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OF
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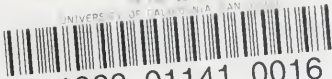
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DIARY SPIRITUAL AND EARTHLY
OF JAMES JOHNSTON

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JOHN MARTIN

DIARY SPIRITUAL AND
EARTHLY

OF

JAMES JOHNSTON

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PREFACE

BELIEVING that the present time is most opportune for the publication of this work, and having been much urged by friends in the Church to bring it before the public, I therefore willingly comply with their wish, hoping that its reception may be fully equal to their anticipations. In placing this work, however, before the reader, I wish distinctly to state that I place no confidence in the "spiritism" so called, which of late years has been publicly put forth. Indeed, I have examined the subject very carefully, and feel fully convinced that it is both unreliable and calculated only to deceive.

To those who have refused to receive modern spiritism I would say—Do not identify Swedenborg with such absurdities. Read him carefully, and you will soon be convinced that his teaching is as far removed from modern spiritism as the sun from the moon—indeed I might say, as heaven from hell; for that such is the fact will ere long be made clear to many whose eyes are at present closed.

In introducing this work I think it will be necessary for me to state briefly the facts which led to my acquaintance with its author, James Johnston, together with certain circumstances connected with the author's original manuscript, which came into my charge after his death in the year 1840.

When I was but a child my father was a member of Dr. Cowherd's church in Salford, near Manchester, where I frequently accompanied him. An acquaintance of the author, named McFarlane, was also connected with this society, as was also a Mr. George Horrocks. At this period James Johnston had withdrawn himself from church membership and attended the New Jerusalem churches in Manchester and Salford under the ministry of Mr. Jones and Mr. Hindmarsh.

Mr. Horrocks was a master dyer and employed many workmen, when it happened that the author fell out of employment and applied to his friend Mr. McFarlane to procure him a situation with Mr. Horrocks. About this time my father obtained a situation under Mr. Horrocks as townsman, and eventually became a partner with him in the business where previously to this I had been employed for some time. This

was the means of bringing me into contact with the author of this work, who often conversed with me on religious subjects. He was a man of very good character, and much respected by Mr. Horrocks and most of the workmen, who frequently talked with him on such subjects.

After I had known him for some time he prevailed upon me to go and hear the Rev. Robert Hindmarsh, at the New Jerusalem Church in Salford. I liked his preaching very much and afterwards became a constant attendant, and was baptised a member by the Rev. David Howarth, who succeeded him.

It was during this period that the author informed me of his meeting and conversing with spiritual beings, and related to me many things which I thought of a wonderful nature. He eventually gave me to understand that we had been brought together for a most important use,—that his mission was to be altogether different to that of Swedenborg, viz.—of a representative character, which would require three individuals to unite with the angels in the work. After my signifying a willingness to coöperate with him I was accepted into the union. This mission was completed in 1840, the particulars of which will be found in the following pages. During this mission I was often present at the meetings in the heavens, which I suppose was necessary to the work, but my sight was only opened on three occasions. In fact I have had much evidence to assure me that this work is all that it professes to be, and therefore earnestly implore the reader to set aside all prejudice and to consider that this which the Lord has been doing is only one out of many wonderful things He has in store for His people.

After the death of the author I sailed for America, where I remained nine years. On my return to England I visited Manchester, and eventually settled in Liverpool about 1851. In Liverpool I joined a New Church society under the ministry of Mr. R. G. Sheldon and continued a member until its dissolution in 1867. It was during this period that I became acquainted with Mr. Brodribb and Mr. Brierley, both members of the New Church, and who often attended Mr. Sheldon's Society. It was my impression at this time that America would be the best place to publish Mr. Johnston's MS., and that it would be advisable to have a copy made in order to secure its publication at some future date. I was indeed beginning to feel rather anxious about the work in case I should be removed from this world ; for although I felt confident that the Lord would provide for its safety, I considered it my duty to do my part in the matter.

It happened at this time that Mr. Brodribb and Mr. Brierley were leaving for America, and desiring to make them acquainted with the contents of the MS. I asked these gentlemen to read it, and was glad to find that both of them received it with great delight. On this account I allowed each of them to make a copy; Mr. Brodribb completed his task in England, while Mr. Brierley's copy was written in America. Mr. Brierley returned some time afterwards to England and again sailed to America, taking with him this time the original MS. I considered that under all circumstances this was the best thing I could do at that time, and although the course of events in connection therewith have appeared somewhat strange, yet I am convinced all has proved for the best, and do not in the least regret my action in the matter. Mr. Brodribb and my old friend Mr. Brierley had become acquainted with a New Churchman in New York in whom they had full confidence, and finding that he was a much younger man I decided to let him have charge of the original MS. until I should order otherwise. Mr. Brierley accordingly placed it in his hands in agreement with my decision. After some time had elapsed, however, he considered it unsafe in his own house and forwarded it to Mr. Brodribb.

About this period Mr. Brodribb fell in with a "spiritual medium" so called, and eventually both gentlemen allied themselves with this medium, who persuaded them that the author of the MS. spoke through her organism, and insisted that the MS. must remain where it then was. Many years have elapsed since that event, and I suppose the MS. is still either in the possession of Mr. Brodribb or this "woman medium," as they call her. This is the reason why in publishing James Johnston's work I have been obliged to print from the copy of Mr. Brierley. I have every confidence in his faithful transcription, and am fully convinced that the copy is, as he pronounced it, quite correct. I have caused an order to be served on the individual who ought to have charge of the MS., but he so far refuses to pay any attention to my demands.

It would doubtless have been more satisfactory to print from the original MS., but Providence has for the present ordered it otherwise, and I doubt not that eventually all will work right.

JOHN MARTIN.

Liverpool, October, 1881.

DIARY OF THE MISSION, SPIRITUAL AND EARTHLY, OF JAMES JOHNSTON

INTRODUCTION

1. SUNDAY, January 5th, 1817.—For some months past I have had every convincing proof that I am in visible connection with spirits of some kind; whether they are good or otherwise, as yet I am at a loss to say. However, I will encourage their visits until I am convinced what is their true quality, in the meantime I will just note what I can find out. If they turn out to be of a bad quality I will endeavour to break off and destroy what I may have written; but if I find they are good, and I receive good by them, then what I write I will preserve, and in the meantime I will trust to the Lord to direct and protect me, as it is my intention to act from a good principle.

The first time that I began to see anything of that kind, was a young man dressed in a blue robe, with a black broad border around the bottom of his robe. On account of that dress I thought he was of a bad quality; at last, seeing him so often, I asked (him) if his motive was in the cause of good. So he came nearer and bowed his head; I then said several things to him which he answered either by bowing the head or by giving it a sudden shake as if by way of disapproval. In this way we kept our correspondence for some weeks.

2. February 2nd.—For some time past I have seen other two along with the first. The one is dressed in white robes, the other in crimson robes; none of them speak, but each uses the same gestures like the first, so that I wonder how this affair will end.

3. February 9th.—I have now taken the courage to say to them that I think, if they come to me for a good end, that they will certainly speak to me in proper language, in order that I may understand this mysterious affair; at least, they might let me know their names. So one of them held out

his hand with a paper, with words which said "their names were a secret." I next asked, what was their office? The one in white, by the same means, said that he was a small King in a society. The one in crimson robes (in a similar manner) said that he was a Prince of the society. The other said—still by means used by the others—that he was a Judge of the society. I asked them for what reason they came to me? They held out a paper, saying, that it was I who came to them. So saying, they went away.

4. February 16th.—I have seen the Judge several times since, and he speaks by means of the paper as quickly as I can do with my mouth, on different subjects—such as religion, and likewise on other matters. When we are on religion he puts his papers into a pocket; but when we speak of other matters he puts his papers in a pocket that is outside of the other pocket. I asked him if he believed that the Lord Jesus Christ was the only God of heaven and earth, and if that was the object of his worship? He then held out a paper glittering with golden letters, blessing me in the name of Jehovah-Jesus, and shook me by the hand.

5. February 21st.—Last Friday evening, about eight o'clock, the Judge came with a trumpet, and the King with a naked sword. The Judge blew his trumpet through all the most public places, such as churches, chapels, taverns, the two Houses of Parliament, Courts of Law, &c.—in short, everywhere almost. But one thing I observed, that he did not at any of the new churches in this town sound his trumpet. As for the other chapels in the other places that he went through, I could not tell what sects they belonged to. The King at the same time shook his sword at all the places that the Judge sounded at. All this I saw plainly; but how, as yet, I cannot tell.

6. March 2nd.—I have asked the Judge what they meant by going through with the trumpet and the sword? He said they were looking for the two essentials of the church. He asked me to tell him the news; so I told him the common news of the time. As before he put all the papers into the outside pocket; so I asked him if he was going to make a book of all those papers which he was collecting? He smiled and said that he had no thoughts of making a book, and went away after he had said—"Farewell, brother."

7. March 9th.—The Judge wondered when I told him that the reformers intended to set out for London to-morrow to petition the Prince Regent, in order that he may cause something to be done that they and their families may not starve in this land of plenty. He said it was a strange thing that

they should have to do such a thing seeing there was plenty in the land, and that God had given it for the good of all. He said that he himself was a reformer, but that he always made his petitions to the God of heaven. He then left me.

8. March 16th.—On the evening of Monday last the Judge came, with a sword in his hand; and I asked him what he was going to do with that sword? He said, he was about to defend the remains of the church, and pass sentence against those who had destroyed the essentials of the church. So he went away. About two days after I saw him again, and he asked me if the reformers had been at the Prince, and if he had granted their request? I said that they were stopped on the road, and I told him by whom, and that they were now in prison.

9. April 1st.—I have seen the Judge several times lately, and he appears to be very concerned about the reformers because they are put in prison. He asked me what the Prince and those that put the men in prison professed to be; and, in respect to their religion, if any,—what it was? I said that they all called themselves Christians, and risked their lives, and fought for their religion, and preached every Sunday, and sometimes on week-days, from the Word, and all in proof of the Christian life. So he asked me if I would meet him next Sunday morning, about five o'clock, in my world. I said I would. He thanked me, and we parted.

1. Sunday, April 6th, 1817.—So according to promise I went out at the time appointed and put the Bible in my pocket, and also prayed God to protect me as I still was not altogether without some fears of what is to be the end of all these wonderful things. So I sat me down and was taking out my Bible to read, when the Judge, the King, and the Prince made their appearance and saluted me, and asked after my welfare. The Judge stood up,—the two others sat down. The Judge bade me tell them what news I had. Then, when I had done so, he asked me to read a chapter to them. I asked if there was any chapter in particular that they wished. He said they were all alike holy. So when I opened the Bible there went forth a bright light all around to some distance. The Judge sat down also. They likewise had small Bibles, on which they looked whilst I was reading. When I had finished they thanked me, and said that they would, if I were willing, bring two others of their friends next Sunday. One of them had been long amongst them,—the other was but just coming amongst them. His dress would not be like theirs, but they hoped that I would take no notice,

for he had just been in a hell of vastation. I asked what might be the names of those two; they said that their names were according to their quality, therefore they could not make me, a man living on earth, understand. Nevertheless, the earthly name of the first was "John," and that of the other "William." So after a few more other remarks they said that it was time for them to go to church. So they all shook me by the hand and bade me farewell till next Sunday. So we parted.

N.B.—Where we met was a fine and large country with many kinds of trees. Where we held our meeting was in a grove with seats. Opposite to my seat in front was a green circular form where the other three sat. A little to one side was a stool whereon the speaker stood and held up his papers, but he did not put any of them into his pocket. I think he has given up that. Close behind their seat were trees laden with fruit. Behind my seat were trees full of blossoms. I was, as to my sphere, mind, or spirit, dressed in a white robe, with a Bible in my right side pocket and a red ribbon to pull it out by, and a sword by the same side on which the Bible was. The other three had in like manner swords. But at present I conclude this number.

2. Sunday, April 13th.—According to promise John and William came. So after the salutation they asked the news. I told them all the particulars (for I now read Cobbett's Papers, also other publications coming out at this time). I then asked if any of them were preachers, as they seemed to be in haste last Sunday. (The King was speaker this day.) He said that he and the Prince were preachers; the others were not as yet. This discourse led me to mention Mr. Cowherd. So the King said that he would bring him next Sunday if I would consent. I did so; he now bade me read a chapter, and we afterwards parted.

3. Sunday, April 20th.—Mr. Cowherd shook me friendly by the hand; and after a few words passed between us, he stood upon the stool and asked the news. So when I told him how they were using the reformers, he said—"Did I not tell you what they would do when the truth was told to them?" He said that he and the others were also reformers, and they could speak truth freely; that they were now out of their power, and had great reason to bless his Redeemer. After several observations, he said that he rejoiced that there was such a man as myself on the earth—one who could speak with them (and this he said with tears of joy in his eyes). He then said that he would like to hear me read a chapter. They then bade me farewell till next Sunday. I forgot last Sunday to

say that William, the one mentioned in No. 1, had a black spot on his cheek and some dark spots on his robe. This day they appear to be almost gone.

4. April 27th.—I met my six new friends this morning, and told them all the week's news, for which they thanked me. I then read a chapter, and while I was reading the King held a child in his arms, and the others held in their hands green branches of various kinds.

5. Sunday, May 4th.—I met my six friends this morning. After the usual compliments, they bade me tell the news of the week. I did so; the speaker then thanked me. I told them that I was at a loss what to think, as they were so fond of politics; for I thought that the angels never minded such things as the political affairs of the men on this earth, so that I am still in some doubt as to what to think. But if you are well-disposed you will not take amiss what I have said; I wish to be on my guard. The King said that he was glad to hear me say what I said; but the reason why they enquired after these things was because politics are the operative principle of the soul—that as are the politics of a nation, such is the soul or religion of that nation. So on that account they wanted to hear the news, and for a wise purpose God had granted this privilege. So after I had read a chapter we parted until next Sunday.

6. Sunday, May 11th.—I told them (the angels) as usual the news, and asked if they could not see what was the quality of external things by the internal, because the very internal state of the Jewish church was shown to the prophets by an angel whilst he (the prophet) was living on earth. They said that they also saw the internals of the present professing Christians, and that their state was far worse than the Jews' ever was; but still, they wanted to see if these internals were in act in the ultimates. And this also they could by means of my mind; but when I was not present with them then they thought no more about it. Then they said that next Sunday there was to be a thanksgiving in the heavens, so that I might let it be noon before we met. I asked where this was that we held our meetings. They said it was in their heaven between the east and the south. I then read a chapter, and came home in better spirits than usual.

7. May 18th.—I went at the time spoken of. So they bade me only read a chapter as their thanksgiving was not over, and they hoped I would excuse them. So I read, as it was a thanksgiving-day, the 15th chapter of Exodus; so when finished, they all rose, bowed their heads, and left the Judge and me. He said that he would stay awhile longer. Then

he told me some things of my past life which I had quite forgotten. I asked how long he had known me. He said that he and John saw my sphere often walking in their country. That (when seen) I was always carrying a white flag in my hand, and on the corner of the flag, neatly bound, was a little book called "The Last Judgment." About one yard before me there was a staff which I seemed to wish to take hold of; but that they never knew my state on earth till one night that I, with my son, was lying in an old pig-cote, because no one would take us in. I told him that I was then travelling the country and getting my living by playing on the pipes, so that the lad and myself were called vagrants. I was only sorry for the child of eight years of age, and I almost thought that God had rejected me and men despised me. He said it was in that forlorn state of mind that they saw what I was on earth for the first time. Some other things of a like nature he told me. He also told me of some of his own troubles which he had while on earth. I asked why he had the black border round the bottom of his robe. He said that his former robe was white,—that he only had the present robe to represent the church. He said that they had many things to tell me if I were faithful. He then went away and brought a crown upon the top of a silver rod, and said, "This is the reward of the faithful!" He then took it away again. So after further discourse, it began to rain on me, so he said it was time for me to go and get to my home before I got wet.

8. Sunday, May 25th.—We all met as usual this morning, and as usual I told them the news. We then had some remarks concerning the spheres of men on the earth,—that these are seen in the spiritual world. The angels also told me that I was lost, but am now found; but, said they, twice dead, plucked up by the roots. I told them that false teaching and the wicked lives of teachers made many a man reject them altogether. And so it was with myself, and I thank Mr. Cowherd, as he was the only man that rescued me from that state. I afterwards got the writings of Emanuel Swedenborg, and now, thanks be to God that I reverence His Holy Word. At the same time, I must say that Mr. Cowherd held some points that I now reject. Mr. Cowherd came, and, thanking me, said that he also had rejected those same points, and was sorry that he ever brought them forward. After some further remarks, the Judge said that he would dismiss the meeting by saying the blessing, and he hoped that I would do that for the future. The Judge then said the blessing, we parted, and I came home with joy.

OF THE FIRST CHURCH.

9. Sunday, June 1st.—I told my friends this morning that they might let me know the news of their world, if they pleased, in like manner as I gave them the news of this. So they bade me say what I wanted to know. I then said that on the 19th day of June, 1770, the Lord sent His apostles through the spiritual world to preach the Gospel anew; so that I wished to know what progress the church was making, and how the different sects of Christians were arranged in the spiritual. So John rose and said, that ever since that time the Catholics are in the centre, the Protestants next, the Calvinists in the third place, Methodists fourth, Quakers fifth, New Church at the outside; and those six comprehended the whole body of professing Christians, for all who deny the divinity of Christ are in no sense Christians. That at that time the foundation of the New Church was provided by the Lord in the centre amongst the Catholics; but such is that spirit, that they would neither build nor let others build, and the work of building only began on the tenth of last month. I thanked them for their news. He said that they had agreed to ask me if I would go next Sunday to hear Mr. Hindmarsh, as they wished to know the state of the New Church on the earth. That they would attend themselves also along with me, so that through my mind they could hear him preach. I said I would do so with pleasure. So after a few other remarks I read a chapter, said the blessing, and we parted.

10. Sunday, June 8th.—After our usual salutations I told them the news of the week. I then asked why the speaker always stood at our meetings with his feet upon that stool; that, except at our meetings, they never used a stool to stand on when they spake with me. He said they wished only to be in want of nothing that would accommodate the meeting; or, otherwise, they could do without the stool to stand on. I was desired to say the blessing, and came home and got ready for the church.

11. Sunday, June 15th.—I asked our friends how they were pleased with the discourse of Mr. Hindmarsh last Sunday, and what they thought of the New Church on earth at this day; and what was its representative state and quality? John, being the speaker, said that they were well pleased, because its state was better than they expected; that it might be compared to small bees standing on white rods, with their wings spread and just ready to fly. John now said that Mr. Cowherd wished that I would go this day and hear Mr. Brotherton, viz., in the forenoon; then, in the afternoon, go to

Hulme and hear Mr. Schofield; and next Sunday give my opinion, and at some future time he would recompense me for my trouble. I said all should be done for him freely. I asked the angels if they were going with me; but they said they were not, but would trust me to go without them. So after thanking me, we finished the meeting as usual.

12. Sunday, June 22nd.—This morning Mr. Cowherd was speaker. He bade me speak my mind with freedom, whatever I thought of what I heard last Sunday. I told him that the Word explained by the writings of Swedenborg was my only rule and guide. That the preachers whom I went to hear last Sunday almost totally overturn the historical facts recorded in the Bible. But in short, not to enter into any minute details, you can examine my mind and see my thoughts concerning it, that it is repelled by the ideas which I have of the Holy Bible. At the same time I have nothing to say against those who do believe that doctrine; for you know that I once did believe it myself. So he thanked me for my candour in having been so plain. I then asked what was the correspondence of the quality of that doctrine? He said he hoped that I would excuse him from that. John then rose and stood behind Mr. Cowherd with a long pole, at the upper end of which was a board across it and painted white, and the sign of two crosses on the board, one at each end. When he turned round the other side was black. I thought that he did not wish Mr. C. to know, and therefore I seemed to take no notice. So after some further conversation on various subjects, the meeting was dismissed in the usual form, and they thanked me for performing their missions.

13. Sunday, 29th.—This morning the angels asked me what was said at this day concerning the first of the human race on earth. So I told them what was the common opinion, at which they (smiled). By their desire I expressed my opinion, and then I asked them for theirs. So they said the King had a book with plates in it which showed that man grew out of a tree, viz., out of the root of a tree whereon was plenty of fruit for him to eat. There was a great deal said on this subject, but as a great part of the same is (to be found) in the writings of E. S., I therefore here pass it by. We ended as usual.

14. Sunday, July 6th.—Our chief subject this day was concerning the Lamb's Book of Life, but as all this may be seen in the works of Emanuel Swedenborg, I need not enter into any detail on that head. One thing that I observe now is, that the trees behind my seat which were full of blossoms a few weeks ago are now full of ripe fruit like the others.

15. Sunday, July 13th.—This morning our friends seemed

very concerned at the cruel manner in which those in power and authority abuse the same by oppressing the poor and the weak. They said that all those oppressors would be brought low unless they amended their ways. So after a few observations they made me read concerning the fall of Babylon. Whilst reading the account from the Word, the angels drew their swords from the scabbards and held them naked in their hands. I said the blessing, and we parted.

16. Sunday, July 20th.—I said to them this morning that they (the angels) spoke to me always by holding out in their hand very elegant printed papers, and as I never read of any speech of that kind before, therefore I wished to have some reasons to show why it was that they spoke so with me. The King said that it was a new thing to them also. But, said he, we speak to you in the same manner as we speak with one another. But to you it seems to come from our hand because you are in the natural world. Our hand is our ultimate, and your sphere, or rather your mind, is with us, so you receive our speech from our ultimates to the interiors. Or in other words, you see our speech with the eyes of your mind, and we all hear you through the one that you speak unto. Also, I may add, we enter more fully through (you) into the ultimates of the mind than ever was done with an earthly man before. So I thanked them, and we parted, with the blessing.

17. Sunday, July 27th.—The angels asked me this morning whether I thought the New Church would prosper in England, and if not, what it would be that would hinder it? I said that under the present system it could not prosper, because the Church of England was a money-concern. Thus, I said, there are bishops with many thousands a year, and parsons likewise with great livings. All these support the state and the state supports the church, and the two *will* stand together if possible, at least till their own evils bring them to an end. But at any rate they are becoming daily worse against those who tell them of their evils. So when we had said a great many more things of this sort, we parted.

18. Sunday, August 3rd.—Our subject this day was much the same as last Sunday, only I asked the angels how long they thought it would be permitted to trample on the civil and religious rights of man. They said that they could not tell at present, but would inform me what they thought next Sunday. So we parted.

19. Sunday, August 10th.—The angels now said that they could not tell how long the reign of those tyrants would last; but that they had examined the quality of their affections as

these are seen towards their hells, and they were of opinion that such will still be made more manifest in the ultimates. That they will make laws to protect themselves after they have murdered men in open day. They will have false juries and mock trials; they will hate the poor so that they will try to make laws to deprive them of all relief; even the Word itself will be openly held in contempt in their Courts of Law and in their churches, and no doubt they would even burn it if they were permitted. Such is the nature of self-love, because it constitutes hell. They now bade me read a chapter out of the Word on the fall of Babylon. Afterwards, they bade me tell them next Sunday what John the Divine meant by the New Jerusalem. After the blessing we parted.

20. Sunday, August 17th.—After I had read the chapter, I said some of the sects of Christians suppose one thing and some another; even some think it to be outwardly from themselves, and that it will make them happy. But I think as the New Church doctrine teaches, that it is a living principle within which is taught me from love; that the Lord Jesus Christ is altogether Divine, and is the sole God of heaven and earth; that faith with its life is, I consider, the *New Jerusalem*. To this the angels all bowed. One thing I observed whilst I was speaking, viz., some of them came and took some of the fruit off my trees and did eat; they also took some away with them.

21. Sunday, August 24th.—I asked the angels this morning how the church was coming on which they said was begun to build on the tenth of March, at least I said that the Judge told me so. They said they had often wished I would ask concerning that church—it was very nearly finished. And the Catholics think it is for them, the Protestants think it is for them, it is the same with the other sects. So they asked me which I thought of all these sects would get that church? I said perhaps those few at the outside will have the first right. So they bade me read a chapter concerning the restoration of the church. We then parted.

22. Sunday, August 31st.—This morning I asked my friends how it was that there was a church building at this time. Were there no churches in the new heavens? But they said they would tell me next Sunday, as they were going sooner away this morning. So they bade me read a chapter and say the blessing. I did so, and we parted.

23. Sunday, September 7th.—I reminded my six friends of their promise last Sunday to tell me concerning churches in the new heavens. But they wished me first to tell them what I understood by the Last Judgment, and that if I gave them

a proper account then that they likewise would give me a proper account of the new church now in building, but thought we had better defer the matter till next Sunday. So the meeting was finished as usual.

24. Sunday, September 14th.—This morning, in order to be as short as possible, I told my friends as follows:—Several churches have existed on the earth, all of which, by reason of their evils, have come to an end. That in the spiritual world they were permitted to have places in which to perform their false worship, so on that account they had temples and other grand buildings similar to what they had on earth. But when the Judgment took place in the year 1757, then all those temples and grand buildings were swept away, so that no more such things will be permitted in the Christian spiritual world. (I mean false places of worship.) So that is the reason why it is called the “Last Judgment,” and I daresay that is the reason why there is so much wondering among those different sects concerning who is to have this new church which you tell me of. They now said that I had given them a very grand account, and as it was time to close the meeting we parted till next Sunday.

OF THE SECOND CHURCH.

25. Sunday, September 21st.—The angels now said that they were highly obliged to me for what I told them last Sunday. That with regard to the church which was nearly finished, it was called good, or charity; and there was also another that was begun to build quite close to the former, which is faith or truth. That the Judge is to be the minister of the first church, and that one who lives in a great city in the north is to be minister of the other. So after a few other remarks I read a chapter, and dismissed the meeting.

26. Sunday, September 28th.—I told my friends that I had often seen them taking out their watches, that I often wondered what they used watches for, because they had not time in their world as we had on earth. At which they smiled, and said that they could afford to have watches as well as the men on earth, for they had far more artists in their world than were on earth; but they had no slaves amongst them to fill the coffers of masters with hoarded money. After some further remarks on the jubilee, or year of redemption, I then asked the angels if they had any jubilees in their country. So they bade me read a chapter concerning the jubilee, and said they would tell me next Sunday. We dismissed in order.

27. Sunday, October 5th.—They said that they would now

fulfil their promise by informing me concerning the jubilees in their country. That the Lord, in His goodness, was always raising man nearer to Himself, for which cause the jubilees were kept. That there had been many a jubilee; but in particular there have been two great jubilees since mankind were on earth. The first was at the flood, the second was when the Lord put on the human, and that they are looking for the third, which will be the greatest and the most complete and crown of all the others; and likewise, that they were preparing for this grand event. They hoped also that I would give my opinion on that subject next Sunday. So after thanking them, and saying the blessing, we parted.

28. Sunday, October 12th.—I told the angels that with regard to this third jubilee, all that I could tell them would only be what I had acquired from them and Emanuel Swedenborg's books. Now in the year 1770 the Lord sent His apostles through the spiritual world to teach that He is the only God, so that must be the foundation of that church which you say is almost built. Now seven times seven (years make 49, and this number) added to 1770 brings out the year 1819 to commence judgment. Add five tens or 50 years to 1770 and the result is (the year) 1820, the which I take to be a fulness; and so, if I am right, your third jubilee begins on the 19th day of June, 1821, because it was on the 19th of June, 1770, that the Lord sent forth His twelve apostles on their mission. I have thus in my own mind calculated the time, but leave it as an opinion only. So they thanked me for the same, I said the blessing, and we parted.

29. Sunday, October 19th.—We had nothing very particular this morning, only the angels said that the first church is finished, and the other is very forward. I asked them if there was any other man on earth that any of them talked with besides me? They said there was not any that they knew of. So after some further remarks on these subjects, I read a chapter as before, said the blessing, and came home.

30. Sunday, October 26th.—I told our friends that I thought there would perhaps be some change in this country by the time that their jubilee was over, and it always appeared to me that the sword would go through the land, on account of the great evils and falses in the church and state. To this, they said that there was one whom they knew that lived in a great city in the north, that they would bring him next Sunday, and that he could tell about these things better than they could. I asked his name. They said that I might call him for the sake of distinction by the name of "Nixon." All this being settled, I read a chapter and we parted.

31. Sunday, November 2nd.—There are now seven that attend me this day, and as they increase in numbers their seats or chairs grow in size. After my new friend had shaken me cordially by the hand, he said that he was sent for on purpose to be the speaker at our meetings, and as it was winter where my earthly body is, he thought that it would be best only to meet once in two weeks; this he proposed for my sake. And, in regard to the sword going through this land, he could only say that such-like evils brought such-like punishments; and so far as he saw, he thought Christians, as they called themselves, all hated one another in their hearts. I asked him how such things as these affected him. He said he only felt through my mind. So he bade me say the blessing, and we parted.

32. Sunday, November 16th.—Our new friend said that as we had no meeting last Sunday, and as all the nation was in mourning, and all the churches, chapels, pulpits, Bibles, &c., were to be in black on Wednesday, (first for Princess Charlotte); in order to cheer the meeting this morning from all such gloomy subjects, he had brought an organ that we might be merry. So he began to play, and when they had played some time they asked me if I could hear. I said I could not. The angels said they could but try. So I said that I was as much obliged to them as if I could hear. After some observations they bade me say the blessing.

33. Sunday, November 30th.—The speaker said that the second church is nearly finished, and that these two churches are so near together that one door-keeper can keep both. That the Judge would soon have a new dress; that he who is to be minister of the second (church) lives with Nixon the speaker. It being a cold morning we ended the meeting.

34. Sunday, December 14th.—After I had, as usual, told them all the last two weeks' news, I told the speaker that he might, if agreeable, bring with him the minister of the second church to our next meeting. He said that it would be very agreeable; that it was the wish of the meeting that I should in the course of the next two weeks get into my mind all the principal tenets held by the following sects, viz.:—Catholics, Protestants, Calvinists, Methodists, Quakers, and New-Churchers, as all these included the professors of the Christian religion. So I said I would as far as possible do so. We afterwards parted.

35. Sunday, December 28th.—According to promise, the minister of the second church was at this meeting. I paid my respects to him, and also to the others. The Judge had on his new robes, in colour red and shining. He has to receive likewise a large golden trumpet, and a golden bow and quiver

in God's appointed time. I wished him success in his new dress. He said that he received them just before he came to the meeting. I told them the news as usual. I now gave them the faith of the Catholics, then of the Protestants, then of the Calvinists, next of the Methodists, afterwards of the Quakers, and lastly of the New Church. All this took up a good deal of time. I said I should be very glad, if it were God's will, if they would let me know when these churches were opened (for they told me that the second church was finished last week). They said that the Lord alone only knew, but everything which was for my good they would let me know. We agreed to meet on Thursday, then parted.

36. Thursday, January 1st, 1818.—After wishing me a good new year they told me that they had news for me, that a meeting was called amongst the angels in order to enquire if it would be prudent to inform an earthly man of the things of the heavens; that the meeting was very large; that they all agreed that I might know their secrets if it was not for my hurt. It was then put to a vote, (and those present now) gave their votes that it would be quite safe if I was allowed that privilege. However, the greatest number thought that were I to be informed it would do me hurt, because an earthly man at this day might not be able to bear such things. But it was agreed to have a larger meeting to-morrow, and St. John to take the chair; so they hope that I will gain the day. I thanked them, and said that the Lord would order all things for the best, and to Him alone I would commit that concern. So they now bade me dismiss as usual.

