, that the *Hebrew* Character and Alphabet not only expresse Sounds, but that the Form and Union of the Parts of the Letters also are Characters for Things, having been selected, for that Purpose, out of the Hieroglyphics; and that out of them a philosophical Language may be formed, as well as what we call literal; and consequently that *Moses*, in his Books of the Law, along with the literal Text, carried on a mystical or secret History, by Types and Figures, which was hid from the Vulgar under that Veil, so expressly

preſly mentioned and typified by the Veil he put on, when he ſpake to them, after coming from the Mount, where he had ſuch great things revealed to him.

This myſtical and ſecret Meaning was long preſerved in the Schools of the Prophets; and therefore our Saviour bids his Hearers *ſearch the Scriptures*, and ſays, That not ſo much as one *Iota* or Tittle of the Law ſhould fail; which muſt certainly mean, that no Part of this myſtical or typical Hiſtory, or Prophecy, preſerved by the Exaſtneſs of the Character, and Identicalneſs of the Words and Letters which convey'd that ſecret Meaning, which they were to ſearch for, ſhould be loſt. It ſeems alſo, from his Intention to carry on this typic Hiſtory, and Prophecy of Times to come, that *Mofes* has only ſelected ſuch Paſſages in the literal Hiſtory, as are proper to convey and communicate the other; and has choſen ſuch Names and Numbers as may form a Key to unlock theſe Myſteries, and diſcover the Types and Times they anſwer to; as is uſed in the prophetic Language of *Daniel*, *Ezekiel*, and *St. John* the Divine, with the reſt of the Prophets: And ſome, who have look'd into the *Hebrew* Text of the *Mosaic* Books, and *Hebrew* Alphabet, confirm this Conjecture, and find that every proper Name, recorded by *Mofes*, has a ſignificant Meaning, in the prophetic Stile, to unlock his veil'd or ſecret Hiſtory; and diſ-

cover it to be an exact Prophecy of the Church to the End of Time.

It seems also highly probable, that all the different Alphabets now used in our Continent of *Europe, Asia, and Africa*, have had their Original from the *Hebrew* Alphabet: It is plain, that the *Chaldæan* and *Syriac* are form'd from the *Hebrew*; and that the *Egyptians, Arabians, and Greeks*, had theirs from *Hebrews, or Phœnicians*, who had theirs also from them: The *Roman* is plainly taken from the *Greek*; and the *Saxon*, and all the Western Alphabets, from the *Greek* and *Roman*: And I don't doubt but the *Runic, Punic, Tartarian, and Indian*, as well as the *Coptic* Alphabets, are from the same Original: So that all the Nations, who have had Alphabets, have had them from the *Hebrews*; and none can be traced farther back than the time of receiving the Law, when *Moses* compiled his History.

These Observations seem also to add Weight to the Opinion, that Learning, Knowledge, and Improvements, have, by the Divine Will, been gradually growing to Perfection, as well as the Knowledge of the true God and Religion, by our Saviour *Jesus Christ*; and that as Learning becomes more general, and spreads over the Face of the Globe, so Nations become more social, and are civilized, and fitted better to receive true Religion, as revealed by our Messiah: And therefore, since true Religion and Revelation was, from the earliest Account by *Moses*,
confined

confined to the Patriarchs in a Corner of the Globe; and, after the Promulgation of the Law, was confined to the *Jewish* State and Race, until the time of our Saviour's Appearance; by which time the Nations on our Continent were so far civilized, and improved in Learning and Letters, that they were Subjects fitted to receive his Divine Revelation; and since that time Learning and Commerce has still been improving, and spreading to distant Countries, not before known to the *Jews* or *Greeks*, who never had Learning or Letters among them; as in great Part of *Africa*, all *America* already discovered, and the several Nations not fully discovered in the Southern Hemisphere; in *India*, *China*, and *Japan*, and several other Parts of the Globe; How can we conceive, that if they had descended all from *Adam* or *Noah*, that they had all been Strangers to the true God or Religion, and should never have had any Degree of Learning? not one of the Nations in the World, who had no Conversation with the *Hebrews*, *Egyptians*, or *Greeks*, or others who had their Learning from them, having had any Degree of Learning when they were discovered by *Europeans* lately: Nay, even the *Chinese* and *Japonesse*, who must have had an Intercourse with the *Asiatics*, who were Descendents of *Noah*, tho' they have many useful Arts among them, and a fine Polity by *Confucius*, yet never had any Alphabet. All this considered, I must believe, from

the Goodness of God Almighty, that he would not have concealed the Knowledge of his Being, and their Reconciliation to him by our Messiah, for so many Ages, when so necessary to their Salvation, if they had not been so far lapsed, as to be sent hither into a State of intermediate Punishment, being irreclaimable whilst upon this Globe, and reserved for a future Judgment; being too far lapsed to be included within the present mediatorial Scheme; otherwise the all-wise and good Being would not have continued them so long in a State of Ignorance of the true Religion revealed by our Saviour, which, for so many Ages, had been confined to *Judæa*, until the Death of our Saviour; and, since that time, to the lesser Part of our Continent, until within these 250 Years, that it began to spread farther.

This greatly confirms me in what I have already laid down, That these several Globes were formed for Prisons, and Places of Punishment, as well as for Places of Probation; and that all lapsed Beings are thrust out of the æthereal Regions, and are confined here until the Restoration of all things: That those, who have egregiously err'd, are here in a State of Silence, or admitted sometimes to take a sensitive Life in Brute Animals, or to animate our human Species; yet are so overloaded by their former Sins, as to be here only in a State of Punishment, led by their Passions, and no-ways fitted for a State of Probation; whilst others,

others, who have not lapsed so far, are in a State of Probation, and, by being penitent, and living virtuously here, reap the Benefit of our Saviour's Death and Intercession for us; whilst other angelic Beings, who have scarce been peccant at all, have come into Bodies scarcely defiled, to be shining Lights to conduct others who are here in a State of Probation, and prevent their being carried astray by the Seed of these Devils incarnate. This alone, I think, will sufficiently account for the Reason of our Saviour's coming so late into the World, and having been revealed to so few since that time: But, since none can tell who are in a State of Probation, and who are not, all are to be preach'd to, and exhorted to repent and amend their Lives, and to lay hold of the Merits of our Saviour, and the Benefits we have received by his Death and Intercession for us.

Tho' this third Class, whom I suppose to be Devils incarnate, may not be redeemable here, they being in a State of intermediate Punishment, and may be doom'd to greater Degrees of Punishment hereafter, at the next general Judgment after the Dissolution and Conflagration of this Globe; when the Elect, and those who have made use of their State of Probation here, to work out their Salvation, by obeying the Will and Precepts, and laying hold of the Merits and Satisfaction, of our Saviour, purchased for us by his Death, to make out our

Deficiencies, shall be rewarded, and made happy eternally hereafter, in proportion to their Behaviour and Activity in obeying the Divine Precepts; there being Degrees of Happiness hereafter, according to their Obedience to the Divine Will here; yet I am inclined to believe, that this third Class are not to be punished for ever, but that, at the general Judgment, there are to be different Degrees of Punishment, both as to Intensity of Pain, and Duration; and that finite fallible Creatures are not to suffer an Eternity of Pain; but that, according to their former Crimes, and those committed here, their Punishment will be proportioned: And also, as to the Duration of them; some, after a Series of Ages, may be again placed in a State of Silence and Inactivity, whilst others may be again placed in a State of Probation, and may, at distinct Periods, be again tried at a general Judgment: For by Eternity, in the Holy Scriptures, we are not to conceive an absolute Eternity, but a Duration of which we know not the End, or an indeterminate Eternity. For, since Punishment is only designed for the Good of the Whole, and God Almighty's Goodness is supereminently over all his Works, he may abate of the Rigour of his Justice, when it is compatible with the Good of the Universe; and since all Creatures are finite, both in Space and Duration, it cannot be supposed, that their actual Punishment should be absolutely eternal; and therefore the lapsed Angels, who are Devils incarnate,

incarnate, may hereafter be eased of their Punishment, and restored to the Regions of Light; and the most egregious Offenders, if not restored to Happiness, may be reduced to a State of Silence at least, without further Punishment, which is an eternal Death.

Many pious Christians are of Opinion, that it may be of bad Consequence to disbelieve the absolute Eternity of Hell-Torments, or that the Devils or Men may hereafter be happy, who shall be sentenced to Misery at the general Judgment; because, amongst the lower Rank of Men, Terrors and Fears have a stronger Influence upon their Actions, than Hopes and Rewards: But surely those judge very ill, who would have Men follow the Precepts and obey the Will of God thro' Fear, and not from Love; the first being a slavish Principle; for even the Devils are said to *fear and tremble*; but Love is the Principle of free Beings, and Sons of God.

The Idea of God's being angry, and inexorable, never to be satisfied, or to pardon the Sins of finite fallible Beings, is a Notion unworthy of the Divine Being, and contrary to the Tenor of Holy Scripture, where he is represented to be all Goodness, and full of Compassion, and that *his Mercy is over all his Works*.

I must therefore incline to that Opinion, which raises the highest Idea of the Goodness and Mercy of God; and must believe, that the

Measure of his Justice is confined to such Punishments as will most conduce to the Good of the whole Universe, and not that which they are pleased to call an adequate Punishment, that is, an Eternity of Torment, because the Sins were committed against an Eternal Being: For the same Reason would hold, that all Punishments must be infinitely exquisite, because the Deity is infinite, as well as eternal; and consequently there could be no Degrees of Punishment: The least as well as the most egregious Sinners must then be doom'd to equal Punishments, both infinite in Intensity and Duration.

Nor do we find, that the Belief of the Eternity of Hell-Torments has so great an Influence upon the Morality and Behaviour of the lower Rank of Men here, as an immediate temporal Punishment; and therefore, the supporting that Idea, of the Deity's being inexorable to all Eternity, is apt to make considerate Men, who think seriously upon it, Infidels to our Holy Religion; and, upon those who do not think and reflect upon it, can have no Influence here. But as thro' the whole Scheme of Providence, as I have observed, the whole human Species, and Creation, are advancing gradually to Perfection, from the Beginning, or *Mosaic Fiat*, to the Consummation of all things in this Period; so, as our Knowledge increases, our Ideas of God's Goodness and Mercy will increase; and this and other harsh Ideas of

God's Anger, and severe Justice, will be gradually exploded, to make way towards that Perfection we are approaching, after we have discovered and civilized all the barbarous Nations upon the Globe, and made them capable of understanding the Revelation of the Mystery of their Redemption by a Messiah, our Saviour *Jesus Christ*; when his Name will be preached unto all Nations upon Earth; at which time we shall become as perfect as we can expect fallible Beings to be upon this Globe; when the happy *Millennium* will commence, and our Saviour's being our Messiah and King will be acknowledged over the whole Earth. Then the *Philadelphian* State of the Church shall prevail, where we shall follow the Divine Precepts, not thro' Fear, but for Love, as Children calling him *Abba*, Father. Then all inexorable Ideas will vanish, and the Divine Perfections, his Wisdom, Goodness, and Mercy, will be exalted; and nothing but the Love of God and our Neighbour will prevail over the Elect, and those who improve their State of Probation here; who will preside and rule over those who are irreclaimable, until some time before the Conflagration and Dissolution of this Globe; when there will be a Falling-away and Insurrection of the Ungodly against the Holy City or Polity, the Elect Society; when our Saviour, the Divine Messiah, will come in Triumph in the Clouds, to begin the general Judgment of Men and Angels; restoring, af-
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ter a solemn Hearing and Sentence, those, who have behaved well, to the æthereal Regions of Day, and eternal Joy; and dooming those, who have misbehaved, to the chaotic Abyfs of our System, for a Series of Ages indeterminate to us. What may emerge afterwards, *Eye hath not seen, nor Ear heard; nor hath it entered into the Heart of Man to conceive*, what the Wisdom, Justice, and superlative Goodness of God will bring to Light in our progressive Eternity.





A P P E N D I X.

REASONS supported by several Passages in Holy Writ, and from the general Tenor of Scripture, to shew, that the Soul, from our Death to the Resurrection, is rather in a dormant or quiescent State, than any-way conscious, or capable of remembering past Actions; and consequently, incapable of receiving a Reward or Punishment, until Sentence is passed at the general Judgment; but that Souls are in an invisible State, unembodied, and incapable of any Sensations, being in a State of Silence, Rest, or Inactivity, having no Communication with other Beings.

S to the State of the Soul from Death to the last Judgment, and Resurrection of the Body at the Restoration of all Things, there have been several Opinions, but principally three: The first, Those that believe, they go immediately into Heaven or Hell, at Death; that the Just or Elect enjoy the beatific Vision at once, and that the Unjust are sent into Punishment; founded upon the Parable of *Dives* and *Lazarus*, and the Thief upon the Cross.

Others are of Opinion, that at Death the Soul quits its earthy Vehicle, and puts on a
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airy or æthereal Vehicle, and so remains conscious, and remembers its past Actions, and may frequently appear to Persons living upon the Earth ; but that they do not immediately go to Heaven or Hell ; but that the Just are carried by Angels into a separate invisible Place, from the Unjust, to Paradise, or *Abraham's* Bosom ; whilst the Unjust are carried by evil Spirits into a Place of Darkness, or lesser Punishment, until the Resurrection and last Judgment.

The third Opinion is, that of the *Psycho-pannychites*, who believe, that the Soul is in a lethargic, dormant, or quiescent State, until its Reunion with its Body, at the Resurrection, when it is to be raised up to receive its final Sentence of Happiness or Misery, after a solemn Judgment before Men and Angels, according to its Behaviour in the Body during its State of Probation on this Globe.

The first or second Opinion has almost universally prevailed, for many Ages, among Men of the greatest Learning, and the great Fathers of the Church. The Popish Church have universally run into the second Opinion, for the sake of their beloved Purgatory ; and the Fathers, and other learned Men, who were not Papists, into the first or second, from this Principle, that all Souls or Spirits are conscious, and always think, that they have Life inherent in their Nature, and are consequently immortal in their own Nature ; that the Body

is only a Clog to the Soul, and, upon its Disunion from it, it becomes perfectly free and conscions.

Since I must beg Leave humbly to differ from so many Men of Learning and Judgment, for whom I have the greatest Deference, and must consequently doubt my own Judgment when I oppose it to so many, of great Wórch and Piety, as well as Learning; I hope I shall be indulged in supporting the Hypothesis I have offered, wherein my Opinion has been shewn to be, that of the *Psychopannychites*; that Spirits or Souls do not enjoy Life, nor are they immortal in their own Nature, when separated from the Body; but that they have their Consciousness and Perceptions by the Gift of the Almighty Being, upon their being properly united to Machines or Vehicles properly inflated, with proper Organs, according to the Stops or Powers given to them by the Divine Being. And to support this Opinion as a Christian, I beg leave to lay before the Reader the principal Texts of Scripture that relate to the one or the other Side of the Question; that is, whether the Soul enjoys an intermediate or ultimate State of Happiness or Misery before the Resurrection, and last Judgment; or, whether it is in a dormant, silent, unactive State, or State of Rest; the Just under the Protection of the Mercy of God, and the Unjust under the Justice of God; both to be raised up to hear their final Sentence pronounced

nounced after the general Judgment of Men and Angels; and then form a Judgment from the general Tenor and Construction of the Holy Scripture; and so leave it to the impartial Reader, which of the Opinions seems to be best supported by the *Jewish* Prophets and wise Men in the Old Testament, and by our Saviour and his Apostles in the New Testament.

I shall not insist upon the Texts in the historical Part of the Old Testament, wherein mention is made of the Kings of *Israel* and *Judab* sleeping with their Fathers; but shall mention, more at large, the Doctrines and Opinions of their wisest and best Men.