37. Sunday, January 4th.—I ought to observe that at all our meetings all my friends are always ready in waiting and seated before my eyes are opened to see them. I can see them go from the meeting, but never see them come. As soon as I saw them the King rose, and said that he had good news for me. That there was a very large meeting of the angels on my account; that whilst they were discussing the matter my sphere came in amongst them, and when they saw my sphere arrayed in white robes and likewise the Holy Word in the pocket, then they all agreed that I was one that thought much on a life after the death of the body, and much also concerning heaven and hell, and other important things of a spiritual nature. Therefore it was agreed that if I continued steadfast their information would be useful for me. I thanked them for their kindness, and said that with the help of God I would endeavour at all times to take the Word for my guide, and I believe I have nothing else that I dare trust. It is true, indeed, that you and I meet and appoint when we shall meet

again, we speak in a friendly manner to each other; all this is very wonderful. I can come here walking where I may not be disturbed with mankind—all this is done with perfect deliberation—yet I must tell you that I put no trust in all that for my salvation, because I believe that angels do speak with evil spirits, and I believe they have also spoken with bad men. So may God direct me. We as usual dismissed the meeting.

38. Sunday, January 18th.—I informed our friends as usual all the news. I have always remarked that the only things that they care to know are concerning the good of mankind, therefore the news is only such news as embraces that subject. And inasmuch as the poor or working classes are sadly oppressed, and the oppression causes them to endeavour to use means to relieve themselves,—on the other hand the Government consider that things of that kind shall be stopped; so it is news of that kind, both in this country and in other countries, that I always inform them of, both in church and state affairs. So on these matters we are never short, as I read all the political tracts that are at present taking up the cause in behalf of the reformers. I shall now conclude this number by observing that the Judge has got his new golden trumpet.

39. Sunday, February 1st.—After telling the news as usual, the speaker said that they were of opinion that there would be plans taken by those in power even to stop the poor from the propagation of the human race if it could be done; because, although it is through those means they enjoy all their luxuries, yet in their hearts they hate them—in their hearts they would drive them out of the country. They said that perhaps I might see all these things; that it was on the account of the mission that they are engaged (in) that they knew all these things; that I was appointed to be their assistant in all these things. I said that (I) considered myself an unworthy assistant,—that I could not tell how I could assist. They said that my mind was of that quality that by it they could enter to ultimates, and by that means accomplish their mission. So after a few other remarks, they bade me say the blessing, and we parted.

40. Sunday, February 15th.—I, since the mornings are dark at this season of the year, do not as formerly read a chapter, because with my natural eyes I cannot see. For whilst I am engaged in discourse it is my body that is in action as well as the mind. Our subject this morning was concerning the ordinance of baptism of children, viz., that all children are baptised in the heavens. We also had some remarks on the

solemn duty of parents concerning that duty and likewise of its use; we then parted.

41. Sunday, March 8th.—They asked me to tell them the principal parts of Mr. Jones's sermon last Sunday. They afterwards told me that on the 10th there was to be a grand and also a very large assembly of the angels to walk in procession, and celebrate the foundation of the first two new churches in the new heavens, called Charity and Faith. That they would let me know next Sunday; so they bade me say the blessing, and we parted.

42. Sunday, March 15th.—I asked them to let me know concerning the procession of the 10th. They said that Abraham, Moses, and Emanuel Swedenborg walked first, with thousands of angels with music and banners; that E. S. carried on a golden rod a crown set with diamonds; that it was proclaimed that the Lord Jesus Christ is alone the God of heaven and earth; and that these churches are built for none but those that in heart and life worship Him as such in His glorified humanity! that He is one in person, one in essence, in whom there is a divine trinity. So after some further discussion on the procession they bade me say the blessing, and we parted.

43. Sunday, March 22nd.—After I had told the news, and also part of Mr. Jones's sermon, they wished me to inform them of my ideas with regard to the Lord's glorified humanity. So I, to the best of my ability, from the Word and from the writings of E. S., which may be summed up in a few words, (said) viz., that He put off all that He had from the mother, even to the ultimates of the body which He had from the mother;—that the body that was crucified was truth divine, or the *Word*;—that it was composed of nothing of this world;—that it was truth itself both in substance and form. In one word, that truth divine could be crucified, but divine truth could not. That the same body rose,—that the same body is seen by you angels in the heavens. (The contemplation of this subject has no end.) They asked me if Mr. Jones ever said anything concerning that subject; and if I thought that a letter would do (him) any good I might send one, as from a friend. I said that I would. So after thanking me for the great truths that I told them I said the blessing, and we parted until next Sunday.

THE FIRST TWO NEW CHURCHES OPENED IN THE NEW
HEAVENS (CALLED) CHARITY AND FAITH.

44. Sunday, March 29th, 1818.—After I told them part of Mr. Jones's sermon and other news, they said that there were two of my friends, both of the new church, which I knew whilst in the body;—them they would bring next Sunday if I chose. After I knew who they were, it was agreed they should bring them. They next said that (it) was agreed to call a meeting in order to petition their Father to open these new churches; that they would let me know next Sunday. They bade me say the blessing; we parted.

45. Sunday, April 5th.—According to promise, the two men that I knew on this earth were at our meeting this morning; they were heartily glad to see me amongst them. So after we had paid proper respects to one another I then observed that the Judge had got his bow and quiver of pure gold. I then, as usual, told them all the news, and then wished them to tell me the particulars of their petition. So they said that the Catholics with their faith were set down, the Protestants and their faith, the Calvinists and their faith, the Methodists with their faith, the Quakers with their faith; lastly, the New Church with its faith; the complex of all being the general faith of the Christian world. The petition was that the Lord would be pleased to open the two churches, which petition was first signed by the two ministers, afterwards by a great number of others, then given to a man-child to give to his Father. An answer was returned, with a remark on each of the first five sects; and that in the complex there was nothing of faith, because there was nothing of charity. I will only mention, that the remark on the Calvinists is this, that all are born for heaven, &c. Of the other four sects I omit. The remark on the New Church is, that its faith is the true faith, because it is the offspring of charity. The remark relative to the petition was, that His (the Lord's) church is His constant care, and that it should be always open to all who would be His beloved children. So they said that as their petition was granted, therefore, they would preach in the churches this morning. So after saying the blessing and wishing the two ministers God's blessing, we parted till next Sunday.

46. Sunday, April 12th.—After I had given as usual the news, they told me that with regard to the opening the two ministers went to the outermost where the New Church members were, and invited them to come and take possession

of their inheritance, so they followed their leaders through all the other sects; in the meanwhile all were invited. So when all were in that wished, then each minister began his duty. Then they asked where Mr. Jones took his texts (from) last Sunday. I said St. John's Gospel, chap. 6, ver. 54 (in the morning), and afternoon, in chap. 1, ver. 29. I hoped (I said) that they would tell me in like manner where their texts were at the opening. They said that the text of the Judge was Ezekiel, chap. 21, ver. 25; the other, Matthew, chap. 25, ver. 34. So they bade me say the blessing (and) we parted.

47. Sunday, April 19th.—They told me that one day since the opening they walked with the New Church members around the churches in procession, with music and banners, in sight of the dragonists. I asked who were the dragonists? They said the dragonists were those who made light of charity. So we parted.

48. Sunday, April 26th.—As usual I told the news, and then asked them for their further information concerning the new churches. So they said that Moses and Daniel are to preach this day. I said that I understood that these names, as men, were not known in the heavens. They said that they were now speaking with a man on earth; that they spoke according to my ideas with regard to names, time, and space. That Moses and Daniel, as individual persons, performed their respective functions in the heavens as others. So they bade me say the blessing, and we parted.

49. Sunday, May 3rd.—After I had performed my part as usual I asked what portions of the Word the sermons of Moses and Daniel were taken from? They said that Moses explained the 1st chapter of Genesis and Daniel the 7th chapter of Daniel; and that the singers sung the 20th and 21st verses of the 15th chapter of Exodus. I said the blessing, and we parted.

OF A THIRD CHURCH BUILDING.

50. Sunday, May 10th.—I told them that I had, according to promise, sent the letter to Mr. Jones; that if he said anything concerning the subject of its contents, I would let them know next Sunday. They said that a third new church was begun to build near the others. Further, that they had another meeting and sent another petition, in order that they might remove the dragonists or four beasts, to make way for the receivers of the New Church doctrine. So they had sent the Catholics to the outside, and brought the chosen beside

their own churches. They also told me that the texts were last Sunday, Deuteronomy, chap. 28, ver. 28, and Ezek., chap. 12, ver. 14. So after some further observations, we parted.

51. Sunday, May 17th.—I told them that Mr. Jones thanked, in public, an unknown person from whom he had received a letter. So from the Word he proved that Jehovah came into the ultimates of nature, and glorified His human and made it divine, even to the ultimates of the body, &c. At this they gave me a vote of thanks for sending the letter. Then they said David and Ezekiel preached last Sunday. David from Ezek., chap. 17, ver. 20, and Ezekiel from Matthew, chap. 20, ver. 16. They said that the Quakers were to be brought up this day, and allowed to live next to the church members. They likewise said that Emanuel is to appoint the minister of the third church. We then parted, after the usual form.

52. Sunday, May 24th.—I told them the heads of Mr. Jones's discourses last Sunday and other news. Then they told that the Judge preached from Ezek., 12th chap. and 20th ver. The other minister explained the 1st chapter of Matthew. They said that they would arrange the sects this week, according to their present quality and state. So we parted with the usual form.

53. Sunday, May 31st.—I told them this day that I was satisfied that all their texts were out of the Word, as it regarded the change that was made amongst those that professed themselves Christians; or to come more near to the point, those that with their lips acknowledged the divinity of Christ. These are in name called Christians, although it may be only in name. These are they that include the five sects. The New Church are the Christians *indeed*, therefore they are not a sect. All others, who do not acknowledge the divinity of Christ, whatever they profess, are not Christians. And, as you say, you were to place them according to their states and quality; and as before the opening of the churches they were—First, Catholics; second, Protestants; third, Calvinists; fourth, Methodists; fifth, Quakers; sixth, New Church. They are, they said, now arranged as follows:—First, the New Church; second, Quakers; third, Calvinists; fourth, Methodists; fifth, Protestants; sixth, Catholics. I told them that I saw truth in a certain degree connected with their texts, and what had taken place in the new heavens, or otherwise, as it regards the church in man, viz., that when charity and faith begin to operate a complete change takes place,—that falses and evils are cast out, and a new arrangement takes place. They then told me that two weeks this day, my son James and his comrade had agreed not to go to school that afternoon. They

hoped that in a gentle way I would let him know that I knew. That it was the first time, but it was best to check (him) in time. I thanked them for their kindness, said the blessing, and (we) parted. My son acknowledged, and said it was the first time; and since it was found out, he would attempt no more such like.

53a. Sunday, June 7th.—When I had finished with telling my news, they said that, oppressed as the poor were at this day, still their oppressors, both in church and in state, would manifest themselves in a greater degree;—that they will starve thousands for want, in the midst of plenty; they will try to make laws to stop marriages amongst the poor, and resort to every scheme, that they themselves may wallow in the midst of plenty. At the same time, they will uphold and support every unjust measure to hurt those that labour hard to keep them in ease. Much more to the same purpose they told me; and the reason that they told me was, that I might not be cast down if I saw these things. I asked them how they knew of such things before they have taken place? They said they knew from their like in spirit. They next told me that the third church was nearly finished. So I thanked them and said the blessing, and we parted.

54. Sunday, June 14th.—They told me that the spheres of the five sects taken separately was in the form of four beasts. The reason of four beasts only, because two of these sects were in the form of one beast; but the five (when) taken altogether are in the form of the dragon. The reason why the others are next to the New Church is because their outward conduct is more Christian-like than the others, but inwardly they are deceitful. At present I forbear the likeness of their spheres separately. So after the blessing we parted.

THE THIRD NEW CHURCH, OPENED JUNE 28TH, 1818.

55. Sunday, June 21st.—They told me that the third church is ready. That he who is chosen for minister, was, when on earth, a member under Mr. Proud. I told them that I hoped they would ask him to become a member of our meeting also. So after the usual form we parted.

56. Sunday, June 28th.—The minister of the third church was at the meeting this morning whom I welcomed to our society. I observed that he had also a sword by his side, only with this difference, his sword has two handles. Nixon was absent this morning on the account that he is to preach for Emanuel, who is to attend the opening of a third church. So

after we had told our news as usual I wished the new minister the Lord's blessing in his church, and hoped that he would attend our meetings, and we parted.

OF A FOURTH CHURCH BUILDING.

57. Sunday, July 5th.—I told them all the week's news as usual; then they told me that there was a fourth church begun to build in the new heavens. I asked where the text was taken from last Sunday in the third church. They said from Romans, 9th chap., 17th ver., and they hoped that I would give them my explanation next Sunday on the same text. So they bade me say the blessing, and we parted.

58. Sunday, July 12th.—After telling the news I next, according to my knowledge, explained the passage mentioned last Sunday, to which they agreed. There is one thing that I have always taken notice of—if I ask them concerning any portion of Scripture they wish my opinion first; and even then they tell me in such a way, as if I had found it out myself; that is, they as it were lead (me) in an imperceptible way to see it, as from myself. Our discourse was in part on the Lord's care of man in every instant of his life to his final state in the eternal world, and that it never would cease to eternity. So after some further remarks we parted.

59. Sunday, July 19th.—After I had told the week's news, they were indignant at the manner in which children were obliged to be confined to places of hard work in order to gratify their ambitious masters. There was more said on the subject than I need at present write. We then parted.

60. Sunday, July 26th.—Our subject this morning was concerning the first woman; in what manner she was brought to the man. The last that spoke on the subject said that he agreed with some of the wise ones; who thought that as the man had thought much concerning the form of the woman; also, that his affections corresponded thereto, so he waked out of sleep and found her by his side. By others, that they both waked out of sleep in each other's arms. At any rate, it was agreed that the spiritual wife is the spiritual man's affections in form and substance. We had also some remarks concerning Judas, who betrayed the Lord. They, however, said that he is an angel in heaven. So they bade me say the blessing, and we parted.

61. Sunday, August 2nd.—Our subject this morning (was) concerning the state clergy; that the greater part of these has no belief in heaven or hell, or a life after death; that they are

for the most part the very lowest and mean; that they will stick at nothing to gain their ends; that they are only tools in the hands of government to preach passive obedience in order that the useful class may be subservient to their ambitious views; but it is hoped that an end to these things is near at hand. They then said that as I was on earth, and from that truth ought to spring up as from a root, therefore, they hoped that I would tell them next Sunday what I thought would be the state and quality of the new church if it was established on the earth. So they bade me say the blessing, and we parted.

62. Sunday, August 9th.—After our usual compliments and the week's news, I then said that as the new church would never like others have its night and end, but would be more and more advancing in splendour, therefore, I could only, in a small degree, say what would be its quality. That love to the Lord would be made evident by its love to man; that they would all live and act for the good of each other; that old age would be nursed like an infant; that youth would be instructed in every useful art; that from childhood they would be taught by example and precept the true principles of religion; that their old men would leave the world like infants falling asleep; and some like Moses, Enoch, and Elijah, pass into your world; that it will be no uncommon thing for angels and men to converse with one another. I said more to the same purpose. They asked (me) to read some passages to prove these things of *passing* from the one world to the other, which I did. They thanked me for the information, and said that the fourth church was finished; that they would defer our next meeting to this day two weeks. So we parted.

63. Sunday, August 23rd.—They asked if I had anything more to add to my last subject concerning the quality of the new church? I said that bodily deformity and disorders would be rare, if any, in those days; but the man of sin must first be revealed, which will produce everything opposite to the quality of the new church, which things I could almost say are now manifest. They then said that Emanuel told them that Elijah is to be the minister of the fourth church. I told them that I hoped they would be so kind as see if they could bring Emanuel and Elijah to our meetings. So they smiled and said that they had no doubt but they would be glad to come if we let them. So they bade me say the blessing, and we parted.

64. Sunday, August 30th.—Last night the Judge told me that he was desired by Elijah and Emanuel to inform me that for certain reasons they could not attend me to-morrow. That

as the fourth church would be opened on to-morrow week we had better wait till then. I told the Judge I thought he could tell the reason why they could not come to-morrow. He said the reason was that the dragonists were very uneasy; and, therefore, lest they should attack the New Church, as they have made several attempts, they intend to guard them.

65. Sunday, September 6th.—After welcoming our two friends they bade me tell them the news. I told them that there are combinations of all in power to rob those that labour hard; that all the spinners and weavers about this place are out of work, in order to withstand the robbery committed by their employers. Some they are putting in prisons, &c. The poor man, in short, has no redress, but must in the end submit; yet in the end the evil will fall on the heads of their oppressors. But I need not tell you, as it is long since that you told me, that they would do worse than all this; on that account I am looking at the worst, but am glad they cannot take you up, which shows that their power has its bounds. At this they smiled. They said that their evils will overtake them; that they first make men poor and then hate them for being poor. Moreover, they said that the English nation is the most wicked on the face of the earth, because they have internals. The Jewish nation was the most wicked in their day, but then they were only an external race of men. They now bade me say the blessing. I then wished Elijah God's blessing in his new church, and we parted.

66. Sunday, September 13th.—I told them this morning, in regard to my own affairs, that for these eighteen months I had not an average above six shillings a week; that I purposed to go to Glasgow, in order to see if I could get any spinning; that I will take my son James with me. If things turn out well I will send for my wife; if not, I will return again. They asked if I had means to take me. I said that I had no means, but to take my pipes as formerly, and play through the different towns, and trust Providence for what follows. They said that since I was going, I must not be afraid nor ashamed; that my intention was good; that always one of them would attend me; but it would stop our meetings till I was settled in my house again. They also bade me send before me all the books of Emanuel that I have. They bade me also take with me something for a sign that the sword will go through the land unless there is a reformation. Elijah said that his text was in Matt., 25th chap., 24th ver. I then said the blessing; and they wished me a good journey and well, till we all meet again.

January 15th, 1819.—After a fruitless journey in search of work, and absent from home no less than seventeen weeks and

three days, I am returned with my son in good health. But my friends (the angels) inform me that it will be best not to meet until I have got into work, because my mind cannot be properly at rest till then. So till then (I) am willing to submit.

March 8th.—I have this day got into work. So the angels have sent me word that they have agreed that we resume our meetings on Sunday first; in short, a week will make me once more happy.

67. Sunday, March 14th, 1819.—After I had paid my respects to them, I gave an account of the most particular things. The regular speaker said that there was a procession on the tenth in commemoration of the first beginning to build the first new church in the new heavens; that there was a greater number of angels than was the first time. They next said that they were looking lately where they used to see a great dragon, and there they likewise saw another beast of another form, and horrible to look at. Its body is somewhat like a whale, its head like that of a man, but black; the face, like a man's, is also white; its teeth are also like a man's teeth, but it has no tongue. It makes a strange noise through its throat; on its head are two large sharp horns, black till near the point, where each is white; it has also a sharp sting in its tail. They thought they would tell me, and perhaps I could tell them next Sunday what I thought (about it). They said also that they had found out a new world, and the inhabitants were all naked; they were also simple. They eat and drink nothing until they offer it first to God. Their dwellings are in booths and tents. That now the Lord is building them ten churches so that they may be instructed in them, but they (the inhabitants) are ignorant what these buildings are for. So after some few remarks, I concluded the meeting as usual.

68. Sunday, March 21st.—I told the news of the past week as usual. I next said that in regard to that beast I durst form no opinion, because from the Word I had always understood that the evils and falses of the church had already been represented by beasts of various forms; and therefore I thought that its last state and quality was seen by St. John, in the form of a red dragon; (hence) I dare not presume to give my opinion. But you angels, who can look from causes, and whose minds are not clogged with a mortal body (may be able so to do); therefore, I must submit to your judgment to inform me what you understand by that beast. So they said that it would perhaps be as well to suspend our judgment for the present. I then asked to what part of the grand man this new world corresponded. So Emanuel came forward and said that

it corresponded to the heart of the grand man. So after a few remarks, we parted.

THE FIFTH CHURCH BUILDING.

69. Sunday, March 28th, 1819.—Our news was now with regard to religion and politics, which brought on our subject concerning the Divine Providence, and also that Elijah was fed by ravens. So Elijah stood up and said that when his enemies were intending to put him to death, and give his flesh to the fowls of the air, he fled and hid himself; and that, instead of the fowls devouring him, they were his friends, for they brought food to keep him alive. I then said that there is a sect that call themselves Bible Christians, who say that it was not ravens who fed him, (but) that it was black men called ravens. Further, they also say that the Jews did not kill animals; that what is called by the different names of animals were no living things, (but) that they were skins filled with eatables, &c., that were so called. He said that if they did not believe the Word they were not Christians; that he himself was an eye-witness at the sacrifices: but, said he, you all here believe the Word, so I need not say more. They next said that the fifth church was begun to build in the new heavens. For certain reasons it was agreed to meet this day two weeks. As usual, we parted.

70. Sunday, April 11th.—This morning we had some remarks on several subjects, viz., (on) the flux and reflux of the sea, the bones of the human frame, and several other things that I had read in the works of E. S. So when they thought proper they bade me say the blessing, and we parted for two weeks.

71. Sunday, May 2nd.—After I had performed my regular course, they said that there was a meeting of angels to appoint some to go as missionaries to the new-found world, in order to teach them to read and write, so that they might be instructed from the Word, as on this earth. That the Judge, and the minister of the third church, and Elijah and Emanuel, and another that belongs to our society;—these five are among the number. But three others (strangers to me) that are to supply the places of the three ministers, will attend our meetings. They next said that the form of the beast was so far changed that it was beginning to have shoulders something like a man's shoulders. Then they said that for certain reasons they could not state when our next meeting would be, but they would let me know in good time. In the meantime, they hoped that I would rest contented till then. That perhaps it would be

before they went on their mission. They bade me say the blessing.

72. Sunday, June 6th.—I had received word to meet this morning. The three ministers and Emanuel were absent, as they had all gone this morning on their mission. That at the next meeting those three angels, who are to supply the places of the ministers, will attend us. So, after telling them the news, I said the blessing, and we parted.

73. Sunday, June 13th.—After paying my respects to the three new-come angels, and inviting them to attend our meetings, I then, as usual, gave them the news from the earth. They then said that the beast was still changing its form, therefore they would give it some name, and as it was black and sooty-like they would call it "Lumdale." It has got now arms and hands. So after some other remarks I said the blessing, and we parted till this day two weeks.

74. Sunday, June 27th.—I asked them if they had got any word from the angels who were gone as instructors to the late-found world. They said that when they got word that would suit they would let me know. I asked also if there was any other on earth that spoke with angels. They said that there was a people in Africa that are instructed by angels, but their correspondence is in another manner. So after some other remarks, we parted for two weeks.

75. Sunday, July 11th.—Our subject was, this morning, concerning Lot and his two daughters. When I told them that those that called themselves Bible-Christians denied all that historical fact altogether as it stands recorded; so I told them what they construed into. So they said that those who said such things ought rather to be called Bible-splitters. So after some few remarks, we parted for two weeks.

76. Sunday, July 25th.—They were very glad when I told them that the reformers were begun to assert their rights as men ought to do. They asked me also very particularly in regard to the affairs of Greece, and likewise of South America. So after some remarks on these subjects, we parted till this day week.

77. Sunday, August 1st.—After our usual salutations, they said that they would tell their news first this morning. That Emanuel had sent them word that in their new-found-out world the inhabitants received them with gladness, and that they were receiving their instructions in reading and writing and other arts quicker than was expected. He wished also to be informed of the news from the earth. So I told them that there was a large meeting of the reformers in London; that they had flags with various mottoes, and amongst others there

was one which had (upon it) these words, "Liberty or death!" They said, What is life without liberty? And (again) no nation can be reformed but in a state of liberty; and it is the same with every man. One of the three last-come angels rose and said that two females sent their respects to me, wishing that I would be so kind as (to) allow them to come and attend our meetings. I answered, With all my heart; that nothing could grace a meeting better than virtuous females; therefore I would consider their company both a favour and an honour. So I said the blessing, and we parted.

78. Sunday, August 8th.—According to promise, the two females came this morning. Of course I paid my respects to them, then told them all the news. That we were going to have a public meeting in this town, but that a scheme was tried to prevent the same; but next Sunday I could tell them better. They said that Lumdale had been endeavouring to stand on his feet. I next asked if these two (females) were wives or daughters to any of the present company. So one of the three last-come angels stood up and said—This is my wife, and this virgin is my daughter. My wife did not recover when in child-bed: the child, my daughter, shortly after followed the mother. With the loss I could not bear, so I followed them both into this happy country, where we still live together; for which we thank our great Father for His goodness. So this will account for the reason of the desire of the two females to attend the meetings. (The speech of the angel drew tears from my eyes.) So after a few more observations, they bade me say the blessing; and the two females shook me by the hand and thanked me, and we parted.

79. Sunday, August 15th.—I told them that the meeting was to take place to-morrow; but the civil power has put up bills on the walls, in order to deter the people from attending. Nevertheless, as the meeting is consistent with the laws of God and man, and the people's intentions good (I) am in no fear. They then told me that Lumdale is now on its legs, and goes about very unsettled, and makes a noise through its throat, but still it has no tongue. So after a few more remarks they bade me say the blessing, and we parted.

80. Sunday, August 22nd.—I went this morning to the fields, as my usual custom (was) to a remote part, where nothing may interrupt. So the speaker (the angel Nixon, as we call him) stood before me with a drawn sword, and said that they were defending the New Church all the past week from the fury of the dragonists; that even now they were in the utmost rage. So he bade me cheer up my heart till next Sunday, and went away.

81. Sunday, August 29th.—I began and gave the angels an account of the meeting of the sixteenth; and also of the murders committed on that day; also of the prisoners; also of the thanks of the government for these horrid deeds; in short, I gave them a true statement of everything that I could recollect relative to the meeting and the murders up to last night. They then gave a vote of thanks for the good cause that the reformers had undertaken. They next gave a vote of thanks to all those who, from a principle of good, would rid the earth of such wicked monsters. They next said that they had for the present overcome the dragonists, by committing some of the most refractory to prisons. I said the blessing, and we parted.

82. Sunday, September 5th.—After a detail of the bloody sixteenth, which we went through again this morning, and likewise the week's news, they then said the dragonists were very uneasy amongst themselves, but did not offer to injure the good. We again passed a vote of blessing on the reformers and a vote of cursing on the murderers, according to the law of Moses. So I said the blessing, and we parted.

83. Sunday, September 12th.—After I told them the news, they said that all our friends would be at our meeting next Sunday. That there is also to be a great meeting in the heavens on Wednesday, to hear the news from the missionaries, and to glorify the Lord for the opening a new fountain, whereby the Word would flow to all the earths of the universe, as the blood flows from the heart to all the parts of the body. We then, as formerly by a show of hands, gave our votes for the opposers of evil, and a vote of abhorrence to opposers of good and truth. So I said the blessing, and we parted.

84. Sunday, September 19th.—The angels who left us, and went to instruct in the new-found-out world, were here this morning. So after bidding them welcome, they wished me to give them the account of the bloody sixteenth, because they wished to have it from a man living on earth. So I gave them all the account. So they said that the inhabitants of the new-found world met them with great joy, and that they are now instructing one another; that also they are clothed in fine garments; that ten churches are built by the Lord for them; that when they came away the inhabitants convoyed them with music of all kinds, with flags and banners with portions of the Word written on the flags, &c.; moreover, there was a large meeting on Wednesday to have the news; that the hustings was hung with white; that Emanuel and another angel were in the chair, so that there was great joy, because the Word is now written and taught in that world, which

corresponds to the heart of the grand man, from which it will flow to all the earths in the universe; that it was also agreed at that meeting that the three angels, and also the two female angels, should, according to their own desire, attend our meetings. We next gave our votes of approval for the good, and of disapproval of evil concerning the 16th of August; and parted till this day two weeks.

85. Sunday, October 3rd.—After my news was told, they said that there will be another meeting in the southern quarter of the heavens this week. So that next week I would be informed. So after some observations we parted.

86. Sunday, October 10th.—I told my news, so they told (me) that it was a large meeting; that the hustings was hung with white. I am, however, in my own mind, not at liberty to write the subject, as I do not know who may see what I have already written, and the greatest truth may give offence. But nothing in the heavens, I believe, would be hid from man if he were in a state to receive it.

87. Sunday, October 17th.—After I had told the news, they said that they had spoken with one of the conspirators in the murders of the sixteenth, who has left this earth; and he acknowledged that it was agreed to spare no lives, if they could by that means put down a reform. So they asked him if he thought that was right; and he said that he would send all the reformers to hell, if there was such a place. They next said that there will be two large meetings of the angels, which they would inform me of afterwards. They also said that they had agreed to let me know everything that would be for my good. They next asked me if I had any weapon in my house, as a proof to me that the sword would go through the land, if there was not a reformation in life. If so, to bring the natural proof to the next meeting. So after a few remarks we parted.

88. Sunday, October 24th.—I showed them my natural weapon of defence. The same was seen by them spiritually in my hand, before their eyes. So in that manner I gave it to them, and they handed it from one to another, till it had gone round all the company. They afterwards returned it again; and then, with uplifted hands, they blessed all those who, with prudence, would lose their natural life for the good of mankind. So, after a few remarks, I said the blessing, and we parted.

89. Sunday, November 7th.—They told me that there were other two large meetings of the angels; that the hustings was hung with white, and their banners had on them some of those blessings and cursings contained in the law of Moses. So, after saying the blessing, we parted.

90. Sunday, November 28th.—After the news from the earth was discussed, the speaker, Nixon, said that he had a call to a church in a higher heaven, but (he) had given no promise until we were informed. That our friends present left it all to me to decide whether he should go or remain in his present employment as speaker. I thanked them, and said that although I would rather see our company increase (than) otherwise, still, setting self aside, he knew best where he would be most useful, or whether he would disappoint those that had given him the call by not going. He said that he always endeavoured to make himself useful; and, in their country, there were no disappointments; that all the inhabitants in their country would oblige me before themselves. So, after some further remarks, it went by a show of hands for him to remain. So, after giving him a vote of thanks, I said the blessing, and we parted for two weeks.

91. Sunday, December 12th.—I told them what plans the Government is taking to deprive the people of their liberty; and then I told them that if they had not apprised me of such things long ago, I certainly would have thought that the people would not have submitted to such things. So they said that they were glad that they had been of some use for me. They likewise said that they were thankful to our blessed Father for the correspondence with me. So, after some other remarks, we parted for two weeks.

92. Sunday, December 26th.—I gave them some further accounts of the chains that we are to be bound with in this land of freedom, as it is falsely called. They said that it was all owing to the clergy, with their false doctrine and evil lives, that a people was not in freedom; for their doctrine enslaved the internals, and it was easy then to accomplish the subjection of the external. So, after some remarks, we parted.

93. Sunday, January 2nd, 1820.—They wished me a happy new year, so I returned them a like compliment; but they, smiling, said that they did not begin their year in winter. This led to a conversation of time and space in the spiritual world, and also of time and space in the natural world, and the nature and quality of time and space in each world, all which is plainly shown in the writings of E. S. So I told them all the news of the false church and state. They bade me say the blessing, and we parted for two weeks.

94. Sunday, January 16th.—I told them, as usual, the news from the earth. So they said that things were getting worse on the earth, according as they always told me, but they bade me keep up my heart, for in the end all things were working for the good of the church. They also said that whatever I

might think of the privilege that I had by conversing with them, to them it was a blessing that at present I could not comprehend. I told them that it was such a blessing to me that, in short, I often wondered how I came to be chosen amongst them, because I cannot help thinking that (I) am unworthy to be admitted amongst them. But, since it is so I often pray that the Lord may guide and direct me to make a good use of this privilege until the end. Only, there is one thing that keeps up my spirits, and that is—that I always find that you are always keeping in your view the glory of God, and the good of mankind. In short, it is the only proof that causes me, when I think of my own low (state) and unworthiness, that (I) am safe in your company, and, therefore, see that as to my spirit, (I) am amongst angels in heaven. So they thanked me for being so candid in what I had said. So we parted till next Sunday.