The first remarkable Passage is in *Samuel's* Appearance to *Saul*, wherein he says, *Why hast thou disquieted me, to bring me up?* And again, *To-morrow shalt thou and thy Sons be with me.* If this was a real Transaction, and not a Delusion of *Satan*, then it would seem, that *Samuel* had been in a dormant or quiescent State, a State of Rest, and was uneasy at being disturbed before the Resurrection and Restoration of all Things: And by his saying, that he and his Sons would be with him next Day, it does not support their Opinion, who believe there are different Apartments for the Just and Unjust in the separate or invisible State, or *Hades*, but rather the contrary: But since the real Appearance of *Samuel* has been much controverted, very little can be built upon this Passage.

The next remarkable Passages are, *Elijah* and *Elisha* raising two Children to Life. In that of *Elijah*, *He stretched himself upon the Child three times, and said, O Lord my God, I pray thee, let this Child's Soul come into him again. And the Lord heared the Voice of Elijah, and the Soul of the Child came into him again, and he revived.* This Account seems to support their Opinion, who believe, that at Death the Soul quits its Vehicle the Body, and may be in the same Situation with other Souls not yet animating proper Bodies, as our Souls have been in, from the *Mosaic* Creation to our Conception; but gives us no Light, whether the Soul be conscious or not in that State.

In that Passage of the Child raised to Life by *Elisha*, the Servant says, after laying on the Staff, *The Child is not awaked.* After stretching himself upon the Child, *the Flesh of the Child waxed warm; and the Child neesed seven times, and opened his Eyes.* Here, tho' the Child was dead, no mention is made, that the Soul had left the Body, but that he was in an absolute dormant State; and upon the Return of Life it was gradual, as out of Sleep, growing first warm, then neesing, and opening his Eyes: So that, by depending upon this Description, I might venture to be of Opinion, that a Person might be actually dead, as in an Apoplexy, before the Soul separates or quits the Ventricle in the Brain. But upon fixing of the Fluids in the Body, by an extraordinary Pressure

Pressure of the Brain, the Soul in the Ventricle loses its Power of Motion; and consequently, for want of its Impulse upon the Muscles, the Fluid stagnates; and the Soul, without a Miracle, can't be again restored to its Function, or animate the Body, tho' it may still lie dormant in the Ventricle: But, as this seems to be still hypothetical, no great Matter can be built from this Account.

The next Passages I need take notice of, are taken from *Job*, where he says, *Had he died as soon as born, he then should have lien still, and been quiet, saying, I should have slept, and been at Rest.* Again he says, *For now shall I sleep in the Dust; and thou shalt seek me in the Morning, but I shall not be.* Again, *Before I go whence I shall not return, even to the Land of Darknes as Darknes itself.* Again, *Lo! Man lieth down, and rises not, until the Heavens be no more; they shall not wake, nor be raised out of their Sleep.* These, and some other Passages in *Job*, seem to make it evident; that he, or whoever was the divine Penman of that Book, believed that the Soul, from Death until the Resurrection of the Body, was in a perfect, tranquil, dormant State, in a Land of Darknes as Darknes itself, in a State of absolute Rest or Inactivity, without Consciousness or Sensations; during which time they should not wake, nor be raised out of their Sleep. This can never be meant of the Body, which can't be said to sleep, or rest, or
act:

act: It is the intelligent Being residing within it, who reasons, acts, and is sensible; and not the Instrument it makes use of, to which it is united, or in which it resides, as in a Vestment or Tabernacle, as often expressed.

In the Psalms, wrote by inspired Prophets and others, we find the same Sentiments; *viz.* *For in Death there is no Remembrance of thee; in the Grave who shall give thee Thanks? Of what Use is Consciousness in the Grave, if we can have no Remembrance of God, or Things past; since most allow, in our invisible State, that we shall have no external Communication with the material World, nor can return him Thanks? If we can have no Remembrance of Spirit or Body, we may well believe we are dormant, and at Rest.* In another Psalm, *Consider, and hear me, O Lord my God; lighten my Eyes, lest I sleep the Sleep of Death. Wilt thou shew Wonders to the Dead? Shall the Dead arise and praise thee? Shall thy Wonders be known in the Dark, and thy Righteousness in the Land of Forgetfulness? The Dead praise not the Lord, neither any that go down into Silence.* Again, *His Breath goeth forth, he returneth to his Earth; in that very Day his Thoughts perish.*

From these several Passages we may observe, that the whole Tenor of the Psalms confirms the Opinion, that, from Death to the Resurrection, we are to be in a Land of Forgetfulness, in a State of Rest and Sleep; and that

all our Thoughts perish. There is only one Text which gives the least Countenance to another Opinion, where the Psalmist says, *God will redeem my Soul from the Power of the Grave; for he shall receive me.* But this may as well be understood to be at the Resurrection, when his Soul shall be redeemed from the Power of the Grave, and be received by God, tho' it won't be so with the Wicked, as appears by the foregoing Text.

Solomon, in *Ecclesiastes*, speaking of, and comparing Man with Beasts, says, *That they die alike, all go into one Place, all are of Dust, and return to Dust again. Who knoweth the Spirit of a Man, that goeth upward, and the Spirit of the Beast, that goeth downward to the Earth?* I should incline to read it thus; Who knoweth the Spirit of a Man, that it goeth upwards, and the Spirit of a Beast, that it goeth downward? Because before he said, they had one Fate: And, in the following Text, he builds upon it, that since we don't know whether our Fate be better than Beasts, *Let us rejoice in the Works we have made; for that is our Portion.* In another Place he says, *For the Living know, that they shall die; but the Dead know not any thing, neither have they any more a Reward.* And again, speaking of the Infirmities of old Age, he says, *Then shall the Dust return to the Earth as it was, and the Spirit shall return to God, who gave it.* This is not inconsistent with the Belief, that it may

continue

continue in Silence and Rest, safe under the Protection and Power of God, until he shall reinvest it with a glorious Body, at the Time of the Renovation of all Things; for returning unto God, as he is omnipresent, is not changing of Place; and it may be said as well to return to him, when it rests in the Grave, under his Care and Presence, tho' in a dormant or silent State.

Isaiab the Prophet seems to be of the same Opinion, when he says, that *the Righteous perisheth, &c. none considering, that he is taken away from the Evil to come; he shall enter into Peace; they shall rest in their Beds, each one walking in his Righteousness.* Which is, That tho' the Righteous are taken away from this Life, often sooner than the Wicked, and lie dormant in their Graves, yet it is done out of Kindness to them, to avoid the Evil coming upon them from the Wickedness in this World; for there they rest from their Labour and Pain, and in the End they shall depend upon their having walked uprightly whilst they lived upon the Earth. Had he believed they had immediately upon Death entered into Heaven, or been happily conscious in an intermediate State, he would not have given for a Reason, that they died sooner than the Wicked, to avoid the Evil and Pain coming upon them here in this Life; but that they died sooner to obtain the Reward at the time of their Death, of entering into a happy State.

The Angel in *Daniel* confirms this, when he says, *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame, and everlasting Contempt.* And afterwards says, *Go thou thy Way until thy End be; for thou shalt rest, and stand in thy Lot at the End of the Days.* These Expressions can never be intended for the Body, the Vehicle of the Soul; for that is incapable of Life or Sensations; for the active Spirit, or the Person, is that only which lives, and guides, and directs it; and he says, that even *Daniel* himself shall so rest as the others, and afterwards stand in his Lot at the time of the first Resurrection.

Thus I think, from what can be discovered from the general Tenor of the Writings in the Old Testament, that they, in a manner, all concur, that the Soul is to be in a dormant State, or State of Rest, until the Consummation of all Things.

I shall next give the Opinion of the apocryphal Writers, who were reputed Men of the greatest Wisdom and Knowledge amongst the *Jews*; tho' it has been doubtful, whether they were divinely inspired, or their Books canonical: But as our Saviour has repeated several Passages out of *Esdra's*, it must give that Book great Weight and Authority, the whole Book having the Appearance of Truth, and of being prophetic; and in it he seems to confirm the foregoing Opinion.

His first Text, that mentions the State of the Dead, is this: *And those that be dead will I raise up again from their Places, and bring them out of their Graves. Again, Remember thy Children that sleep; for I shall bring them out of the Sides of the Earth, and shew Mercy unto them. Again, After Seven Days the World that yet awaketh not shall be raised up, and that shall die that is corrupt; and the Earth shall restore those that are asleep in her, and so shall the Dust those that are in Silence; and the secret Places shall deliver those Souls that were committed to them; for after Death shall Judgment come, when we shall live again.* These several Texts seem to concur in the same Opinion, of the Tranquillity of our State from Death until the general Judgment and Restoration of all Things, when we shall live again; for were we conscious or alive in the Grave, or in the intermediate State, we could not be said to begin to live again at the time of the Resurrection.

There is one Text in *Esdra's*, which may bear a different Meaning; *viz. Did not the Souls also of the Righteous, in their Chambers, ask Questions of these Things, saying, How long shall I hope on this Fashion? When cometh the Fruit of the Floor of our Reward?* Where the Chambers of Souls may be understood of Graves; and, if so, would imply, that Souls were conscious there, and asked Questions. And this seems to be confirmed afterwards,

where *Uriel* says, *that in the Grave the Chambers of Souls are like the Womb of a Woman; for as the Woman in Travail hastens to escape the Necessity of her Travail, so does the Grave haste to deliver what is committed to it.* But as this Passage seems to imply, that Souls after Death are embodied, and have Organs of Speech, it would seem to be figurative, especially as it differs from his Opinion in the other Texts mentioned; and it may be incorrectly copied, since our Translation is only from the *Latin Copy*: However, if we take the whole Scope of the Discourse betwixt the Angel and *Esdras*, it may bear a different and natural Meaning. *Esdras* is inquisitively asking, *Why the Jews were cast off, and their Days shortened, and when they should have an End? Uriel* bids him ponder how much the evil Seed has increased since *Adam's Time*; and how great a Floor it would fill, when the Ears were cut down: And when he still persisted to know the End of that Time, and why the *Jews* had bad Times; the Angel again checks him for his Inquisitiveness, and tells him, *He had much exceeded.* Upon this it seems natural, that *Esdras* answers in his Justification, and that they are not the Words of *Uriel*; *Did not the Souls also of the Righteous ask Questions of these Things in their Chambers? How long shall I hope on this Fashion? When cometh the Fruit of the Floor of our Reward? That is, Have not the*
 Righteous

Righteous in their Chambers, before me, also supplicated God, in like manner, to know these Things? And, upon this, *Uriel* answers him to his Question, that the End should be when the Number of Seeds was completed; for God had weighed the World in the Balance, and had measured and numbered the Times, and made no Alteration until the Measure was fulfilled: And then *Esdra*s says, *Perhaps it was for their Wickedness that the Floors of the Righteous were not filled.* Which brings on the Simile of the Womb's giving up, at its Season, its Charge, as the Graves should, when their Charge was complete: So that the Chambers there mentioned may not be intended for the Souls after Death, but for the secret Prayers of the Righteous in their Life-time.

The Author of the *Wisdom of Solomon* says of the Dead, *In the Sight of the Unwise they seemed to die; and their Departure is taken for Misery, and their going from us to be utter Destruction; but they are in Peace.—And, in the Time of their Visitation, they shall shine, and run to and fro, like Sparks among the Stubble.*

In this Place, talking of the Death of the Righteous, he says, the Unwise imagine they are utterly gone and destroyed, never again to be restored to Life; but they are in a State of Peace and Rest; and, in their Visitation at the Resurrection, they shall again be vivified, and

be in a glorious State, shining like a Spark among the Stubble.

Baruch, in the Prayer of the *Jews*, has these Words; *O Lord, open thy Eyes, and behold; for the Dead, that are in the Graves, whose Souls are taken from their Bodies, will give unto the Lord neither Praise nor Righteousness*: So that we may observe, that the Opinion of the wisest of the *Jews* was, that the Souls after Death were in a quiescent State, a State of Rest in the Grave, until the general Judgment, and Resurrection of the Body.

Having thus observed upon the several Texts in the Old Testament, and from the *Jews* before our Saviour's Birth, I shall now consider what is handed down to us by the inspired Penmen in the New Testament, in relation to the State of our Souls from Death to the Resurrection.

St. Matthew has only two or three Passages relating to it; *viz. The Maid is not dead, but sleepeth. Again, But, as touching the Resurrection of the Dead, have ye not read that which was spoken to you by God? I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the Dead, but of the Living.—And the Graves were opened, and many Bodies of Saints, which slept, arose, and came out of their Graves, after his Resurrection; and went into the Holy City, and appeared unto many.* In the first and last of these Passages,

ages, Death and Sleep are supposed to be nearly the same: In the last it can't be supposed, that only the Bodies arose, which were asleep, and not the Soul or Person; but it is the Bodies of those Saints who slept. So it is intended as the Sleep of the Saint, the intelligent Being residing in the Body, which triumphed with our Saviour, and appeared at his Resurrection, as a Confirmation of their future Resurrection hereafter.

The second I mentioned of *Abraham, Isaac,* and *Jacob's* being alive, tho' at first View it seems to be against it; yet, upon Reflection, and considering the Manner in which our Saviour introduces it, to prove a future Resurrection, I think it will rather make for the State of Rest than the other: For it could be no Proof of a future Resurrection, to say, that they were then actually alive in Heaven, but the contrary; for then, the Soul having actual Life and Enjoyments after Death immediately, it did not from thence follow, that therefore there must be a future Resurrection; but it was a very good Argument upon the other Supposition, that God could not be called the God of *Abraham, &c.* if they were not in Being, tho' at Rest under his Care and Protection, until they should again revive at the Resurrection; for God is not the God of the Dead, but of the Living; and therefore, if there was no Resurrection that they should live again, he could not be called their God.

St. *Luke*, mentioning it as a Proof of a future Resurrection, confirms it in stronger Terms: *Now that the Dead are raised, even Moses shewed it at the Bush, when he calleth the Lord the God of Abraham, &c. for he is not the God of the Dead, but of the Living; for all live unto him.* And St. *Paul*, in his Epistle to the *Hebrews*, mentioning them with the other Saints, says, *These all, having obtained a good Report thro' Faith, received not the Promise, God having provided some better thing for us, that they without us should not be made perfect:* So that they thro' Faith received the Promise of a glorious Resurrection by our Saviour; which *Abraham*, he says, received in a Figure, upon his offering up *Isaac*: Yet, notwithstanding, neither he, nor any of the Saints, should be made perfect without us, until the Restoration of all Things. In raising the dead Maid, he says, *She is not dead, but sleepeth. And the Spirit came again.* I don't think that Expression a sufficient Proof, that the Soul had actually quit the Body, tho' all Motion and Sense were gone, and would have continued so, if our Saviour had not miraculously interposed; the Words seeming to import no more, than that her Spirit or Soul was restored again to its Functions and Power in the Body.

The only two Passages in St. *Luke*, that suppose a Life in the Grave, are the Parable of *Dives* and *Lazarus*, and our Saviour's Speech on the Cross to the Thief, *To-day shalt thou be*
with

with me in Paradise. The Parable I need not relate, but only refer to it. In Parables it is not necessary, that the Whole should be strictly true, as we may observe from the other Parables delivered by our Saviour, but only bear a Resemblance, to enforce some Truth. All that our Saviour seems to inculcate by this Parable, is, that the good Things of this World are not given according to Merit, but they shall be given so in the World to come; and that those who will not make use of their Reason, and what God has revealed to them by his Prophets in his Law and Gospel here, must not expect to have Miracles wrought in their Favour; and if extraordinary Methods should be made use of, it would be of no Weight with them, if they disobey'd his revealed Laws, and would not hearken to the Voice of Reason.

As to the *Cortex* of the Parable, it seems only to be an Embellishment in delivering those Truths; for the Beggar lying in *Abraham's* Bosom is certainly a figurative Expression, from *Abraham's* Faith; for Souls unembodied can't be supposed to have Bosoms: His lifting up his Eyes, and seeing *Abraham* at a Distance, and speaking to him, when, at that time, neither of them had the Organs of Speech or Sight, being unembodied; and, besides, are supposed to be at a great Distance from each other, and an impassable Gulph between them, and consequently can't be supposed to be within Hearing of each other; his

desiring that *Lazarus* should dip the Tip of his Finger in Water, and cool his Tongue, being tormented in the Flame; all supposes a Spirit embodied, and a material Fire: So that the Whole seems to be figurative, and only an Embellishment to convey the Truth designed: Besides, the one being convey'd by Angels into a happy State, and the other being in Torment, must presuppose a particular and private Judgment and Sentence to have passed; for which we have no Foundation from Holy Writ; and therefore I can't think that this can be brought as a Proof of Life, Happiness, or Misery, in the Grave, until the general Judgment and Resurrection.

The other Passage of our Saviour, to the Malefactor on the Cross, seems to be much stronger: But, taking it in the strongest Sense, as it happened at a time when the whole Mystery of the Redemption of Mankind was fulfilled, and was a very remarkable Confession and Instance of Faith, in owning our Saviour for the Son of God, by requesting him to remember him when he came into his Kingdom, when others, even his Disciples, believed him to be forsaken of God the Father; it was worthy of our Saviour to give him a remarkable Instance of his Favour, by carrying him along with him, and making him triumph over Death and the Devil: But this ought to be no more brought in Proof of our living, and being conscious, from Death unto the Resurrection,
than

than *Enoch's* Translation, or *Elias* being carried up to Heaven in a fiery Chariot, ought to be brought as a Proof, that no Man dies, but that all go immediately to Heaven.

But, if I may be indulged a little, I believe it may appear from the Text, without straining the Signification, that the Malefactor did not go directly to Paradise, taking the whole Passage together, nor was our Saviour's Answer to that Purpose; for 'tis plain it was not the Thief's Request: But the Thief being penitent, and making so laudable a Confession of his own Crime, and of our Saviour's Divinity and Mission, he, before God and Man, at that time owned him for the true Messiah, and implored his Mercy in these Words; *Lord, remember me when thou comest into thy Kingdom.* Which can by no means be said to be an immediate Entrance into Paradise, or Heaven, that he petitioned for, but when God's Kingdom began; which is at the last Judgment, when our Saviour shall say, *Come, ye Blessed, into the Kingdom prepared for you from the Foundation of the World.* As this seems to be his Request, so, without straining the Answer, only transferring the Stop or Comma, our Saviour answers, *Verily I say unto you this Day, Verily I now promise to you, that from this your Faith, and remarkable owning me at this time, thou shalt be with me in Paradise;* that is, When I come into my Kingdom, thou shalt be with me. Does not that, without straining the Text, seem

to be the easy and natural Answer to his Request, upon our Saviour's forgiving him, and accepting of his sincere Repentance? The Alteration of the Point, in this Place, makes a great Alteration in the Sense; and makes a like Alteration in *St. Matthew*, where our Saviour says, *Ye that have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye shall sit upon twelve Thrones, judging the twelve Tribes of Israel; where the Comma after followed me, or after Regeneration, makes a great Alteration of the Sense.* Upon the Whole, I leave either Method of accounting for it to the impartial Reader; but, I think, taking it in the strongest Sense, it will not amount to a Proof of a Life in the Grave, or after Death, before the Resurrection.

St. John, in the Fifth Chapter of his Gospel, is very copious upon this Point, from our Saviour's Words: *For as the Father raises up the Dead, and quickeneth them, even so the Son quickeneth whom he will; for the Father judgeth no Man, but hath committed all Judgment unto the Son. Again, Verily the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live: For as the Father hath Life in himself, so has he given to the Son to have Life in himself; and has given him Authority to execute Judgment also, because he is the Son of Man. Marvel not at this; for the Hour is coming, in the which*

which all that are in the Graves shall bear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation. I can, of my own self, do nothing: As I hear, I judge; and my Judgment is just, because I seek not my own Will, but the Will of the Father, which has sent me.

This whole Passage, I think, fully proves, that our future Life and Immortality is the Gift of God; and, tho' our Souls are capable of having Life in their own Nature, yet it is not in our Power to enjoy Life actually: *For as the Father raises up the Dead, and quickeneth them, even so the Son quickeneth whom he will.* Now, if the Soul is quick and conscions in the Grave, from Death until the Resurrection, it is then neither the Father, nor the Son, that quickeneth it; but it is inherent in the Soul to be always quick and conscions. Our Saviour here, to shew that he is the Son of God, declares, that all Judgment is given to him by the Father, and that Life and Immortality are the Effects of his Judgment and Power; and says, *that the Hour is coming, when all that are dead in the Grave shall bear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.* Now, if Consciousness is Life (which if it be not, I can't tell what is Life), and the Soul be conscions in the Grave, it would not magnify his

his

his Power, to say, that they should hear his Voice, and live, and come forth of the Grave, in case they were alive before in the Grave, or in the intermediate State betwixt Death and Judgment: Nor would it be a magnifying of the Power of the Father and himself, by saying, the Father had Life in himself, and had given the same Power to the Son to have Life in himself, and to communicate that Life to whomsoever he judged proper to bestow it, if the Souls of Men had Life in themselves, and were in their own Nature immortal, when separate from the Body: But our Saviour here plainly shews, that Life is the Gift of God, and is given as a Reward or Punishment to us at the Resurrection, according to our Works; not arbitrarily of our Saviour; for he says, of himself he can do nothing; but, as he hears, he judges; and gives such a Degree of Life, with Happiness or Misery, as is just and proper for the Good of the whole Frame of Beings in the Universe.

St. *John*, in his Description of the Death of *Lazarus*, and of our Saviour's raising him from the Dead, expresseth clearly, that he was in a dormant State. Our Saviour, speaking to his Disciples, says, *Our Friend Lazarus sleepeth; but I go, that I may awake him out of his Sleep.* This seems to me to be as plain a Declaration of the quiescent or dormant State of the Soul after Death, as can possibly be expressed: For here seems to be no Figure, no Parable, but a plain Narrative of our Saviour to his Disciples,
that

that *Lazarus* was dead, lying dormant in his Grave, and that he was going to give him Life again, and awake him out of his Sleep. Had *Lazarus* been happy, and his Soul conscious in his separate State, either in a Paradise, or present with the Divinity in Heaven, our Saviour did no Service or Favour to *Lazarus*, whom he loved, in bringing him back to Life again; for being present with his Divinity in Heaven, was vastly preferable to being present with his Humanity here on Earth: But, if he was in a State of Insensibility, or dormant, it was a Benefit to him to be restored to Life, and to the Society of our Saviour: For our Saviour's expressing his Satisfaction, upon the Disciples Account, that he was not present with him to prevent his Death, that they might have their Faith strengthened by his raising him from the Dead, could be no Reason, if it had not been a Benefit to *Lazarus*; for that could have been done by raising any other Person, as well as *Lazarus*, whom he loved, whose Life he restored out of Love to him; which would not have been Love, if he was happier in the Grave. He also says, in performing the Miracle, *Lazarus, come forth*: So that, from that, it seems reasonable to believe, that the Soul continued in the Grave dormant in the Body; and that *Hades*, Hell, or the Grave, are synonymous Terms for the State of Inactivity in the Grave, until the last Judgment and

Resurrection, when Death and Hell give up their Dead.

St. Peter, in the *Acts of the Apostles*, where he reasons upon our Saviour's Resurrection, from *David's* Expression, that his Soul should not be left in *Hades*, or the Grave, nor his Body see Corruption, shews, that it could not be meant of *David's* own Soul and Body, for he was dead and buried; that his Soul therefore remained in *Hades*, the Grave, or State of separate Souls; and that his Body was corrupted: For *David*, he says, *is not ascended into Heaven*: And where St. Paul reasons upon the same Passage at *Antioch*, he says, That *David*, after he had served his own Generation, by the Will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption: Wherein we may see, that they both concur in the same Sentiment, that Death is a State of Sleep and Inactivity.

In the Relation given of the Martyrdom of *Stephen*, he says, *Lord Jesus, receive my Spirit; and when he had said this, he fell asleep*. Here the latter Part confirms the same Sentiment of a dormant State in the Grave: Yet it may be objected, that his giving up his Spirit to our Saviour may infer, that it lived with him in *Hades*. I don't think that is a necessary Inference; but only that he gave up his Soul to the Care of our Messiah, until he should restore all things at the Resurrection of the Just. As to his being present with the Person
of

of the Messiah, it is plain he was not; for his Soul, as *David's*, was in *Hades*; but our Saviour was in Heaven, whither he went to prepare Mansions for the Saints, and said, he would come again to receive them, that where he was, they might be also: But, if their Souls were with him before, he needed not to come to receive them, and carry them with him.

St. Paul, in his First Epistle to the *Corinthians*, expresses himself to be of the same Opinion: *Many are weak and sickly among you, and many sleep. The greatest Part remain to this present, but some are fallen asleep. If there be no Resurrection, and Christ is not risen, then they also, which are fallen asleep in Christ, are perished. If in this Life only we have Hope, we are of all Men most miserable. But now is Christ risen from the Dead, and become the First-fruits of them that slept: For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, so in Christ shall all be made alive: But every Man in his own Order: Christ the First-fruits, afterwards they that are Christ's, at his Coming. If, after the manner of Men, I have fought with Beasts at Ephesus, what advantages it me, if the Dead rise not? Let us eat and drink, for To-morrow we die.*

These several Texts, but particularly the whole Argument in this xvth Chapter, seem designed to shew, that we have really no Life in the Grave; and that our Religion and La-

bour is in vain, if there be no Resurrection from our State of Inactivity in the Grave: For, as we are all doom'd to Death, a State of Silence in the Grave, by *Adam*, so we are to be restored to Life again by our Saviour; *but every one in his own Order* • *Christ the First-fruits of them that sleep*, by his Resurrection; and then the rest, in their Order, at his Coming again, shall be raised up, and vivified. Can any thing be plainer expressed, than this Opinion of *St. Paul*, from this Argument? He then adds, If there be no Resurrection, let us enjoy and pursue all our animal Appetites and Pleasures, and trouble ourselves no further; for all, who are dead, are perished. This could not have been true Reasoning, if we were to be alive and conscious in *Hades*, or the Grave, in our separate State, which, according to our Actions in this Life, gave us Pleasure or Pain, Joy or Sorrow, upon our Remembrance of our past Actions; for then we could not be said to have perish'd, tho' there were no Resurrection: So that this whole Argument was to establish this Doctrine, that, without there be a Resurrection, Man utterly perishes, and in the Grave has no Sensations or Enjoyments.

In his Epistle to the *Philippians* some have imagined him to be of a different Opinion, when he says, *For, to me, to live is Christ, but to die is Gain: Yet, what I shall choose, I wot not: For I am in a Streight betwixt two, having a Desire to depart, and to be with Christ, which*

is far better : Nevertheless, to abide in the Flesh is more needful for you. But he afterwards, in the iiiid Chapter, says, *That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death; if by any means I might attain unto the Resurrection of the Dead.* So that he apprehended, that even a State of Silence in the Grave, under the Care and Protection of Christ, which was being with him, in a sure Dependence of a happy Resurrection, was much better for him, and a great Gain, compared to the Troubles, Afflictions, and Bonds he was then in, when he wrote to them : But that, even in the Condition he was then in, since he could be of Service to them, and to the Church, he was divided in Opinion, whether he should wish to be out of the Troubles of this Life for his own Ease, or continue in it for their Good, and the Good of the Church.

There is also an Expression, in his Epistle to the *Colossians*, which is used as an Argument by some for a Middle State of Life : *For ye are dead, and your Life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.* If this being *hid with Christ* could be understood after Death, which I apprehend, from the Context, it is not, I should incline to think it more agreeable to a dormant State, or State of Silence, than an active conscious State ; for a Sleep may appear to be Life concealed : But,

as I apprehend, he is reasoning with People as they are now in this State, that if they be risen with Christ, in a Figure, from the Death of Sin to a new Life of Holiness, they must seek those things which are above, and set their Affections upon them, and not upon the things on Earth: *For, says he, ye are dead, and your Life is hid with Christ in God; that is, Ye are dead to the Pleasures and Enjoyments of Sense, in this Life; but your Life, which you expect by Faith in Heaven, is at present hid with Christ in God: But when he, who is our Life, shall appear, then shall ye also appear with him in Glory.*

In his Epistle to the *Thessalonians*, he more fully confirms his Doctrine of the dormant State of the Dead, saying, *But I would not have you be ignorant concerning them that are asleep; that ye sorrow not, even as others who have no Hope: For if we believe, that Jesus died, and rose again, even so those also, which sleep in Jesus, will God bring with him; for we which are alive, and remain unto the Coming of our Lord, shall not prevent them which are asleep.* So that this whole Account seems calculated to shew them, that tho' all who die are in a dormant inactive State, yet they are not perished, but will be restored to Life at the Coming of our Saviour to Judgment. He says afterwards, to *Timothy*, *That a Crown of Righteousness is laid up for him at the Day of his Appearance.*

I shall only barely mention, in Confirmation of this Doctrine, that Life is not inherent in our Nature, the several Texts of *St. Paul*, shewing, that Life and Immortality are the Gift of God, and only discovered by his Gospel, *to them who by patient Continuance in Well-doing seek for Glory, and Honour, and Immortality, eternal Life.* If it were inherent in our Nature, why should it be joined with Glory and Honour, which we petition and search for? *For the Wages of Sin is Death, but the Gift of God is eternal Life: For to this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living; that is, That he might have a Power to give either Death or Life. Again, Who only hath Immortality: But is now made manifest by the Appearing of our Saviour Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel. In hopes of eternal Life, which God, who cannot lye, promised before the World began.* These several Texts shew, that Life and Immortality are the Gift of God.

St. Peter, in his General Epistles, has but one Expression of Death, which he also compares to Sleep, saying, *Where is the Promise of his Coming? for, since the Fathers fell asleep, all things continue as they were from the Beginning of the Creation.*

In the Revelation of *St. John*, he says, *And they lived and reigned with Christ one thousand*

Years ; but the rest of the Dead lived not until the thousand Years were finished. This is the first Resurrection. This is an exprefs Declaration, that the Dead were in a State of Silence, or dormant, and did not enjoy Life until the thousand Years were finished.

And I saw the Dead, small and great, stand before God. And the Sea gave up the Dead which were in it ; and Death and Hell delivered up the Dead which were in them ; and they were judged, every Man according to his Works : And Death and Hell were cast into the Lake of Fire. This is the second Death. Thus Death, Hell, and the Grave, are supposed to have been in Possession of the Souls as well as Bodies of Men, until the general Judgment. I heard a Voice, saying, Blessed are the Dead which die in the Lord ; for they shall rest from their Labours, and their Works follow them. That only mentions a State of Rest in Death from their Toils and Labour in this Life ; and their good Works follow them ; that is, will be testified and appear at the Resurrection and last Judgment.

There is only one Passage in these Revelations, which seems to be an Objection to this Doctrine ; viz. I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held ; and they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth? And
white

white Robes were given unto every one of them : And it was said unto them, that they should rest yet for a little Season, until their Fellow-servants also, and their Brethren, that should be killed as they were, should be fulfilled.