95. Sunday, January 23rd.—This morning I gave them a full account of the sin (which) sets against the rights of the people of this country, the sum total of which is, that to speak or write truth renders the person that does so liable to fine, imprisonment, or banishment. So after they had expressed their detestation of such things, they told me that the fifth church was finished. Then they said that an angel is come from the east, sent of the God of Heaven with some word concerning our meetings, and that I must wait till next Sunday, then I should know. So after some further remarks they bade me say the blessing, then we parted.

96. Sunday, January 30th.—I told the news as usual. Then I said that my mind had been much taken up thinking concerning what word was come from the God of Heaven. So they said that the word was that they might continue their meetings with the man on earth during $\frac{1}{8}$ (in words one-eighth), when wonderful things will be revealed. I then asked how long was one-eighth? They said that it was no stated time. So after some remarks, Emanuel said that $\frac{1}{8}$ signified a fulness or something complete, because $2 \times 4 = 8$. After some other remarks on numbers, Emanuel said that he had said much concerning numbers in the Arcana. They next said that there would, on Wednesday, be a rejoicing in the new heavens, because the fifth church is finished. So they bade me say the blessing, and we parted.

N.B.—My own observations concerning the one-eighth, viz., $\frac{1}{8}$, reduced to a decimal, is $\cdot 125 \div 5 = 25 \times 4 = 100$ and $5 \times 5 = 25 + 100$ is 125, but I do not pretend myself qualified to explain. (I) am only a pupil.

97. Sunday, February 6th.—I gave the news from earth as

usual. So they, on their part, said that they kept on Wednesday a day of joy and gladness in the new heavens, because the fifth church is finished. All the new church members walked in order round the churches with banners and music; and afterwards Emanuel preached a sermon from Proverbs, chap. 3rd, last ver. So after some other remarks, I said the blessing, and we parted for two weeks.

98. Sunday, February 20th.—When I had finished the news from the earth, I told them that I had observed that they sometimes took texts from books that Emanuel, in his writings, says are not the Word. So on that account (I) am at a loss how to reconcile these things. That unless I have a sure foundation to build upon, my mind is in a kind of bondage. So Emanuel said that I was right to mention my doubts; that it is true that these books are not the Word; that all the books that he has mentioned as the Word are the Word only, and those other books are all bound in one separate volume; that (in) the Word, from the first to the last, there is a harmony in all, like as in a perfect man,—that not the least thing is wanting; or like a chain with its links complete; still it does appear otherwise outwardly, and more so to carnal minds. And with regard to these other books, they are taken from the Word, and are useful; and in order to show *that*, they (the angels) use them also, as (a) means of instruction. So I thanked him for relieving my mind. They then told me that the dragonists seem to be combining again; but they will tell me next Sunday, if they offer any violence. So they bade me say the blessing, and we parted for one week.

99. Sunday, February 27th.—I went as usual this morning to our place of meeting. So the Judge came and said that the dragonists had been and are now enraged against the New Church; that he was sent to let me know; that in order to defend the New Church, the meeting would be deferred till next Sunday.

100. Sunday, March 5th.—I told them the news from the earth, and they said that they had a long contest against the dragonists; that the dragonists are enraged because they are dispossessed, as they say, of their land. But it was told them that the land is the Lord's, and that the just shall inherit the earth; but they would hear no reason. So on that account great numbers of them have got themselves in prison. After a few remarks I said the blessing, and we parted for a week.

N.B. Sunday, March 12th.—Last night the Judge told me that they had agreed not to meet this day; that it was not fit that I should rise early this morning, as I was unwell with a cold. So I thanked them for their kindness, and we parted.

101. Sunday, March 19th.—I walked to the fields as usual this morning, in order to meet the angels according to appointment. So three angels, viz., the King, the Prince, and the Judge, came each with a drawn sword in his hand, and said that the dragonists were making another attempt against the beloved city. Therefore they came to inform me, and bid me be of good cheer till next Sunday. So I came home and wrote this.

102. Sunday, March 26th.—I told them all the news respecting the trial of Mr. Hunt and others, at York, and also other things that are doing in regard to tyranny making war against the rights and liberties of mankind in different parts of the world; and they, in their turn, told me that the dragonists were put down once more. They said also that they had a procession on the tenth, in commemoration of the first church in the new heavens, which began to build on the 10th of March, 1817. So after some remarks we parted till next Sunday.

THE TEN CHURCHES THAT CORRESPOND TO THE HEART IN
THE GRAND-MAN, OPENED APRIL 2ND, 1820.

Saturday Night (8 o'clock), April 1st.—The Judge has just informed me that there has just come a petition from the inhabitants of the late-found-world that corresponds to the heart of the Grand-man, for their instructors to open their ten new churches to-morrow *week*; that they were all in readiness to go, and were in waiting for him to join them. He said also that the fifth church in the new heavens would be opened to-morrow week. So I returned them my thanks, and wished them God's blessing in their undertaking. So we parted.

THE FIFTH CHURCH IN THE NEW HEAVENS, OPENED
APRIL 9TH.

103. Sunday, April 9th.—After I had told them the news from the earth they said that they all came last night, and that they were received by the inhabitants of that world with every demonstration of joy, with music of all kinds, and banners with parts of the Word on them; that they were convoyed in the same manner when they came away. They then said that the fifth church is to be opened this morning; that the angel to whom belong those two females is chosen for the minister. So after wishing him joy I said the blessing, and we parted till this day two weeks.

104. Sunday, April 23rd.—When I had told the news from the earth they said that the minister of the fifth church took his text in Rev., 10th chap., 9th ver. They told me also that last Sunday was a thanksgiving in the heavens, like one that they kept three years ago. So after some further remarks we parted till next Sunday week.

105. Sunday, May 7th.—I told them the news. I then said that I wondered how it was that the dragonists could annoy the New Church members? that I thought that in the new heavens all was perfect peace, and nothing to hurt or molest them. So they said that in every combat the church gains a victory; that the church is protected by the Lord by the means of angels, on whom the dragonists¹ have no power; and when the man of the church is fully regenerated, then from him the dragonists are totally cast out. That it will be so likewise in the new heavens when once there are more churches built. So they bade me say the blessing, and we parted till Sunday.

N.B. Sunday, May 14th, and Sunday, May 21st.—There was nothing except the news from the earth, and a few other things concerning the divine Providence, which is fully explained in the writings of Emanuel, which on that account I omit.

106. Sunday, May 28th.—So after I had told the news what I thought particular, they asked (me) if there was anything more; for England was the root of the evil in what is called the Christian church; that the dragonists were as if they had something that they wished to accomplish, and evil was their delight; and they observed that when there was any commotion among the dragonists there was also a commotion amongst the anti-Christians on earth. So I told them that I had omitted to say that the Queen, who had been in voluntary banishment on account of the bad usage that she had always received in this country, was now on her way to claim her rights as Queen; but because she was a friend to the oppressed, therefore, they were determined by perjury to make her guilty of adultery, and take her life, no doubt; but I hoped that God would protect her from their cruel fangs. So after some remarks I said the blessing, and we parted for two weeks.

107. Sunday, June 11th.—When I went this morning as usual, the Judge came and told me that the dragonists were in great fury against the New Church; that they began last night, (and) that he came to inform me that we will meet next Sunday.

108. Sunday, June 18th.—I told them all the news, and in particular respecting the Queen; of the warm heart affections of the people, and also of the cool reception from her enemies.

¹ See Matt., 13th chap., 41, 42, and 43 vers.

They then told me of the assault of the dragonists and of their victory over them. I then asked how it was that the dragonists began their attack always at night, even according to the reckoning on this earth? So they said that it was always night with the church in man when he was in spiritual combat. So after some further remarks we parted for a week.

THE SIXTH CHURCH BUILDING IN THE NEW HEAVENS.

109.—Sunday, June 25th.—As the affair of the Queen is the general news of the present time, and as both church and State are combined against her, therefore I gave the account as correctly as I could. So after I [had] told them, they then said that the sixth church in the new heavens is begun to build. So, as usual, we parted. We meet this day two weeks.

110. Sunday, July 9th.—Amongst other news, I told them of the green bag filled with false reports against the Queen; and also, orders given by the Bishops that she must not have prayers made for her as Queen, &c., at which they smiled. They then told me that the monster that we called Lundale, although it resembles in form somewhat like a man, it still has two sharp horns. It has also lately got a tongue forming like a man's. So after some remarks they bade me say the blessing, and we parted for a week.

111. Sunday, July 16th.—After I had told them all the news, and in particular respecting the innocent Queen, and how she is supported by the people against a wicked faction, they told me that next Sunday an angel would come from a large society in the northern heaven to give her and her friends a vote of thanks. So after some remarks we parted till then.

112. Sunday, July 23rd.—I told the news as usual, so when I had finished the angel from the northern quarter of the heavens rose up and said that he was sent from a large society in the heavens who were all convinced of the innocence of the Queen; therefore, on that account he was sent to give along with this meeting (not because she is a Queen, but because she is a weak, defenceless, innocent female, a stranger also) a vote of thanks for her firm and able conduct in withstanding the wicked machinations of a faction that has usurped the power that belongs to the people, and a power that the people would never use for such wicked purposes. All those who consider the Queen of England an injured female and suffering for the sake of truth and deserves the support of all good men and women, will give their assent by holding up both their

hands, which was done accordingly. So they bade me say the blessing. I then wished the angel a good journey to his respective society, and we parted.

113. Sunday, November 5th.—All the meetings from July 23rd up to this date I pass over as they were only news from the earth, which news is all to be found in Cobbett's Weekly Register, the Black Dwarf, &c. And as these were always for the civil and religious rights of man, the angels on that account came sometimes and heard me read them in my own house. The angels told me this day that they were going to see their friends and relations. So that we adjourned our meetings till the first Sunday of the next month. So I said the blessing and parted.

N.B.—Were I to write all our subjects it would be in great part a repetition of Emanuel's writings, or something that I feel not at liberty to write.

114. Sunday, December 3rd.—As usual, I told them all the news concerning the anti-Christian world, both of its church affairs and its state affairs, and afterwards I asked them how they were received by their friends, &c. They said that they were received very kindly. Emanuel said that he saw his parents. Nixon, the speaker, said that he saw his parents also, and his father made him a present of a little white dog, &c. The Judge said that he was seeing a young woman, and she made him a present of a gold watch. To be short, I only mention these. So after some remarks we parted till Sunday.

115. Sunday, December 10th.—I told them the news this morning as usual concerning the anti-Christian church, and of its power over the mind and actions of its supporters. And then I said, as the speaker told me last Sunday that his father had made him a present of a little white dog, and as I thought that dogs were animals that were opposite to good affections, therefore I never once thought that ever such things were represented in heaven. So he said that in an evil sense it was so, but in a good sense, what animal was so faithful to man as his dog? A dog would lose its life for its master,—a dog would even face a lion, and risk its own life for the sake of its master. And what was that to be called but love or faithfulness? Therefore a dog represented faithfulness. But he said they never saw any black dogs amongst *them*. So after some remarks further we parted for two weeks.

116. Sunday, December 24th.—I told them the news as usual; and then I asked them if the dragonists were still now, or if they were offering to insult the New Church as usual? So they said that they had, at the opening of the first churches,

sent a petition to the Lord who is their Father concerning the dragonists, how that they made war against the chosen. And, in answer to their petition, the Lord said that He while on earth did suffer and undergo much for the sake of truth, and was still willing to undergo more for truth's sake, if it was needful. But He gave them power over all that did hurt to shut them in prisons, only to forgive in case of repentance. They then bade me say the blessing, and we parted to this day week.

117. Sunday, December 31st.—After I had told the news this morning Emanuel rose and said that the monster that we called Lumdale was a sphere that represented the false church and state, whose root was the English. He said further, that he was informed that it would soon have a sword by its side. He said likewise that when once it drew its sword its horns would disappear. He also said that he expected another monster to appear, as the earth was become exceeding hot near to where the Lumdale is; and he thought it would be of the feminine gender, as the other was of the male kind. So after some remarks I said the blessing, and we parted for two weeks.

118. Sunday, January 14th, 1821.—After I had told them the news, they thanked me for the information that I had given them from time to time. That as there was great preparation making in the heavens for the greatest jubilee that ever was since man was on the earth, therefore our meetings would not be so frequent, but they would always give me timely notice beforehand. That they were going to visit all the countries on earth, so that everything might be in order to prepare for a further coming of the Lord in His church, which is called the New Jerusalem. So after some further remarks, we parted after the blessing.

119. Sunday, February 11th.—I told them all the most interesting news since the last meeting. So they now informed me that the sixth church was now finished, but would not be opened as yet. They next said that all the countries that they had examined everything was in forwardness for the commencement of the jubilee. So great was the change in the minds of men that even the slaves themselves in great numbers saw by heavenly light that they were men of human feelings, and that God never in His own order ordained them for slaves more than others. So I told them that the Bible-Christians (*alias* Bible-splitters) tell me that the soul of the black *is black* even after death, but that I had told those that said so that the soul of every man was according to the quality of his mind. But this they always rejected. So the angels said I was right.

But they [also] said that I even had my own eyes to convince me, because I saw that my internal man was not like the external. So I said the blessing and we parted.

120. Sunday, March 18th.—As usual I gave my news from the earth, and they told me that they kept the anniversary of the first church, which was first begun to build in the new heavens. That they kept it on Monday last because it fell on Saturday this year, therefore it was agreed to keep it on Monday (at the same time reminding me that they were speaking to a man on earth), and there were greater numbers than any of the times before.

And after the procession Emanuel preached a sermon, and also [gave] some of the news from the earth, viz., concerning, first, of the consummation of the old age of the church and of the beginning of the New Church, and of its endless duration. So, after some other remarks, I said the blessing and we parted.

121. Sunday, March 29th.—The speaker told me this morning that the Judge and he had been desired by Moses and Daniel to [draw] from me what were my sentiments with respect [to] charity and faith on earth. So I said, that from all that had been spoken at our meetings it was easy for them to see what were my thoughts of professing christians in regard to charity and faith. That all those who believe in three objects of worship can have none of these two essentials, because, their love is divided. That all those who believe Jesus to be a mere man cannot have these two essentials. That all those who cannot see that the Lord glorified His Human and made it Divine, while in this world cannot have these two essentials, strictly speaking; because, if the Lord did not glorify His Human, then He must be still an invisible object of worship. Such, then, being almost all the belief of the Christian world (the new church excepted), what then must be the quality of their charity and faith? The present code of laws must be done away with in this country before the new church can raise its head; for its doctrine and life cannot sanction the present state of things, and the present state of things is the soul and life of those in power. So we parted.

122. Sunday, May 6th.—They told me that Daniel asked what were the state and quality of the church on earth. And that they told him that they had been visiting all the different countries that professed to be christians, and in particular England. And Moses asked what the man said in regard to the state and quality of the church at the root, which is England; as the man lives there who gives you the information, knows its external quality? So, after they had told

them concerning the church in its present state of consumption, Daniel answered and said, that virtue was become an empty sound, and as for his part, he would rather live in a den of lions than among such beings. But he hoped that for the sake of those who loved the truth, such a state of things would be of short duration. Moses also said, that since laws were made to rob those that performed the greatest uses, and [to favour] an idle priesthood, along with others wallowing in all manner of luxury on the spoils of the people;—first they made them poor, and then they could not bear the sight of them because they were poor,—christianity was growing downwards instead of upwards; so that an end is come. But he hoped that a reformation would begin before the commencement of the jubilee. So after a few remarks they bade me say the blessing, and we parted.

123. Sunday, May 27th.—After I had as usual delivered to the angels all the particular news from the earth, then, as is the regular order, the speaker proceeded to tell me their news. He said that on the 6th of June there would be a large meeting amongst the angels concerning the jubilee. That they would let me know what were the particulars after the meeting, as everything would be arranged in order for the glorious undertaking. So, after we had made some other observations on the subject, they bade me say the blessing, and we parted.

124. Sunday, June 3rd.—After I had told the news connected with the affairs of mankind in the different countries, where they profess themselves to be Christians, they told me that it was fully agreed that the meeting concerning the jubilee would be on Wednesday, first, and [that] Moses is very active in promoting everything to the best order. So they bade me say the blessing, and we parted.

THE FIRST JUBILEE IN THE NEW CHRISTIAN HEAVEN, AND
THE GREATEST THAT EVER WAS, BEGAN JUNE 19TH,
1821, AT TWO O'CLOCK, A.M.

125. Sunday, June 10th.—When I had given my detail of the affairs on this earth, then the angels, as usual, in their turn told me that it was the greatest meeting that ever was held on Wednesday by angels, and Moses was chosen in the chair. A great number of angels spoke nobly of their approval with regard to the jubilee, and all were willing to assist in the noble work. At last they all agreed to send a petition to their Father—the Lord of Heaven—to assist them in the glorious undertaking. So, said they, the petition is to be filled up on

the 12th, which is Tuesday, first, in your world. So after some remarks we parted.

126. Sunday, June 17th.—The angels said that the petition was filled up on the 12th with the names of thousands of angels of both sexes, even of youths, and then sent by twelve children, viz., seven male and five female children, to give to their Father. So when they returned with a paper whereon was written, “Do all the good in your power” (and underneath), “Whatsoever that ye would that men do unto you, do ye also unto them,” the children said that their Father showed the petition to a number of other angels. I then asked them if it was lawful for them to inform me in what manner they were to keep this great jubilee. So Emanuel came forward and said that there will be three immense lines of angels. The middlemost line will consist of those holy men mentioned in the Scriptures. In those lines will be banners and music of all kinds. That it will commence with the blowing of trumpets. That the Judge and himself will be in the first line, which will consist of all those with trumpets; the second, with these holy men; the third line will consist of angels with all other kinds of music, &c. That all the trumpets will sound at once; then they will divide themselves into companies, and each company go where they can do most good. And when the spirits come from their prisons, then these holy men lay their hands on their heads, and welcome them from their hells of vastation. And then they become angels, and are clothed as their fellow-angels are. And is not that, said he, a noble work, to relieve the prisoner and set the captive at liberty? He next said that if it was agreeable we would meet on the 14th of October, but he thought that the jubilee would be long after that before it was over in some countries; but in about one month the new beast will have made its appearance, and before we meet the first beast will have got its tongue complete, and also its sword by its side. Perhaps when we meet we may bring some of the newly-redeemed ones to our next meeting. In the interval he said that I should see some one of them to cheer up my heart. So I thanked them, and said that before I should retard them in their glorious work I would rather not see them whilst I was on earth. So, after wishing their hearts filled with the redeeming love of our Father, I said the blessing, and we parted till October 14th.

July 13th.—The Judge came to me this day and told me that the new second beast made its appearance last night; its body is altogether black, and is somewhat like the body of an elephant. It has two heads both like unto a bear's, and it has two horns on each head near its mouths. Its forefeet are like

a bear's, with terrible paws, but it stinks so horrid that he could not go near it, but it seems to him to be a female.

July 19th.—The angel Nixon came to me this day and said that there was a faction that was just about to put a crown on a man's head, and call him King, when at the same time there were four-fifths of the people opposed to any crowning unless the Queen was crowned likewise, and that no man is a King but with the consent of the people at large. So, on that account, he would call it mockery. So he bade me farewell.

September 25th.—The Judge came to me this day and told me that as my mind had taken a deep interest in the Queen's affair, therefore he came to inform me that she was happy; that she and a young girl were living in a house provided for her by the Lord, and the young girl for her companion in both their present states. So I thanked him for his information. He added that she was not provided in that manner because she was a Queen once on earth, but everyone was provided for according to the quality of their minds. So he bade me farewell.

127. Sunday, October 14th.—According to our appointment on the 17th of June we all met this morning. So after they and I had paid our respects as usual I then began and gave them a brief account of all the particular things of our concerns as regards the common interests of mankind, not forgetting Mr. Hunt and others that are suffering for the sake of truth. So we agreed, and gave them a vote of thanks, and held up our hands on behalf of their conduct. I then wished to know something further with regard to the jubilee. So Emanuel rose up and came forward to where the other speaker stood. (In the meantime the other speaker sat down as usual on like occasions.) So Emanuel said that, according as he had told me before, on the 19th of June, about two o'clock in the morning, there were three lines of angels of an immense length, with trumpets, and music, and singing. Then they divided themselves into companies; each company with some of these holy men that are mentioned in the Word went to where they thought they could do most good. (As for our company, said he) we had Daniel along with us. So we went, where we found some in dens and caves, and some as if buried in rocks, and some were in cages, hardly in the form of human beings, they were so cuddled up, as if in a lump. In short, we are assisting the blind to see, the lame to walk; giving drink to the thirsty, bread to the hungry, clothing to the naked, and doing all such things as we should do that are mentioned in the Word. Never was there such a jubilee since the heavens were made; for some, to look at, were almost like devils, they were so covered with evils. And every one may be saved that

is not confirmed in evils, therefore it is our duty to do all in our power for the sake of their reformation. For the kingdom of heaven is like a grain of mustard seed,—some can hardly walk at first, some grow slowly, and others faster, and some become angels as soon as they quit the body; and some undergo great punishment after death, and also become angels. (But said he) I do assure you that you are not aware of the work that we are doing; for, as I told you before, there never was such a jubilee since the heavens were made. So I thanked them for their kindness in giving me the information. We then agreed to have our next meeting on the second Sunday of January first. After some other observations they bade me say the blessing, and we parted.

128. Sunday, January 13th, 1822.—According to our appointment, this was our day of meeting. And the Judge rose, and said that he was going to be the speaker this morning, as Nixon, the one who is the regular speaker, is absent; and likewise the King, the Prince, and E. S., who all four join in their respects to us present. But in the meantime their presence is wanted where they are, in giving consolation to the afflicted. I then began and told them my news, not even forgetting Mr. Hunt's prison [having been] three times set on fire. The Judge said that they were acting differently to all such things, for they were taking all out of prisons that were willing to be reformed. That he, himself was just come from the borders of Greece, where he found thirty human beings all in a dark hole or cavern, all in cages each; and that he reasoned with them, till with the blessing of God their cages began to moulder and open, until they were in a manner set free, and restored to the light. He would only mention one thing more, which was, that he had lately found the daughter of the injured Queen, in a very disconsolate state; she had not even a seat to sit down upon, but some kind of black stones. So he began to reason with her, concerning charity and faith,—things new to her; and showed her that without these none could be happy. At length he told her that he could take her to her mother, as she wished; so when they knew each other, they both wept on each other's neck for joy, and went down on their knees and thanked their kind Lord and Saviour for his tender love to mankind. (I only mention these things, said he) that you may in part see what kind of a noble work we are performing. After some further remarks, it was agreed that we should have our next meeting on the first Sunday after the tenth of March. They then gave me a vote of thanks, because that I was always punctual in keeping the appointments. So they bade me say the blessing and we parted.

N.B.—The angels once said to me, that they knew that I was taking notes of our meetings. So on that account there were sometimes things which they told me, that they warned [me] not to write down. For, said they, the key to the correspondences is so little read at this day. But, if once correspondences become more generally known, then will be the time when men can receive in freedom. I told them I was only taking notes on my own account. But, said they, the time may come that others may see the notes.

129. Sunday, March 17th.—As usual we paid our respects, I to them as angels, and they to me as an inhabitant on the earth. The angel that we call Nixon then said that the King, E. S., and Mr. Cowherd could not attend this meeting; but they sent their respects, &c. I then told them all the news worthy of note on earth. They then told me their news, and amongst other [things] Nixon said that those that considered themselves the great leaders in the church were in general the most stupid and ignorant. He said that he lately had some discourse with a Pope, and amongst other things he asked him what love was; but he had not the smallest idea of love. He added that it was almost the same with the greatest number of the leaders in the church. After some other remarks, we proposed our next meeting on the first Sunday in June, and parted according to order as usual.

130. Sunday, June 2nd.—Elijah and the Judge were absent this morning; but all the others were present. So after our usual salutation, I told them the news of this earth. So they told me that they had begun to visit the prisons of the Scotts and English last week. So I asked what kind of spiritual prisons the Scotts and English were confined in; at least, those of them that were in prisons, and under their states of vastation. So they said that they thought the Scotts were bigotted in their opinion; that their prisons for the most part were in the form of huts, the door like an iron grating. The prisons of the English, in form similar, but stronger. And as for their religion, they mostly leave that to their teachers. That although they make much talk about religion, yet there is less of religion in England than in any other country. So after some other remarks we agreed not to appoint when the next meeting should be. So I said the blessing and we parted.

March 19th, 1823.—There have been no meetings since June 2nd, 1822, although I have for a few minutes often spoken first with one and then with another of the angels. Emanuel told me a few days ago that they as usual kept the tenth of the present month. That all the representatives of the former churches [were] in their order. That he, Emanuel,

walked foremost of the new church. That some one gave him a large crown full of diamonds to carry on a silver pole. That the number of angels on the occasion was immense. I asked him if there was any word of the Sixth Church going to be opened. So he said that Abraham had mentioned the state it was in to him, so that very likely Abraham, as he is the active principle, may open it soon.

N.B.—I omitted the account of the anniversary in No. 128; but it is of [no] importance as they are all similar, or nearly so.

131. Sunday, May 25th.—About ten days ago the Judge told me that it was intended by our friends that we should meet [again] this morning. So I, as usual, told them all the news that I could recollect, which news always consists in [accounts of] the oppressed struggling against the injustice of the oppressor. I then asked if they had seen the dragon's two beasts lately, and how the jubilee was going on? So one angel said that he was looking in that quarter lately where these two beasts were, and that the first beast was very brisk, and with regard to the second, it stunk worse than ever. He next said that he and some other angels were lately travelling in a kind of forest, and they came to a kind of a hut. So he opened the door and went in; and there was a man and two women in the house or hut. So the man bade him sit down; but he saw nowhere to sit on but something like blocks of wood. So he sat him down. So the man went and brought him something to drink of a blue colour, but it was so bitter that he would not drink; but in order to show goodwill towards the man, he put it to his lips. The man would also have given him some kind of black bread to eat, but he begged to be excused, as he did not stand in need of any. At last that same man began to say that he would give all that he was possessed of if he could find one that could show him the truth. He said that he was born in Scotland and brought up a Calvinist, and adhered very strictly to that till he began to think for himself. And when he began to examine for himself, he then saw that all that he had been taught was inconsistent with a good being, and repugnant to reason. So at last he became a Deist, and will remain so till he can see doctrine drawn from the Scriptures that is in harmony with the justice and mercy of a good God. And, if anyone can show him that, he will willingly give up all that he is possessed of for the sake of the truth. So the angel said that he began and answered all his questions concerning the Trinity, and the man received everything (things altogether new to him) with the greatest delight. But the two women would not stop in; but seemed vexed and went out. The

man wanted to come with me, said the angel, but I told him that I would send him books, and call on him sometime after. So he has sent him some of the writings, and among them the "Key of Correspondences." The angel said that he thinks he never was so glad in the days of his life as when he saw the man so delighted to hear the truth. He also said that they had some thoughts of giving their votes for the same man to be minister of the Sixth Church in the new heavens. They afterwards bade me say the blessing, and we parted till we saw it necessary to have the next meeting.

THE SIXTH CHURCH IN THE NEW HEAVENS, OPENED
SEPTEMBER 6TH, 1823.

132. Sunday, September 6th.—A few days ago I received notice to meet this morning. So we all met, and after our usual congratulations I told them all the news by giving a statement of the sufferings of the oppressed, with the means taken and the ends in view of the oppressors. They then told me their views, and likewise that Abraham was to open the sixth church this morning; that the man that they had found in the forest and was now become an angel, was to preach by way of trial till he saw whether he would wish to remain or not, and if he was willing to remain he would then be chosen minister. I then asked where the opening text would be taken. So they told me it would be taken in the 2nd Book of Samuel, 9th chap., 13th ver. So after wishing all good to attend them, they bade me say the blessing and we parted.

133. Sunday, November 17th.—A few days ago I was informed that we would meet this morning. So accordingly we all of us met, and in our usual manner we paid our respects, viz., them to me as a man living on this earth, and I to them as angels in the heavens. I then told them the news, for the angels have always the good of mankind at heart. I then asked them if the jubilee was nearly over? They said that it was nearly over in one sense, but not so in another sense, for there were some spirits in prison that they would visit again. They next told me that the angel that preached in the sixth church ever since it was opened had last Sunday been presented with a gold ring on which was a diamond, which he accepted as minister of the sixth church in the new heavens. So I said the blessing and we parted till we saw it proper to meet again.

134. Whit-Sunday, June 6th, 1824.—Some time ago, it was agreed that we should [have] a meeting this morning. So we

accordingly met, and saluted as usual in due form. Then I told [them] all my news from the earth. When finished, Mr. Cowherd rose and said that he and the King were on Wednesday going to live in a higher society; but nevertheless, that would not hinder them from attending our meetings. He next told me that I was thinking what I would do with what I had written concerning my intercourse with angels;—that I was thinking whether to preserve my notes or put them out of the way before I left the body. But he bade me not to make myself uneasy in that matter, but leave that to Providence. He next asked about his pupil, Mr. Schofield, and said that he left that church in Salford to him for life, whilst he preached that doctrine; and whoever deprived him of that deprived him of his just right. He next asked if his wife was still given to the habit of getting drink. At last it was observed that there were, at this day, few marriages on the earth. After some further observations, I asked if it was true that the wives first sought out their husbands, and, what was the reason? So one of the females present said that it is true, because wives are the weakest.¹ She next asked if I would be so kind as lay down a penny for each of them, as they were going to Bolton-street church to hear Mr. Howarth this morning. She added that they would repay me when I arrived in their country. The men asked the same favour. I told them that with all my heart I would lay down what I could afford, and that would be enough for all the room that we would take up. Mr. Cowherd said that he would see me before he went to his new society. So after some few more remarks they bade me say the blessing and we parted, till we saw it necessary to have the next meeting.

June 8th.—Mr. Cowherd according to promise came, and told me that he and the King would go to their new society to-morrow, about two o'clock [in the] afternoon, and he hoped that at that time I would give them my blessing, in the name of our great Redeemer—that they may be well received amongst their new friends. I told him that I prayed for the Lord's universal church; but he had told me something new in regard to praying for prosperity to angels in particular. To this he said that I was acquainted with angels in particular, and if any of my friends on earth were going to a new office, that I would no doubt wish their prosperity. He also said that while on earth he had very strange notions of God's most Holy Word. That, in short, he was a deist. But he now gave thanks to his Redeemer for His mercy in redeeming him from

¹ This was said in familiar, innocent pleasantry, as was sometimes the case with the angels.

these errors. After some further remarks we parted, in the name of our Great Redeemer.

June 10th.—One of the angels told me that they were well pleased with the sermon of Mr. Howarth, last Sunday. That Emanuel was going next Sunday to hear Mr. Jones, after which he would not go to any more churches on earth in their present state. The doctrine was good, but self ruled in the people in a great measure. Amongst other things new to me, this angel told me that I had a house near to where the Judge lived. He also told me that there was a little white dog in the house, which also belonged to me. So he went and brought the dog. So the dog leaped and played about me all the time I was present with the angel. The dog had like a silver star on the end of its tail. He said that all this corresponded to faithfulness. I asked if I was permitted to see the house? He said it was not permitted. I asked if Swedenborg had his house in their world whilst on earth, and if he was permitted to see it? He said that Swedenborg was nearer connected with the church above, and each one, according to his state and quality; and we parted.