As this is wrote in the prophetic Stile, I think it cannot invalidate the general Doctrine insisted upon in the apostolical Writings. If it were designed to be understood literally, then they were actually lying under an Altar in Heaven, and had Organs of Speech; for *they cried with a loud Voice; and had white Robes given to them*; so that they were embodied: But, as the Whole seems to be figurative, it is only intended to shew, that they must remain as they are until the whole Scheme of Providence be fulfilled; for nothing will happen to their Enemies, until the Completion of all things at the last Judgment. Their calling out for Vengeance shews it also to be figurative; for, when departing Saints pray for their Enemies, it is not to be believed, that Saints and Martyrs, after Death, pray for Vengeance against them. Nor is it less figurative than in the next Chapter, upon Sealing of the Twelve Tribes, when ‘ he beheld a great Multitude, of
 ‘ all Nations, whom none could number, be-
 ‘ fore the Throne in Heaven, cloathed with
 ‘ white Robes, praising God, and the Lamb,
 ‘ in Concert with all the Angels, Elders, and
 ‘ four Beasts; which, the Elder told him, were
 ‘ such as had suffered here, and had washed
 ‘ their

‘ their Robes in the Blood of the Lamb, who
 ‘ serve God always, who dwells among them :
 ‘ These shall never suffer any more ; but the
 ‘ Lamb shall feed them, and lead them to
 ‘ living Waters, and wipe away their Tears.’
 This all is plainly a figurative Description of
 what Saints shall enjoy after the Consummation
 of all things : So that these figurative Visions
 can be no Foundation for any Doctrine.

There are two or three other Passages in the
 New Testament insisted upon by the great Dr.
Henry More, and others, as a Proof of the
 Soul’s being alive, and conscious, in *Hades*,
 from the time of Death until the Resurrection ;
 which I shall mention, and observe upon, and
 leave it to the Reader, whether the Interpreta-
 tion I shall give them be not as natural and plain
 as theirs, who bring them as a Proof for the
 Consciousness of the Soul after Death in *Hades*.
 The first I shall mention is in St. *Peter’s*
 Epistle : *For Christ also has once suffered for*
Sins, the Just for the Unjust, that he might
bring us to God ; being put to Death in the
Flesh, but quickened in the Spirit (according to
 Dr. *More*, ‘ but safe and alive as to his Soul
 ‘ and Spirit’) : *By which also he went and*
preached unto the Spirits in Prison, which
sometimes were disobedient, when once the Long-
suffering of God waited in the Days of Noah,
while the Ark was preparing, wherein few, that
is, eight Souls, were saved by Water. This Pass-
 age he and others bring as a Proof, that our
 Saviour,

Saviour, at that time, preached to the Souls of all those who perished in the Deluge, after being drowned, and in *Hades*; and consequently, if they had not been alive, he would not have preached to them after Death. This seems to be a nice Passage to found such a Doctrine upon, as to allow a State of Probation in the Grave, which seems to be contrary to the whole Tenor of the Holy Scripture. I should therefore think, that an Interpretation of this Kind, seems to be as natural: St. *Peter* is encouraging Christians to live well, and to suffer for doing Good: ‘ For, says he, our Saviour Christ has done so, ‘ to bring us to God; being put to Death ‘ in the Flesh, but raised up by the Spirit of ‘ God: By which Spirit he also formerly, in ‘ the Days of *Noah*, while the Ark was preparing, went and preached unto those Spirits, ‘ or human Souls, who had disobeyed God, ‘ who were then imprison’d in their sinful Bodies upon this Earth; whom God, in his ‘ Long-suffering, forbore, all the time the Ark ‘ was preparing.’ I don’t see a more natural Prison for human Souls, than our Bodies, when alive in this Globe: And, if this be the only State of Probation we have (*for as the Tree falls, there it shall lie*), it is the only Place where Preaching can be of Use: For, if we can alter and amend our Souls in the Grave, without which Preaching would signify nothing there, then there must be a State of Probation in the Grave: And, tho’ this would

not

not amount to a Popish Purgatory, because they would be saved by their own Act, upon being preached to, and not by the Prayers and Offerings of others to the Priests; yet it might have a very bad Effect in this Life, if we should believe, that we have another State of Probation in the Grave, which is a very dangerous Doctrine to be supported by the Interpretation of a very doubtful Text; nor can it possibly be interpreted of the Spirits or Souls which had perished in the Deluge, but expressly the contrary from the Text; for his Preaching to the Spirits in Prison was whilst the Ark was preparing; consequently, before the Deluge; and would plainly allude to his Preaching by the Spirit, thro' *Noah*, all the time he was preparing the Ark.

The next I shall mention is the 8th Verse of the 7th Chapter of the Second Epistle to the *Corinthians*: *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* From whence they would infer, that the Moment we throw off our earthy Vehicle, we live in actual Communication with Christ, in his Presence, and are consequently conscious. But if we take the whole Argument, from the latter Part of the former Chapter to the 11th of this Chapter, we shall find, that it is after the Judgment and Resurrection, that we shall be present with the Lord, which was what he earnestly wish'd and pray'd for. For, says St. *Paul*,

Paul, We know that he that raised up our Saviour Jesus Christ, shall also raise us up; for which Reason we do not faint: For, tho' our outward, terrestrial Vehicle, or Body, perishes, yet our inward, æthereal Vehicle, is improving Day by Day: For our present light Afflictions are nothing, when compared with the glorious Immortality we shall have at the Resurrection, which we look for by the Eye of Faith; for we know, that if this our earthy Tabernacle or Vehicle was dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens, an æthereal Body; for in this we groan earnestly, desiring to be cloathed upon with our House which is from Heaven, that is, our heavenly Body, after the Resurrection, if so be, that, being cloathed, we shall not be found naked; provided we are not without moral Virtues and Perfections, which if we should want, we could not fill our æthereal Vehicle; for, whilst we are in this terrestrial Body, we are uneasy, being burden'd with it; not that we desire to be uncloathed, or without a Body, and Sensations; but that we might be cloathed upon by filling our æthereal Body, that Mortality, in the State of Death, when we are uncloathed, may be swallowed up of Life: Now he that does all this for us, is God, who hath given us the Earnest of the Spirit, viz. by his Raising of Christ from the Dead, so that we are confident of this Immortality; knowing, that whilst we are in our terrestrial Vehicle, we are

absent

absent from the Lord ; for we walk by Faith, not by Sight, in this Body ; but we are confident, when we have put off this Body, and are cloathed upon with our heavenly Body, that we shall be present with the Lord : Wherefore, whether in that, or this State, we labour to be accepted of him ; for we must all appear before his Judgment-seat, that every one may receive what is done in this Body, whether it be good or bad.

The only other Text insisted upon is this ; *Fear not them that kill the Body, but are not able to destroy the Soul ; but rather fear him, who is able to destroy both Soul and Body in Hades or Hell.* This I think has no Weight against the foregoing Doctrines ; for it seems to be no more than this, Don't be afraid of the Powers of Darknes in this World ; for all the Harm they can do you, is to deprive you of animal Life, by separating you from your terrestrial Body or Vehicle ; but fear him, who, after this Life, can prevent your enjoying eternal Life, by having a Power to continue your Soul and Body in Hell or *Hades*, or remanding you there, after the general Judgment, for ever.

These are the only Texts that are urged in Defence of the Opinion of our Souls being conscious from Death to the Resurrection ; and I think they all rather concur in supporting the other Opinion, that the Soul continues in the same quiescent State, as it has been in
from

from the *Mosaic* Creation, until it animated a human Body at Birth.

I have now gone thro' all the Passages, relating to our separate State, that are in the Holy-Scriptures; and, after fully considering them in the best manner I am capable of, I think the whole Tenor of them confirms the Opinion of a dormant State of the Soul from Death to the Resurrection: And I think I have made it appear from the foregoing Treatise, that it is not inconsistent with Reason and Philosophy; nor do I think it any-way inconsistent with our Hopes as Christians, but rather confirms and establishes the Christian Religion, by shewing the Necessity there was for our Saviour's Resurrection, to confirm us in the Certainty of a future Life, and establish our Faith in the Resurrection, and future general Judgment, and Distribution of Rewards and Punishments: But if it were true, that we are conscious in the Grave, and that the Soul at Death, separated from this terrestrial Body, had assumed its æthereal Vehicle, and so ascended to the æthereal Plains, freed from the Clog of Matter, and enjoy'd the Presence of God; then there would seem to be no Necessity for a Resurrection of the Body, and a future Judgment, since Rewards and Punishments were actually distributed to the Soul at Death; and our Saviour, to establish this Truth, instead of his rising with his Body, and afterwards ascending, and changing it for

his æthereal Body, changing his mortal for his immortal Cloathing, ought rather to have appeared as a Spirit without a Body, at the Moment of his Death, when his Spirit was separated from his Body. I cannot see the least Foundation, in Holy Writ, for any particular Judgment or Sentence to be passed upon us at our Death; the whole Tenor of the Gospels, and the apostolical Writings, are demonstraable to the contrary. *St. Paul says, Judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart; and then shall every Man have Praise of God: For we must all appear before the Judgment-seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad. St. Peter says, that the Unjust are reserved unto the Day of Judgment, to be punished.* If I were to mention every Passage that confirms this, I should swell it into a Volume..

It does not seem consistent with the general Scheme of Providence, nor the Dignity of our Saviour, that a particular Judgment should pass upon every one at Death. The Father has given all Judgment to the Son, and he is to remain in Heaven until the general Judgment: Does the Soul then immediately go up to Heaven to be judg'd? Or is it to be supposed, that our Saviour should delegate his Power to others? or that, after a private
Judgment

Judgment and Sentence upon each, a general Tryal and Judgment should be held before Men and Angels: It seems much more rational, and consistent with Scripture, to think, that as the Tree falls, there it shall lie, until the general Judgment, and Distribution of Rewards and Punishments. If then no particular Judgment is held, or Sentence passed upon us at our Deaths; then what Advantage can it be to the Just to be conscious until the Day of Judgment? It is no way reasonable to think they should pretend to judge themselves; and as the best have had many Infirmities, and were guilty of Sins here, and there being no Repentance in the Grave, they must be anxious and uneasy for several Ages. Many from the first Peopling of the Earth not being able to weigh whether their Faith, and good Actions, overbalanced their Sins; it is plain they could have no Certainty, if they had it not before their Death; and a Suspense of so many Ages must give little Satisfaction; nor is it consistent with the Wisdom of God, that they should be rewarded before he had passed his Sentence; and the certain Knowledge of a future Happiness must be a Reward before the time: So, in like manner, would the Knowledge of a future State of Misery be a Punishment, before Tryal and Conviction, to the Unjust and Wicked, which I think is not agreeable to Divine Wisdom and Justice; so that in supposing we are to be conscious in the

A a

Grave,

Grave, the Just and Unjust must be in part rewarded and punished before Tryal and Conviction. Is it not more probable, that each might remain in a quiescent or dormant State, which appears to be but a Moment in eternal Duration, until they are summoned to appear at the general Judgment by the Trump of God, than to suppose them in an anxious State for so many Ages? This Doctrine cannot have any ill Consequence, or give any Countenance to the Wicked, by putting the evil Day far from them; for they still have a Certainty of a Judgment and Punishment to come, and that, I may say, immediately to them; it being like lying down in the Evening to sleep, and rising next Morning to be judg'd, and receive Sentence.

It is no-way inconsistent with divine Revelation, and true Philosophy, that Life and Immortality hereafter should be the Gift of God, as well as our first Being and Life have been from his Goodness. And the Apostle assures us, that Life and Immortality were his Gift, and brought to Light thro' the Gospel; and consequently, are not inherent in our Nature, tho' Activity and Self-motion may be originally in us; and as we have been unconscious before our Conception and Birth, so may we continue after Death, until the solemn Trump of God rouses us, when the Dead in Christ shall rise first; and probably their Judgment may be over before the rest of Mankind, and
the

the fallen Angels, are judged, wherein they will assist in judging them, according to some Expressions in Scripture. This is said to be the first Resurrection, which *St. Paul* laboured to obtain; but the Wicked, and fallen Angels, who are reserved in everlasting Chains of Darkness, which may be understood of a dormant inactive State, and the rest of the human Species, who are dormant in *Hades*, shall be delivered up by the Sea, Death, and *Hades*, and after Judgment shall be thrown into the Lake of Fire, which is the second Death; which is in Opposition to the first Resurrection, which is expressed by living and reigning with the Lord: Whereas the others are deprived of Joy, and perhaps sometimes of Life; being thrown out of the æthereal Regions into the great Abyss of Fire, the Center of our System, the Sun; or perhaps all the fixt Stars and Suns, Planets, &c. are made one great Abyss, if the whole Universe be judged together; where either actual Punishments may attend them, or they may be sometimes conscious, sometimes unconscious; being sometimes in a dormant State to endless Ages, or an indeterminate Eternity, unless some new Scene is open'd for them by the Goodness, Wisdom, and determinate Counsel, of the Divine Being.

Thus I can't, from either Scripture or Reason, apprehend, that a dormant State, un-

til the last Judgment, is disadvantageous to our Hopes, or inconsistent with our Religion ; and it seems more agreeable to our Nature to be laid dormant in our Graves at our Death ; and be raised, as it were, next Moment, to a glorious Immortality, at the general Judgment ; than to be in a middle State conscious, without either being acquitted or convicted until the last Judgment ; which at best can only be an anxious State, without Society ; which seems only to be allowed to us when joined to our Vehicles or Bodies properly inflated, and in Order.

Whether the Soul at Death retains any of its Consciousness of past Actions before the Resurrection, whilst in its dormant State, seems to have no Foundation from Holy Writ to found a Doctrine of Faith upon it ; but, from the whole Tenor of Scripture, it seems clear, that it has no active Powers, or outward Sensations, nor any Communication with other social Beings, until it is restored to its æthereal Vehicle or Body at the Resurrection, when its final Doom is to be pronounced for future Glory or Punishment to endless Ages, or an indeterminate Eternity. Therefore, by this Hypothesis, an End is put to all the fabulous Fabric of Purgatory, built upon that intermediate State, of living and being conscious in the Grave ; being allowed there a second State of Probation ; whereas our only State of Probation, and Purgatory, is in this Life, in
our

our animal State here : For the same Reason, Prayers to Saints, as Intercessors, are useles and nugatory, since they can't hear us, or know any thing about us ; and Popish Relics are so much idle Trumpery to impose upon the Laity, and debase our human Nature.



Doctor Henry More's skort and faithful Paraphrase on Ezekiel's Vision of the Mercava (or Chariot of the God of Israel), representing emblematically the Kingdom of the Messiah, and the Revolution of Souls thro' the Four Worlds or States of Aziluth, Briah, Jetzirah, and Asiah, from the Hebrew Text.

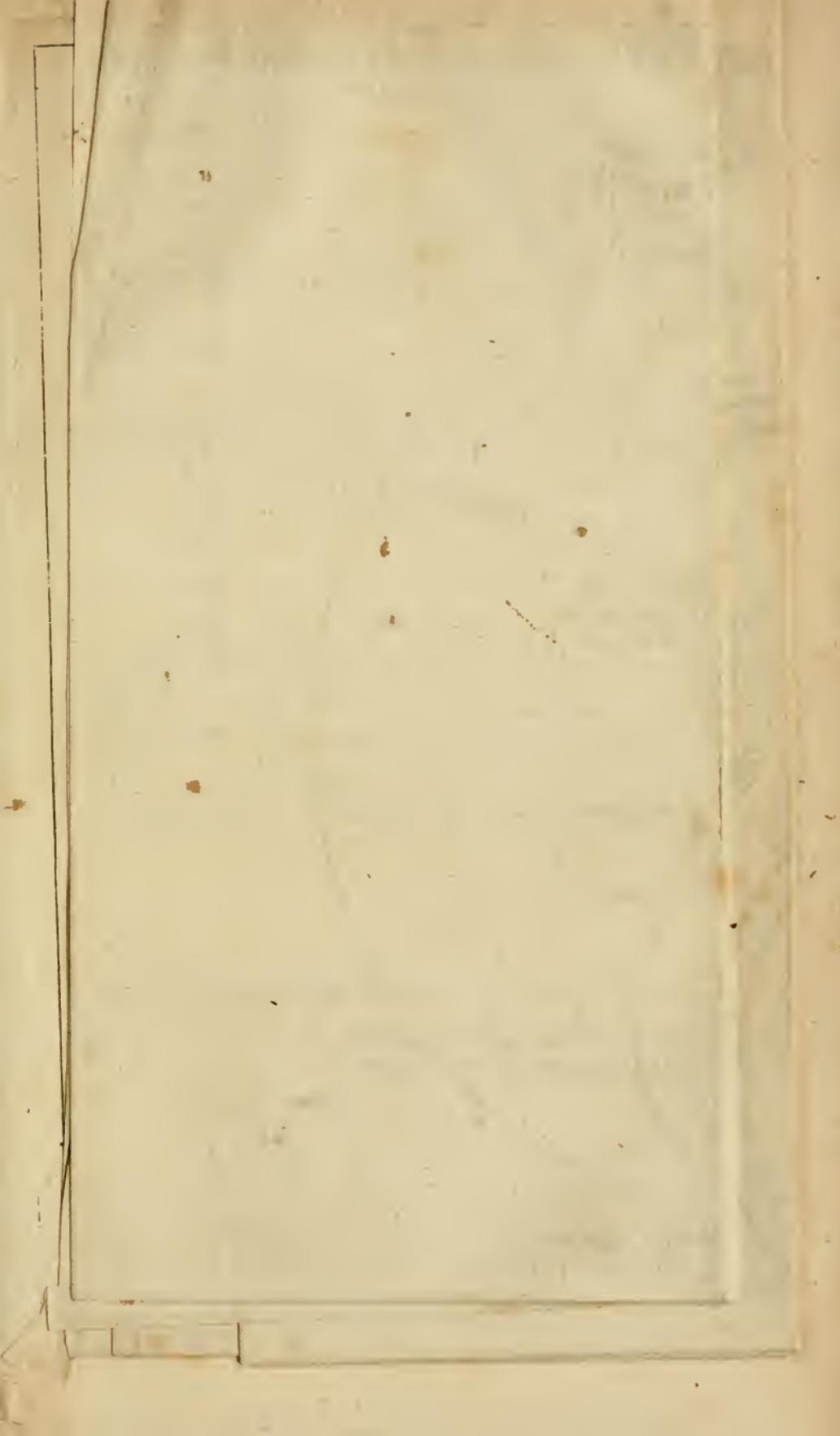
EZEKIEL, CHAP. I.

“ 1. **N**OW it came to pass, in the thirtieth Year, in the fourth Month, in the fifth Day of the Month, when I was in the Middle of the Captivity, by the River *Chebar*, that the Heavens were open'd, and I saw Visions of God.

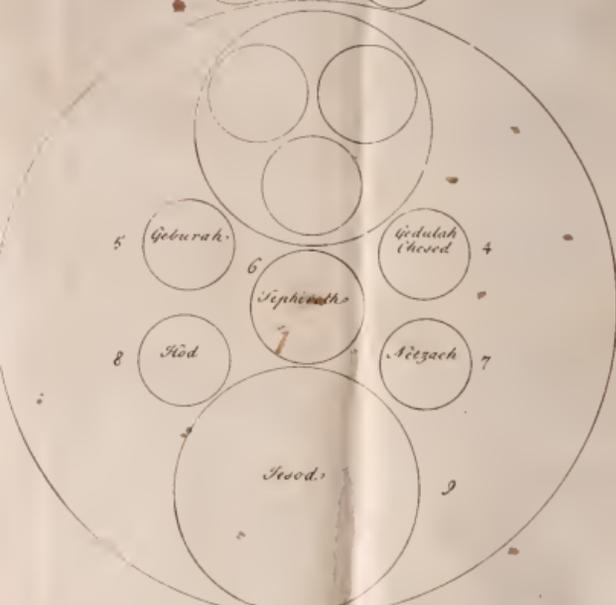
2. “ I say, In the fifth Day of the Month (it was the fifth Year of King *Jehoiakim's* Captivity).

3. “ The Word of *Jehovah* came to *Ezekiel* the Priest, the Son of *Buzi*, in the Land of the *Chaldæans*, by the River *Chebar*; and the Hand of *Jehovah* was there upon him.

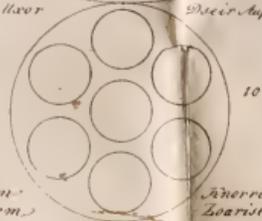
4. “ And I looked, and, behold! a Whirlwind came out of the North, a great Cloud, and a Fire in the Middle of the Cloud, infolding itself (or, as it were, catching and taking hold of itself); and a Brightness was
“ about



Septimum *Enoch*



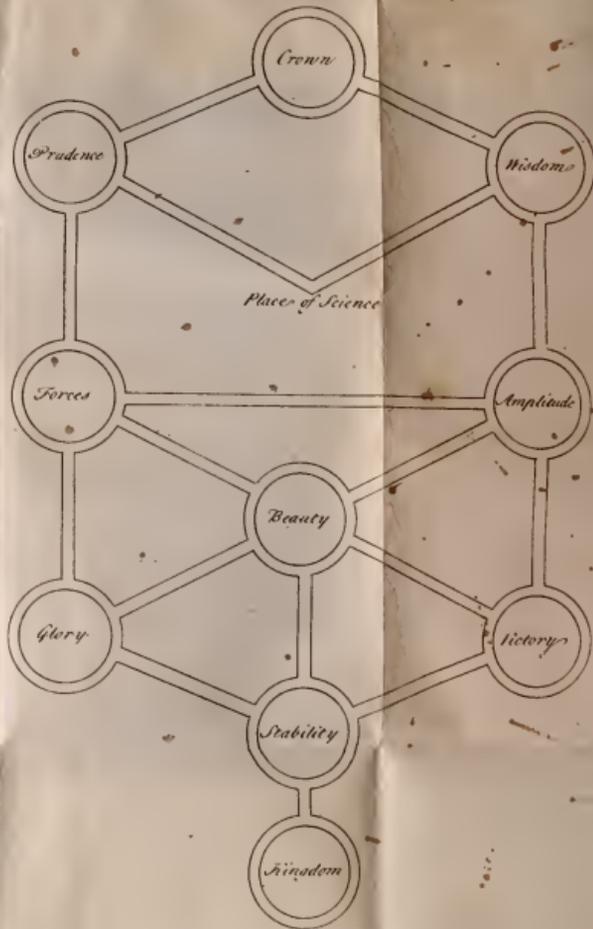
Uxor *Uxor Angin*

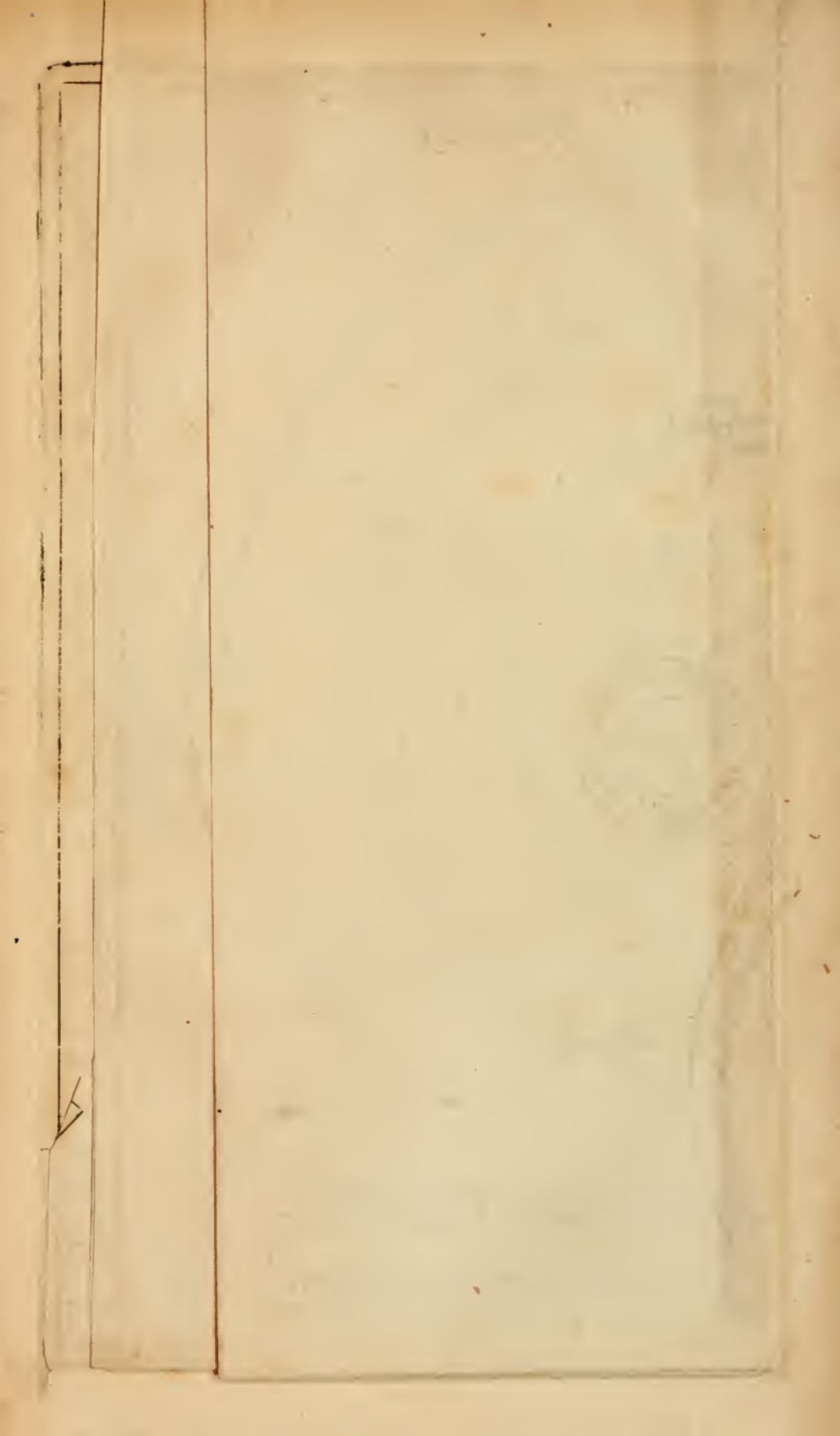


*Amerriana vel Loriana in
Loaristicam Destinata.*

*cula Sephirotharam
moris Cabbale Clavem.*

The vulgar Table of Jewish and Cabalistical Sephiroth.





**FOLDOUT
HERE**

“ about it ; and from the Midst of this Bright-
“ ness, *viz.* out of the Middle of the Fire,
“ which was the Center or Middle of the
“ Brightness, there appeared, as it were, the
“ Likeness of Amber (*Chasmal*).

5. “ And in the Middle of the Brightness
“ there appeared the Likeness of four living
“ Creatures : This was their Aspect ; they had
“ the Likeness of a Man.

6. “ And every one had four Faces, and
“ every one four Wings.

7. “ And their Feet a strait (upright)
“ Foot, and the Sole of their Foot like the
“ Sole of a Calf’s Foot, and sparkling like
“ the Appearance of burnish’d Brass.

8. “ Moreover, the Hands of a Man were
“ under their Wings ; and to a Quaternion of
“ their Quadrants (that is, to one of the four
“ Sides of each of the four Animals) were
“ both Faces (*viz.* human), and Wings.

9. “ And they were joined by their Wings,
“ one to another ; they returned not when
“ they went : They went every one strait
“ forward.

10. “ And this was the Likeness of their
“ Faces : The first (or anterior) was the Face
“ of a Man ; Then the Face of a Lion to the
“ right Hand (of each of the four Animals) ;
“ but at the left Hand, to a Quaternion of them
“ was the Face of an Ox : And lastly (on
“ the posterior Side) was the Face of an
“ Eagle, to a Quaternion of them.

11. “ And so indeed were their chief Faces
 “ (that is, of every one one chief Face) placed ;
 “ but a Pair of Wings was extended, outwards
 “ and upwards, from every one (Animal) ;
 “ and a Pair joined or coupled together at the
 “ anterior Part of each Animal ; and lastly,
 “ a Pair covered the hinder Parts of the Body.

12. “ And they went every one strait for-
 “ ward thitherward, whither the Face looked :
 “ Whithersoever the Spirit was to go, they
 “ went ; and they returned not when they
 “ went.

13. “ As for the Likeness of the Animals,
 “ their Appearance like burning Coals of Fire ;
 “ like the Appearance of Lamps ; the Fire it-
 “ self ran up and down among the Animals ;
 “ and there was Brightness to the Fire itself ;
 “ and out of the Fire went forth Lightning.

14. “ And the Animals ran and returned
 “ as the Appearance of a Flash of Lightning.

15. “ And when I beheld the Animals,
 “ there appeared one Wheel upon the Earth,
 “ beside the Animals with the Quaternion of
 “ their Faces.

16. “ The Appearance of the Wheels, and
 “ their Work, as the Appearance of the Stone,
 “ *Tharfis*, or as the Appearance of the Sea ;
 “ and one Likeness to the Quaternion of them ;
 “ and their Appearance, and their Work, as if
 “ there had been a Wheel in the Middle of a
 “ Wheel.

17. “ They went in a Quaternion of their
“ Quadrants: Whilst the Animals went, they
“ returned not when they went.

18. “ They themselves also had Rings
“ (that is, Limbs, or Rims of the Wheels),
“ and these high and formidable, and all every-
“ where full of Eyes.

19. “ And when the Animals walked, in
“ the like Manner the Wheels also went be-
“ side them; and when the Animals were
“ lifted up from the Earth, the Wheels were
“ lifted up also.

20. “ Whithersoever the Spirit went,
“ thither were also the Wheels lifted up,
“ following the Spirit as he went; for the
“ Spirit of the Animal was in the Wheels.

21. “ When those went, these went; and
“ when those stood, these stood; and when
“ those were lifted up from the Earth, the
“ Wheels were lifted up along with them, be-
“ cause the Spirit of the Animal was in the
“ Wheels.

22. “ And the Likeness of the Firmament
“ upon the Heads of the Animals, as the Ap-
“ pearance of Crystal, terrible, stretched
“ forth over their Heads above.

23. “ And under the Firmament were their
“ Wings erected, to each of them two, to its
“ neighbour Wing on each Hand, namely,
“ one to one, the other to the other; every
“ one had two, which covered their Bodies on
“ this Side (the Foreside); and every one had
“ two,

“ two, which covered their Bodies on that
 “ Side, the posterior.

24. “ And I heard the Sound of their
 “ Wings as the Sound of many Waters, and
 “ as the Sound of the Almighty (*viz.* *Alti-*
 “ *tonantis*, or of Thunder); when they
 “ went, I say, I heard the Voice of Speech,
 “ as the Noise of an Host; and when they
 “ stood, they let down their Wings.

25. “ For when there was a Voice above
 “ the Firmament, which was over their Heads,
 “ they stood, and let down their Wings.

“ 26. “ And above the Firmament, that
 “ was over their Heads, was the Likeness of
 “ a Throne, appearing like a Sapphire Stone;
 “ and upon the Likeness of the Throne was
 “ the Likeness of the Appearance of a Man
 “ above, upon it.

27. “ And I saw as the Appearance of
 “ *Chasmal* (Amber); and as the Appearance
 “ of its House of Fire, from the Appearance
 “ of his Loins, and upwards, and from the
 “ Appearance of his Loins, even downwards,
 “ surrounding and pervading; and I saw the
 “ Appearance of Fire, which had a Brightness
 “ round about.

28. “ As the Appearance of the Bow
 “ which is made in the Cloud in the Day of
 “ Rain, so was the Appearance of the Bright-
 “ ness round about. This was the Vision of
 “ the Likeness of the Glory of Jehovah; and
 “ I beheld, and fell upon my Face; and I
 “ heard the Voice of one speaking.

CHAP. X.

2. “ And he said unto the Man clothed
“ with Linen, go in between the Wheels un-
“ der the Cherubs, and fill thine Hands with
“ Coals of Fire from between the Cherubs.