June 16th.—I have had some discourse with Emanuel on several subjects; among other things I told him that I had read in a book of one man who could at pleasure change the poles of the magnet, and in an instant make it stand or turn to any point of the compass he pleased; that he could also make a magnet lift almost double to what any other person could do. But he never, whilst living, would tell how he did such things. So Emanuel asked his name. I told the name of the man. So he told me that such things were of no use to him, and perhaps would be of no use to me; nevertheless he would go amongst the English philosophers and try whether he still kept his grand secret or not. After some remarks we parted.

June 26th.—Emanuel told me that he found the philosopher where he expected, but he was very busy with his friends; that he only got his company a short time. But he happened to speak with him on religion, and the man was rather touched on that point, as he is an Unitarian. And with regard to the secret, he said that he never had nor ever would tell anyone, and that ever was and is his determination. So Emanuel told him that he would be very happy to give him a call if it was agreeable. So the Philosopher told him that he might call some time else, when he would be more at liberty. I asked Emanuel what circumstances the man seemed to be in? He said that he seemed to be in a sorry state; but added, that he intended to go again some time else. After some few remarks I told him

not to trouble himself for anything that I had said; but he said he would see the end of it before he gave it up. So we parted.

August 19th.—The Judge informs me that it is desired that we should meet on Sunday first, and that Abraham wishes to attend if it is agreeable; and Emanuel will inform me how he has accomplished his mission with the Philosopher.

THE SEVENTH CHURCH BUILDING IN THE NEW HEAVENS.

135. Sunday, August 22nd.—This morning we all met, amongst whom was Abraham and also the Philosopher. In prudence his name is not mentioned; it was some time after we met that I knew he was amongst us. Abraham was the first that spoke. He shook me by the hand and blessed me, saying that it was a peculiar privilege that the God of Heaven had blessed me with, even to converse with His holy angels in this manner. It was the same as God speaking Himself when His holy angels speak with man. That since it was given him to speak with one being in this manner,—a man living on an earth, which is the lowest of all the other globes; and as there is a seventh church rising in the new heavens, so he would reform the church on earth, and make it the crown of all the churches that have ever been before. So that the old shall leave the body like a child, and some like Moses and Elijah. After some other remarks he said he would sit down lest some others present might have something to say likewise. Emanuel then rose and said that he would now give an account of his mission. He said that, with a great zeal on his part, he had got his friend as he now was to come to this present meeting. And if I chose to speak with him myself he would introduce him. All this while I had not seen him. He now came forward, and I (seeing him bashful) welcomed him, and hoped that he had no objections to our company; even if he chose to become one of our members there was plenty of room for him. He spoke as follows:—I consider it the greatest honour that ever was done [me] in my life, to be received and invited to become a member among such grand men as you all are. In short [I] am ashamed of myself amongst you; for you are all adorned in such robes as I never saw before, whilst I am ashamed of myself. I have been brought up in error, and lived a wicked life—God forgive me! I was brought up in the faith of three divine persons till I began to examine and reject that creed and became an Unitarian, and continued in this belief till that gentleman, Emanuel Swedenborg, by his kind brotherly love,

his manly and solid arguments grounded on Scripture and reason, has in short so opened my eyes that I see that I have been altogether in error; so that I am quite ashamed of myself. But [I] am only stopping your business; I had better retire. So some of the angels said, No, no! go on! So I told him that none of us were ashamed of him, and if he took delight in our company our divine Saviour gave the full wages to the one that was willing to work at the eleventh hour, as well as [to] those that came sooner. He thanked me for the observation which I made. After some other remarks, he said that he would fulfil my desire with regard to the power that he had of doing all those things with the magnet; but he knew that he did it through the power of magic. And he knew also that I would do no such thing, and he was sorry that he had ever done it himself; still he knew that my spirit would not agree to such things. So after he [had] told the long-kept secret, I told him that I never would do such things by such means. Emanuel said that although it was a great evil, yet in a wonderful manner the Divine Providence [had] overruled it so as to produce a great good. I then told them all the news of what is called the church and state, and of their doings. Abraham said that an end, he hoped, was near at hand to such doings. He also said that Moses wished to come to our next meeting, if it was agreeable. He also told me that I ought to remove from the cellar that I lived in, and in particular that my bed stood at a damp wall, [and] he thought that my body was already affected by that means; therefore, unless it was a fine morning next Sunday, it would be better to defer the meeting. He also told me that there were bad women living over me, so that, taking all these things together, it was not pleasant. After some other remarks he bade me say the blessing, and we parted.

136. Sunday, August 29th.—I will just notice the dress of our new friends. Abraham's robe is shining crimson with the likeness of doves interwoven and in pairs, as if saluting each other; the hair of his head very white, somewhat long and curled a little; in his hand a long staff with a gold knob. The other, viz., the Philosopher, was now dressed in robes like other angels; in like manner, such was his speech; so that I could easily see the difference. This day the writing was beautiful, like the other angels also.

Accordingly this morning, the 29th of August, I paid my respects to all the angels and shook hands with Moses. I then told the news, and also the way that the Word is falsified by some of the sects; how that even the historical facts are held in contempt by those that call themselves Bible Christians.

They say that you, Abraham, did not intend to [take] the life of your son, that you were only making him a priest. I told him also that the ram that was caught in the thicket was by them called a bunch of grapes; several other things I told, &c. At all this Abraham looked somewhat indignant, and said the Word by those was altogether destroyed. He asked me what I thought about him going to kill his son? I told him that I believed that he would have killed him if he had not been stopped, because he was from a country where their false faith taught them such things. So he said that it was true what I said. (There were a good many things said that may all be found in the Arcana.) Moses then came forward and asked what lies they had to say about him? and asked me what I thought about him killing a man one day, and what reasons I could give for [his] so doing? So I told him there was no justice to be had for his countrymen, therefore he (Moses) took up the cause of his oppressed brethren at the risk of his own life. He said that I was right. I told him likewise that there is a sect that call themselves Bible Christians, who say those wars and fightings that we have recorded was not fighting, but disputing, and argument. With regard to circumcision, they mentioned that it was performed by cutting or shaving some hair off the forehead of the person circumcised. I told a great many other things that I had heard from the pulpit, both of the last-mentioned sect and also doctrines of other sects. Moses then said that had it not been that he wished to know from the mouth of one living in the body he could not have had patience to hear such things. The next thing that he asked me was what I understood by their being circumcised a second time? But I told him that I could not tell, although I had often thought on that subject, therefore I hoped he would inform me, if it was agreeable. So he said that the first time they were circumcised in the flesh of their foreskins, and their parents were responsible for them till they were twenty years of age, at which time they presented themselves before the Lord, and were considered to be circumcised in their heart, and so became responsible for themselves. So I thanked him for the information. I then proposed a vote of thanks to Abraham, Moses, and the other new friend for attending our meeting. But some of the others said, in pleasantry, that those three ought to give us a vote of thanks because we let them come to our meeting. So after some more of such innocent pleasantry we, with a show of hands, gave them a vote of thanks. They next proposed a vote of thanks to myself for being instrumental in the hand of God in bringing our new friend amongst us. But I objected, and said that if thanks were due to any human

being it was to Emanuel, for he had all the trouble. But Emanuel said that it was to him a pleasure. They then gave me a vote of thanks. Our new friend then spoke some time on the wonderful Providence and goodness of the Lord and Saviour, and of the innocent, pleasant, and wise company that he was now amongst. I was, after some further conversation, desired to say the blessing, and we parted.

137. Sunday, September 19th.—According to agreement, we met this morning. So when I had told them the news from the earth, they made their remarks as usual on the depravity of the age, &c. Afterwards our new friend said that by some means or other his former companions had sent him word that they wished to speak with him. On that account he wished to have my advice as to whether it would be prudent for him to go amongst them or not. So I said I thought he might go and see what they wanted, for who knows but by your going you may be the means of doing good to some of them? But you may take the advice of your fellow-angels present. At which it was agreed that he should go and see what they had to say. Emanuel then said that he intended to visit the Greeks, and likewise South America, to see how the cause of liberty was going on in those quarters; that they were both to set out in their respective journeys this day, and perhaps it might be two weeks or a month before their return. So after wishing them good speed, I said the blessing, and we parted.

138. Sunday, October 3rd.—I received notice last night that our two friends were returned, and that we were to meet this morning. So after I had told my news our friend stood up and told of the reception that he got amongst his old companions. He said that there was a general meeting called by the heads of the Unitarians. That he was called [upon] to state his reasons for being so long absent; and if he had left them, to state his reason for so doing also. So he stood on a hustings that they had prepared, and told them that his religious sentiments had undergone a complete change. For, instead of thinking that Jesus Christ was a man like any other man, he now worshipped Him as the sole God of heaven and earth; that, in short, he had a long contest on that and other subjects; that he does not know what would have been the consequence if Emanuel had not come in time to help him; but as they could do them no good, therefore he is glad that he is out from amongst them. Emanuel then said that the cause of liberty was going on well in both those countries that he went to see. Abraham then said that we would meet next Sunday if I was well, but he thought that at

present my state of health was not as he could wish. I thanked him, and said that at present I did not observe much amiss in my state of health. He said that, as he told me before, I slept at a damp wall. I told him that my wife seemed not willing to remove, and I was not willing to insist. He said that a man ought to be master in his own house. So I said the blessing, and [we] parted till next Sunday.

139. Saturday, October 30th.—We should have met on the tenth, but I fell sick on the sixth, and was confined for two months. At the date of this number I had little hopes of ever getting better. However, the Lord was of His goodness pleased that I should be allowed to meet with the angels in this state, while I was sick in bed. For, in short, we all met this day without any previous appointment. And what surprised me most was [that] my sphere, mind, soul, or internal man, whatever it may be called, was, as to [the] head and body, bowed very much downwards; so that I was surprised to think that, as it was in a spiritual state amongst angels, yet to be so affected. But this simple and known fact shows that it is the mind that feels and suffers through the body, when the body receives injury by colds, &c. Nevertheless, I am convinced that all disorders, whether bodily or mental, have their origin from hell. (But to proceed with the meeting,) they all were sorry to see me in the poor condition that I was in. Abraham said that for the sake of my family he hoped that I might yet recover; but if not, he would be one that would welcome me into that blessed country. He also asked if this *Book* was in order, if in case I should put off the mortal body. Some of the others also spoke in their turns; and amongst other things, it was asked if I felt afraid to die? and if it was my wish to be amongst them if such was the case? I told them that although I considered death and the grave with some degree of solemnity, yet I felt nothing that I could call terror in that respect. That I always was most delighted in the company of wise and good men; how much [more] so in the company of men who are become angels in the heavens. After some other remarks, they bade me say the blessing. The females then came and shook me by the hand; and next the others in their turn did the same. At all other times the females used to salute *after the others*.

November 13th.—In agreement with some things mentioned in the last number, I shall notice another fact that took place at one of our meetings. I happened to have a very sore leg, and what surprised me was, there stood before the front of my chair a little stool, on which was a cushion of red silk, whereon to rest my sore leg. So sometime in the course of the meeting

one of the angels came, whilst my leg was very painful, and put it in another position, so that it might be more at ease. But let it be observed, I am speaking of the spiritual body: a further proof that the spirit feels through the body. "The soul doth not suffer but only mourns." (T. C. R.) No. 126. Man is composed of soul, body, and spirit.

The Judge has informed me that Moses and the female angels wish that I would read at our meetings a few of the hymns that are now adopted as a general hymn book for the New Church. So I bade the Judge give my respects to them [and say] that with all my heart I would oblige only I feel still weakly; and if agreeable to them, I will begin next Sunday and read, as if to my family, a few hymns on every subject that the book contains, till I have gone through the book in that manner. So the Judge went to inform them of my proposals.

December 19th, 1824.—Everything was arranged as mentioned in the date of November 13th, only I was to read a few hymns between one and two o'clock, as the angels go in to their churches something sooner than we do. However, I have completed my agreeable task before a number of angels, and at the same time in the presence of my family. The angels were well pleased with the hymns, and when I had finished they returned me thanks.

N.B.—I understand that these hymns are to be put in use at the new year among the New Church members in this county.

December 31st, 1824.—The Judge informed me that Abraham, Moses, and Mr. Cowherd wished to speak with me early to-morrow morning. So I thanked the Judge, and we parted.

140. Saturday, 1st day of the year 1825.—Accordingly those three angels and I met, and they saluted by wishing me a good new year, and I returned them the same compliment. So this brought on a conversation concerning the nature of time in both worlds. They then told me that one reason of this meeting was to inform me that there was to be given me this night at twelve o'clock new robes in colour red, with a gold border (the gold border is a present from Moses), and there is to be a large diamond on the robe opposite, at the small part of the back (the diamond is a present from Abraham); in the meantime they reminded me that all was from the Lord, as the source of all good. They told me that the Bible, which I now had in the pocket of my present dress, would not be in the pocket of my red dress, so that I would no more be seen among them in the former state; and they

hoped that I would take care and not defile my garments; and, moreover, that all this was done to me because I had been faithful last year. I thanked them for their kindness, and said that with the Lord's help I would endeavour to follow their counsel, and that I considered that the Lord ruled in the heavens by the instrumentality of angels, and on the earth by the instrumentality of men. Mr. Cowherd then reminded me that he had promised to make some recompense, and he hoped that he had fulfilled his promise; but he had another favour to ask, and that was for me to go one time more, viz., to-morrow, to his old chapel, and once hear what I thought of their doctrine in that place, and they would meet me to-morrow night to hear my opinion concerning that doctrine. They asked me what I thought concerning this morning's news? I said as all this had come unlooked for, at some other time I would tell them. I then said the blessing, and we parted.

141. Sunday, January 2nd.—According to our agreement of yesterday I met the three angels this evening, and I was clothed in my new robes. The angels said that my new dress fitted me in every part in complete order and [they] hoped I would enjoy them by an orderly life. I then told them what was the subject that I heard at Salford chapel; and they said that it was a shame for any one to stand up in a pulpit and tell their hearers not to believe the historical facts recorded in the Bible; that, in short, they substituted the dreams of their own imagination for the Word of God. They next wished that I could advise my two sons to act as their youngest brother, and go to some place of worship; for even a small good was better than no good. Abraham and Moses said that they intended to see the seventh church opened before they went away, and in the meantime that I would frequently see the Judge, and he would communicate the news to them. After a few other remarks they bade me say the blessing, and we shook hands and parted.

Sunday, March 13th.—The Judge informed me that the angels kept the anniversary of the first church-building on the tenth as usual, but by far greater numbers were present on the occasion than were at any of the former times, &c.

March 16th.—I had some conversation with Moses, and amongst other things I asked him by what means he reduced the golden calf into a powder,—if it was by the rules of chemistry, or how? He bade me first to tell him what I conceived to be the spiritual sense of that subject. So I told him what my thoughts were in that respect. So he said that he was filled with indignation at their worshipping the

calf, and caused it to be burnt in the fire; and that in his zeal he stamped on it with his feet, and by so doing it ground it, and it became dust,¹—the which miracle was performed by the Divine Himself, therefore it was altogether a divine miracle. He next said that the hells of the Christian world at this day were become like the hells of the antient genii, &c. So we parted.

May 14th.—The Judge informs me that two females and a few others, viz., Abraham, Moses, the King, and another of our friends, intend to go to-morrow to hear Mr. Howarth, and they wish me to lay down sixpence for them. So I said that I would give sixpence to my son, and he would give the same in its proper place.

Sunday, May 15th.—The two females came and thanked me, and said that they saw my son give the sixpence. They said that the subject was the 3rd chap. of Zach., concerning the garments; that it gave them great delight; that they heard and saw spiritually all that was said on the chapter, and through the means of my sphere.

Sunday, May 30th.—The Judge informs me that he was married this morning to the young woman that made him the present of a gold watch a few years ago; and the seventh church will be opened the last Sunday of June. I wished him much joy, &c., and we parted.

THE SEVENTH CHURCH IN THE NEW HEAVENS, OPENED JUNE 26TH, 1825.

Monday, June 27th.—The Judge informs me that the seventh church was opened yesterday; that Daniel read and explained the 7th chapter of the Book of the Prophet Daniel, and also concerning the great dragon and his two beasts seen by St. John, and likewise of the New Jerusalem by St. John. Another angel in the higher pulpit read and explained the 1st chapter of the Book of Genesis. These two angels showed that this seventh church is a *fulfilment*. The opening of the church was conducted by Abraham. I then said that I wished to receive information concerning these seven churches if it was allowable. So he said at the next general meeting Abraham would give the explanation. I thanked the Judge, and we parted.

July 20th.—This day I had an interview with Abraham, Moses, Emanuel, and the Judge. So they said that my son

¹ Deut., chap. 9th, 21st ver.

James was greatly changed in his natural for the better. On that account they had made him a present of a new dress.

142. Sunday, July 30th.—After I had told the news as usual, Abraham came forward and said that this meeting was called on purpose, in order that it might be understood concerning those seven churches, which are the first that have been built by our Lord in His New Heavens; and under these three heads to be as brief as the subject will require. In the first place, of the jubilee in 1757, or the Second Advent of our Lord at that time; second, of the jubilee in 1821, including the seven churches in the new heavens; third, the present state of Christianity in the natural and spiritual quality, or two worlds; fourth or lastly, something will be added concerning your own domestic concerns.

In the first place, the jubilee in 1757 was but small in comparison to the one that has taken place now; but still you would observe that in the former jubilee, all the false churches, with their imaginary heavens, were swept away for ever at that time, and an eternal new heaven formed by the Lord; and in this are built these seven churches, of which, by the divine mercy of the Lord, you have been favoured with an account both of their building and of their opening. And this brings me to the second head, viz., the jubilee of 1821. In the first Book of Moses, you have the account of God's six days' work. How He forms His church and rests on the seventh, when all is reduced into order, or when there is a fulfilment. This state is also in the seventh chapter of the Book of Daniel, and other parts of the Word. But the more you examine the Word, so much the more clearly will all these things be seen by the eye of your mind. And as to what further regards the jubilee of 1821, we have from time to time given you the account of its extensive nature, so much so that it excels all others that have ever been before, &c. Now, as to what regards the present state of Christians, you see that the wicked lives of the preachers are the cause of turning away many from religion, merely on account of the wicked lives of its teachers and others in authority, living in lust and wantonness. You see that since the year 1817, when the first beast came up, and more so, of a green colour.

They likewise wished that [my youngest] son's other brothers would follow his example in going to some church. They also said that they were going on Sunday to hear Mr. Howarth; and as there was to be a collection that day, to defray the expense of delegates, therefore, they wished me to give sixpence to my son to pay for them—the angels. They added that they hoped that I would not think them troublesome on that

account ; they knew that I could not spare more. They said that I might go and hear Mr. Jones same day, so that I could give them an account when we have our general meeting on Sunday week. To all which I agreed, and we parted.

July 31st.—Since the second beast (which sends forth such a stench) came up, you see what hellish malice all those in power have exercised towards those whom they ought to protect. That they act towards them more like devils than Christians—openly ever since the second beast came up. They have said openly in their courts of law that the Bible was unfit to be read in a court of justice ; and also I am informed that one of their ministers said in Parliament that if the laws of the Bible were the laws of England he would leave the country. And do not those that call themselves Bible Christians deny the facts recorded therein ? Do they not assert that I did not intend to slay my son ? So of what use is the Bible to such as those ? But still, in the midst of all these evils, you see nations struggling for liberty, &c. And you see [also] great encouragement given to learning ; so that there is greater action and reaction, and more so since 1821. Lastly, as to what regards your own domestic concerns, I am sorry to say that your wife is in a false religion ; and however you may seem to be united in externals yet in the internals you cannot be, because the false is opposed to the true. But the true pities the false ; nevertheless, she may change. And sorry am I to say there are few marriages on earth at this day, and the reason is, there does not [exist] a joint marriage of goodness and truth [to] fill the bosoms of the man and the woman [so as] to cause them to be one flesh. I wish not to hurt your feelings ; I speak to you as a friend and brother. I am not saying that because two are not joined in spirit on earth they are to be unhappy afterwards ; heaven is before the Lord as a man. But I need not tell you, you read books on the subject. There is another thing. I wish you could advise your two eldest sons and your daughter to go at least to some place of worship, for a small good is better than no good. They ought, at least, to set a good example to their families. It would be well if they would follow the example of their younger brother in that respect. So I thanked him for his information, and also for his advice, &c. I next told him that I had sometimes told our friends at our meetings that I thought this country, by its wickedness, would bring a scourge on itself ; perhaps the sword would go through the land before it would be reformed, &c. To this he said, I heard of all these things that passed among you, but still I could not think that a bloody sword was a likely thing to reform a country. Men may punish one

another by that means, but it must be the love of truth in the mind in order to reform man. I will also inform you,—if you will not be vexed—you are a man in an earthly body, therefore you are liable to clothe your ideas in an earthly manner. And sometimes the holy men of old clothed their ideas so that truth spoken by them was not according to their own idea of the thing spoken. Perhaps it may be the same with you. Now it is according to order that we can see the state of your mind, and enter into your affections; but you cannot do so with us. Still we are but men like yourself, only you are in a natural body and we are in spiritual bodies. It is thought by some in your world that the prophets, who are mentioned in the Word, and who are now in the heavens, are of some higher order. But the truth is, we are men with minds loving to be instructed like yourself. Now you say that I represented the principle of good, and you say truly, for it is from the principle of loving and doing good that I am useful and loved by others. It is the same with Moses and others. None of us wish to be thought great, but all of us love to be useful, &c. After some further conversation on the subject, I remarked that as I was an obscure individual, and likewise the circumstances that surrounded me caused me to be sometimes afraid lest I should, like many others, be obliged to starve a long time on a begrudged eighteenpence a week, and what would be worse, I might lose what I had written,—therefore, having all these things in my mind, I often wondered how I came to have such correspondence with you who are angels; and more so, when I consider my own unworthiness, &c. Abraham replied as follows:—The Lord makes choice of the inward principle when that principle is directed to Himself. You have been from your infancy in the love of good, and as for what you have written concerning our information, &c., and likewise your fear of becoming a burden to yourself and others, let that alone; do your duty and trust to Providence. But rather than you should be reduced to that state, I would petition our Father to take you from such a state, &c. We afterwards had some remarks on different subjects; one of which was that none of the angels present heard me speak otherwise than through him, the speaker. Lastly, it was agreed not to appoint the next meeting for the present, but to wait till it was thought proper, when they would let me know. So they bade me say the blessing, and we parted.

September 24th.—The Judge informed me this day that some of our friends wished that I would get the portrait of Mr. Clowes; and as I had already the likeness of E. S. by me, that I might get them both put into frames, in testimony of

my respect for their usefulness for the good of the Lord's church. He said that they would repay me when I came into that country. I asked if Emanuel knew of this? He said that they had not told him. So I promised, and we parted.

November 6th.—The Judge told me that it was agreed by all our friends at a meeting held on purpose, that Mr. Hindmarsh and Mr. Proud were also two of the oldest and most useful ministers of the New Church; therefore it is [the] wish of the meeting that I would also get their likenesses and frame them, and then wrap them up with a note, committing them to the care of my youngest son at my decease, so that they may be handed down in my family in token of respect for their usefulness. Likewise, in the same or another note, that I might leave my books, &c., as I thought [fit] to my other sons and daughter, so that there may be no strife at my decease; to all which I agreed.

Sunday, January 1st, 1826.—Last night the Judge and Emanuel told me that they and all our friends had held another meeting concerning who should succeed me after I leave this world; and it is their wish, if possible, to keep [up] a constant intercourse with the two worlds. That their communications with me were but like an embryo, or like a tree beginning to bud [but] afterwards to be laden with fruit; therefore they have chosen witnesses who are to succeed [me] in my room and stead. They wished me, therefore, to elect these two this day. The day is also appointed when they are to be baptised into the faith of the New Church; and the Sunday following that they are to partake of the Lord's Supper. (But these dates and the names of those two men I think it prudent to omit.) But the lives of these two men I approve of. These two men I went and got together this day, and, after some conversation, I told [them] my mission, the which they received with thankful humility. They said that because it was their duty they did always endeavour to set a good example, but they never thought that they were to be blest with the privilege that I had told them of. They also said, that with regard to their belief in the Lord, they believed that the Lord was as fully in this world in His divine natural body as they were with their corporeal bodies (and [even] more so.) So they bade me give their respects to my friends, stating that they would endeavour to live, with the help of God, so that they may be received amongst the *angels* after this life, &c.

January 31st.—The King informed me that he has looked at the sphere of the English, and according to that appearance thinks there is some crisis at hand. On that account it is agreed that we meet on Sunday week, as they wish me to

state what is going on in their affairs on earth. To this I agreed, &c.

February 4th.—The King, E. S., and the Judge said that I was distressed in my mind on the account of my eldest son, in that he was intending to go next week to America. On that account they were come to cheer my heart, &c. They also bade me go to-morrow night and give him my benediction, as perhaps it might be the last time that I would see him. They also bade me say that happiness was only to be attained by a life of order, and, of course, he would then set a good example to those around him. So I thanked them for their kindness, and told them that I would do as they had bid. So after reminding me of the before-mentioned meeting we parted.

Of course I, as a parent, did accordingly, and advised my son to set a good example to all men, &c.

143. Sunday, February 12th.—According to appointment we all met this morning. Abraham said that this meeting was called on the account that the King thought that some crisis in England was at hand, as their spheres had assumed an unusual appearance. Therefore, they wished to hear my opinion, if I yet thought that the sword would go through the land. As for his part, he thought that a sword was not likely to reform men, yet if evils were continued in, a punishment was sure to overtake the evil; (but, said he) as you live on earth we wish to have your opinion, and will leave it all to rest with you. The next thing is, Mr. Cowherd wishes you to go to his former pupil, Mr. Schofield, and state your very sentiments concerning the Lord's Body, or that Body that was nailed on the cross; because, it is thought that if he saw that in its true light he might be an useful minister in the church. But now, to be short, when I see the distressed state that your country is in, [I] am at a loss what to think; it indeed fills my mind with sorrow, the which I was unacquainted with till you came amongst us. Therefore, we are waiting your answer, whether you think a reform is possible without that dreadful measure or not. I replied that I was sorry that my appearance amongst them had ever [been] the cause of any sorrow. But he stopped me, and said that their minds were now more enlarged with compassion, and more expanded by their loves being on that account more in action now, when they saw with their own eyes, through me, the distress of so many innocents, and more so when they knew from the Word that the Lord was on earth to redeem man from all that distress. For, when once the life and doctrine of the New Church are the ruling principle in the hearts of the governors and the governed, then will there be an end of distress on earth, &c.

I then said that I often times thought that some awful judgment awaited this country for its wickedness. But since the last meeting, on the grounds of what was then said, my mind was rather changed, at least I leaned rather to what he himself seemed to wish. But when I look at the sudden change that has since taken place, and more so since the King apprised me of this meeting, I now begin to entertain my former thoughts, yet never so as to be confirmed. But happen what may to this country, still its rulers have got enough of warning. I now stated what the different public writers had foretold concerning what would be the fate of the country provided that the system was not altered. And in particular, I told them what Mr. Cobbett had pointed out as a remedy to save the country from all this distress. Also, how that he had foretold all this distress long ago, which the Government by its measures was bringing on the country. I next said, that although they waited for my answer in regard to the sword going through the country, I thought still it would be so, yet I durst not give a decided answer that it *would* be so. But [I] would say, as was said in the case of Sodom, "Shall not the Judge of the whole earth do right?" It was then agreed that we should wait a little longer until we should see further. Abraham then told me that as I had only one daughter, therefore he hoped I would advise her to go to church, and live in some place where she could go, as they all of them wished well to my family. A vote of thanks was now given to Mr. Cobbett for the warnings and for the remedies he had given, by the which all the present distress would have been stopped. I next told them that I would go next Saturday night on my mission to Mr. Schofield; and some of them said they would go with me, and hear what we said on the subject. I then said the blessing, and we parted. So I came home as usual, and the angels went to make ready for their places of worship, as their usual [manner was] on a Sunday.

Sunday, February 19th.—I introduced myself last night to Mr. Schofield, by buying a small box of ointment for my eyes. Our conversation naturally led to what I wished, viz., the *Lord*,—in that, it was Truth divine that was crucified. On both sides a good deal was said on the subject. I said that my faith on that subject was founded on the Word, which faith was further illustrated by the writings of Swedenborg; passages of both I likewise quoted. Yet, although we did not agree on the subject, we parted good friends; for he said that he would think on the subject; he also bade me call sometime again, so we parted. In my way home, Abraham, Moses, and E. S. and several others that were along with me, thanked me

for my conduct, telling me that I had acted like a man, for they heard all my arguments distinctly; but they only heard Mr. Schofield indistinctly. Whilst we were talking, Mr. Cowherd came and joined us (for he was not at Mr. Schofield's) and said, that he had now given me the charge of his old pupil, viz., Mr. Schofield, and hoped I would be the means of doing him good. E. S. likewise thanked me for commending his writings, &c., as I did to Mr. Schofield. So this ended my mission to Mr. Schofield.

Sunday, March 5th.—E. S. wished me to go again to Mr. Schofield, and in more plain terms tell him my opinion concerning the Lord's Body. So I went last night and paid him for the box of ointment. So I resumed the former subject, and said that that Body that hung upon the cross was Truth Divine; that when He endured the last temptation on the cross He then made His human principle even to the ultimates *Divine Good*, that is *Jehovah*; and then from His human principle proceeds the very divine truth, called the Holy Spirit; he also asked concerning the blood and water that came from His side. I said that that was of the same nature and quality with the Body, as in like manner our blood and chyle are of a like quality with our bodies. Several other questions he also asked me, all of which I answered in the same simple manner. He said he would examine the subject, but at present it was contrary to his ideas. So we parted good friends. Mr. Cowherd and E. S. met with me (for they had been giving a prisoner his liberty), so I told them all that passed. Mr. C. asked if Mr. Schofield had bade me call again. I said he had not. So he said if that was so then was my mission ended. So they thanked me, and we parted. Thus ended the second mission to Mr. Schofield.

Sunday, March 19th.—Abraham, E. S., and the Judge have just paid me a visit, and asked me how all those men, women, and children that are out of employ,—how they subsist, or if things are getting better in that respect or worse? So I told them what I thought, viz., that things were growing worse. So they said it was otherwise with them, for with them things were always growing better. They also said that I intended to go and hear Mr. Schofield re-open his church; but they thought that I would have more comfort to my mind were I to stop at home and read the Arcana than to go and hear the Bible pulled all to pieces as they do. So after some further remarks we parted.

May 8th.—I have received notice that we are to meet on Sunday week. So after thanking the angel we parted.

144. Sunday, May 21st.—According to our appointment I

met the angels as usual and told them the news. Then Abraham said that as the state of the English was still getting worse, therefore this meeting was called on purpose to know my opinion once more, whether I thought they could be reformed [in] any other way than by bringing upon themselves the sword. So I said that I thought still that the nation did not seem disposed to reform *as a nation*, and still I dare not pass sentence, only this far I [might] venture to say that, like other nations, if the English do not turn from their evil way of life they will bring the sword or some such calamity on themselves. He then said that at first he thought that they might be reformed without blood being shed, but since then he had looked more closely into their state and had given up his former opinion; but he said that he was going to visit some societies,—that on this day three weeks we would meet again and some of those would be at the meeting, when we would advise and give our judgment as to what we think both of their externals and internals, because, said he, you live in an awful crisis. He then said that they would have a mission for my son James either to Mr. Jones or to Mr. Howarth, but that would be settled when we meet. So I said the blessing and we parted.

ENGLAND'S EVILS THE CAUSE OF THE BLOODY SWORD.