7. “ And a Cherub sent forth his Hand
“ from between the Cherubs, and took and
“ put into the Hands of him that was clothed
“ with Linen.

9. “ And I looked, and beheld four Wheels,
“ beside the Cherubs ; one Wheel was beside
“ one Cherub, and another Wheel beside an-
“ other Cherub.

11. “ When they went, they went in a
“ Quaternion of their Quadrants ; they re-
“ turned not as they went ; but to the
“ Place to which the Head looked, thither
“ they went, neither returned they as they
“ went.

12. “ And all their Flesh, and their Backs,
“ and their Hands, and their Wings, and the
“ Wheels, were full of Eyes round about, in
“ the Quaternion of the Wheels themselves.

13. “ It was cried unto the Wheels them-
“ selves, in my Hearing, O Wheels !

14. “ And there were four Faces to every
“ one, whether Cherub or Wheel ; the Face
“ of the first the Face of a Cherub, and the
“ Face of the second the Face of a Man ; and
“ to the third was the Face of a Lion, and to
“ the fourth the Face of an Eagle.

15. " And the Cherubs were lifted up:
 " This is the Animal that I saw by the River
 " *Chebar*.

20. " This is the Animal which I saw un-
 " der the God of *Israel*, in the River *Chebar*;
 " and I knew that they were Cherubs."

Dr. H. MORE'S *Expositio Mercavæ*
abridged.

Postulate 1.

In Cabala, Mercavæ are most profound
 Mysteries.

Post. 2. All Souls, as well angelic as human, and also that of the Messiah, were created in the Beginning, with the material World itself; and do always coexist with it, it being for their sake.

Post. 3. The whole material World, in its primeval State, was either diaphanous or lucid; that is, distributed into Suns and transparent Heavens, or æthereal Vortices. *See Fig. 1st.*

Post. 4. There are two chief Elements of the material World; one natural, the other divine: The former is the Subject of the Operations of *Sandulphon*, the Spirit of Nature; the latter the Vehicle of the Holy Spirit; that true celestial *Manna*, the Food of Angels, and holy Souls, every-where interspersed in the æthereal Matter, as a holy divine Salt or Seasoning;

soning; being the Principle of Incorruption (but the natural Element of Corruption): Hence Æther, in *Genesis* i. called *Shamayim*, in the dual Number.

Scholium to Post. 4.

The heavenly *Manna*, the Bread of God, Bread of Life, superessential (substantial) Bread, Flesh of Christ (his Blood being the vital Unction of the Holy Spirit), Food of Angels, and regenerate Souls, &c. is that divine Element of celestial Matter, subject to the Theanthrope, universally receptive of the Divine Impressions, of the Divine Light and Love of the *Logos*, and Holy Spirit, communicated to the regenerate most inward Vehicles of holy humble Souls, in proportion to their hungering and thirsting after Righteousness (of which this is the Vehicle). This universally-diffused divine Element was withdrawn from the Vehicles of lapsed Spirits, lest they should abuse its divine magical Virtues, to the Disturbance of the non-lapsed World; and therefore they had the Element of corruptible Matter (or diabolic) made and appropriated for their Use. These two Elements are mutually repulsive of each other: Original Sin subsists in the evil Element, where the Devil, the World, and the Flesh, reign: The most inward Vehicle of the old Man, the Grace of God, his Light and Love, are embodied (so to speak) in the good Element; by which means good Spirits have ineffable Correspondencies of Good, and do rule the material

rial World, in a manner we call miraculous. This divine Salt, the more replete our most inward Vehicle is with it, the more does our Hunger and Thirst after Righteousness increase, till we arrive at the Fulness of the Stature of Christ, when, being perfected, we are fully satisfied with that *Peace of God, which passeth all Understanding*, the tranquil and endless Joys of the Holy Ghost: Of this the Holy Spirit is the *Oeconomus*, as the Spirit of Nature of the common Matter of the Universe. Hence those delightful Sensations attending Works of Holiness, the sweet pleasant Fruits of Humility, Charity, Purity, Faith obediential, divine, &c. Even the bare Speculation of them, after injected or emergent Tentations, have been baffled by this Divine Instinct. So, in Music, appears a Concord following a Discord. Thus also the Spirit of Nature orders the Sensations and Instinct of animal Bodies, regarding the animal Nature.

This divine Element is the *Chasmal* of *Ezekiel's* Vision of the *Mercava* (by *Temura Cabalistica*), the material Unction of Christ's most inward Vehicle.

Post. 5. The Sun, in every Vortex, is the Center, and lowest Part; the Ascent from the Sun, the Descent to it.

Post. 6. A Vortex may be divided into four concentric Orbs or Worlds (unequal), and term'd, the utmost or highest, *Aziluth*; the next, *Briah*; the third, *Jetzirah*; the lowest

or inmost, *Asiab* (or *Asia*). The first, *Aziluth* (absorb'd in divine Contemplations), extends from the Margin of the Vortex to *Saturn*; the second, *Briab* (social or political), from *Saturn* to *Mars*; the third, *Jetzirab* (leonine and belluine), from *Mars* to *Mercury*; the fourth, *Asia* (mechanical), from *Mercury* to the fringescent Sun; *Asia* superior, from *Mercury* to the Atmosphere of the now frigid Star; *Asia* inferior, the Atmosphere and Body of the frigid Star itself.

Hence, perhaps, *Saturn* and *Jupiter* were worship'd by the Sons of Darknes, corrupting old Traditions, at the Will of their Prince, the old Serpent, as presiding over Counsel and Bénévolence; *Mars* and *Venus* over the irascible and concupiscible; *Mercury* over Manufactures, technical and mechanical: Thus also astrological Indications. *Fig. 2.*

Post. 7. All Souls, even *Aziluthic*, were cloathed with corporeal Vehicles; they being the Instruments of Sensation and Commerce, the highest Gratifications of animal, or perhaps of created Natures: The deeper immers'd in the Vortex, the more gross the Vehicle.

Post. 8. There is a Revolution of human Souls thro' all the four Worlds, *Aziluth*, &c. either by Divine Fate, or their own Fault: The Periods unequal, especially the *Aziluthic* and *Briathic*.

Post. 9. The legitimate Revolution of angelic Souls no lower than *Asia* superior: Their
Vehicle:

Vehicles richer in sensual Gratifications than the human; but their Souls less addicted to divine Things. Hence some of them fell first, by breaking forth into *Jetzirah* without Divine Leave, out of *Briah*; in which, and in *Aziluth*, Innocence reigned universally: And there the augmented Delights and Vigour of their Vehicles, thro' the greater Heat of the Sun, allured them to these inordinate Deeds, by the divine Magic of those Regions; and to the traiterous Embassy of *Ophioneus*, which occasioned to them the Name of *Rephaim*, or Giants; and to human Souls, the Lapse out of *Briah*, by joining the rebel Angels.

Post. 10. Souls which slide down into *Asia*, not thro' their own Fault, but by Divine Fate, return safe into *Aziluth*; neither broken by Adversity, nor soften'd by Pleasures; aided in all States by Grace Divine.

Post. 11. In *Aziluth*, the Souls of Men and Angels, wholly intent on Divine Love, and sublime Speculations, neglect, and scarcely perceive, the Life of the natural Vehicle. From the igneous and vivacious Nature of this Life, and of the Matter of this Region, it is named *Cælum Empyreum*. This was *Adam's* State, before *Eve* was created.

Post. 12. In *Briah*, the *Aziluthic* Ardour being abated, the View was somewhat turned to the outward World, and to the Life and Sensations of the Vehicle; Politics framed; Humanity, Charity, Friendship, cultivated:

This

This the State after *Eve's* Formation : Then the Transaction between God and the Soul of the Messiah, about his Passion, and the Redemption of the World.

Post. 13. The Soul of the Messiah profited so much in *Aziluth*, and adhered to the eternal *Logos* with so strict a Love, that at length they were united into one Person (*Partzuph*), with the highest aziluthic, or rather hyperaziluthic, and hypostatical Union (as Soul and Body into one Man); thence rightly called, the *Son of God*; Name, or Nature, ineffable.

Post. 14. This Divine Messiah is constituted, by God the Father, Ruler of all Souls, human and angelical, Emperor of the four Worlds, King of Kings, and Lord of Lords, about the Commencement of the Briathic Kingdom, upon his undertaking to be the Saviour of the World : Then also his Union with the Divine *Logos* was completed and declared, *John xvii. 5. Heb. i. 6. Philippians ii. 6, 7, 8. Ps. lxxii. 5.* according to the *Septuagint*. Its primeval Duration ($\sigma\upsilon\upsilon\tilde{\nu}\ \tau\tilde{\omega}\ \eta\lambda\acute{\iota}\omega\varsigma,\ \kappa\alpha\acute{\iota}\ \pi\rho\acute{\omicron}\ \tau\tilde{\eta}\varsigma\ \sigma\epsilon\lambda\eta\acute{\nu}\eta\varsigma$), until the Sun of this Vortex cooled into a Planet (rather Comet, thro' the Rebel *Rephaim* overturning all Order and Beauty, and therefore deprived of the solar Light and Heat, the Principle of their magic Power and Operations); and before the Moon became frigid, and a Satellite to this Earth, the Reign of the Messiah, computing backwards, almost reached to *Dore*

Dorim, the *Aziluthic* Age; to the Age of Ages, Eternity.

Post. 15. At this time the Messiah obtained Power of confirming Souls angelic and human in their *Aziluthic* and *Briathic* States, *Coloss.* i. 19, 20.

Post. 16. Certain angelic Souls, before the Period of the *Briathic* Life, allotted to confirm them in prudent Counsel, Benignity, and (Experience) Skill, was legitimately expired, broke thro' into *Jetzira*, and indulg'd immoderately the Irascible and Concupiscible, thro' the too great Vivacity and Lasciviency of the Vehicle, now nearer the Sun; hence called *Jetzirah*, to form Evil: Here the War of the Giants, *Rephaim*; the Embassy of *Ophioneus* to tempt *Adam*, that is, by a *Henopæia*, *Briathic* or perhaps *Jetzirathic* Souls, regularly descending, *Baruch* iii. 24, 28. *Gen.* iii.

Post. 17. Thus human Souls, circumvented by the Craft and Solicitation of fallen Angels (their Polity represented by the Serpent, as the *Roman* by the seven-headed Beast, in the *Apocalypse*), fell into *Jetzirah*. See *Eccles.* vii. 29. where *Chashbenoth* seems put for *Yetzerim*, more grammatical, and agreeable to *Jetzirah*.

Post. 18. The fallen Souls, angelic and human, at length tired, and laden with the *Sordes* of their Lusts, subsided into the *Asiathic* World; the angelic into the Superior, the human into the Inferior; even down to the Body of the Comet (now a Chaos), to the Region
of

of Mechanism and Labour. The chaotic Comet being formed into a habitable Earth, the lapsed human Souls (having drank of the River of *Lethè*, to make this new State of Tryal and Purification more passable and effectual) sunk into terrestrial Bodies (Coats of Skins, the Canals of the circulating Fluids of the human Body), now doom'd to labour, and the mechanic Arts, gradually discovered by the *Antediluvians*, in place of that divine Magic, so greatly abused by them in *Jetzirah*, *Gen.* iii.

Post. 19. All the Worlds, *Aziluth*, &c. are in some Degree involved in each of them, either potentially, or actually; in some Souls more, in some less, in various Degrees.

Dr. H. MORE's Explication of the Mercava of Ezekiel, in Fifty-two Answers to so many Questions, abridg'd.

I. **T**HE adequate Subject of the Divine Vision is the spiritual Kingdom of the Messiah, hypostatically united with the Eternal *Logos*; who, almost from the Beginning of Time (that is, in the *Briathic* Period), was, by God the Father, constituted Prince of all Souls, both angelic and human, whether in terrestrial or celestial Vehicles, exclusive of Slaves and Hypocrites, who have not the Rights of Freemen.

2. The Whirlwind is an aerial Vortex here put for an æthereal one; or a Solar System, according to the *Pythagorean* and *Judaic Cabala*.

3. The Wind, that is, Spirit (*Ruab*), moving the aerial Vortex, is that hylarchic Principle, or Spirit of Nature, the Instrument of the Eternal Spirit, beginning the æthereal Vortex, by putting into a whirling Motion a great Mass of physical Monads in the Abyss.

4. The North (*Heb. Tzaphon*, signifies also dark or hid) is the Chaos, or *Terminus a quo*, in the Solar System, to be formed out of the dark Chaos of physical Monads in the Abyss, *Gen. i.* The Sun in the North is much obscured by Clouds and Vapours.

5. The great Clouds denote the Darkness of the Vortex, somewhat lessened by the Light of the Sun, now forming in the Center, beginning to pierce thro' the thick Darkness.

6. The Fire unfolding itself is the Sun, formed, and turning about its Axis.

7. The Brightness round about diffused is the æthereal Regions, now expanded, diaphanous, and clearly illuminated by the central Sun.

8. The *Chasmal*, or Amber, from or out of the Middle of the Fire, is the divine Element interspersed up and down the celestial Matter of the Vortex; whose chief Vehicle is the most subtil and igneous Part of the celestial Matter; and is said to flow from the Middle of the Fire,
and

and is every-where scatter'd thro' the Æther. So far the compendious View of a Vortex, a forming, and formed.

9. The four Animals are four Worlds, or Periods of Souls, angelic and human, possessing four distinct Regions of some æthereal Vortex, successively, tho' seen at one View in the prophetic Vision.

10. All the four Animals are said to have the Likeness of a Man, lest, on account of the several Parts like an Ox, a Lion, and Eagle, they should be taken for Symbols of any thing else than Souls angelic and human. From these same Animals being all called by one other Name, *Ckerubs*, in the Tenth Chapter, 'tis highly probable, that angelic and human Souls are much the same, and generally appear of the same Form, human.

11. They are said every one to have four Faces, to denote that every Soul, in every World or State, has all the four States in it always, potentially and essentially, tho' not actually, or in equal Degrees always.

12. They are said to have four Wings, to denote their Passage from World to World; an orderly living Flight, by Divine Fate, not a wingless descending Lapse, thro' their own Fault; for the latter (unreclaimed Sinners) belong not to this Vision.

13. They are said to have strait Feet, partly to denote their human Stature, partly their walking or living uprightly, and with Steadi-

ness; and also upright Affections, according to the *Pythagoreans*.

14. They are said to have Ox or Calves Feet, not only to denote the great Affinity between angelic and human Souls (for *Cherub*, from *Charabb*, to plow, is the Symbol of the angelic Ministry, the Seed being sown by the Holy Ghost); see No. 10. but chiefly because the Ox is the Symbol of the *Asiatic* Kingdom, or Ensign armorial of the *Asiatic* State; and this is the triumphal Chariot of the Messiah, King of *Asiab*. It is likely, as he was King of *Jetzirah*, his Chariot would be drawn by Animals with Lion's Feet; of *Briab*, with human Feet; and of *Aziluth*, with Eagles Feet: For this Reason, when King of *Israel* in *Asiab*, the Animals supporting or attending his Throne, above the Ark of the Covenant, were Cherubs, Oxen. Hence the *Egyptians* derived the Worship of *Apis*, at first, probably, as the Symbol of the Presence of the true God (mistaking its Use in the *Jewish Sanctum Sanctorum*), and afterwards more grossly terminating their Worship on itself. Hence also it is plain, even tho' this of *Apis* had obtained among the *Egyptians* before the times of *Moses*, that *Aaron* used no foreign or *Egyptian* Rites, but an *Arceanum* belonging to *Abraham's* Family, in forming the golden Calf: The Fault lay in making it the Object or Medium of Worship (*more Ægyptiaco*), in place of the *Shechinah*.

15. The Feet sparkling like burnish'd Brass, signifies the Affections pure and steady, sending forth Ejaculations heavenward in times of Difficulty.

16. The Hands of a Man under their Wings denote the Use of proper and lawful Means, human Co-operations, to be necessary along with a winged fiducial Reliance on the Divine Assistance in all our Undertakings; and this the adamantine Law of all the four Worlds; idle and slothful Speculation being every-where banish'd out of the Kingdom of the Messiah.

17. The Meeting of the Points of the Wings of every two adjoining Animals, in the Angles of the Square, whose Sides are form'd severally by each Animal with its two extended Wings, denote the most ardent Desires, and united Endeavours, of all the Souls of all the four Worlds, to promote the public Good.

18. As the two Wings stretched upward denote the superior Regard due to the public Good, so the inferior Wings, covering their Bodies, denote their Regard to private Good; to be subordinate to the Public, and consistent with it, as being therefore protected by it.

19. The four Animals, tho' each has the same four Faces, have each a several Face more eminent than the other three Faces; whence one Animal may be distinguished by the Name of a Lion, another by that of a Man, a third by that of an Eagle, the fourth by that of an Ox or Calf (as *Apoc.* iv. 7.), to denote four

Worlds or States, each involving the other three, in more remote Degrees, or at least potentially, yet each having its proper State supereminent. So the Eagle denotes *Aziluth*; Man, *Briab*; Lion, *Jetzirab*; Ox, *Asiab*. Their Order not regarded in the *Apocalypse*.

20. The Eagle, by his strong high Flight, and sharp Sight, represents *Aziluth* (See *Post.* 5, 6, 11.), according to a prophetic *Henopæia*. Hence the Tradition of the old Naturalists, concerning the Eagle's looking stedfastly on the Sun, is cabalistic, meaning the *Aziluthic* Contemplation of the Sun of the intellectual World, the Divine Light of the Eternal *Logos*; that is, *Adam* dwelling in, and cultivating the Garden of *Eden*, towards the East, or rising Sun.

The Man-Animal, or Face, by his Prudence, and political Capacity, &c. (*Post.* 12.) represents *Briab*, a paradisaical State; neither agreeing with the Fierceness of the Lion, nor the Labour and Lassitude of the Ox.

The Lion represents *Jetzirab* (*Post.* 16.). Here the Messiah finish'd the Conquest of the *Jetzirathic* Rebels, the *Rephaim*, and their *Adamic* Associates; reserving the former in Chains of Darkness, the dark and caliginous, nocturnal, terrestrial Hemisphere, or in the Bowels of the Earth, in Caverns, and animal Bodies, as in Possessions, unto the Judgment of the great Day; but graciously affording the latter a State of Purification and Trial, in order

der to a Restoration. This is what *Rabbi Jachaides* means by the Killing of the Serpent, and his Army, in the Sea, viz. *Pbaraob* in the *Red Sea*; and, on the dry Land, *Roman*, *Pagan*, and *Pagano-christian* Polities; and, in Heaven, the *Rephaim*; the undertaking of which intitled the Messiah, according to a heavenly Proclamation made before, to the Marriage of the King's Daughter, *Wisdom*, or the Eternal *Logos*, with her golden Vesture, the divine Element used, in the Six Days Creation of the habitable Earth, by the Messiah.

The *Jetzirathic Rephaim* esteemed themselves *Elohim*, Gods, in their drunken and mad Frolicks, as being experimentally skill'd in all Sorts of Contrivances, good and evil, thro' the Use and Abuse of Magic: And so the Serpent persuaded *Eve* it would be with her: Whence the Name of *Jetzirah*, from *jatzar*, to form Good and Evil, magically, not mechanically.

The Ox represents *Afiab* (*Post.* 18.), by Qualities directly opposite to those whereby the Eagle represents *Aziluth*. Here all Matters grow more and more crass and dull, heavy and feculent, as the falling Souls descend lower and lower; till at length, as the wearied Ox, they settle upon the solid Earth, or rather in the miry Clay, clogg'd and impeded by the gross Unwieldiness of their earthly Bodies, 2 *Cor.* v. 2. The Ox of chief Use in Agriculture, &c. to which Man was doom'd when driven out of Paradise.

The Figure of the whole symbolical, triumphal, *Afiathic* Chariot of the Messiah, being too vast a Work to be placed over the Ark of the Covenant, the Ox, the peculiar Symbol of his *Afiathic* Kingdom, was chosen in its Place.

The cabalistic *Arcanum* signified by every Animal's having four Faces, *viz.* that in whatsoever State any Soul be placed, the Root of the other three States is still remaining in it, should animate us that are fallen to strive earnestly, under the Conduct of the Messiah, to recover what we have lost, and to caution those in the superior Worlds to take heed lest they fall.

21. The Motion of the Animals strait forward denotes the Uprightness and Simplicity of Life, without Wiles and Craft, *John* i.

27. only belonging to the true Subjects of Christ's spiritual Kingdom.

22. The Motion of the Animals whither the Spirit directed, denotes, that all the Actions of the Subjects of Christ's spiritual Kingdom are by the Impulse and Instinct of the Divine Spirit, their own Self-wills being perfectly mortified and dead: So that they are *Theophoroumeni*, as it were, *Pf.* xxxiii. 6. The second Spirit of the Cabalists, proceeding from the living God, is only the Spirit of Nature, the Instrument of the Divine Spirit.

23. Their not returning when they went, denotes, that no external Violence can affect or hinder their Proceedings; for no Force or
Counsel

Counsel can prevail against God, by whom they are acted.

24. The Appearance of the Animals, as of burning Coals of Fire, and of Lamps, denotes the æthereal and luminous Nature of their celestial Vehicles, accompanied with fervid and enlighten'd Zeal in holy Souls, the faithful Subjects of Christ, who baptizes with the Holy Ghost, and with Fire.

25. The Motion of the Fire, its Splendor, and of Lightning out of the Fire running up and down among the Animals, denotes the frequent Eruptions and Shining forth of the Virtues of the Holy Spirit in the Members of Christ's spiritual Kingdom, which was remarkably (accomplished, *condo novo*) signified by the fiery Tongues at *Pentecost* resting upon the Apostles Heads, according to Christ's Promise, who was thus visibly and openly shewn to be the true Messiah.

26. The Animals before said not to return, are said, in another Sense, here, to go and return as a Flash of Lightning, to denote the Descent of Souls from Heaven, and their sure Return thither, after a speedy and successful Dispatch of their Business.

27. The Sound of the Wings, as of many Waters, or of Thunder, or of Camps, denotes the four Animals to be representative of numerous Multitudes.

28. The Wings being let fall at the Voice of the Charioteer, above the Firmament, denotes the Spirit that animates them, both to move
and

and to rest, is the Spirit of the Messiah, the Charioteer, *John* i. 4. obedient even in the inward Motions of their Appetites and Wills, the Wings of the Soul.

29. The four Wheels, having Flesh, and Backs, and Wings, and Hands, as well as the four Animals, do denote the four Worlds of human and angelic Souls; *viz.* *Aziluth*, *Briah*, *Yetzirah*, *Asiah*; but as in Rotation or Revolution from one State to another (*Post.* 8, 9.); for the Wheels are indeed the very same Sort of four-sided Animals, rounded into Quadrants of the Wheels: So that the flat Side of the vast *Cantbus* next *Ezekiel* shewed, in every Quadrant, one Face, with its Side, Wings, &c. Perhaps they denote also the Orbs or Regions of these four States.

30. The Wheel upon the Earth, with its four Faces, denotes the *Asiatic* World or Region, inclusive of the other three States, either potentially, or more remissly; that is, the Souls of that World considered as to their Revolution. This Wheel is called *Ophan* in a special Sense; and *Sandalphon*, by Rabbi *Moses Corduerus*.

31. The Appearance of the Wheels as *Thar-sis*, or the Sea, denotes the Multitude of Souls in the four States; as in the Animals the Noise of their Wings, like Waters, did. From this, and the 30th, appears the Identity of the Wheels and Animals, differing only in the Revolution-State.

32. The

32. The Wheel in the Middle of a Wheel denotes the four concentric Orbs or Regions (*Post. 6.*); but chiefly the periodic Revolutions of Souls involving each other: *e. g.* When their *Aphelia* or *Apogea* are at the Summit of *Aziluth*, and their *Peribelia* or *Perigea* are, some at the Atmosphere of the central Star, Solar or Frigid, others at the Confines of *Asia* or *Jetzirah*, others at the Confines of *Jetzirah* and *Briah*, &c. See *Fig. 2d.*

33. The Wheels going by their four Parts, and not returning, denote, as before the Animals did (*No. 23.*), with the Addition of the Revolution of Souls thro' their four Parts, or concentric Orbs, in *Post. 6.*

34. The Wheels having all one Likeness, denotes, that nothing passes, and there is scarce any thing in the inferior World, but what is some way or other resembled in the superior World. This the Foundation of Types and Figures: This the Beauty and Harmony of all God's Works, Uniformity amidst Variety. This is in some sort signified by the same four Faces in every Animal; *viz.* the same Employment for the most part; the same visible Form of Souls: The human Form, suppose, with their visible personal Distinctions; and, according to some *Rabbins*, the Distinction of Masculine and Feminine, as to Vesture and Lines of the Face; the same plastic Natures fashioning the Vehicles proper to every World in human Forms, *omissis omittendis.*

35. The dreadful Height of the *Canthus*, or upper Part of the Convex of the Wheels, denotes those vast Revolutions of Souls, from the *Aziluthic* World down to the *Afiathic*, even to the very Body of the Frigid Star, to live with the Ox in the Mire and Dirt, in Bodies of Flesh and Blood, and back again to *Aziluth*: Amazing Vicissitudes these indeed! That of *Nebuchadnezzar* not to be once mentioned with them!

36. The Body of the Wheels appearing full of Eyes, shews them to be an exact Duplicate of the Animals incurv'd into Quadrants; the four Sides of one Animal making the flat Side of the *Canthus* of one Wheel next *Ezekiel*; whence these Sides were called Quadrants in the erect Animal; and denotes the Worlds constituted of living seeing Souls in *Golgul*, that is, Rotation.

37. The Wheels moving and resting in constant Correspondence with the Animals, denotes the same thing to be signified by both; only that the Wheels moreover denote the Revolution (*Golgul*) of Souls.

38. The Wheels following whither the Spirit leads, shews also their Identity with the Animals in Signification (*See No. 22.*); but still in *Golgul*. This more strongly confirmed by their being said to have the Spirit of Life, which agrees not to inanimate Wheels, but to Souls whose divine Birth is either not lost, or recovered.

39. The

39. The Likeness of the Firmament, as the horrible Appearance of Crystal, on which stands the Throne of the Messiah, denotes the dreadful and immense Expanse of the æthereal Vortex, diaphanous as Crystal, striking the Beholder with Horror, when he considers the *Golgul* of Souls thro' such vast Spaces.

40. The sapphirine Throne, above the Firmament, denotes, by its blue Colour, a certain celestial and æthereal Nature: 'Tis colour'd to distinguish it from the circumfused diaphanous Æther. By the Hardness of Sapphire, the Stability of his Kingdom that sits upon the Throne. *Heb. i. 8, &c. (Post. 13, 14.)* By its Enmity to bestial Impurities, the *Aziluthic* State. *Apoc. xiv. 4.* These not unapt. But most probably Sapphirine alludes to the cabalistic *Sephiroth*, or Numbers, especially the first three, named by Rabbi *Schab*, *Corona Summa*, *Sapientia*, *Intelligentia*; and affirmed to be three Minds, therefore necessarily three Persons, as having each its own proper perceptive Center. He also affirms every one of them to be *Mens per se*, and in equal Dignity to constitute a Being as it were wholly One; which approaches nearly to the Catholic and Orthodox Christian Faith. I say, this Throne denotes the Divinity itself, to which the Soul of the Messiah is elevated (*Post. 13.*) by the Union with the *Logos*; whence the Divinity, being its own Place, Throne, and Support, is become the same to the Soul of the Messiah.

As the three first *Sephiroth* comprehend the Triune Deity, so the seven others the Universality of good created Spirits: So that the Sapphire Throne may allude to all the ten *Sephiroth*; upon all which the Soul of the Messiah may be said to be seated in some Sense or other. In like manner the evil Genii may be called his Footstool, or Step to his Throne, he treading them under his Feet, whilst the good he rules by his Spirit.

The Messiah, thus united to the Divine *Logos*, or internal World eternal, rules over the external Word, the Spirit of Nature, or *Sandalphon*, denoted here by *Ophan*, *quasi sandal tou Ophan*; and thereby is able to do all manner of Miracles, even to change the very Elements; for he that has married the Daughter of the King (*Chocmah*, Ζεὺς, Νῆς), possesses also her golden Vesture, the Six Days Creation. The King's Daughter in the exalted Tower is *Chocmah in Kether*, i. e. Ζαὸς πύργος.

41. The Man sitting upon the Throne is the Soul of the Messiah united to the Divine *Logos* (*Post.* 13. *Apoc.* xix. 11, 16.), who appeared to the Patriarchs, being the Word, God-Man, tho' not yet God made Flesh; and also to *Daniel*, God the Father being there called the *Antient of Days*; and to *Isaiab* vi. 1, &c. *John* xii. 41. Hence, *John* i. 14. *the Word was made Flesh*. The Soul is not mentioned, because united to the *Logos*, or Word, many Ages before.

42. The

42. The *Electrum* or *Chafmal*, surrounded by the circumhabitant Fire, sending forth a Brightness around, from the Loins both upwards and downwards, denotes this *Chafmal* (Inverting the *Hebrew* Words, it becomes *Mefiah*, *Christ*, or *Anointed*; this golden Garment of the King's Daughter, the inward Vehicle and Instrument of the Operations of the Holy Spirit; this Divine Element or Amber, the transparent Gold of the *New Jerusalem*; this Cordial and Cephalic Oil of Amber; this divine Unction, appearing thro' the House of Fire, *Christ's* igneous or æthereal Vehicle, seated at his Heart, and probably also flaming from his Eyes and Mouth, with which all holy Souls are anointed, and that of *Christ* above his Fellows); it denotes this *Chafmal*, I say, to be, as it were, a divine Salt or Seasoning included in the Vehicles of holy Souls, but not constituting the intire Vehicle. Probably the Tree of Life afforded new Supplies of this, where needful, 1 *John* ii. 20, 27. 2 *Cor.* v. 1, 2, 3, 4. This blessed Oil purifies the Heart from Self-love, and makes it receptive of Love divine: *Blessed are the Pure in Heart; for they shall see God.* *Christ*, by his Holy Spirit, is the sole Dispenser of this precious Balm, *Chafmal* and *Aer Peniel*, that is, the Light of the Face of God.

43. The resplendent or circumspendent Rainbow, that other Glory distinct from the Vehicle of the *Messiah*, described by a Fire,

and a Splendor, and a Rainbow, denotes *Attic-jomin* of the Cabbalists; the Antient of Days in *Daniel*, the First *Sephira*, or First Person of the Holy Trinity, *Autogenes*, causally containing the Second, the Son, and the Third, the Holy Ghost, proceeding from both First and Second, whose various Gifts are signified by the Colours of the Rainbow; as the Sun by the Splendor of the Fire, denoting the Father. This last Light or Glory is that of the Father of Lights, the *Kether* or *Corona* of the Cabalists, so named from this *Halo* or *Iris*, very properly, since we see now thro' a Glass, darkly, or thro' a Cloud, the *Caput imperceptibile*; with whose Glory the Messiah, his Son the *Theanthrope*, is here surrounded, *Matt.* xvi. 27. *John* xvii. 5. Thus, the Doxology of our Church to Christ: *Thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, are most high in the Glory of God the Father.*

44. The four Animals, said in the First Chapter to be like Men, are in the Tenth called Cherubs, to denote the great Resemblance of human to angelic Souls.

45. The Man cloathed in Linen is some Prophet or Priest, whose Zeal, and the Labours of his Function, are promoted and directed by the Assistance of the Spirit, and the Ministry of Angels.