145. Sunday, June 11th.—This being the day that was appointed three weeks ago for other angels of other societies to attend and decide whether the sword would go through this land or not—or rather, whether hopes might be entertained of a reformation in this country so that the sword which is now suspended over it may be withdrawn—according to appointment we met this day, the eleventh, about half-past three o'clock in the morning. There were twelve angels from other societies appointed as delegates to give their votes at this important meeting. These twelve angels sat on a seat somewhat higher than the seat of our other friends. The twelve were clad in robes of crimson colour. After we had paid our respects, Abraham stood up and spoke as follows:—This meeting was called and is met on a solemn subject,—a subject that is both solemn and awful and [one which] unless the end be kept in view, a well-disposed mind could not bear the thought of doing. The subject now is finally to give reasons if England as a country can be reformed without blood being shed. And if it cannot be reformed but by a bloody sword, also to give reasons; and finally, to pass sentence

accordingly. Now we in the heavens, by means of you a man on the earth (a man whose mind is with us) see, in all the degrees of your mind from the innermost even to the outermost; and for my own part, I am thankful to the Lord, that He in His goodness has sent me on this mission to a man on earth; but my mission is nearly ended, and I am going to fill a more interior state than I ever filled before. I have been for some time making strict enquiry into the inhabitants, viz., into their internals by means of their spheres. And by so doing, I have made up my mind on the subject; and we are now waiting to hear what you have to say, so that all things may be done in order on this important subject. So I spoke as follows. My mind has been for a long time very much engaged on the state of this country, and when I see the evils of the people at large, and look at the cruel enactments of its governors, and then compare all these with the laws of divine order, I wonder that such wickedness has been permitted so long. But, in short, the false church and evil State are so joined together in this country that they both stand by one another, and they must fall together. The church with its false doctrine supports the State in its evils, and again, the State upholds the church parsons in their high livings, so that they both jointly plunder the active and industrious. (To be short, I gave many reasons why I thought this country would not be reformed till its own evils brought some awful punishment upon itself.) Nevertheless, I added, I am but a simple man on earth; [but] you are [far] removed from every thing that is gross; you see the spirits of both the good and the evil that pass from this earth. You can also see the spheres of those that are now living on the earth; therefore you can compare the past with the present, and by that means know whether the evil is on the increase or on the decrease. But one thing I will venture to say on this solemn occasion, that there are thousands, and also innocent children, in this land of plenty that are starving for want, whilst those that rob them are wallowing in all kinds of luxury. Abraham then spoke as follows:—For my own part, I have made the strictest examination and taken every circumstance into consideration connected with this solemn subject; and although your country calls itself a land of Bibles, yet they have trodden under foot all the laws contained in the Bible. Now they have not only the Bible but also a Key, and that Key they have had for many years. But the crisis is now come, and you are a man chosen at this fulfilment, and the choice of two things is given you,—either the bloody sword, as the last and only means of reformation, or otherwise evil to go on increasing as it has done

and is doing. If you choose the first you will signify the same by holding up your hand; but if you choose the contrary you will not hold up your hand. Your choice is set before you. So I held up my right hand, and the angels did so likewise. Abraham then said we have by this solemn act, ratified in heaven and on earth, the only means now left for the reformation of such a wicked country; and our assent is only given with our minds having a good in view, for nothing punishes but evil. We have held up our hands only against evil and in support of its opposite. I was now desired to read the 38th chapter of Genesis, on the account of its importance and holiness on this occasion. So when I had finished the chapter they observed that what I had read was one part of the Holy Word that was found fault with, even amongst those who called themselves Christians. That, nevertheless, like all, and the whole of the Word, *all* was Divine, because from the Divine principle itself. They next wished me to send my son this day three weeks to Mr. Howarth, to ask him what is the spiritual sense of Onan, by his spilling his seed on the ground. To this I agreed. So after some other remarks, they bade me say the blessing. At parting, one of those twelve angels came and shook me by the hand. And I asked him where, in the grand man, they twelve belonged to; he said that they were of the breast and shoulders. I was also informed, that this was altogether a new thing, it being a fulfilment, &c. So we parted.

Sunday, July 2nd.—I informed the Judge this day that I sent my son James this morning to Mr. Howarth, according to promise mentioned at the last [meeting], and Mr. H. received him kindly; and from the Arcana [Cælestia] explained the spiritual sense of the before-mentioned passage. So the Judge thanked me, and went away to inform those who were at the meeting of the eleventh. At the last meeting there were, as usual, our female friends, whose countenances were modesty itself.

January 13th, 1827.—I have just spoken with the Judge; and amongst other things, I told him that there is one of our great personages who is now dead, and that I should like to know his now present state. So he said that he and E. S. would inform me next Saturday. He also told me that it would be allowable to write what they told me.

Saturday, January 20th.—The Judge says that they have not finished their intended mission. They are just going again, and will let me know the result on Monday next.

Monday, January 22nd.—The Judge informed me that they made further enquiry, and had found that person as mentioned

above. And that on his first entrance into the spiritual world, on his *first* thoughts, he looked [about] him, and saw everything around altogether strange, not seeing any of the grandeur and attendance which he was wont to have. So he made enquiry concerning where he was; and he was given to know that he was now in another state, and [that] all his worldly riches were now of no use to him. He then burst out a-crying for some time. He soon afterwards left those, his instructors, and took another way. He is at present in company with evil ones. But as he is in his first state, more information is to be given when he enters his second state.

February 24th.—I am further informed that the above person is putting on a state, that to all appearance is like a state grounded in an evil life.

March 3rd.—I am further informed that the above person shows by his *now* life that he is one of the damned; and that there needs no further enquiry. I am also informed that we are to have another meeting before Whit-Sunday.

March 25th.—The Judge has now told me, that we are to have a meeting this day five weeks. He also informs me that the two men who are to succeed me and (myself,) will be appointed by the angels to go one year in mourning. The particular reason will be explained when we hold our meeting.

146. Sunday, April 29th.—This morning about four o'clock I went to the same field, and my body was only a few yards from the same spot where we held our last meeting on the 11th of June last year. All the same angels were present and seated as at the former meeting. They all paid their respects to me and I also to them. Emanuel then stood up and spoke as follows:—James, we are all thankful to our Great Redeemer for giving us this privilege to meet with you. We have lately held our meeting among ourselves, and we have agreed that you and the young men are to go one whole year clothed in black mourning to represent the evils and last end of the present miscalled Christian church. Its end in spirit has come long since, but it retains a physical power that must have a final end. Whilst that power remains the New Church cannot grow as it should. There have been no representations since before our Lord was on earth, and the former representations were by external *men*. You three are chosen that by your black dress you may represent to us the end and evils of the false church, and at the same time as to your internals be with us internal men of the New Church. I am desired by the Lord our Redeemer *Himself* to desire you to provide a waistcoat for your youngest son of fine light blue cloth and lined at the bosom with crimson silk. He also is to wear the same for one

year to commence on Sunday, the 10th of June. Emanuel told me that he hoped that I would make diligent enquiry concerning what was meant by the waistcoat, and whatever I was short of he would inform me. Then he said that the crimson corresponded to my present state as to my interiors (that the light blue corresponded also to the interior state of one whom I will not mention but leave it to some [other] that comes after me); at any rate the crimson corresponds to love with its wisdom, and the light blue to good with its truth. However, after recommending me to think and consider well on the correspondence of the waistcoat, as the knowledge of that was of great importance, he next said that he was lately looking at the dragon's two beasts, and that the first beast at last [had] taken the appearance of a man, viz., the beast that we used to call Lumdale was at present very alert and active. I asked if its sword was still in its scabbard. So he (E. S.) said that it was. He told me further that these two beasts were represented to St. John in vision in order that it might be known what would be the state and quality of the *then* church at its end, and which end is now. He next informed me that they held a meeting lately concerning what I had written in this *Book*, and that they had found it all correct, and this they had seen by looking into my mind; and that they had also made every allowance for my having never learned grammar. So that, taking things as they stand, they had freely given me a vote of thanks for what I had written in this *Book*. So after some further remarks on different subjects he desired me to say the blessing, as they all of them had to perform divine service. So I said the blessing, and, bowing, we parted.

Sunday, June 10th.—According to the statement agreed upon at the last meeting everything has been got ready, and is begun to be acted upon this day. [Signed] James Johnston.

147. Sunday, December 2nd.—I was informed some time ago that we were to have a meeting this day, so accordingly we all met this morning. Emanuel being speaker, rose up and said that they had agreed to call this meeting to inform me that it was the wish of my friends, and in particular [of] Moses and the females, that I should read to them, at convenient times, all that I have written in this *Book*. I said, in reply, that I would; but I remarked that they had already told me how that they knew all what I had written by looking into my mind. But in answer to this, they said that it was not properly embodied until I would read it to them. They [added] that at present it was like an essence without a form. I then agreed that it should be read. It was then [further] agreed that it would be as well to postpone the reading until summer, when

I could go early in the mornings into the fields and there read it to them on Sunday mornings, &c.

December 30th.—I am informed that the Judge is chosen to be King in some other society. And there is another in the stead of the Judge, and he is to be introduced to me shortly. Emanuel has, along with Moses been my attendant for some weeks past. So with this I conclude No. 147.

I will finish this page with this observation. Some few days ago I asked Emanuel Swedenborg if it was really necessary that I should have all this communication with the angels. He said that it was altogether according to order; for he said that although they could see the spheres of the good who are on this earth, still they wished to know them personally; [and] this they can do ever since they became acquainted with me. He said further, that a state and quality of the church on earth will commence when angels and men will be quite familiar with each other. I said that surely their feelings were hurt when they saw so plainly what was going on on this earth [where] virtue is so often punished and vice rewarded with the enjoyments of this worldly state. He said that it was in compassion to the human race that [the] Lord Himself [came to] earth. I said in reply, that I was convinced that pity for good in distress was without doubt a God-like passion.

148. Sunday, January 13th, 1828.—Last night I was told by Emanuel and some more of our friends that it is the wish of the females, of Moses, and also of some others, that I should at the hour of half-past ten this morning, begin and read the book which I have written [for] one hour; and again at half-past two, read another hour; [and] that they would order their own church services in such manner as would suit best for these two times of reading. So I read to No. 29, which finished the first reading. Abraham (after I had made an apology for not learning grammar) rose and said that what I read was altogether correct; that taking it [as a whole] it was a grand thing, and as such they all accepted it as worthy, that they knew how to account [for its style and wording], that the book was true and simple and also contained wonderful things. Emanuel then said that they had brought along with them the new *Judge*, one whom they all considered worthy, and one who felt for the office, &c. The new Judge came and shook hands with me, and I wished him success in his new office; and I said that I hoped we would soon [become] better acquainted. He said that he hoped to act in such manner as to deserve a character such as I had given the former Judge; that he had got a house quite convenient in order that he might be at hand and ready at all times when wanted. He said that it was about four

years since he left the earth, and was now among the redeemed of the Lord. That his joy was further increased in being introduced to a man on earth that could be in their company, &c. We then parted till half-past two o'clock. We met [again] at half-past two, and I read from No. 29 to No. 70, all of which was approved of by the angels, and for which they thanked me ; so we parted.

149. Sunday, January 20th.—We all met this morning again at half-past ten o'clock. There were in [our] company the same angels who were [there] last Sunday in number fifteen, amongst whom were the two female angels. Emanuel was speaker this day also. So after our usual compliments I began and read from No. 70 to No. 103. They then thanked me, and said that they were glad that I had been so correct. Abraham next rose up and said that he was very much interested both in my worldly concerns and my eternal welfare, and hoped that, a poor unworthy creature as he was, he would have the pleasure of welcoming me into their blessed country. That they had been looking into my daily employment and saw fresh duties laid on me to perform, and therefore thought that I should have an advance of wages. It was right that I should ask for more. I said (after thanking them) that I had some thoughts of asking my master the first opportunity for an advance of a shilling per week more. They next said they also, for my sake, wished all my family well, but were sorry that my two elder sons were not following the footsteps of their father. They next said that they were sorry for my son James, he being a young man and now at his strength, but working for the wages of a boy ; and they hoped that I would use my endeavour to procure him a more comfortable situation, viz., at his own trade, either spinning or piercing. Another angel came forward and said that he was looking after James's welfare last week, and was sorry to see such wicked devils calling James abusive names. It was enough to make a young man put an end to his natural life in despair. He hoped that I would get him out of that dye-house, for the greater part of those in that yard are like devils. He added, such men—such masters. I then thanked them for their kindness,—for their care and advice. So we parted till next Sunday, and they went to their respective churches, and I began and finished this number concerning our meeting.

January 21st.—This evening the former Judge and his successor came to me. So I asked him how it was that he was without his trumpet, his bow and quiver, as formerly, seeing that he never came without them since the first day that he got them till now ? He said that he had just now laid

them aside for he had now finished the two states of representation. The first state, when he had the other trumpet and the blue dress, with the black border round the bottom of the robe,—in *that* dress he represented the evils and falses of the anti-Christian church. But in his latter dress he represented the goods and truths of the New Church. Both these states of representation are now finished, and he is invited to be King of a large society towards the east; but he intends not to go for two or three weeks. By that time I will have read what I have written during his two states of representation. In the meantime he now introduces his friend *here* to me (not as Judge), but [as] his successor and minister of the first New Church in the new heaven; and likewise to supply his place as an attendant for me. So after a few other remarks we parted.

N.B.—I will for the future, when speaking of the first successor to the Judge of the first church in the new heavens, for the sake of brevity write F. S. N.

150. Sunday, January 27th.—We all met this day at the appointed hour, and I read from No. 113 to June 16th, 1824. I then told them how that I had spoken to my master to give me an advance of wages, because he had given me more labour to perform. But he told me that so long as I could perform the labour, he, as a master, had a right to have it done for the same money that he gave me now. So after we, viz., my master and myself, had discussed the matter for some time, he at last said that in a few days he would let me know. So when I told the angels this, they were right glad; for they thought that I would receive an advance next Saturday. They further said, that this advance I must lay aside, as perhaps they themselves would need some of it for something that they had in view. They added, that whatever I [might] lay out for them, they would reward me an hundredfold, when I came into their eternal and blessed world. So after some few other remarks, we parted till the third of February.

151. Sunday, February 3rd.—We all met this day at the usual time, and after our salutation, I began and read at June 16th, 1824, to September 24th, 1826. (I always read till they thought proper to bid me defer to another time.) So our new friend, F. S. N. (for this was the first day that he had occupied the place instead of the Judge) said that what I [had] read was all new to him. E. S. now rose and [said] he was sorry, as likewise were his friends present, that I had not received an advance of wages as yet; and he wished to know how I intended to act in that respect as the matter now stood. So I told him that our new friend and myself talked the matter over last night. That I intended to be ruled by their advice, if so be

that they would allow that I [should] only be acting rightly in leaving my employ in case my master would not augment my wages. Because I considered that were I to continue after [being] refused, to me it would be degrading. But in answer to this, they bade me do what I considered to be my duty, and leave the rest to Providence. So, of course, this was all agreed to, &c., and after some other remarks we parted.

152. Sunday, February 10th, 1828.—We all met this day, and accordingly I began to read at September 24th, 1826, and finished with page on No. 147 and observation thereto. So they thanked me, and said that I had in a very small compass written an immense number of wonderful truths. They next asked if I had got an advance of wages? So I told them all that passed between my master [and myself] on the subject; and when they heard that I had got an advance they were very glad, and said that I deserved it all, &c., and they bade me lay up what I had got of more wages, so that I might have it by me when I stood in need of it. I told them that I was greatly obliged to them for this advance of wages; but they said that they were more obliged to me than I could be to them, for it was through me as a means that they could see what is doing on this earth, a thing which is altogether new; that they could at their pleasure go anywhere on earth and hear the New Church doctrine preached, a thing altogether new and wonderful. That before I came amongst them they could see the quality of the internals, still not knowing what part they acted in the natural world amongst society; but now they know and see them in both worlds, and for this the Lord has through me given them a medium; and likewise [that] through me the before-mentioned two young men will supply my place (if they walk humbly) when I put off the natural, and when that takes place they [the angels] will welcome me with songs of joy into the blessed abodes. So after some other remarks we parted.

March 1st.—Emanuel asked me how my young son James was coming on in the dyehouse amongst that set of devils, or if I was not on the look out for him? that for his (E. S.) part he would do all in his power to bring him out of that hell,—for, said he, it is a hell. So he told me of some plans that he and Abraham were thinking of to get the young man out of hell, for which I thanked them. He also told me that he and Abraham are both doing all that they can in the cause of my son David, as his cause is soon to be tried against those villains, who have done all in their power to ruin him and his family,—for, said he, if David had not had a very strong constitution it would have killed him when all the men in the shop have abused him for such a long time. The reason, he said, that

they looked after these things was for my sake, but if David were living a good life then he would do these things for his sake. He then said that my oldest son is one of the best spinners that he sees, because he understands it also by his head as well as by the working part; that there is not an overlooker in Manchester that understands the working of cotton so well. What a pity, he said, that men with such talents will not lead good lives, &c. So we parted.

Sunday, March 2nd.—Emanuel told me this day that those two young men and myself would soon be desired to commence a new representation, but the expense would only be small. So I told him that I would not mind the expense if it lay within my power. So he thanked me. I also said that I thought that perhaps we were going to represent the true church when we had once finished the representation of the false church. I also said that perhaps he would let me know *now* what thing or things we were to provide for the new state that we are to represent. So he said that it would be for each of us to have a black handkerchief with a red border, but in due time we should be better informed. So after some further remarks we parted.

Sunday, March 16th.—I have received information this day that we are each of us to have our handkerchiefs ready, so that we may commence our new representation on Easter Sunday, viz., the sixth of the next month. The angel said likewise, let them be of the clearest black, and the border of the best red. And let them be of the largest size of men's handkerchiefs, all three of one size, &c. So after some other remarks we parted.

Sunday, April 6th.—According to instructions received from the angels, we this day, each of us three, enter on our new state of representation by putting on our new handkerchiefs, so that in our present dress we represent both the false and true church. The red border represents celestial love; the neck, good and truth. This also represents conjugal love in the heavens, with the church on the earth. This information I received from the angels. They also said that this is a day that men pretend to keep in memory of our Lord in His rising. And this they do in an external manner. But unless it is kept in the internals it is all a dumb show. So after some few more observations we parted. There were three angels that talked with me this morning.

Sunday, August 24th, 1828.—Since April the sixth, although I have often talked with the angels, and have written nothing down since that time, it is because they are become so familiar with me even in my family affairs; so that I consider the

writing of such of little importance to others, and more so as I have noticed such things before this time. The reason that I now write is because last night four angels, viz., Abraham, E. S., Nixon, and the former Judge, informed me that they were just come from a mission to a society in the east, whither they had been sent to impart to them some new and important truths, which truths were received with such quickness as quite surprised (the missionaries). This society corresponds to the right side of the grand man, and to a part of this side that corresponds to a lesser degree of good in the human principle. The angels think that some great evil is about to be put down in the natural world that stands in the way and retards the progress of the true church on this earth. (Thus far the remarks.)

N.B.—I may mention here that about six weeks ago I was informed that Abraham is [to] make an address to me on the last Sunday of this month, which, of course, is on this day week.

153. Sunday, August 31st.—Before I can give an account of this day's address I must notice some things which occurred some time back. I will also in this number be obliged to write concerning my own family affairs, as they are connected [with] this morning's address. It is, I suppose, about two months ago that my son left the dye-house, about a week before the said dye-house was and is [still] shut up. He got a week's spinning on what are called "sick wheels," and the manager told him that the first chance should be his to be shopped. Accordingly the angels told me that they had been looking into, and saw, that the spinners would demand one pound of my son for their "chip" [or perquisite], as they considered him not a legal member. This they would demand when he went for his week's pay. Now although the angels were indignant at such things, yet they wished my family to preserve an independent spirit. So when he went for his pay I gave him twenty shillings to throw on the table if they should make the demand. But I bade him first inform the manager, because if he was not to be shopped it would be a pity to lose the money. So the manager told him to give no more than ten shillings, let them say what they would. The shop has likewise turned out for more wages. So at present James has no prospect of work. But the manager offered him, if he would do it, viz., to carry a letter to a friend of his at Bolton, and he had no doubt but that he would employ him for his (the manager's) sake, &c. I must also here [say], that where I am employed there is at present one set of men who work in the day time and another set who work in the night

time. So, of course, I desired my employer [to consider] that while we were so busy, and as I had to prepare drugs for both sets, that he ought to allow me eighteenpence more a week until this hurry be over. This he would not do. So that at present I make ready drugs for both sets of day and night workers for my old wages. These things I am obliged to notice before I begin the address.

So this (Sunday) morning, about five o'clock, I met the angels, viz., twenty-four of our friends, amongst whom were Moses, likewise the female angels. So after [the] usual compliments [Abraham rose] and spoke as follows:—

James, although this is not a general meeting, yet we have thought it proper to have a special one, in order to thank you and the other two young men for your kindness and willingness in going into mourning in order that you might represent the evil and false abominations in the country that you are in. For my own part I thank our kind Father that He has raised [up] such an useful man as you, are (to us) in the natural world, and I thank Him for His kindness in giving us this privilege with you, for although it is unpleasant to behold these abominations, yet we have our hearts delighted when we see some good men and women in the midst of distress and all the abominations that surround them calling for the assistance of our Heavenly Father to be their guide and comfort through life; and, James, all this through you as a medium for us to plainly see and hear by. James, you told your son James to get a receipt for that ten shillings that he gave to the club. This you did in order (as the shop has turned out) that he could show in any other shop that he had paid one-half towards being admitted a member of the club. Now, my advice is to let them keep it. Your son got some pay of the club when he was at your place going with the caravan. He has now been long on the street and received nothing. I now free him, so that in another life they can have nothing against him on that score. (The word and the treatise on "Heaven and Hell" will prove more fully what I say.) In regard to your son David (I am sorry to say that he is not as he should be); he, however, assisted that club in its commencement. I am glad for your sake that he never had anything out of it seeing that they have used him like villains, and I am glad that he pays them no more of his money. Still the club would be a good if it was properly conducted; but when I see young fops sitting on their committee, holding in contempt old grey-headed men who taught these fops their trade, it makes me indignant; that likewise is one of the abominations that you have represented. James, as to your own daily labour, we see

you diligent in preparing stuff for those men at your dye-house who are working at night as well as [in^d the] day. We see you keeping all your accounts correctly and giving them to your employer; we also see that he is acting [towards you] like a villain, because he makes you no more recompense. We also know that he thinks you are an old man, and that if you were leaving him you would not be readily employed, therefore, he takes advantage; yet he knows that you are a clever man, and one whom he can trust. Now, we say that you deserve the double of what you receive; in short, the honest man is robbed to glut them [such employers] and their children. The next thing that I am going to speak [of] is a subject which I hope you will not be offended at. For I do assure you that I wish you well and all your family, for your sake. It is this: I see that your wife is falling behind with the rent. I hope you will not take the least notice to her; but I was looking into the rent book, and she owes four weeks' rent on Thursday [next]. She lays the fault on James being out of work. And I see also that he makes as little serve him in food as possible. But I will let you know on Thursday night *when* she thinks of paying any rent. I would not make thus free with you did I not wish you well. Besides, I hope you will use this affair with prudence. Now I have ventured to tell you *that*, I have been, perhaps you will think, too free with your domestic concerns. But if you think that I have done wrong, I hope you will impute it to my wish of serving you. To the above I made my reply, with a heart full of gratitude, the sensation of which may be conceived but not described. And in conclusion, I told [them] that as far as regarded my family affairs, I was certain that they knew these affairs better than I did [myself]; and at the same time, I made them welcome to continue the same freedom. I further added, that they were welcome any time to come into the cellar that I live in. In short, I told them, that by their discourse they seemed to live in it when they knew so well what was in the rent book. (At this they all smiled.) Abraham again said, we are in a spiritual world and you are in a natural world. There is a greater difference between your body and our bodies than there is between gold and iron. I was not drunken last night; my head is at this moment as clear as the sun that is now shining in your firmament. So you may believe me when I say that it is good motives in *you*, which motives and affections constitute you such a *man* as we can join in communion with.

So after some further observations, they said that as some of them had to prepare themselves for church service, they wished me to dismiss them with the blessing, which I did, and we parted.

154. Sunday, October 19th.—This day four angels told me that they were sent as delegates from the four quarters of the heavens, to inform me that it was the desire of those who sent them that I should inform the other two young men that it would be necessary that we should all three in a short time represent the infantile state of the New Church. That in the course of two weeks we should be informed what articles of dress it would require, taking into consideration also our capacity to procure the dress. So I told them that I was sure that we would gladly exert every nerve to fulfil our high office. So the angels were glad, and after thanking me, went to inform those who sent them on this mission.

October 26th.—[I am required] to send a letter of this day's date to the Rev. Mr. Hindmarsh, anonymous.

Since writing the above, I am desired not to send the above-mentioned letter until we have represented the infantile state of the New Church the first three Sundays of December. Likewise, the angels told me that they had taken into their consideration the small means that we were possessed of to get the articles of dress wherewith we are to represent the infantile state of the New Church.

Sunday, November 2nd.—This day Abraham informs me that the Rev. Mr. Howarth's family are almost without food. I am, therefore, desired to go this night and put a half-crown piece under the door of his house, so that it may assist him in his present need. He also informs me that on Wednesday night he will let me know how the half-crown was expended. And also, at the same time, he will [let] me know in full concerning the representation dress that is to be got to represent the infantile state of the New Church.

Sunday, November 9th.—According to promise I was informed last Wednesday night that Abraham and E. S., both of them watched till they saw Mrs. Howarth find the half-crown on Monday morning, and she went and informed her husband. She next went and brought a loaf into the house; in the meantime, Mr. Howarth lifted up his heart and prayed to his God. Mr. Cordin was with Mr. Howarth on Sunday night till late; so on that account Mr. H. asked Cordin if he had dropped a half-crown when he went out of the house, because they had found one in the lobby. The angels said that Mr. Cordin came on Monday with some part of Mr. Howarth's pay. They also said that some of the heads of that church were at the fancy ball, and by that means they, in a certain degree, showed what their internal is, when they could support such abominations, while, at the same time, they grudge to support their minister. They added, that these are some of the abominations that you

have been representing to us in your mourning dress. I shall just notice here, that some time ago I was sent three times to relieve a poor widow and her daughter with a small trifle each time. Another time I was sent with a small trifle to relieve a family that were quite strangers to me. I was desired to give it to none but the mother, unknown to the father and children. On this day four weeks, viz., the first Sunday of December, we are for the first time to represent the infantile state of the New Church. Our dress is to consist of a vest and a pair of trousers each. The vest should have a lively red interwoven in it; the trousers a lively blue, rather dark than light, [or] a middle blue. The waistcoats should be of this pattern, viz., a white ground, with a lively red and a middle blue, with our former coats and former handkerchiefs. These complete our dress in which we are to represent the infantile state of the New Church. One of us represents for the highest degree of the human mind, and one for the middle, and the other for the lowest degree. This is in order that confidence may subsist with angels and the Lord's church on earth.

November 16th.—Before I write the next No. I will state the following facts. For some months past, where I am employed, on the account of so much work coming in, they have been obliged to keep one set of men for the night work and another set for the day work. I only asked eighteen-pence more per week, as I had to make ready drugs for both sets. This, my master would not grant. Last Monday morning I could not go to my work till breakfast time through sickness, and although I did all my work by working the dinner-hour, nevertheless, they kept a quarter of a day of my wages. Having mentioned this, I will proceed to the next number.

155. Sunday, November 16th.—I was informed by E. S. this morning that all our former friends, the angels, viz., both the male and the female angels, were to meet me about half-past two o'clock. So accordingly, we all met. So after we had paid our respects, the new Judge said that they were all come as delegates, to inform me that on this day three weeks we would commence our representation of the infantile state of the new church, and that twelve of them were appointed to go along with us on that day. Further, they said that they were commissioned to inform me that a general vote of thanks is given to me for my willingness to perform everything that they required me to do. Further, that they were all indignant to see that I was paid short in my wages for being sick only one quarter of a day. They said that I deserved at least half more, yea, double, added to my wages, for the work that I performed. Further, that they were also commissioned to bid me write

thus their sentiments on that subject. One of the female angels now came forward and said, James, that woman with the large family that you once gave a shilling unto, her husband has gone in search of work; she is just now in very great distress. Now Abraham wishes you to lend him one shilling. E. S. wishes you to lend him one also; and we females wish you to lend us eighteen-pence; so that you may give the poor woman three shillings and sixpence this same night. Tell her that it is sent by the Divine Providence. The woman is a well-disposed and clean woman, although her husband (James Pendlebury, bleacher and crofter), is much given to drunkenness. We will repay you when you come here, with grateful hearts. But, if you think that you will need it for the dress that you are to get, then in that case you must not part with the three shillings and sixpence. So I told them that the woman should have the money in the course of an hour. That if I had my health I could muster the dress in time. I likewise told them that what they bade me do [at any time], that I did as my duty so to do; but not in the view of future reward. Because I believe that you angels are constantly performing acts of kindness to us men on earth that we are ignorant of. Further, I think if we were to balance accounts I believe that I would be very much your debtor. So, after a few observations, they bade me say the blessing, and we parted.

N.B.—In the above number I omitted to mention that each of us [or] we three are to wear black gloves on the hands, also that the twelve angels are to go along with us to the church all the three days, which three days complete the state of representation.

Sunday, November 23rd.—At the desire of an angel on his own account (if I have it in power) I am to give John Footing, Leachfield-street, Stand-lane, five shillings and sixpence which he (the angel) owed to J. F. for medicine which he, who is now an angel, received whilst on a bed of sickness, but was called off before he could settle that account. This I have promised to perform next Sunday.

Sunday, November 30th.—According to promise, John Footing received his five shillings and sixpence in the presence of some persons who were then in the house in order to assist at the funeral of his wife, who died on the preceding Wednesday.

December 1st.—E. S. informed me that David the Prophet wished to speak to me on Wednesday night, and that he (Emanuel Swedenborg) would introduce David, who he said was one of the higher order of angels, the conductor of the twelve angels that are appointed to attend all the three

Sundays, viz., the three Sundays that we three men represent the infantile state of the New Church on earth.

156. December 3rd.—E. S. and David, according to promise, met with me. David saluted and cordially shook me by the hand, and thanked me for my zeal in the cause of the Lord's New Church on earth, and hoped that I should be rewarded with an eternal crown of glory. He said that this was his first visit to the church on earth; but that he would now be often with me, and that there would soon be some change with regard to my family for my better satisfaction. He said that as this was a night some of the new church members of Salford met for discussion, he wished that I would lay down sixpence for him, and he would go and hear the discussion; but [he] did not like to go empty-handed, as it was his first visit to the church on earth. That he was come on purpose from a celestial society in the higher heavens, to be the right-hand leader of the twelve angels who are to attend us three men in the representation of the infantile state of the New Church on earth. The life and doctrine of the said church is fully explained in [the] True Christian Religion by E. S., who was the chief instrument in the hand of our Lord in laying before the world the life and the doctrine of the New Church on the earth. He next said that he would give me some further instructions, in order to prepare us three for that grand solemn representation on Sunday. First, that we were to wash our hands, bodies, and in particular our feet, well with water. Also, to pare the nails of our fingers and toes well; but that it [will be] my office to pare the finger and toe nails of him that represents the externals of the New Church. And the reason is because I represent the celestial principle. That also I must provide him with new shoes and new black stockings—in short, that my office is to provide him with every thing of dress needed for that solemnity. That our coats ought to have been of new blue cloth; but as we could not afford to go to the expense, therefore the same black coats in which the abominations were represented would do, because our new waistcoats enclosed the bosom and heart. He said that my garters should be white, and stockings light-blue; but the garters of him who has the black stockings, let those be black also, and black silk shoe-ties. He also said that every article that we put on for that solemnity must not be put to any other use until the solemnity be finished and complete. I said that I would see that all things [should be] duly performed, and everything got that was wanted by Saturday night. So David and Emanuel bade me good-night, and went their way to Salford to hear the discussion, and I to contemplate these wonderful things.

157. Saturday, December 6th (Noon).—The Prophet David came, and asked after my welfare, and thanked me for the sixpence. [He then] said that he was well pleased with the meeting at Salford on Wednesday night. Also, that through my sphere he had looked at this nation; and on comparing this nation with all other nations that are or ever have been on this earth, that this nation is the most wicked. That with some few exceptions, religion was become a mere form, &c. After some further observations, I told him that I could not help thinking that he was come on this solemn occasion to represent the Lord in His Glorified Humanity. He said it is so; and therefore, that he is to lead twelve angels to attend us three men whilst we represent the infantile state, or otherwise, —the first opening of the Lord's New Church on earth. He then bade me be up betimes to-morrow morning, and bring the young man who represents the externals with me into the fields, in our full dress; and there, he and Emanuel, and perhaps some other [one] would meet us in order that we might be consecrated for the great solemnity. All this I promised faithfully to perform, and so we parted.

THE FIRST SUNDAY OF THE REPRESENTATION OF THE INFANTILE STATE OF THE LORD'S NEW CHURCH ON THIS EARTH ACKNOWLEDGED BY THE ANGELS OF HEAVEN.

158. Sunday, December 7th, 1828.—This morning according to promise the young man and myself went to the fields and our eyes were opened, being in our complete dress even to our black gloves on our hands. [We] were kindly welcomed by [the] three angels, viz., David, Emanuel, and Nixon. David then addressed me (as head) and said that ever since I had been joined with [them] I had been faithful and always ready to perform everything they required me to do; that through me as a means in the hand of the Lord, our Everlasting Redeemer, the heavens were all ready to join in an everlasting union with the Lord's church on this earth; and therefore twelve holy angels are sent by the Lord, and he (*David*) is to have the honour to lead them and thus to attend us three men three Sundays when the solemnity will be complete, and this being the first day of that solemnity he would now pronounce a blessing. So he blessed us in the name of the Lord Jesus-Jehovah, the alone God of Heaven and earth. David next asked me if I would lend him sixpence and send it [by] the young man (as soon as he has broken his fast) to Rachel Ince, as that young woman is sick in body and [she] has not

one mouthful of food to eat. The young man represents the externals of the church, therefore this is his first duty to perform this morning before he goes to church; as for the other representative, although he is not here it matters not, he represents the middle degree. You are all three now set apart to the Lord for this solemnity, &c. The angels likewise congratulated me on the return of my eldest son, reminding me that they had told me that something would shortly occur in my family to my satisfaction. He came home last night from America.

N.B.—I sent a shilling to the young woman, and we three representatives went to hear Mr. Howarth according to order.

Morning's text this day—Exodus, chap. 11th, ver. 2nd; evening's text this day—Luke, chap. 21st, ver. 36.

December 10th.—[I am] informed by Nixon that David wishes to see me to-morrow night. The same angel also told me that the reason why he was absent so long was because he was in America doing what he could to cause my son to return home before this solemn occasion, in order that my mind might be at rest. So that with a safe and quick passage he came home (and not empty-handed) a few hours before I commenced this solemnity. So I thanked the angel for the unlooked-for kindness and unexpected return of my son.

N.B.—This same angel is Robert Nixon, or, as some call him, the Cheshire Prophet.

159. December 11th.—David said that Daniel wished to see me; so they had taken the liberty both to come. I welcomed, and thanked Daniel for the honour done me by this visit. So he shook me by the hand, saying this was his [first] visit to the earth; and [he] thanked God that there was such a man as myself, with such a mind, to enable the angels to hear, see, and approach so near the earth through me, as a means in the hand of the Lord. His (*Daniel's*) prophecies were about to be accomplished; but he considered my representation [as] more grand than his was. That he lived in troublesome times when on earth, but [he] is [now] a thousand times rewarded; [and] that it would be so with me also if I set my face against evil. He then asked me to lend him and David eighteen-pence each to put into the box for the poor children at Salford Temple's school. That he and David [are] going this night to hear the discussion, and [he himself] could not think of going empty-handed, as this was his first time. He said that he would call on me again on Friday. In reply to Daniel, I said that he was a man whereby God spake His Eternal Word, which Word would for ever be opened in the minds of angels and men to all eternity. That this further opening which is now taking place,

and wherein [I] am an humble instrument, is indeed wonderful. But still, new states will arise in the church, which will see still further wonderful things in the same prophecy. This is the quality of the Word of God, &c. So they thanked me, and I gave three shillings to the young man to put into the box, and let none see what he did, as I had been [instructed].

Friday, December 12th.—Daniel called on me this day, and said that [in] the short visit [which] he had made [to] the earth, he saw that religion was become only lip talk, &c. [He also] said that David was called away on some account, but would return to-morrow, when they would call on me.

160. December 13th.—David, Daniel, Isaiah [and] Ezekiel came to me this day. The two latter saluted me, as is the custom always with the angels whom I have never seen or spoken to [before]. On their first approach to speak with me they always shake me by the hand (but not my natural hand) and thank their Great Redeemer that there is now on earth one man who can [be] and *is* with them, willing to be instrumental in the hand of the Lord to promote and accomplish this great end in joining the church on earth with the heavens. [They *now* said that] they had looked throughout all the earth, and saw that professors of Christianity are most wicked! And amongst all nations the English [were] the most wicked, [and] the Irish the most oppressed; and amongst all [the] towns, Manchester [was] the most wicked! Well might Cobbett call Manchester "Hell-hole!" They then said that they would meet me in the morning, and [that] Samuel the Prophet would be along with them. Daniel then asked [me] if I would play a few tunes on the pipes to-night, so that he could say that he had heard music by a man on the earth. So we parted.

SECOND SUNDAY OF THE REPRESENTATION OF THE INFANTILE STATE OF THE NEW CHURCH ON EARTH.

161. Sunday, December 14th.—This morning I went to the fields with the young man, our eyes being open, and we were saluted by the following angels:—David, Elijah, Isaiah, Ezekiel, and Daniel. Isaiah commented on the solemnity of our present meeting. He then blessed us in the name of our Holy Redeemer! [He now] desired me to send the young man (as soon as he has broken his fast) with two shillings to Widow Holdroyd before he goes to church. David said that the widow represented the lowest internal good of the church, [and] her daughter the affections of that good. So we did according to order.

Morning text this day—Exodus, chap. 12th, ver. 22nd ; evening text this day—Rev., chap. 18th, ver. 4th.

December 17th.—This night I had an interview with David and Samuel, and also Aaron. Aaron saluted me, saying that this was his first visit to the earth ; that he and Samuel are to go this night to hear the discussion at Salford, and they could not think of going empty-handed, therefore they wished me to lend [them] five shillings to give for the schooling of the children. So I presented to Aaron and Samuel the money, and it appeared as if in their hands, for which they thanked me, and told me that all the representatives mentioned in the Word, from Abraham to St. John the Divine, would attend us on Sunday morning, when St. John is to be the speaker. So I sent the five shillings by the young man to be put into the box secretly.

December 18th.—David informed me that there is to be a meeting of the angels to-morrow, St. John in the chair, to consult how many shillings are to be given to the widow that represents the lowest internals of the church. To-morrow he will let me know the result. He also says that his son wishes to speak with me on Sunday, and so likewise does Peter the Apostle. He also informs me that we three men who are the representatives must neither eat nor drink until we have come from the morning's service. He (David) likewise said that whatever the widow is to have allotted to her at to-morrow's meeting is to be given to-morrow night, so that all things may be done in due order before Sunday.

December 19th.—David informed me that the subject discussed at the meeting was whether ten or twelve shillings was to be the number of shillings that should be given to the widow, as it must not be less than ten nor exceed the number twelve. St. John was in the chair. These two numbers caused two sides to take the discussion up : one side showing the holiness of the number twelve from the Word, and the other side showing the holiness of the number ten from the Word also. St. John, in the course of his argument, made this observation : that in case the number ten were the number chosen, he, St. John, being the last of the twelve Apostles, was left out. Zechariah made an observation to the same purpose in regard of himself. David said that he spoke for the number ten, showing its holiness from the Word ; also, that it was complete, ending and beginning anew, therefore the proper number for the present occasion. David also said that he told them that I was a poor working man, although strong and healthy, and about sixty-five years of age, with small wages. That he had known me from my childhood [as] honest, clever, and a good workman. That I

had one time to travel through the country, playing on the pipes for a living; this I did rather than take any mean way. He also knew that for their sakes I would willingly pledge my things to raise the money for the widow. But they said, God forbid that I should do such a thing for them. I said to David that I could give the twelve shillings, but, since it was settled, I would send this golden half-sovereign; and [forasmuch] as gold corresponds to the highest principle, so ought the church. I then offered it, and sent it to the widow. She is not to know from whence [it comes].

Saturday Night, December 20th.—David informed me that the time is drawing near when I will give the ancient Prophets and Apostles the pleasure of seeing me. That his son Solomon will speak with me, and also the Apostle Peter, afterwards St. John. Afterwards I may speak with any of the ancients that I choose; that any of them will think it an honour to speak with me. He next said that if at any time I should see the widow I must observe, and let her speak to me first, as it is her principle that is lowest as a representative, which principle ought to ascend higher.

THE THIRD SUNDAY OF THE REPRESENTATION OF THE
INFANTILE STATE OF THE LORD'S NEW CHURCH ON
EARTH; OR, THE FULL OPENING OF THE LORD'S NEW
CHURCH ON THE EARTH.

The representation ended this day with me and him who represents the spiritual degree.

FIRST OPENING OF THE LORD'S NEW CHURCH ON THE
EARTH.

162. Sunday, December 21st, 1828.—According to promise, the young man and I went to the fields, and David presented to me his son Solomon and the Apostle Peter. After the salutation, Solomon addressed me on the nature and quality of this great solemnity, it being such as no mortal ever witnessed before, &c. Peter next said, on this his first visit to the earth the first living [object] that he saw was the young woman in distress whom David gave the sixpence to; [but added that] he wished to speak with me further after the meeting. Those three now retired, and St. John came forward; and after our salutation, he addressed us nearly as follows:—Thanks and praise to our bountiful Creator and Redeemer for His goodness

and mercy, in giving us this privilege to meet with such a man as you are on earth. But His mercy is infinite, it extends to all the human race, even to the most wicked wretch, whether on earth or in hell. And now, our Creator and Redeemer, in His love to the human race, hath condescended to meet with us this morning, and is now present in Person in this assembly, although too pure for your eyes to see [Him], whilst in that gross mortal body. There are also thousands of angels here, with their eyes looking upon you, whom you cannot see. There are, in this vast solemn assembly, all the male representatives mentioned in the Holy Word. There are also, thousands who lived on earth in those ages which are called gold and silver ages; and all this, to celebrate the Lord's Second Advent. This advent would have been accomplished long ago if a man could have been found that could receive it. You are such a man; and not only that, but you have so far instilled your principles into the minds of the other two men that they perform their office as men with you. But for all these things give unto the Lord the glory, and walk in His way with an humble heart, for His great love to you as an individual, for this is the greatest honour that ever was conferred on mortal man. The world which you are in is most wicked. I have looked into families, and I see in some that the children dictate to their parents; in others, the parents act like tyrants towards their children. I also see that in all these things drunkenness is the great bane of all these evils; and [that] these evils have brought the country that you live in to be so distressed as it is at present. But I [also] see that even the management of your rulers will be the means of bringing about a change. [I] am sorry that you cannot sit down, owing to the wetness of the ground, where your natural body is; but never mind, your sphere is with us, [and] you shall be rewarded for all your trouble for us. We have given a vote of thanks singly to yourself for your manly conduct in doing for us everything that we bid you do. We have next given a vote of thanks to the other two representatives, in particular to him who is the bearer of the money for the different purposes it was sent for. And we wish you to remind them, that whatever good motives they may have within their minds, [these] are alone from the Lord. The beloved Apostle Peter wishes to speak with you again after the meeting is over; and as we have some new rules to make in regard to the future discipline of our churches, therefore, James, you had better say the blessing, so that we may have all in readiness for the afternoon's service; for there will be no service this forenoon. So I said the blessing, and all the assembly went away.

The Apostle Peter [now] came forward and made some remarks concerning my happy lot in being the chief instrument chosen on this earth to assist the angels, and to witness with my rational senses the Lord's Second Advent; that he (Peter) was a living witness to both the first and second. After some further observations Peter asked if I could be so good as lend him eighteen-pence to send by the young man [as] a gift to that poor young woman [Rachel Ince]. She has had the misfortune to have her ankle dislocated and has no means of support. She was the first object that I saw on earth this morning. It was through your sphere that I saw her, [I] am almost ashamed to ask you [this favour]. I know you are a poor working old man with low wages, but never mind that. . . . You gave some of the other angels small sums, and they proclaim within the walls of their churches to their own congregations the acts of charity [which] they do on earth to certain individuals [and so] I could tell my congregation this afternoon what I [too] have given to this woman, providing you can and will grant me this favour. David and myself will call on you at night, till then, farewell.

REMARKS.

Thus ended this wonderful meeting. My mind was too much engaged during John's address to make many replies, but I asked him if this morning's solemnity was what was foreseen in his prophecy? [as recorded in] Revelations, chap. 19th, ver. 7th, &c., and chap. 21st, ver. 2nd, &c. St. [John] the Divine said *this* is a fulfilment of *that* prophecy. This meeting was [held] in a heavenly paradise, with trees laden full of ripe fruit. The [range of] seats on which the angels sat who were permitted to be seen was of a vast extent, in the form of an horse-shoe. The speaker and myself stood at the opening; but I was informed that there were other tiers of seats above.

Morning's text this day—Exodus, chap. 13th, ver. 17th.
Evening's text this day—Matt., chap. 5th, ver. 3rd.

N.B.—This I affirm from the mouths of the angels, that the Lord's church is now opened on earth, December 21st, 1828; and [that] Emanuel Swedenborg was His sent messenger to announce this, His [the Lord's] Second Advent, in order to prepare the minds of men to receive Him, not only into their understandings, but in the motives from which their actions proceed, &c.

This same evening David and Peter bade me send the young man to the post-office with Mr. Hindmarsh's letter, and then

go to the young woman who is sick, viz., Rachel Ince, and read to her some suitable parts of the Word. All this was done according to order. Thus ended the twenty-first day of December, 1828.

December 23rd.—[I am] informed by the angel Nixon that David will introduce to me Samson and Saul to-morrow night, as the two latter wish to see me, &c.

December 24th.—Accordingly Samson and Saul saluted me, as the custom is, by shaking hands. And after some remarks on this their first visit to the earth, &c., David said that as to-morrow is the proper day to commemorate the First Advent of our Lord, send the young man to hear Mr. Howarth, and on Sunday send him to Middleton New Church Sunday School [with] four shillings [for] the use of the children there (not to say where from it comes); and on the Sunday after, or sooner, take a like sum to Stockport for a like use, so that the seed may be planted in three places, &c. So after some further observations, they said that even Onan, mentioned in Genesis, was one of the angels who were at the meeting on last Sunday morning, &c. They also said that Joseph sent me his respects, and would take the first opportunity to see me, &c. So we parted. About half-an-hour after we parted E. S. and Joseph came. Joseph saluted me, and made some remarks on this his first visit to the earth, &c. He then asked the favour of my sphere to-morrow, that he might go and hear Mr. Howarth. I said that if my sphere was to be of so much use to him, it was by the divine mercy of the Lord that the sphere was of such use. So after some remarks on the divine mercy of the Lord, we parted.

163. Sunday, December 28th.—This being the day that the present of four shillings is to be sent to Middleton, I took the silver, viz., five shillings—as the young man added one shilling to my four shillings—[and so] after pronouncing a blessing [thereon], I gave it to David, and he also pronounced a blessing upon it. I then gave it to the young man, who went and performed his mission; and at his return he went to the church according to order, &c. Very wet all day.

[THE] CHAPTERS READ FOR THE LESSONS ON THE THREE DAYS OF THE REPRESENTATION AT BOLTON-STREET CHAPEL. ONLY ONE OF THE CHAPTERS, ON THE FIRST DAY, I HAVE FORGOTTEN.

December 7th.—Exodus 11th chap., and Rev. 17th chap., and Luke 21st chap.

December 14th.—Exodus 12th chap., and Isa. 63rd chap.; also, Isa. 64th chap., and Rev. 18th chap.

December 21st.—Exodus 13th chap., and Rev. 19th chap., and Matt. 5th chap., and Rev. 20th chap.

And it is remarkable, *all* the lessons and texts happened to be so suitable to the occasion, that one would almost have thought that the minister knew what was going forward all the three days. Indeed the angels said to me beforehand that I should find this to be so. It was the man that represented the spiritual degree who advised me to notice the lessons. And this is the reason that I have inserted them here; otherwise they ought to have been written down on their respective days when they were read in the church.

January 1st, 1829.—This being the day appointed to plant the church at Stockport, the same person was sent to Richard Gill, minister [of the] New Church [there], with eight shillings, viz., four shillings from me and four shillings from the spiritual [representative], dedicated as the former, and given for the use of the children of the Sunday schools at the afore-mentioned place. Thus in this manner is the Lord's New Church [now] planted on this earth in due form, and according to the divine appointment.

I am informed that there is to be another large meeting on the fourth, viz., Sunday. I am likewise informed by David that in consequence of him hearing me read a short account of the life of Mr. Broomhead, late priest in this town, that he (David) went in quest of him and found him in the intermediate state, and that he told him the reason why he had called on him; that it was by hearing me, a man on earth, read concerning the good life which he (Broomhead) led on the earth. At this Mr. Broomhead was surprised and likewise glad, and he bade him give his service to me. David tells me that Mr. B. is an angelic spirit in a state of preparation for heaven.

January 2nd.—David desired me to send the young man this night to visit the young woman who has the sore ankle, viz., the same person that the Apostle Peter desired me to send the eighteen-pence to on the twenty-first of last month. David likewise said to me that he said that I made it a rule to clean my shoes on [a] Saturday night. This he approved of, but he likewise said that on the Sabbath morning I gave them a further cleaning when on my feet, this he did not approve of. He considered that all such things as can be avoided ought not to be done on the Sabbath. This he [added] was the law of God in regard to the Sabbath amongst the Jews, and [it] ought certainly to be regarded by the New

Church. So I thanked him and said that from this time I would attend to his advice, &c.

Sunday, January 4th.—This morning being the day that all the angels [met] who composed the meeting on the twenty-first of last month, although the morning was very wet, I was ready at the time appointed. But three angels were sent to inform me, that owing to the wetness it was deferred until the evening.

Sunday Evening, January 4th.—I attended, according to the appointment made in the morning, when the Apostle Peter informed me that all the angels who composed the assembly of the twenty-first were present, except the angels of the first two churches that were on earth. And [the] reason why they are absent is because they were at Bolton-street this day, hearing and seeing the Sunday school children saying their tasks. That they were making, on that account, some alteration in the discipline of their own churches. Therefore it was left to me either to go on with the meeting now or otherwise postpone it till to-morrow night. So I said that I would rather postpone [it] till to-morrow night, so that all might be present. So I asked the Apostle Peter what those angels thought of the plan of the school in regard of the children saying their pieces? He said that it was the first visit that those angels had made; that they were gladdened in their hearts to hear the children, it being so heavenly-like! It reminded them of the ages in which they themselves lived when on earth; viz., the gold and silver ages. So after a few more remarks we parted till to-morrow evening.

164. Monday, January 5th, 1829.—St. John the Divine was the angel who first came forward and shook me by the hand, and welcomed me to that great and glorious assembly. He said that the Apostle Peter is the one who is appointed to be the speaker on this occasion. So, therefore, he (*John*) would retire, as Peter was already come to commence the business of the meeting. So the angel St. John retired, and sat him down. And [so] after the Apostle Peter had exchanged respects [with me], he spoke nearly as follows:—All we angels of this great and solemn assembly present are thankful to the Lord God, our great Creator and everlasting Redeemer, who, out of His love to mankind, thinks it not beneath Him to be here in His own Glorified and Divine Person amongst us in this assembly, which is composed of angels who were once men, living on earth in the ancient ages, called the gold and silver ages, &c. This solemn assembly is composed of the same angels who met you on the twenty-first of last month, and the reason why we are now assembled again is this: we see that the state of the

church on earth is still in darkness in regard to the Lord's Glorified Humanity. For His Divine and Glorified Person is regarded even by the well-disposed as something gross before His Ascension, but in particular before His Resurrection; therefore, we lament because the Lord cannot make His Second Advent into the understanding of His church on earth. Now it is the most important principle of our faith, and taught in our churches, that the Lord God, our great Creator and everlasting Redeemer, was on earth in His own Glorified and Divine Person. And in order that this great and most important truth might be fully known, and be the most important principle of the faith of the church on earth, the Lord, out of His love to man, sent His servant Swedenborg (who is also present), and he, from the Word, in the clearest manner, in his writings has proved this same truth. And yet it is a matter of lamentation that this faith has not been taught in the church. And, since the church is altogether dark on this important subject, we now apply to you to assist us; indeed, we will consider you are doing us an act of charity if you will send three letters,—one to Stockport on Wednesday, one to Middleton on Saturday, and one to Mr. Hindmarsh on Sunday week; the first two letters to the ministers where you sent the money, and in each of the letters state your faith on this important subject. For if the rational mind cannot see from the Word that the Lord God was personally on earth in His Glorified and Divine Person, it is impossible that His Glorified Humanity can be received in the understanding. As for the Rev. Mr. Hindmarsh, he is looked upon as a principal leader in the church; and we have examined and seen that he received your former letter with due respect, and according to your wish; we therefore [request] you to send him a second, and therein state your faith on this the most important principle of faith. We lament that all well-disposed men cannot see this even as you do. So I said that perhaps in my letter I might make some remarks concerning this solemn assembly, and likewise mention the name of the speaker. To this the Apostle Peter said that I was welcome to do so, for he (Peter) was neither ashamed of his name nor of the faith he taught. So after some few other remarks he bade me say the blessing; he then shook me by the hand and we parted. Thus ended the second most solemn assembly of the angels with a man on this earth.

January 7th.—According to promise, I sent by the young man a letter to Richard Gill, minister of the New Church, Stockport, containing the above faith of the angels; and on the tenth another [to] Richard Boardman, minister, at

Middleton, containing the same faith. [Both letters were] delivered by the young man. So the seed of the Lord's New Church is now sown in true acts of charity and a true faith.

January 8th.—This day David introduced to me the Prophet Jeremiah, who cordially shook me by the hand, and said he was glad that he had the present honour of speaking with such a man on earth. He bade me be of good cheer, for he himself suffered much whilst he was on earth. We conversed on several subjects, so he told me that he would see me again to-morrow evening.

Saturday, January 9th.—Jeremiah came to me the second time, and after some discourse he said that he had been looking into the state and quality of my family, and [he] hoped that I would not be angry at him for so doing; that my other two sons were not like the youngest son, James; that his two brothers, his sister, and even his mother all of them looked on him with a kind of contempt. He was indeed more unfortunate than they were in regard to getting employment,—but, nevertheless, he is the best of your four children. He sometimes falls into errors in the understanding, but his motives are good. His external features and also his internals are very like your own when you were in your youth. You are the only friend he has in your house, therefore I hope he will consult you when he wants advice, &c. So, thanking him, we parted.

January 12th.—On the account of James finding no work this day, and some angry words from his mother, he left his home.

Sunday, 10th.—I was informed by the Prophet Jeremiah last night that there were great preparations making in the new heavens for David, as he is to preach in the first New Church this day.

March 26th.—David and some other of the angels told me this day that as my son had been obliged to go from the house, all this while wandering up and down without any proper resting-place, sometimes starved with hunger and cold, therefore it was their wish that he should take up his abode with the widow and her daughter; and that I, of course, will do all in my power to assist him, so that in all these things there would be a correspondence between the widow of the representative old church and the real New Church, &c.; and likewise to get for him a pair of new shoes, with one single shoe-tie for each shoe, and a pair of black stockings. The shoes to have a sok or [sock] of red new flannel inside. These, and his clothes of representation, he must put on on Sunday first. I am also to put on my clothes of the representation, and [to have] a heel of the same kind of flannel.

The flannel of both is to be [run down] the middle with some stitches of white worsted. All this is ready this night, Saturday, March 28th, 1829. Second Advent; No. 1. (Anno 1, Second Advent.)

THE THIRD GREAT SOLEMN ASSEMBLY.

165. Sunday, March 29th, 1829 (Second Advent, No. 1).—According to promise, I met the great assembly of angels; when, after exchanging respects, the Apostle Peter addressed me nearly as follows:—We all of this solemn assembly, in the presence of our great Creator, hail you as the only individual to be found on earth at this day fit to be an active agent in the hand of our Lord. This is a true [yet] lamentable fact. So I said that I was sorry, and indeed ashamed to think that in all the Christian world such thing should be; in short, I said it is a great pity that it is so. But I hoped the time would come when there would be thousands better than [I] found on this earth. The Apostle continued:—It is indeed a great pity; we also hope that there will be others some time. But we are thankful that we have you now, even in this age of the world. Now with regard to your son's new shoes and black stockings, with the red flannel between the shoe and the stocking, you know that John was girded with a leathern girdle, and your son is [likewise] girded around the feet with leather. The red flannel signifies that the lowest principle will be raised and joined with the highest principle. Again, you represent the highest principle. So the red flannel at your heel signifies that the sensual principle will be overcome by the union of the highest and lowest principles in their order. Next, I have to say that the tenth of this month was the most glorious anniversary in the new heavens of any that has ever been before. Moses and David led the thousands of angels. There were hustings, and afterwards speeches made from the hustings, which are printed into books, wherein is recorded what we are now doing for the church on earth. I have also to inform you that we have examined and seen that Mr. Hindmarsh is glad in heart concerning your last letter of the 18th of January. I am also desired by our great Creator and Preserver to bid you send four shillings to James Pendlebury, as they have nothing of food in the house this day, as all of them are out of work, and the husband has been so for a long time, even though he is an able and good workman. Peter [now] bade me tell the news of the present state of the country. So I told of the present distress; likewise, that liberty had been given by some

of the principal state ministers for a Bill to be brought into the Parliament to dispose of the dead bodies of the poor to the doctors. At this they were all of them indignant, and Peter said that it was high time that something should be done to put an end to such evils. Liberty is a good thing, but the abuse of liberty is productive of dreadful evils. After some further remarks, he bade me say the blessing, and we parted.

March 30th.—[I] am informed by E. S. that we three male representatives are each of us to provide two linen shirts apiece; these, we are to put on in a few days, in order that we may by so doing represent the religion of the Lord's New Church on earth.

March 31st.—[I am] desired by St. John to read to him this night Cobbett's letter to the Duke of Wellington concerning the motion of Mr. Warburton for leave to bring in a bill in order to give the dead bodies of the poor for the benefit of the rich.

April 1st.—St. John informed me that he penned down the letter that I read last night in order that he may read the same in his church on Sunday first, so that the present state of the false church on earth may be known.

April 3rd.—[I am] desired by David and another angel to write on clean paper some portion from the Word, then seal it up and take the same to the house of the widow on Sunday morning, and in the presence of her and her daughter [to] give it to my son. Let him open the same, read, and return it to you after he has looked for what you have written in the Word; all the solemn assembly of angels will be at the same time attending you four representatives whilst that ceremony is being performed, afterwards you will come and meet with us. Sunday is the anniversary of the opening of the churches in the new heavens, therefore we will have with us a large band of music. Accordingly I said that I would pay strict attention to what they said in every respect, &c.

166. Sunday, April 5th (Second Advent No. 1).—This morning I went to the house of the widow and gave my son the letter in the which it was written the 5th, 6th, and 7th verses of the 113th Psalm. I afterwards went and was received by the fourth great and glorious assembly composed of angels of the gold, silver, and latter ages. The Apostle Peter now spoke nearly as follows (after I had read the 96th Psalm):—We all here assembled with joy, attended you at the house of the widow, and saw you perform the holy ceremony. You four are the representatives of the Lord's church on earth. The other, although not present, was no hindrance to the performance [of] this morning's ceremony, which has brought us still nearer to

you than ever we were [before]. I say this of myself, that I have sometimes heard lamentable reports concerning the state and quality of those calling themselves Christians, but until I had the honour to speak with you what I knew before was far short of what I now see, therefore it is high time for you three to get the linen. You will each of you have on two shirts well sewed with linen-thread. Put them on next Sunday. Keep them both on three days. Then take the one or both, and have one clean ready for the Sunday following. Put it on other three days (or longer if you choose); but at the end of the first three days of the second week you will have finished the representation of the religion of the New Church. The two shirts will contain seven yards. You are now informed with our desire in regard to the linen. I will now inform you again that Mr. Hindmarsh has read your letter oftentimes, and sees the truth it contains still more rationally. I will now take the liberty to say what I think concerning your family. In the first place, your wife may be compared to the false church, and your youngest son to the good natural affection of the true church. [Again] your eldest son may be compared to Nebuchadnezzar and your youngest son to Daniel. Your second son may be compared to Saul, and your youngest son to David. In this manner I [have compared] your youngest son with his two brethren. I also see that your daughter joins the mother against your youngest son, therefore we wish him to lodge with the widow until we see what further should be done for him. So after appointing to meet again next Sunday and a few more remarks, Peter desired me to say the blessing. They instantly walked off eight abreast, David a few steps in front; behind David was a large band [with] music, &c.

April 10th.—[I am] informed by David that all the angels whom I have ever had the honour to converse with and salute by shaking hands, all these angels are at present the delegates, [or] rather the representative angels. And they are unexpectedly called upon to go off to-morrow by twelve o'clock to the late-found world. (See page 24, No. 67.) In that world there is to be a great jubilee; and as it will be Wednesday before they return, therefore our meeting is postponed until Sunday week. In the meantime E. S. is to attend me until the others return, &c. David wishes to see me to-morrow before they go on their journey.

Saturday, April 11th.—David and E. S. called this day about eleven o'clock. David said they were all ready to go on their mission; that he came to shake hands with me before he went. He bade me wash myself all [over] with water this night. As for the other two, they need not wash, only we [all three] are

to go on with our linen as before mentioned. He then shook me by the [hand]; and I wished them success in their undertaking, in the name of our Lord, &c.

Wednesday, April 15th (2 o'clock).—E. S. informed me that all the delegates were arrived from the late-found world, and [they] were now taking a repast after their journey; and that he was sent by David to inform me that he wished to see me at five o'clock.

Accordingly David came, and informed me (E. S. also [was] present) that their journey was pleasant, and that they were received by the inhabitants of the late-found world beyond expectation. That all those that had fallen into error through ignorance were convinced of their error. They were also informed that the Lord was born on this earth; that it was the lowest of all the orbs. That they [its inhabitants] have had the written Word for ages past. That all these blessings were totally rejected, except [by] a small seed, that still remained, [and] were preserved. They also told them what was doing on this earth at this day in order to restore the church on earth. He also said that the inhabitants met them [in] the way, and convoyed them again, with all kinds of music. So I thanked David for the news, and stated the troubles that I was in at present; that I was obliged now to borrow money to support the representative of the externals of the church. That at present there was no prospect of him getting any employment; and as we are, in a short time, to get clothes more fully to represent the New Church, that I am troubled when I think on all these things; [but then] again, I think that the hosts of the angels are with us, and all the devils cannot prevent us from going through with this glorious work that we have been so many years engaged in. So David bade me cheer up my heart; we were sure to overcome. That he had seen the trouble we had in regard to the linen; [but] in that we had manfully overcome. It was all in the hands of a Divine Providence, that we strive and do our best. So after some further remarks, he said that he would see me to-morrow.