46. Since the Wheels are only the Animals incurved, there is no Cause for the repeated
Incul-

Inculcation in the Tenth Chapter, of Flesh, Backs, Hands, Wings, and Eyes, belonging to the Wheels, but to shew the Revolution of Souls.

47. And left Ears should be wanting to the Wheels, it is cried to them, in the Hearing of the Prophet, *O Wheels! Ezek. x. 13.* To the Wheels, *O Phannim*, it is cried, *O Wheels, Hagalgal*, in my Ears. Here the *Galgal*, or Revolution of Souls, is most expressly marked out, by the Change of the *Hebrew* Word for Wheels, in the same Sentence, from *Ophan* to *Galgal*, this latter more properly denoting Rotation or Revolution. None can ascend in this Revolution, but those belonging to these Wheels in the spiritual Kingdom of Christ; and at the Voice of the Charioteer, under the Conduct of Christ. The Wheels being called to, rather than the Animals, confirms this Meaning.

48. The four Faces of every Wheel denote the four States of Souls in Rotation; one, chief or actual, three potential, or more remis in Degree.

49. One Face only being mentioned to every Wheel, notwithstanding the Identity of the Wheels, and four-faced Animals, plain upon other Accounts, confirms No. 19. and therefore their Resemblance to the Animals still more complete.

50. The four Animals are called one Animal, Chap. x. 20. to shew that the four Worlds

are composed of the same individual Souls angelic and human, tho' not all at once in the same World always, under Christ their Head. The River *Chebar*, mentioned here, to shew the Identity of this Vision with the first, is twice repeated to intimate a Mystery; *viz.* that these four Worlds are successive, and flow like a River; three being past, and none belonging to the still steady Eternity of God, or immaterial.

51. From the foregoing Observations it appears, that the God of *Israel*, taken precisely, is the Eternal *Logos*, united with the Soul of the Messiah, *Isaiab* vi. 1. 2, &c. *John* xii. 41. Many Places of Scripture naturally indicate the same to have been the peculiar God, and guardian Angel, of the People of *Israel*, as *1 Cor.* x. 4, 9. *Heb.* xiii. 8. Christ overcame the Serpent in Heaven *Rephaim*, in the Sea *Pharaob*, in the Earth, *Apocalyptic*, the Roman Empire; this said to the *Hebrews*, that they may constantly suffer Afflictions for Christ. The same gave the Law to *Israel* in the Desert, *incognito*, as the Angel of the Covenant. *Baruch* iii. 36. Ways of Knowledge, that is, both the Law and Cabala, *John* i. 14. xiv. 11. He appeared to the Patriarchs, was called *Jehovah*, again; the Angel of *Jehovah*, *Zeck.* iii. 1, 2. These, and the like, plainly shew the Eternal *Logos* to have been united with the Soul of the Messiah before the Incarnation

52. The Glory of this God of *Israel*, John xvii. 4. 5. is his fulfilling his Compact with the Father, by suffering for the Redemption of his People, on this Earth, *Asiab*, the lowest Region of the Worlds committed to his Care: Therefore he prays, that he may return into those upper Regions, to be glorified by the Father with the Glory he possessed when he reigned with him, in the Father's Glory, before the Foundations of this *Asiatic* World were laid. Here ends the Theosophic Interpretation of the *Mercava*, the most precious Repository of the antient Cabala, the *Pythagoric* Denary, the *Judaic Sephiroth*.

Catechismus Cabalisticus Mercavæus Sephirothicus.

1. **T**HE proper adequate Subject of the *Mercava*, or triumphal *Asiatic* Chariot of the God of *Israel*, seen by *Ezekiel*, is the spiritual Kingdom of Christ, not yet incarnate; *Jehovah*, the God of *Israel*, as God of *Israel*; *Malcuth*, as particularly respecting the *Jews*; *Kosmos*, the tenth *Sephira* *Pythagoric*, as regarding the *Asiatic* World.

2. The God of *Israel* is the Soul of the *Messiah*, united with the second *Partzuph* (derived from *πρόσωπον*) of the Deity into One Person.

3. Three Persons in the Deity.

4. The First Person, or First *Sephira*, called *Kether*, or *Corona*, and *Attic-jomin*, i. e. the Antient of Days.

5. The Second Person, called *Chocma*, *Sapientia*, and *Filia Regis in Turre cum Veste aurea*, as *Theanthrope*, Second *Sephira*.

6. The Third Person, the Third *Sephira*, called *Binab*, *Prudentia*, *Phronesis*, *Zoe*, John i. 4. *unde Zan-logos* of St. John; *Ruach* in the *Mercava*.

The three preceding *Aric-Anpin* or *Macroprofopon*. The seven following, *Dseir-Anpin*, *Microprofopon*.

7. The Magnitude of this Kingdom called *Gedbulah*, Baruch iii. 24. &c. *O Israel, how great is the House of thy God! How ample the House of his Possession!* Tho' but one Solar System: And the following seems to regard the *Jetzirathic* Part of one: There were those Giants, of Name *Rephaim*, so called from the Relaxation of the *Aziluthic* Attention, that were very great in the Beginning, and expert in War; whom the Messiah overthrew in the Confines of *Briah* and *Jetzirah*, those did not the Lord choose (but the Messiah to be married or united to *Chocma*); neither gave he the Way of Knowledge (*Chocma*) to them, Ver. 37. *Chocma* afterwards incarnate (*Nous Demiurgos*). *Gedbulah* comprehends *Aziluth*, *Briah*, *Jetzirah*, *Afiab*, and perhaps the recoverable Parts of other lapsed Systems, if such there be, and infinite Wisdom varies not its Methods.

8. The Forces and Powers of this spiritual Kingdom *Gebbarah*, the Fifth *Sephira*, *Kordiatis*, *Robur*, *Ruach*; *Hacajiah* (living Spirit), its Gifts and Graces, *Psalms* xviii, and *1 Cor.*

xii. 1, &c. viz. *Sophia* (*Gabalistic*) *Gnostis*, (Knowledge), Faith, Healings, Miracles, Prophecies. Hence *Gebburah* is the Spirit of Christ dwelling in all his Members, thro' whom they extinguish all evil Desires, and live only to Christ, and publish on various proper Occasions, in various Manners, illustrious Specimens of the Power of him that calls them to his wonderful Light; for, seeing every one, according to his Capacity, has the same holy Unction, *Chasmal*, or golden Vesture, with his Prince, he shall surely, in all the Worlds, command the outward Elements, by virtue of this divine Magic, as Christ did the Winds and Waves, and as *Elias* divided the Waters of *Jordan* with his mystical Gown (*Chasmal Vebiculi Intimi*), with which the Spirit of *Elias* rested upon *Elisba*, when *Elias* went to Heaven in a fiery Chariot. If thus, in these earthy, *Afiathic* Bodies, such Wonders be wrought thro' Faith in the Name and Power of Christ, how much more, in the heavenly Bodies, and heavenly Regions, shall the Saints command all Things needful in the outward Elements, and their own proper Vehicles (luminous and ornamental as they desire) for their present Delight, and future Defence, by *Chasmaline Armature*, against the *Afiathic* noxious Impressions, and poisonous Vapours, when they shall descend thither!

9. *Eutaxia Politica* & *Militaris*, the Sixth *Sephira*, *Tiphereth*, *Pulckritudo*, *Diarthrofsis tou pantos*: The Head is Christ, Col. i.

15, 16. *Ktisis*, Creation political. The Law, Love divine, *Themis*, not *Nomos Dike*.

10. The Wars and Victory of this Kingdom, *Netzach*, the Seventh *Sephira*, *Adrasteia*, those of the Messiah and his Followers, against the old Serpent in Heaven, *Rephaim*; in the Sea, *Pharaoh*; in the Earth, *Rome*, *Pagan* and *Pagano Christian*, the *Rephaim* first expelled out of *Jetzirah*, into *Asia superior*, then cast down to the Earth, then chained, and shut up for a thousand Years, perhaps in the Abyss within the Earth; and, at the Close of the last Trumpet, to be cast into the Lake of Fire and Brimstone, in the final Conflagration, with all other wicked and obdurate Souls. Here also the Apotheosis of the Messiah shewn in the Apocalypse, being revealed to *John* by an Angel sent from Christ: It is Part of the prophetic *Mercavean Cabala*, in the Keeping of Angels, from the most early Ages, and now-and-then communicated sparingly to the antient Prophets, but as to the State of the Church, from Christ's Incarnation to the final Conflagration, restored, and perhaps enlarged, *1 Cor.* xv. 54. *Romans* viii. 37.

11. The Pomps and Triumphs, the Eighth *Sephira*, *Hod*, *Gloria*, *Panarmonia*; by musical Instruments and Processions, as the Song of *Moses* and *Miriam*, *Exod.* xv. The Song of the Lamb, *Apoc.* xv. probably also thus in *Aziluth* and *Briah*, by Choirs of Angels, *Luke* ii. 13, 14. Christ ascended in Pomp, attended by many redeemed from the Grave
and

and *Hades* ; thus re-entering into the Glory he had with the Father before this World was. Thus also *Elijah*, in a fiery Chariot. *Elisha's* Boy saw what Numbers were ready to guard the Servant of the Lord.

The Plastic can easily furnish these Poms with Dress and Equipage, luminous and glorious, infinitely beyond the most brilliant Diamonds, and more magnificent than we can now conceive. For the Splendor of private Persons, see *Apoc.* iii. 5. *Eccles.* viii. 1.

12. Its Stability and Duration, Ninth *Sephira*, *Jesod*, *Fundamentum Edrasma*, *Psalms* xlv. 6. lxxii. 5, 6, 7. It endured with the Sun, that is, before it cooled into a Chaos, and was reformed, by the Soul of the Messiah united to the *Logos*, into this habitable Earth ; and before the Moon became opaque, or attended our Earth as a Satellite. These Things are too grand to be wholly meant of *Solomon*, the Type of the Messiah: The Soul of the Messiah is here described descending into the Matter prepared for his Body at his Incarnation, as the Rain into a Fleece of Wool on the Skin, as a Drop dropping upon the Earth ; seeming to allude to the Coats of Skins (*Adam's*), and to the Lamb of God. So *Synefius* describes a human Soul descending into the Body, in the viith Verse. The *Millennium*, until the Moon depart, that is, till the Blessed leave the Earth, her Companion ; hence *Aneikia*.

Here probably ends the Kingdom of the Messiah at the Consummation of all Things,

when he delivers up his Kingdom to God the Father, *Matt.* xiii. 42, 43. xxvi. 29. *1 Cor.* xv. 24, 28. having subdued all his Enemies, even Death and Sin; left the Earth in Flames with the irreclaimably Wicked; established a universal and lasting Peace, after the last Resurrection, and general Judgment; and ascended to the highest Heavens, accompanied with almost infinite Numbers of the heavenly Host, and blessed Souls, in the utmost Pomp and Splendor.

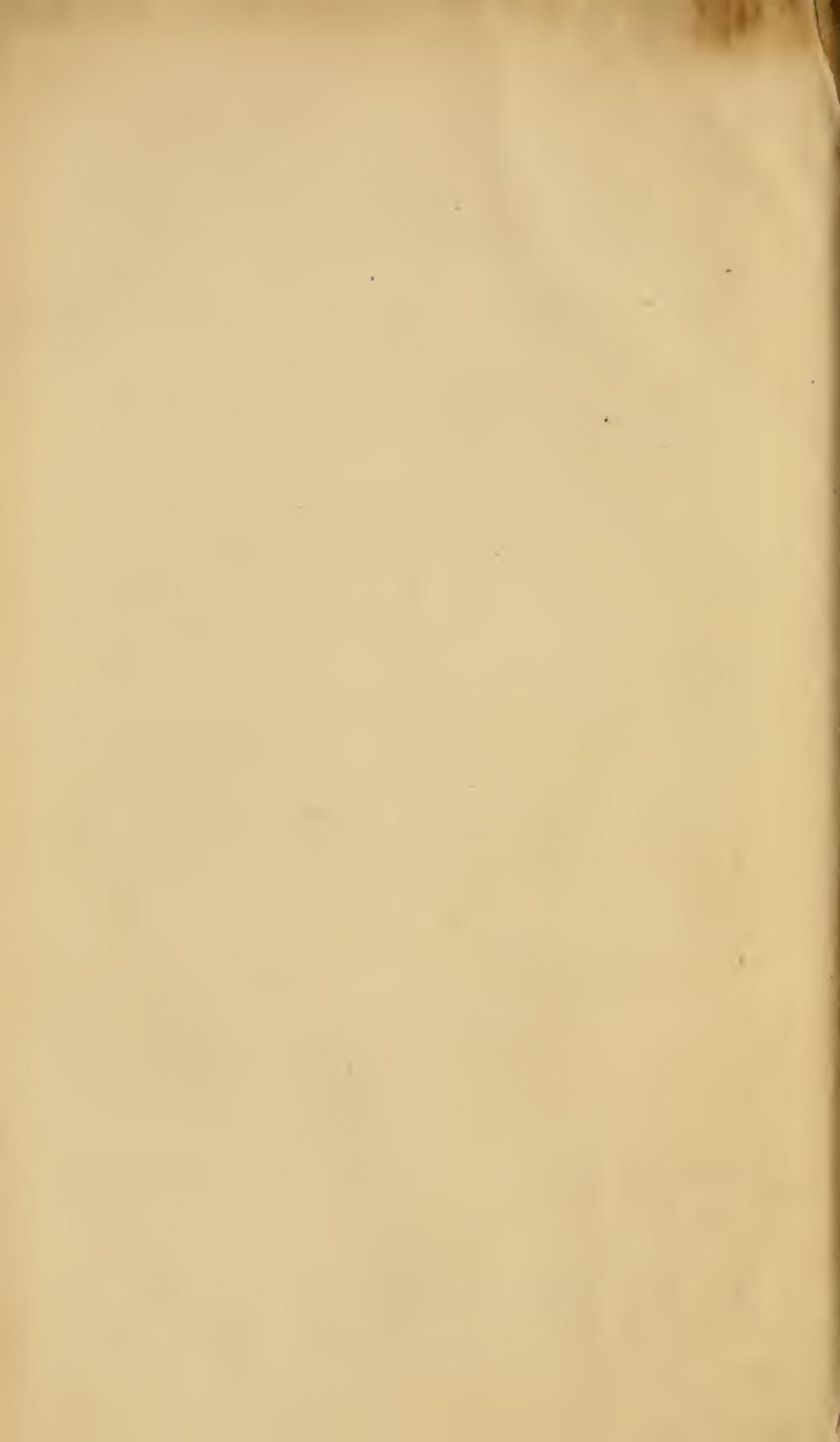
Indeed this may be rather called the completing and perfecting of Christ's Kingdom, than the finishing of it; therefore it may be said to last *in secula seculorum*. Amen.

The Fulgurations of the *Mercava* indicate triumphal Poms after Victories obtained; the *Sapphirine* Throne, Durability and Stability, *Deut.* xxxii. 8. (according to the *Septuagint*) the Nations under the Guardianship of Angels; *Israel* under that of God himself; his Son Christ, the Way, the Truth, and the Life; and (in *Baruch*) the Way of Knowledge (*Zech.* xii. 10. 11.); the Conversion of the *Jews*, and their Mourning for having crucified the Messiah.

F I N I S.

ERRATA.

Page 16. line 27. for *idefinite* read *indefinite*. P. 31. l. 13. for *passive* read *machine*. P. 94. l. 9. after *with* add *them*. P. 103. l. 7. dele *a*. P. 242. l. 31. and p. 244. l. 8, 11, and 25. for *Besporus* read *Bosphorus*. P. 247. l. 15. for *Herd* read *Kind*. P. 268. l. 7. for *Widom* read *Wisdom*. P. 384. l. 12. for *World* read *Word*.



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