Thursday, April 16th.—David, with a considerable number of angels, came. They all bade me be of good cheer, for they were not in the [least] cast down on their part [feeling] sure that we would be able to accomplish our good purpose. So after some further remarks he said that he would see me again to-morrow.

Good Friday, April 17th (9 o'clock).—David, with others of the [angels], came and said that they intended to have a sermon this forenoon, as this is the day looked upon amongst the Christians in England and likewise other countries [as] that [on

which] Christ was crucified. But whether it was the proper day or not, that it was only since they had become acquainted with me that they had become acquainted [also] with the times on earth. He also said that on Sunday first there would be a collection at the Temple, Salford, in order to assist in the building of a new church at the town of Nottingham; therefore he wished me to send my son to the Temple on Sunday with sixpence, and give the same for the church building. That I am to receive the sixpence again from the spiritual representative, so that they [the angels] may join with him [also] in the building, externally and spiritually, the first new church on earth that ever they had anything to do with as angels, as it is also the church *first built* externally since the Lord's Second Advent; and this thing being performed, there will be a closer union [formed] with the heavens and the earth. I am also bidden [to] tell him who represents the spiritual degree to enter this on record, it being the fulfilment of what St. John the Divine saw. (See Revelations, chap. 19th, vers. 8-14.) David bade me also be ready at three o'clock as we want [to] have then a meeting, and his son Solomon is to be the speaker, &c.

167. Good Friday, April 17th (Second Advent 1st).—[At] three o'clock according to promise we all met, viz., a number of angels. Solomon saluted me by shaking me by the hand and enquiring after my welfare. I said that I was well in health of body, but troubled a little in mind by my being sometimes afraid of not getting forward as I could wish in regard to our own affairs, as the time would soon be at hand when we three representatives should [have to] represent the New Church by some other dress, and my son [being] out of employ and myself going into debt. So that these things had sometimes a tendency to depress my spirits. To this Solomon said that he had himself very great trouble whilst on earth at the building of the Temple, for he was obliged to send to other countries for workmen as there were few in his own country that understood such workmanship, so that sometimes he was very perplexed how to get the Temple built according to his mind. Nevertheless he at last got everything accomplished according to his wish, &c. I said that his workmen received good wages, as they made as much in one month as kept them at home two months. He said [in reply] that man was never made to be oppressed with work, but that now they had suffered themselves to be used far worse than [even] four-footed animals ought to be. Solomon also informed me of their pleasant journey to and from the late-found world, and the welcome reception they had from the

inhabitants, and the good [which] they [the angels] had done under the divine blessing in the deliverance of many from their prisons of error; also that it was the finest country that he [had] ever seen. He also said that my sphere went [along] with them all the way, &c. So I said that it certainly must be a fine country [since] it was the heart of the grand man; and as my sphere went with them from this the outermost of all the orbs or ultimates of the grand man, therefore by means of my sphere they in some degree could view from the heart of the grand man to the outermost parts, &c. But I said if my sphere was within it was unknown to myself, only that indeed I knew that I thought very much concerning their mission, &c. I further said that as the Word was first on earth and as the Lord was born on this earth, and [more so] as the Word is now printed at the heart of the grand man, therefore like [the] blood from the heart it will flow through all the veins of the grand man. So that the Word will be [thus] conveyed to all the earths in the universe, &c. Solomon said that I had in a few words said much, and what he himself believed would be. Solomon next said that he had taken the liberty to look into the quality of my family; that he thought my family somewhat remarkable taking it altogether from the oldest to the youngest, but he was sorry that they did not pay that attention to religion that they ought to do; nevertheless in the case of my son opposing and vindicating himself so manfully against the villainous attack made by the spinners upon him (for the manner they used him would have broken the heart of many a man), he (Solomon) highly approved of his manly spirit in that respect, because it is noble [said he] to stand in the cause of truth; that it was also very remarkable that the Divine Providence should [have brought] things so about that his brother came all the way from America, and by that means the whole plot was by him manfully exposed to the public. There is a spirit of independence in your children to resist oppression; this is a good, but it is noble [also] if it is from a principle of religion, &c. Solomon now said that [at] this season of the year it was very proper to get nettles to make a drink that would cool the blood; this he advised me to do. So I said that I understood that he was well skilled in botany. He said that he always took great pleasure in studying the wonderful works of our Great Creator, and [that] on these subjects he had now many books. Solomon likewise informed me that the female delegates desired him to give their respects to me, and [they] hoped that I was in health of body and peace of mind, &c. He also said that on Sunday either St. John or the Apostle Peter would be the speaker.

So after some further remarks he bade me say the blessing and we parted.

SUNDRY REMARKS AND REFLECTIONS, &c.

Perhaps it may seem to some that it is of little use to write some things that I have written, such as regards my family and the like, and indeed I have omitted many such where I could do so; nevertheless it shows the interest which the angels take in the affairs of mankind, and also their desire that all would endeavour to act for their [own] happiness both here in this world and in the world to come. It may be likewise seen that I have written some things concerning my domestic concerns that I would rather have avoided, according to my first view; but on further consideration I see that I have acted rightly and agreeably to the title of my book, which title ought rather to [have been]—The Second Advent of the Lord God, our great Creator and everlasting Redeemer; and what that Second Advent is, and how it was accomplished; and that it can be accomplished in every rational mind. Whilst I am making a few reflections, I may be permitted further to add,—what must be my state of mind at this present time, when I see the two false churches joining in a bond of union to uphold a church whose faith every rational mind must condemn, the moment that such faith is presented? And when I see cavilling, and I may say, the fighting in spirit amongst the different sects, each establishing its own faith as the most pure, whilst at the same time they have nothing of that faith grounded on the Word, which teaches that the Lord Jesus Christ is the God of heaven and earth; and whilst I at the same time also know that the Lord is now making His Second Advent, which Advent is only known to us, [we] three male representatives; unless [indeed] Mr. Hindmarsh, by means of my last letter, sees it in some degree ago. But thanks be to our great and glorious Creator, that I have two witnesses with me that know and act as agents in His hand, in this great and wonderful fulfilment which is now engaging the attention of myriads of holy angels, all acting for the glory of God and the good of the human race on all the orbs of earths in the universe.

168. Easter Sunday, April 19th.—Being the fifth great and glorious assembly of angels who were once men living on this earth, in the times of the gold and silver and latter ages. They were all clothed in linen garments. I am informed that they were clothed in the same manner last Sunday and the

two following days, whilst attending the jubilee in the late-found world. I am also informed that all this is a fulfilment of what St. John the Divine says, as mentioned [in] Rev., chap. 19th, vers. 8-14. Accordingly this morning, about six o'clock, I had the honour to be received near to this solemn assembly, and was welcomed by St. John the Divine. He said that he had the honour to be chosen for the speaker [on] this solemn [occasion], but it was the wish of all present that I would tell the news from the earth and [give] also my comments thereon. So I said that now in this country, where I am an inhabitant, viz., England, thousands of both young and old, for want of employment, are at this moment starving both with hunger and cold; whilst, at the same time, all this is overlooked by the Government, who are endeavouring to support the present system by joining the Catholic church to the Protestant. The [church] parsons say that the Catholics will surely introduce error and superstition again into the land, and thereby the faith of the Protestant church would be in great danger of being perverted, &c. Now the comment which I make is this, the working classes instead of being led by the rational mind have been led by their sensual principle until they have become dupes to men. These men, by having power over [the rest], have robbed them of their earthly comforts, so that the one class have become slaves and the other class tyrants over them, and the government has involved the nation in debt to such a degree that it is alarmed at its own weakness; therefore it has begun to prop itself up by not protesting against the Catholics any more as formerly, but is now granting them civil and religious liberty, at which the greater part of the church parsons and tax-eaters and some of the simple of the Protestants are alarmed—some for their worldly livings and some for fear of the defilement of their faith. As for myself, I pity those who are in error of judgment only, and by that means are led astray; and I am glad that evil can only go to a certain length and no further, when it brings its own punishment; on the other hand, good is without all bounds, &c. Then St. John said that they, with the divine blessing, had performed at the late-found world a wonderful and great good, which was of the greatest importance now to the inhabitants of that world, and it would likewise be of the greatest importance to all the earths in the universe at some future period. This certainly was doing good. So since there are those on earth that are doing evil, we angels are doing all the good that we can; and you yourself have done great good to the Rev. Mr. Hindmarsh by the letters which you [have] sent to him. You are likewise doing us good this morning in

coming to cheer up our hearts ; and I can say that there is not one in all this assembly but [who] thinks it is doing [him an] honour to have your company. It is also an inherent principle in the life of all the inhabitants of this country to take greater delight in serving others than themselves, &c. We have given a vote of thanks to the spiritual representative for his manly conduct concerning his linen shirts, for we have seen the trouble [which] he had to get through that affair. And as there is [now] a new church [in] building (we call it building, at any rate it is an external place fitting up), at Nottingham, by a number of the poor men in that town, for the sake of the church doctrine from the Word, there is [to be] this day a collection at the Temple in support of the same. It is the first external place of worship that we have had anything to do with on earth (as angels); so the above-mentioned representative by giving sixpence [for us] will cause a nearer union. You will also bid him to enter this on record as the first church since our Lord's Second Advent. (See April 17th.) St. John next said: Solomon told me that he had [taken] the liberty to examine the nature and quality of your children, so I thought I might do the same. And I see that all your children are very remarkable for being independent in spirit. It certainly required a strong spirit for your second son David to withstand such a large body of men for the space of two years; and at last to conquer them by means of his elder brother, brought by the divine Providence from a far distant country. Your daughter Elizabeth has served two masters, both of whom endeavoured to ruin her virtue, but she withstood them, although she struggled hard against the villains; and if she had killed them she would have rightly done, &c. From all this I see that your children—all of them—are determined to withstand insults, or [more] properly speaking, apparent evils. May they also withstand evils from within also, &c. Whilst St. John was thus speaking, two angels clothed [likewise] in white garments, arrived and went [to] speak with David; and David rose and gave them seats. He then spoke with St. John; and St. John said I have now to inform you that two delegates are come. They [have been] sent from churches belonging to ministers who are here, with petitions for their ministers, praying them to come as soon as this meeting is over, as they [the angels] are all waiting to hear their report from the late-found world, the information [having] been deferred till this day. I have also to inform you that all the missionaries who are here send their respects to you, &c. So I returned them thanks for the honour conferred on me, saying that although my ears were far too dull

to hear their music, yet, thanks be to God, the eyes of my mind could see them, &c. So after some further remarks St. John bade me say the blessing. And [the angels now] instantly arranged themselves eight abreast, with David, Moses, and E. S. walking foremost; the music next. They were soon out of my view—they in heaven and I on earth. Thus ended the first assembly of angels who, as men, lived on this earth from the first ages to within a few years of the present time. St. John also told me that one in the company wished to see me some time to-morrow. Of course this was agreed to. He is an angel [who] when a man on earth rendered me great service.

Monday, April 20th.—Mr. Newsham, who died about fifteen years ago, came, and David with him. After some remarks, Mr. N. said that he was not long on earth after his wife left it, [and] that he had been seeing her lately for the first time; and that he thought of going now, but wished to see me before he went. He also thought that they would both live together again, but she was not [as] yet prepared for the society he was at present joined with, &c. So I bade him give my respects to her, if he thought she would believe that he had seen me in this manner. So after admiring the goodness of God for the wonderful privilege that was given me, and after other remarks, we parted.

Saturday, April 25th.—David told me that he had been looking at the dragon's two beasts to see what changes they had undergone; but he intended to see them again, when he would describe them more fully. As there was none that could toss them about as he could (unless [it be] his son Solomon), therefore he intended to give me a proper account of their forms and qualities. He also told me that he would bring with him to-morrow morning Mrs. Newsham, as she wished to see me, and that I might speak to her according as I thought her state would admit of, as he intended to defer preaching till the afternoon. To this we agreed, and parted.

N.B.—Each of us three representatives for the first three days, viz., on the 12th, 13th, and 14th, had on two shirts apiece, unwashed; two shirts contained seven yards. And on the 19th, 20th, and 21st, we represented with one of the former, washed. In this manner we represented the religion of the Lord's church on earth. All the angels on the self-same days were clothed in white linen. They afterwards resumed their former dress, each according to state.

Sunday, April 26th.—David came, and with him Mrs. Newsham. So after saluting on both sides David said that Mrs. Newsham was very desirous to see me as she was well acquainted

with me when she was on earth. She then stepped forward and asked after the welfare of my wife and [the] church she went to. She likewise asked concerning my children, some of their names she knew. I said that her husband proved my friend when my oldest son was in prison, although for no crime, yet he could get none to bail him out until her husband was so good as [to] step forward to our assistance, and for which I am still his debtor, &c. So she said that she recollected every circumstance, the same as if it had taken place yesterday. She also told me that I was possessed of a grand interior mind, &c. I said that whatever I possessed in that respect the praise belonged to the Lord, &c. I likewise asked her concerning her present welfare, and wondered that she was not living with her husband, as I always looked upon them as a conjugal pair on earth. So she said that in her present state she was in a middling way; that she had seen her husband twice lately; that he had told her concerning my being often amongst them [on which account] she wished also to see [me] for herself; that her husband's faith and hers were not altogether in agreement [for that reason] they could not live together, &c. So I said by your saying that your present state is middling I conceive that you are in want of something to render you happy, and that can only be attained by a desire to know truth in order that we may live its life, which is a life of charity, also the love of God in loving our neighbour better than ourselves. This love is the love of angels, and whosoever hath this love has conjugal love; in this love also is your husband, because he is one of the angels chosen [to be] at this fulfilment to assist in planting a church on earth which will increase in the love of good and truth, therefore as I have known your husband these many years to be one delegated for that end I would advise you to go to the church where he attends (not for his sake [alone] but) for the sake of [getting to know] more of the love of our Great Creator and Everlasting Redeemer. This advice I give you as a friend. Your husband has been to see you twice; it is the love of God in you which draws his understanding. So she thanked me for my friendly advice and said she would go to that place of worship just now. I bade her shake hands, which she did, and [I expressed a hope] that both [she] and her husband would welcome me when I left the earth. So she thanked David and left us.

When she was gone I asked David if she knew who he was? And David said that he brought her to his house on Saturday; but he believed that she did not know at whose house it was that she received her entertainment. He also said that I had said enough to her at this time, and what I had said would be

received by her better than it would have been from him. He next [said] that he would go and take a further view of the two beasts, and in the afternoon he would go to preach in his own church, &c.

N.B.—For the first beast, see March 14th, 1819, No. 67. For the second, see July 13th, 1821. The first we called “Lumdale,” the second “Crackey.”

April 29th.—David and other angels inform me that Mr. and Mrs. Newsham wish to see me to-morrow. So accordingly [they] came, attended by David and other angels; when the husband came [forward] and thanked me for being a means of bringing him and his wife together, and he bade me [to] put it on record, that it might stand as a proof of the good which might [thus] be done were men to live so as to have communication with angels. His wife likewise thanked me, and said that she went straight to her husband’s place of worship on Sunday, and the sermon she heard overturned her former notions in such a manner that she went home with [joy]; and that she [had] now come to thank me as an instrument in the hands of a Divine Providence of causing more happiness to both her husband and herself. So they shook me by the hand and bade me cheer up my heart in a troublesome world, and [that] they would be ready to welcome me into their peaceful abodes when it pleased our Father to call me [out] of this world, &c. So they both retired, and sat down. And [now] David said that he had sought and found out the woman that was pressed to death at the city of York because she performed an act of charity to a Roman Catholic priest. That she is now happy in heaven. He also said that the same spirit still possessed the Protestant church at this day, only it was kept down by the other sects. That it has now increased like the friends of a family; but, he added, that it was high time that it should be put down. So I said that the creed in their prayer book [bespoke] the charity of the Protestant church. After some further remarks we parted.

N.B.—David heard me read the account of the woman in Cobbett’s Register a few weeks ago, &c.

May 1st.—David described the two beasts as follows:—The first beast, called Lumdale, has changed considerably since you heard of it last. It has now got teeth, like some wild devouring beast, and its tongue is rough as a card; its head is like a man’s head, with hair like black bristles; its feet are somewhat like a man’s, but short and thick, and [without] toes; it walks on its hinder feet. It has horns on its head, and a sword by its side. I took out its sword and looked at it; it is sharp [but] somewhat rusty. I returned the sword again to its place.

The enraged beast durst do me no harm. (I think I have given you its form.) The second beast is thus [described]:— Its body is black and somewhat like the body of a man, with four feet like a bear. It has two heads [similar also to the head of] a bear, [having] two great tusks in each mouth. Its mouths [are] very full of smaller tusks. There is a sharp kind of bone between the skin and throat, the sharp point [being] next to the throat. Its belly is large but quite empty. Its tongue is nearly like [that of] the first [mentioned] beast. Its tail is quite a kind of stump. This last beast stinks worse and worse. David also said that he and Solomon were going to visit Mr. Hindmarsh. That E. S. would attend me till Sunday. E. S. said that Mr. Cowherd thought of going to [see] William Mc.Farlane, and [he] wished my advice in that matter, &c.

N.B.—William Mc.Farlane was one of Mr. Brotherton's members. He died about two months ago, &c.

May 2nd.—[I am] informed that David and the before-mentioned husband and wife and Mr. Cowherd, [will bring] with them Wm. Mc.Farlane, to meet me to-morrow.

Sunday, May 3rd.—Accordingly we all met, and David said that he had brought my old acquaintance Wm. Mc.Farlane. So I welcomed him by shaking hands, as also with my other friends. I asked him if he was contented with his present state. He said that he had been amongst quiet folk, but they were [reserved], and he often wished to get from them, and was glad when Mr. Cowherd came. That he had seen some of the Jewish priests, and they had told him of the nature of the Jewish worship. He was also informed concerning my intercourse with angels, and he hoped that all these things would be the means of making him become a Christian. He also said that he [felt] ashamed to be among such grand folk as we all were, and himself so dirty, &c. That he had been amongst a people where the widows of the dead husbands were burnt with the corpse of the [deceased] husband. Several other things he said that Mr. C. had shewed him. He said that he had been at no place of worship, but intended to go and hear Mr. Newsham this day. That he knew all present, who were once on the earth, except one. That he wished to see me after service. So they departed.

N.B.—I have abridged our discourse as much as possible (still, to do it justice). I may add, that he asked for the welfare of his family and other friends, &c. David brought him after church service, when he [Wm. Mc.F.] said that he was well pleased with the sermon; that he did not like to be free before so many folks, but [he] wished to see me to-

morrow night. That I might bring him word if his children were in work, and in particular his son Herbert.

David cautioned me not to ask [him] many questions at present, as could not as yet bear [it]. David then said that he would take him where it would best suit his state.

Reader, whoever thou art, ground thy faith on the Word, and let the Word judge thee; and be assured that all the historicals of the Word [contain] the true account of facts that transpired, as they are [there] recorded. But if thou thinkest otherwise, be assured thou art not a Christian. Thus far I have [had] made known to me from facts, by those who know their consequence.

May 4th.—According to promise David and Wm. Mc.F. met me, and I told the latter all concerning the children: that I received the account from his old friend John Hardman. He seemed to wonder that John Hardman was working with Mr. Taveré again, &c. David told me that he had taken my old acquaintance under his care. We had several remarks not necessary to be mentioned here. So we parted.

May 5th.—[I received] another visit from the two former. David wishes me to see if I can get my eldest son to put on his best suit of clothes, and to go on Sunday, about five o'clock in the afternoon, to the widow's house where my youngest son lodges, as he (David) wished to let the widow see that James had respectable brothers, only I might pretend to my eldest son that I wished him to see what he thought of the people that his brother James lodged with. This also he said I might write down.

May 7th.—David informs me that on the last Sunday of this month there will be another meeting of angels greater than any of the former assemblies. He also told me what we three representatives will be desired to do on the seventh and nineteenth of June. He also wished that I would advise my oldest son to assist his brother and his family during the turn-out of the spinners. He also told me that the former Judge wished to see me to-morrow; that he (David) would be with the Judge. David further said that the widow had not any coals; that I had better lend her threepence and stop it when I paid my son's lodgings to-morrow night. This I promised and performed.

Friday, May 8th. Accordingly I met David and the former Judge, who said that he the [Judge] had longed to see me, and [he] hoped that I had not forgotten him, although I had now got so many new friends, &c. I said that his kind attention to me in all my wanderings up and down the country with my pipes, in all my distress whether by night or by day, and

when I was obliged sometimes to sleep in [the] fields when none would take me in; that still he waited on me with the greatest care, therefore I should be an ungrateful wretch were I [ever] to forget him. He said that he was only doing his duty in all that which he did, &c. He then told me that I lent the widow threepence on David's account, therefore he hoped that I would, on his own [the Judge's] behalf make a present of the same amount to the widow in her [great] need; that he would enter it on record and consider it the same as if I were giving an hundred pounds according to the circumstances that I am now in. He bade me also to enter this on record. I told them of the disturbances that are at present here and elsewhere. So the Judge said that he was beginning to think that our former prophecy would come to be true at length, &c. David next asked how my son David was coming on with his family? So I said that they were very distressed; that the spinners would not give him his quota of money. I also told him that I had [spoken] to his eldest brother; that as he had money in the bank he ought to assist his brother in his present need; that [such] money was of no [more important] use [than] to give to the needy in [his] distress, &c. At this he grew angry, and said that he would not touch one farthing of that money: that he had been at the expense of printing on his behalf; that he [his brother David] had promised to pay two shillings and sixpence towards the same; but that he had not fulfilled his promise, &c. So I said that in all these things he had only done his duty; that at this moment I had run myself into debt by feeding the hungry: that I had thoughts of borrowing a few shillings from him, but was glad that I had not; but [I said] I had promised to be one shilling towards the printing—so here it is, and God be thanked that you cannot demand from me any more, and I hope and trust in God that you never may: and [I] likewise [say] if you are possessed of such a spirit you must undergo great hardships, for which I am very sorry; but he still held forth that his money was his own and he would stick to it, &c. I then wished him to go to the house on Sunday where his younger brother lodged at, and see what he thought of the inmates, &c. This he promised to do. So David bade me enter all this on record, and wished that when he went to the house his younger brother would invite him to meat, for this was one thing that he (David) wished [to be] accomplished, that he might enter it on record likewise.

N.B.—As Edward did not fulfil his promise, David said, try him once more, viz., next Sunday.

May 14th.—David, Saul, and Jonathan paid me a visit this

day, it being the first time I had the honour of a visit from the latter, therefore, according to order, we shook hands. So I told them that the Rev. Mr. H. had published a few days ago a pamphlet, being introductory to another [work] that is to follow, the subjects [of which] are to be concerning the New Church, from its commencement up to the present time. So they were all glad, and said that he was acting on the contents of the letters that were sent to him. I then told them that my son David was before the committee of the spinners on Thursday, and that all his accusers were summoned to appear against him, but they did not, &c. At this the angels were glad, and said that this was two victories that we had gained, therefore they would acquaint all my other friends. I also said that I was now so far got into debt by helping the needy, that if a demand were to come upon me I should be obliged to pledge some of my things. But they said, God forbid! And Jonathan said, when he was on earth that he sometimes planned out things for David, and he would now try what he could do for me. So they all said that they would lay their heads together and try what could be done. So after a few remarks we parted.

May 15th.—David and the Apostle Peter [came], when, after exchanging respects, Peter said that our finances were got so very low that we could not help a distressed person at present. [Yet] he bade me not to mind, but cheer up! that he himself had his troubles [while] on earth; that they did him all the spite that they could, and that out of spite they crucified him with his head downwards. So I told him that I had heard it reported in the churches here that that kind of death was granted him at his own request, in order that he might [be allowed thus to] demean himself more than his Master. But Peter said that whoever said so told a lie; and any rational man might know that he (Peter) would not wish to be crucified in any other manner than his Maker was crucified, &c. After some remarks concerning the intermediate state, Peter [said] that for my comfort he would tell me that my time in the intermediate state would be very short, if any. Peter also said that the next time I see him he will tell me something that will cheer me up. So we parted.

Saturday, May 16th.—David told me to meet with himself and Peter and James and John to-morrow morning at five o'clock.

169. Sunday, May 17th (Second Advent, 1st).—According to appointment I met the four angels as aforesaid, when they asked [me after] the welfare of my son David, who is one of the turn-out spinners, with a family of small children. So I

said that [both he] and his wife were at my house last night. That I saw two loaves [of bread] in the house, so I gave one to his wife. That I had sent his elder brother a letter [asking] him to call this morning at the house where his youngest brother lodged, as I had been [bidden], but whether his pride would let him or not I could not say. That the spinners had stopped David's pay, as they have other lies fresh made against him. So Peter said, let your son David withstand all these things, for their villainous club will soon be put an end to by the way [in which] they act. But for your comfort, Solomon bade me tell you that he has examined and seen that Mr. Hindmarsh is acting on the contents of your letter. So you will soon have proof of some good that we are doing, &c. David likewise said he thought that my son Edward would not call at the house of the widow; and if he did not, he thought that it would be best not to bid him any more, lest he should disobey a third time. He also said that he had been looking into the state of the worldly rich amongst the new church professors; and the greater number of them are not Christians, for they think that a poor man ought to be so; for if they were any better off than they are, they would be out of their proper sphere, and on that account they could not conduct themselves as they ought to do; therefore Providence ordained it that they should be poor, &c. The Apostle James said in reply that there could be no church unless there were outward acts of charity, performed by and from an internal principle of charity. Besides, what is the use of money but to do good with it? It is a true saying, that "it is more blessed to give than receive;" and I appeal to your own feelings in respect to yourself, when you gave that seven-pound loaf to your son's hungry children last night, &c. St. John made some remarks on the dreadful state of evils that mankind were in at the present day. But he likewise said that a time would come when there would not be such a thing as a prison in the country that I am now living in; neither would there be such things as locks and bolts on the doors. A state such as that will come, but it may be ages before; and we angels rejoice that it will be so. St. John also told me that I thought a great deal about the intermediate state, but he would inform me that my time would be short there, if any. But it was of the Divine mercy that some should remain there for a longer or a shorter period; and some—but very few—no time [at all]. Yet afterwards, if they choose, they [may be] conducted there to receive information concerning that state, &c. After some further remarks he bade me say the blessing and we parted.

N.B.—The circumstances which I am in oblige me to dwell

on the subjects as shortly as possible, or otherwise I might say much more.

May 18th.—A visit from Saul, David, St. John, and E. S. I was desired by the above angels, to take the Bible which belongs to my son James, and after imploring the Divine blessing, to give it unto him, in order that he may make it his chief study; by first reading it through from the one end to the other, and likewise [he] to ask me anything [relating to it], which he did not understand, so that I might inform him. And further, when I leave this world, he is to have a privilege that no other mortal ever had, viz., that they (the angels) will at all times be ready to explain to him anything therein that he [may] wish to know. Likewise, that he will explain by the same means anything that his fellow-representative [may] wish to know [also]. They likewise desired to have, against Sunday the first, [a] psalm written with red ink. This the spiritual representative is to take to the house of the widow. After he has sat some time he is to take the paper and read it to himself in the presence of the widow and her daughter. He is afterwards to give it to my son, who is in the like [manner] to read it and put it into his pocket, in order that it may be delivered to me again. This and other things contained in this book will be explained by the angels in due time.

May 22nd.—David said to me that Wm. McFarlane wished that I would go and visit his wife, which if I did, it would be to him a great act of kindness. I said that I would do that with all my heart. He also bade me, at the same time, call on Mr. Swain, in order to see if he could not get his uncle, Mr. Tevere, to employ my son James; as I had been so long with his uncle, and a faithful servant, it was the least thing he could do to find him employ. So I said that I had [already] spoken to both on that subject; that I saw little hopes; nevertheless, as this was a divine mission, it was my duty to obey. After some further remarks, he said that Abraham and Moses would call on me to-morrow.

May 23rd.—Accordingly the two last-mentioned angels and David paid me a visit. We had some discourse about my son David and the treatment he had received from the spinners, which I will pass over for the present. They also told me that they had clothed the spiritual representative with red robes last Thursday; that James, my son, would in like manner be so clothed on Sunday first. I told them that I hoped that these two men would soon be ready to take my office, &c.; but I was told that I could not be spared yet, only they were glad to see the state that the two men had attained into, &c. After some further remarks we parted, and

I am to see Abraham and Moses at five o'clock to-morrow morning.

Sunday, May 24th.—According to appointment, Abraham and Moses met with me this morning. They asked for the welfare of my family, &c. They likewise asked if I had given my son David his loaf of bread last night? Abraham bade me [to speak] to my eldest son (as follows):—Suppose you were placed in the situation of your brother, with a family such as he has to support; and suppose that he had the money in the bank that you have, would you not think that he ought to lend you some of that money to assist you whilst the present turn-out of the spinners lasted? This same question I was desired to put to my eldest son the first opportunity, and let them know his answer. They also said that my eldest son was void of religion, they were sorry to say it. They knew that I could not help it, but they thought that he must suffer much either in this life or the next, if he did not change, &c. They also said that Mc.Farlane was now become an angel, [and] that if he had remained longer on the earth he would have been so confirmed in falses that he would have remained so. After some other remarks they bade me say the blessing, and we parted. I then went to visit widow Mc.Farlane, and next I went to Mr. Swain to ask employment for my son. The other two representatives performed their duty as is mentioned. See May the 18th.

May 25th.—David, Mr. Cowherd, and Mc.Farlane [came]. I informed them that we three representatives had yesterday performed according to promise all our things that we were desired to do. So Mc.Farlane thanked me for calling to see his wife, &c. Mr. Cowherd bade me to get two ounces of salts, and let my son James drink them to-morrow morning; afterwards to make a drink of flour and water well boiled, and sweetened with treacle, and drink the same, and the next day let him take a pennyworth of rhubarb. [He said] that the above would completely take away the violent pain that he has at present in his head. David then said—You three representatives have no occasion to apply to any of your medical men for advice, as we have amongst us far better men in skill in our country than you have on earth, although we have no pain nor sickness with us, yet we have far better learning and far better books. So after some further remarks we parted.

N.B.—Mc.Farlane is now in robes as the angels.

May 27th.—The angels asked me concerning the welfare of my son David and his family, &c. I said that I had supplied him with paper, pen, and ink in order that he might acquaint

the public that the turn-out spinners had robbed him of his portion of the public money, although he has a wife and four small children, &c. The Prophet David bade me enter this on record in witness against those men that did so, &c.

May 28th.—David and his son Solomon [now came]. Solomon says that he is returning from a mission on which he [was] sent by St. John in order to see the state of the country, that St. John may [be able] to state the same in the presence of the solemn assembly on Sunday. [He Solomon] says that hundreds of working people in Scotland have nothing to eat but potatoes and salt; and some boil greens [even] with a [morsel] of oatmeal and eat them, with little on either their beds or their bodies; whilst the rich that [do not work] are wallowing [in luxury amid] their wine and such like dainties. They also said that *Jacob* wished to speak with me to-morrow. [Likewise] that Mr. Cowherd and McFarlane intend shortly to go and [see] if they can find David Makie, and by the divine mercy [try] if they can relieve him, &c.

May 29th.—Jacob came along with David and saluted me, and I told him the news of the present state of the church on earth, and several other things of importance which are at this time on the political carpet, &c. To which Jacob said that he whilst on earth had many sore trials, but he bade me cheer up my heart, and with fervent prayer, put my trust in the Lord, who is alone the sole supporter of all who trust in Him. So after thanking them both for their visit we parted.

May 30th.—Abraham, Moses, and David [came]. With these three angels I had some discourse concerning the present state of the different sects of the day who call themselves Christians. And they all agreed that taking it [or the state of such church] altogether, it is Babylon complete. They likewise wondered that the New Church used such ceremonies in their mode of worship, [as for instance] by their reading so much, instead of explaining the Word [more, since] that is what [its] ministers ought to do. So we parted till the solemn assembly meets to-morrow.

170. Sunday, May 31st.—This is the sixth meeting, or a still larger assembly of [the] holy angels, who were once men living on this [earth] from the times of the most ancient and latter churches. St. John [came forward and] spoke nearly as follows:—This assembly is glad once more to have the honour to meet you this morning, and to thank you three representatives for what you have already done in our behalf. We wish *you* now to get as much length of light blue ribbon as will cross over your right shoulders (above the shirts) and tie under your left arms, like a sash; [each of you] to wear this as a badge, on

the first three Sundays of June. In this manner you [are to] represent the second state of the Lord's New Church, or the Lord's church in its state of childhood. The other two men are afterwards to give you their badges. You are then to put a ticket on each; on your own write "celestial," and on the other two, in their order, viz., "spiritual," and "natural." You may lay them [by] amongst your papers, but there is nothing about them more than any other bits of silk. We have given a vote of thanks to Mr. Cobbett and Mr. Hunt for their manly conduct in opposing that horrid Bill concerning the dead bodies of the poor. We have [also] given a vote of censure [on] Mr. Hindmarsh; because, in his sermon on the 5th of April, he did not also say that the Body of our Lord on the cross was a Divine and substantial Body, when at the same time he allowed that the Body rose a Divine substantial Body on the third day. He "knew his Lord's will, but did it not," for fear of the censure of the world. We have given a vote of censure [likewise] on your eldest son, because of his hard-heartedness towards his brother, knowing that his family is in need of assistance, and he having it in his power to assist him but will not. I have also to inform you that several other angels will shortly call on you, angels whom you have not spoken with as yet. I will myself call on you to-morrow. So after some more remarks he bade me say the blessing. The angels went away with their music as formerly.

Monday, June 1st.—Accordingly St. John and Jacob came and each spoke of the trials [which] they underwent on earth. We also spoke of the distress of the present times and several other things. They said that they [the angels] would [meet] me to-morrow [as] Abel, one of the angels of the most antient church, wished to speak with me, whom they would bring with them, &c.

June 2nd.—Abel came, attended by Abraham, Moses, St. John, Nixon, and Mr. Cowherd. Abel shook me by the hand, saying that he was glad that there was one man on earth that he could take by the hand, hoping the time would come when there would be more. St. John said that he was in great hopes that the Lord's New Church on earth would in process [of time] become in splendour like unto the most antient church, [yea] if so be, even above it, &c. We afterwards parted.

June 3rd.—Abraham and David [came]. David says that he is about going with Mr. Cowherd and McFarlane to see what state David Makie is in; [also to look at] his book of life and endeavour to restore him to a happy state; but in the meantime Abraham will attend on you. So I wished them a good journey, hoping the divine mercy of the Lord would prosper them, &c.

N.B.—This day I put the question to my eldest son as mentioned May 24th, but he [treated] it with contempt. This I did in the presence of his two brothers and another young man.

June 4th.—Abraham, Moses, and another angel [came]. We have just received a note sent to us by David, saying that he will call on you to-morrow and inform you how they ordered in the affair of David Makie.

June 5th.—According to the promise made to me yesterday, David and those others who went with him told me that they found *Makie*; that they would bring him with them on Sunday morning, so that he might hear what Abel said respecting the age in which he lived. Abel being present, saluted me again as formerly, &c. I bought four and a half yards of blue ribbon this day in order to make a badge for each of us, viz., one and a half yard apiece [for each representative]. The same I dedicated for the use according as I was directed, &c.

June 6th.—David wished me to give my son David a loaf of bread, as a present from himself, viz., David the Prophet.

THE CHILDHOOD OR SECOND STATE [OF THE CHURCH]
REPRESENTED, [&c.] 1ST SUNDAY.

171. Sunday, June 7th.—*Abel* [came, and] spoke nearly as follows:—I am of the most antient [church]—one of those who lived on earth in the age called the Golden Age; and it is now known in our heavens that you, a man living on earth, are ready and willing to take us by the hand, whilst at the same time you are in the natural body; therefore I am sent to take you by the hand, in faithful expectation that the Lord's New Church on earth will in process of time, or rather I ought to say, is now about to be joined [with], and rise far in splendour above the most antient church. We thought of God as the Great Creator, and in idea we worshipped Him as a Divine Man; and this idea we had by looking at the objects around us, and seeing the harmony in all the objects of creation we knew that all these things were the workmanship of a Being of infinite wisdom; therefore we know that God was a Divine Man, from eternity to eternity the same. As such we saw our Great Creator in all the created things; but when we knew that He was on earth as a man, and [had] made His Body Divine, &c., therefore [then and] now we worship Him as our Redeemer and Preserver to all eternity, as well as our Creator in time. It was the same in the other two ages of the churches, &c. But when the Silver Age commenced, and more so when the Copper Age

commenced, the Lord saw that unless He assumed the Humanity all His works would be lost, therefore He revealed His work of redemption in the Iron Age. I have compared and seen now since I came here that the age wherein you live is most horrid [only] to hear of. Yet these things you see with your own eyes, therefore I leave them; but as charity is the principle of the church I hope you will give for me one shilling to the young woman;¹ she is in great need. So that I may tell in the heaven that [I come from] that we have performed an act of charity on earth at this day. (So he shook both my hands) saying charity is again restored on earth; and whenever you quit the body, and as soon as I know, I will come and take you by the hand in a country where no troubles will ever come near you, &c. I return to my society again to-morrow, but will see you before I go.

Monday, June 8th.—David and Abel [came]. Abel said that he was now going [back] to his own heavens. I asked in what part of the world he lived when on this earth. He [answered] about the border of Canaan; but by means of my sphere he would see, and send [me] word [by] David [on] Wednesday. So he shook me by both hands, thanking me for the shilling. [He] bade me farewell.

June 9th.—Joseph and David [came]. Joseph said that he had taken the liberty to pay me another visit. He spoke of some of the troubles [which] he underwent when on earth; and likewise of the pleasure he received in performing uses, &c. They said that Cain, Abel's brother, would speak with me in the afternoon.

172. June 9th.—Accordingly Cain came, attended by the two former angels. He shook me by the hand, saying, you are an agent in the hand of the Lord, whereby the most antient and antient churches are to be joined to the New Church on the earth. On this account I am sent from a society of the antient church, composed of [men] of that age [which] is called the Silver Age. You are the only man in that orb whereon you stand who is able to take us by the hand. And on this [errand] am I sent. We are glad to embrace the first opportunity; and as religion is nothing without charity, I see, and am sorry to say it, but I see that the widow at this present time has neither money nor coals.² I wish you to give her six-

¹ The young woman is Rachel Ince, Bradshaw-street, No. 2, Islington. This is the first Sunday of our badges. The angels [wear] red badges.

² Widow Holroyd and her daughter, Back Mill-street, No. 1, Canal-street. James Pendlebury, Splitcroft-street, No. 2. It is his wife that the money was [at sundry times] sent to. Rachel Ince, Bradshaw-street, No. 2, and the widow's daughter. These four [persons] and we three [together] make seven.

pence ; and get your sixpence from the spiritual representative, and tell him to place the same on record ; [and] that he is also an agent, whereby the antient [church in the] heavens is at this day joined with the Lord's church on the earth. Also, I shall have the honour to tell those that sent me by what means our heavens have done an external act of charity at this day on the earth, &c. He now drew a contrast between the first ages and the present. [He then] said—you representatives are neither to eat nor drink on Sunday until after the forenoon service ; and to dine at my house. [I am] to see Cain to-morrow.

June 10th.—Cain and David [came]. Cain said—you three men who are representing the second state of the Lord's church, it is required of you that you will wash all your skin well with water on Saturday night, and put on clean linen next your skin, and neither to eat nor drink till after the first service is over, then breakfast altogether in your house. The washing of the skin is useful to the health of the body, but the principle thing intended is for you to [be admonished] that you ought to purify your minds from evil, &c. David then said that Cain sent him word that when on this earth he lived near to Mount Sinai. I am informed that Noah is coming next.

June 12th.—David told me that Noah was come, and that he wished to see me to-morrow.

June 13th.—Noah came in company with Cain and David. Noah saluted me similar to Abel and Cain ; and after some short discourse, we parted till to-morrow.

SECOND SUNDAY.

173. Sunday, June 14th.—Sunday morning, five o'clock. Noah spoke nearly as follows :—You are a man highly favoured, and an agent in the hand of our Infinite Maker at this day, whereby the churches in the heavens are to be joined in union with the church on earth, which church the Lord God, our great Creator and everlasting Redeemer, was on your orb of earth in His own Person to found—a church to be the crown of all [the] churches that ever existed. I am sent from a society of the third church, who lived on earth in that period called the Copper Age. And I thank God with all my soul that I have this honour to take you by the hand. But as charity in act is the principle of every real Christian, I hope you will send one shilling to the external representative of the church ; so that he may for our sake in our heaven give the same to the young woman whom Abel's shilling went to. She is very badly off.

If you do this, I can tell my society that we have performed an act of charity on the earth on this very day, and we will enter the same on record in our heaven. (Let me say the other representative paid sixpence, which was one half of the charity.) So I said that I considered in all these things which they bade me do, that I was only doing my duty, and was glad to have the honour, by having such antient worthies to bid me do such things as these. Noah said, I have been looking at the state of your town and country, and I see that the greater part of the working class are actually in a state of starvation; even children. So you see that the innocent suffer through the evil actions of wicked men, &c. Cain wishes to speak with you to-morrow at ten o'clock, before he returns to his own heavens. I will stay until next Sunday. David then said that on next Sunday one would address me from the fourth period, or what is called the Iron Age. Also, at the end of next Sabbath my representation would be ended. But the other two men would be needed for two further states that must needs be represented, &c. So they bade me say the blessing, and we parted.

June 15th.—Cain and Noah [came]. After exchanging respects Cain spoke nearly as follows:—I have spent part of my time this morning in looking through your town, and I am disgusted to see almost in every street such numbers of public-houses; and even yesterday I saw [many] drunkards that could hardly stand on their feet, and all this in a land of Bibles—I cannot call it a land of Christians; and I say, if they acted according to the divine law, a drunkard ought to be stoned to death. But if the Government did not themselves wallow in sin and wickedness such things certainly would not be allowed; but their hearts are much harder than the heart of Pharaoh, because they have the Word. In short, there are few men [like you] to be found at this day on earth, therefore I advise you as a friend. And be sure to counsel those two men to take good heed, [and] not to be hasty in forming acquaintance with men at this day, seeing so few can be trusted. I have likewise examined some of the sciences, and to my [own] thinking chemistry is the most noble natural science; but all science should be directed to the Great Infinite Being. I saw you the other day mixing some of the spirits that you have under your care. I watched, and saw its effects. To me these things are altogether novel, for at the period or age wherein I lived when on earth there was little or no science; but we may still enter into all [such] things if we [desire] so to do, since the human mind is so [constituted] that it may receive more and more of the wonderful [things] of the great Creator. You

wished to know on what part of the earth I lived; I was born just about the place where Solomon built the temple, and never needed to travel far off to seek my living. You have been very much tossed about for your livelihood, but stand you firm and look at your great Maker. He it is who hath always and [ever] will protect you. I will take you again by the hand. You may perhaps not see me again whilst you are in your mortal body, but I hope to meet you when you will be more substantially present with us. Farewell! In this manner we parted.

THE THIRD AND LAST SUNDAY OF THE REPRESENTATION OF
THE STATE OF CHILDHOOD OF THE LORD'S NEW CHURCH.

June 20th.—Abraham and David came and spoke with me concerning the meeting to-morrow. They bade me come in good time in the morning. We likewise made some remarks on the fast that we three on earth kept yesterday, it being the eighth year since the first jubilee in the new heavens. On that account we took no food till noon. It was a day of gladness with the angels, &c. John the Baptist comes to-morrow for the first time.

174. Sunday, June 21st.—[The] angels present [were] Noah, Abraham, David, and John the Baptist. After exchanging respects with John the Baptist, Abraham addressed me nearly as follows:—You have heard what Abel, Cain, and Noah said of the times in which they lived on the earth, viz., the Gold, the Silver, and the Copper Ages of the world; so that it is plain to be seen when God created the first of the human race that it was an act of charity done by Him for the sake of making other beings happy; neither could He make them happy unless they were in a state of perfect freedom. This state [man] perverted by setting lower good uppermost, and this [he] did until interior good was removed; and in this state or period it was that I lived, which is called the Iron Age; and in this state or period it was that the Lord assumed the human of an angel and made with me the covenant which He in His own time fulfilled, by assuming the Humanity and nature of man, and thereby founding His own church. Still He has never been received on earth in His Glorified Humanity, although all this has been fully explained by His servant Emanuel Swedenborg; and sorry am I to say it, but it is a fact, that there is no such a thing as a church on the earth at this day, because it is [the union of] acts of charity [with] an active faith in the Lord [alone which is] or constitutes the church.

[But] where [I ask] are these two essentials [so joined together] to be found? [Not as taught] in any church or chapel at this day—no. I have now to tell you that at the present time there is an union formed with the churches of the Gold, Silver, Copper, and Iron Ages and the Lord's New Church. This day also my mission closes, and your state of representation, it being the celestial state, is finished likewise. Noah and I will call on you to-morrow before we go [away]. Noah [now] told me that when he lived on earth [he could see] from his place of abode the mountain of Ararat which lay only a small distance towards the south. So after some few remarks more concerning charity he bade me give to the young woman one shilling, and to inform her that it was the last time. John the Baptist then asked if I could give her threepence for him, but I said that I would lend him sixpence. So they bade me send the same to Rachel Ince. After saying the blessing we parted.

June 22nd.—Abraham and Noah came this morning to inform me that they were both going away to their respective societies. Abraham spoke as follows:—When I first came to you I did not intend to stop, or only for a short time. I was not aware that my mission was to close in the wonderful manner it has. Now during all this while I can say that you have acted faithfully in all things that ever we required of you. I hope that you will still put your trust in the Divine Providence, [accompanying the same] with prayer. And if you [should] see me no more whilst you are on earth, I shall be ready to take you by the hand in a more substantial way when you come into our abodes of endless happiness. You live in a country the people of which are most wicked. You may have many things still to overcome whilst you are in the world, but keep up your heart. I gave you long ago my promise that before you should live until you became a burden to any one I would send a petition to our great Father to call you hence. This I still promise. I will now take you by the hand; and may the Lord Jehovah our Redeemer bless you, and keep you, in all your days of pilgrimage that He has appointed to you here upon earth! And when finished, then will our hearts be [one], more and more, to all eternity. So they both shook me by the hand, bidding me farewell.

June 27th.—David said that he would bring Mc.Farlane and Makie to me to-morrow to try what good I could do for them. They still hold many false notions; therefore they cannot in this state become angels. Although they appear to you by their garments to be like angels, yet they were brought sooner here on your and Mr. Cowherd's account. You may tell them

anything that will best suit their present state; but speak with them only half an hour and not longer. He then said that he was always fond of my friend Abraham; because he is of such a tender and forgiving mind that every one who knew him was so won over by his kindness, &c.

Sunday, June 28th.—David came with these two, as he had before mentioned. When he had introduced them he left us. I need not mention all that was said. The ideas only which they had whilst in the world, and in particular their foolish idea concerning the Lord; on this [latter] we mostly dwelt. I said that the Lord Himself foretold by the mouths of the Prophets, that He Jehovah Himself would come and with His own arm work [out] the salvation [or redemption] of man; and that He on this earth took the spirit of man, and in all its states this spirit was tempted, [but] still [that every such temptation] was overcome by the Divine power or the Father within it. In this manner did the human spirit overcome all the powers of hell, and [so] was fully united with the Divine on the cross. In this way did man become God and God became man; therefore it was none other but the Lord God our great Creator and everlasting Redeemer that on the cross uttered these words—“*It is finished!*” viz., I have finished all that which I promised to do, as foretold by my Prophets. At this David came and bade me say no more at present. So they went away and said that they would think on what had been said by me, and likewise read the Arcana as I had [advised] them to do.

June 29th.—David said that he had left my two friends reading the Arcana. He also said that E. S. wished me to send a letter to Mr. Howarth concerning the external mode of worship in the New Church, by so much reading. He also bade me look at the former and latter liturgy. That the address in the latter is more like an [address] for the Unitarians, &c.

July 1st.—David informs me that he expects one from the most antient and eastern heaven to come and pay me a visit to-morrow. I said that I supposed he came from the heaven of the Adamic church. He said that the heaven he comes from is [more] east than [that] which Abel came from. That they all appear naked, but to me he would not so appear, &c.

July 2nd.—David and E. S. inform me that the one from the east had sent them a note saying that he could not come before to-morrow. So they bade me read to them the copy of the letter that I intended to send to Mr. Howarth. I did so. They said it was well done, &c.

July 3rd.—The angel from the most antient and eastern

heaven came, attended by David, E. S., and Nixon. So he took me by the hand and said, I have the honour to be sent here, and I am informed that there is not one man on all the earth except yourself that any of us can take by the [hand]; but thanks [be] to our Creator, that there is one. And [I] am informed also that you have got other two disciples; and may that seed be blessed and grow, till the Golden Age be again on earth, and flourish to all eternity! But you live in an age (for I have seen it already) where everything that ought to be set the highest is trampled under foot; but you still trust in our great Creator, and He will preserve you through all your trials. But I see that you are very busy with your daily labour, so I will call on you again to-morrow, &c. So they went away.

July 4th.—So accordingly he came this day and wished me to read to him the copy of the letter that I intended for Mr. Howarth. So he bade me give a copy to the two men who are to succeed me, and deliver the letter itself on the 8th or Wednesday. He said that he is invited to preach to-morrow in E. S.'s church: his first lesson Jer., chap. 7th; and afterwards read the memorable relation No. 80, in the True Christian Religion, by E. S. He said that he intended to go away on Monday, and would then call on me, as he had a small favour to ask before he left. He also said thus:—I wish you to send these two men to Mr. Schofield's [place] to hear his lecture on the fall of man. They will tell you what he says, and you can inform me on Monday. I lived in the first period or age of the world. So when I return I can tell what is said on earth concerning the age that we lived in, &c. He shook me by the hand, and we parted till Monday.

Monday, July 6th.—Accordingly the angel came, and I began by saying that Mr. Schofield, in his lecture, said thus, viz., that Adam and Eve were a man and his wife, both of whom [had been] brought up in idolatry, because at that time there were none but such [or idolators]. But at length they began and turned to the truth; but that one of the idolatrous priests came to them and [beguiled] them back again from the truth. This he did by getting a glass in the form of an egg, which he filled with the juice of the grape, and put something therein which caused a fermentation. He then bade them to drink it, and told them they would thus become gods, and be worshipped as such. By this means they were made drunken by [thus] taking the sacrament with the false priest; [and that] in this way sinned our first parents. The angel would hear no more, but said that *glass* was not known in the age he was upon the earth. He wished me to dedicate two shillings and sixpence, and send

the same to the wife of James Pendlebury, No. 2, Splitcroft-street, as an act of charity done on earth by him. *This I did.* He then spoke thus:—I am glad to [hear] say that I gave so much joy to those who heard me explain the subjects that I intended to speak from; the two infidels whom you know were [also] present and very much affected with the discourse. It applied so well to [their] present state [and that] of the false church on earth. When I had finished the service the hearers presented me [with] a golden and silver cup. The bottom is gold and the rest of it is silver. I addressed them [thanking them] for their kindness, but said that the cup was accepted by me only on this condition, viz., that I might give it to whomsoever I chose, and that therefore I would give it to one of those who had been instrumental in my coming here. So now I this day make you a present of the cup. I will take it with me, and when you put off that mortal body I will present the cup to you with my own hand, so that you may keep it through all the ages of eternity, as an everlasting memorial of the union of the most antient heavens with the Lord's church on the earth. They have invited me to remain another week and preach next Sunday. This I could not refuse on the account of their kindness. I likewise wish you to give my respects to the two young men. Tell them I am also a youth; that I hope as they grow up to manhood they will [likewise] grow in the knowledge and love of the Great Author of their being, and He will direct them how to guide their footsteps whilst in the world, &c. I will see you sometime before I go, and I hope that we shall both of us grow in conjugal love to all eternity. So I thanked the angel for the cup. I then made some remarks concerning this further new and wonderful knowledge which [the angels of] the most antient heavens were about to be put in possession of, viz., that their Great Creator came on this earth and united the human mind with His Infinite Divine Mind, and therefore that He is their Everlasting Redeemer to all eternity, &c.

July 8th.—This day the three letters were delivered as mentioned above, viz., to Mr. Howarth and the two male representatives.

July 10th.—David, John the Baptist, and the angel from the most antient heaven [paid me a visit]. My conversation with John the Baptist led me to remark on the cruelty of the woman who asked for his head to be delivered to her in a charger, and likewise of the hard trial which he must have undergone in submitting thereto, he being in health and the prime of youth. To this John said in [reply]—I will give you some information which is not recorded. That same young lady who asked for

my head, through the counsel of her mother, [had spoken] with me only a short time before. The fact is, she wanted me for a husband, but I rejected her offer. I was a well-looking man, and she had several times made love to me. She was young and rich, and [felt] indignant at my refusal of her offers,—at any rate, the mother and daughter made it up to take my life. But as I had not broken any laws then, divine or human, I therefore cared the less on my own account. I made a better change. The mother and daughter underwent their punishment afterwards, nevertheless I forgive them, &c. The angel from the most antient heavens now said that he would address me on Saturday, as he intended to return to his own heaven on Monday, &c.

July 11th.—The angel from the most antient heavens spoke as follows:—I have had the honour to speak with you every day since I came here; and through you, as a medium, I have seen the wickedness of the human mind, or of men on earth, and it is lamentable. [And] so through my coming I am an eye-witness of the quality of the depraved state of the human [heart] itself. But on the other hand, I rejoice that through you I see this, that the human mind is and will be raised again. Yea, and it has been through you as an agent that we in our heaven knew that our great Creator was on earth to redeem the human mind. And I now return you thanks, as an agent in this glorious work, and I hope that you will always keep steadfast, and pray to Him who alone can help you through every trial that you may still meet with whilst in the world. I am glad to see the sober and steady conduct of the spiritual representative; he is a young man with grand internals. I preach again to-morrow for E. S., and on Monday I will take you by the hand before I go, &c.

Monday, July 13th (10 o'clock).—The angel spoke as follows:—E. S. bade me thank you for the letter you sent to Mr. Howarth. He went and heard his sermon after [he, Mr. Howarth, had received] the letter. The chapter for the lesson was in Deut., — chap., — text, the two last verses. E. S. says the subject was very well handled in the way that he tried to get over the letter; but still had he read your letter to his hearers before he began his sermon, it would have got the greatest number on its behalf. I will now take you by the hand and bid you farewell, and although I go now, I will not forget your kindness. And the next time that I take you by the hand you will receive the cup; and may we both grow in conjugal love to all eternity. So we bade each other farewell, and he went from me to his own heaven. The chapter which he took for his lesson and explanation was the 8th of Jer., his

text, verse 5th. This angel to my eyes appeared like a youth of about sixteen years of age.

N.B.—It may appear [to some, perhaps] by the wonderful intercourse which I have [had] with all the before-mentioned angels that I am [in being so favoured] either better than my fellow-mortals, or that the Lord acts in a partial manner. But this is only an appearance, and I think that whosoever makes charity his first principle in life, and its true faith (and the true faith is this, viz., that the love of God to redeem man from hell is so great that He Himself came on this earth to accomplish that end);—whoever [I say] sees this from the Word will also see why I have been chosen,—only let this faith be joined with good motives. Hath not E. S. fully made this [subject] clear in his writings? And [yet, notwithstanding] all the proofs [which] he has given from the Word, still men cannot see the Lord in His Glorified Humanity until He has *arisen* from the grave (or tomb). Think on this, and you will [then] see why I am so favoured, and you will also see why there are other two young men of a like faith,—one of whom is a spiritual and the other a natural representative. God grant that there may be thousands [more] of a like faith!

July 15th.—I have [just] learned that the revealed Word, viz., our present written Word, is only as yet known but by a few of the angels in the most antient heavens, and this but lately.

David, E. S., and John the Baptist inform me that during the two Sundays that the angel from the most antient heaven preached in E. S.'s church it has had very great effect with Mc.Farlane and Makie. The reason is because of the powerful manner in which he delivered his discourses, whilst at the same time his appearance in their eyes was only as that of a child. His lesson Jer., 8th chap.; text, 5th ver.

July 17th.—David and E. S. came. E. S. thanked me for the letter that I had sent to Mr. Howarth, &c.

N.B.—Let it be observed here once more, that it is always the custom when we meet for the angels to ask the news of the events passing at the time, let the events be either on a small or a larger scale. They told me that the age which I live in is at present a very remarkable one. I said that taking all the things that I am acquainted with into view, there were strange [matters] on the carpet. An extravagant Government had rendered the working class so wretched that the parish work-houses were filled with them, and also [that there was] a Bill in Parliament to sell their bodies to the doctors when dead. That two infidels from London were in this town sending challenges to all the church parsons and dissenting ministers

to prove the existence of a God, angels, heaven, or hell, &c. And just now, at this present moment, I am standing here before you a living witness to the facts which they deny. (What a strange being man is!) After some further discourse the angels said that it was a great mercy that there are both a heaven and a hell, &c.

The two infidels are Carlile and Dr. Taylor.

July 21st.—I told David, amongst other news, that the silk weavers about London held a meeting last week, and four thousand of them sent a petition to the Duke of Wellington to grant so much money as would transport them to some country where they could be fed by their labour, &c. But the Duke informed them by letter that Government could not spare so much money at this time. David said as follows:—This is a strong proof that your country is most wretched, and God only knows the heart; but such things as these would never have been known to us if He in His wisdom had not prepared someone to let us know the state of the Christian world. Yet cheer up your heart until we go through with the other two states which are to be represented, and then let Abraham send for you as soon as he pleases. Give my service to ——. I hope that he will take your place, and he is one of a thousand. Our foundation is built on a rock of truth that will never be overturned! After some further remarks we parted.

OF THE TWO FEMALE ANGELS FROM THE EASTERN HEAVEN.

July 22nd.—David came to inform me (as his custom is every week) that the widow had neither coals nor money wherewith to buy. So I as usual sent her fourpence. This led to further discourse on the state of the country, &c. He said that he had just been informed that there were two females from the eastern heaven coming on purpose to pay me a visit to-morrow. They were delegates—the one is a wife, the other is a virgin. I thanked him for the information, saying that my late friend has given a good report of me when he went back again to his own heaven, otherwise the females would not [have] come, for in that heaven conjugal love is in its life [which is] as I see from a rational principle [the reason] why they are sent, therefore I welcome their visit with heart-felt gladness.

July 23rd.—According to promise David came and the two female angels with him. So after he had introduced the two females I said, I consider myself highly honoured by this your visit from your antient heaven to see a man living on earth in

an age quite the opposite to the age in which you lived when you were on this earth. (So one of them, viz., the virgin) said it has been reported to us, and we also believed the report, that the human mind is entirely perverted, and since we came here we [have seen] with our own eyes that it is so. We also heard of the great good that is being done through you as an agent for us in the hand of our Great Creator! It is on this [account] we are sent, and for this reason we desired to come; and may you [ever] pray that you [may] be kept from falling whilst you [remain] on earth, so that your name may live to all eternity! Our friend David here gives you a noble [character], pray that you may [be able to] keep it whilst in your mortal body. I thanked them, saying, David is now representing the Lord God our Saviour in His Glorified Humanity; and you two females—and with your own desire also—are come to represent the highest principle that can possess the human breast. You are representing the affection of conjugal love, or the love of the Lord's union with His church on this earth. I am, although weak, [yet] a willing agent in the glorious cause and ready to take you by the hand. So [now] the two females shook me by the hand, thanking me. After some other remarks we parted. They said that they hoped to meet me again, as they intended not to go away till Monday.

July 24th.—According to promise, they came this day; David enquiring the news and receiving my answers [thereto]. I likewise thanked the two females for [this] their second visit. So after some discourse concerning the Lord, in that if He had not come on this earth and put on the finite human mind, and thereby made it divine, that even the felicity of the [very] heavens would have been destroyed. So the virgin spoke first again, and they thanked me for the information [which] I had given. We afterwards shook hands and parted.

Sunday, July 26th.—David said that the two females were at E. S.'s church [and] that they would call on me to-morrow. Also that there had been a consultation [among] the angels as to how much money I should give for the two females, so that they might perform an act of charity on earth before they went away. That he, David knew better than any of them the circumstances [in which] I am placed in regard to what I should give. Therefore I am to be my own judge in the matter. I said that I would give each one shilling, but he said you have your two sons who are out of work, and your son David is sore distressed, having to send his poor children—one to one place and another to another place. Give to the two females one shilling between them. Look at your ability to give, &c.

Monday, July 27th.—David and the two females [came]. After exchanging respects and hearing how well pleased they were with the sermons they heard yesterday, I said it has been the custom for the former angels to ask me as an agent to give them something wherewith they might perform an act of charity to some one on the earth. Now you have not asked, and yet it is only a duty that I do by giving what I can. I wish that I could give gold, so that it might correspond to the affection and the love of the affection which you two represent. But never mind; let us think thus—that if the Lord had not come on this earth, you and I could not have met in this manner. And when He in His own Person was on this earth, although He is the Creator of all things, yet He had not money to pay a tax at one time, until He had recourse to the sea, and by means of a fish, having a piece of money in its mouth, He was enabled to pay it therewith. But I hope you now see that there will be a time when there will be a race of men on this earth who will acknowledge that all things are His. In this faith I deliver to each [of you] sixpence in silver; this is all that I can give, but it is freely given. So they received the money in their hands *spiritually*, and bade me give it to the mother of Pendlebury's children. They next bade me give their service to the other two men. We then shook hands, saying farewell! and they went straight away to their [own] heaven.

David in the meanwhile remained, saying that he was glad to inform me that my old friend, Henry Arnot, is now elected King of a society, and that he had sent his service to me. I said this is a proof that he wishes to serve others, &c. After I had given the news of the day we parted.

July 29th.—(I will mention this circumstance.) The widow with whom my son lodges receives according to agreement eighteen-pence weekly; but every Thursday or Wednesday some one of the angels (but generally David) comes and desires me to send fourpence to her. This is independent of the lodging money. So this day he [has] told me that she is very sick, and [he wishes me to] call at night and see how she is. This I [have] performed. He said she is a good Christian, and never goes to rest until she [has bowed] on her knees before her Maker. I asked whether the other two representations can be performed in case she should die. He said they could, but not without her daughter. He added that it was a pity that so many good and aged Christians should be distressed for want of proper nourishment.

CONCERNING THREE FEMALE ANGELS FROM THE SILVER,
COPPER, AND IRON AGES.

July 31st.—David informed me that to-morrow I would be paid a visit from three female angels, viz., two virgins and a wife. The two virgins were from the Silver and Copper Ages; the wife is from the present or Iron Age, but an early period of the Iron Age. E. S. will conduct them to you; as for myself, I am going a journey, but will see you on Sunday, &c. So after I had told him the news we parted.

Saturday, August 1st.—E. S. came, saying, I here do myself the honour to introduce these three females at their own request. So I thanked all the four for the honour done me in this their visit. So the wife spoke, saying, we have lately been informed of you, who are a man living on the earth, and in such an age; and that you are so far gifted with conjugal love that you have spoken with our sex who are of the first age; and it is for this reason we are sent, and at our own desire [have] come; and now we see with our own eyes that conjugal love will again be restored on earth. We will remain until Monday, and before we go we will ask something whereby we can perform an act of charity; and we hope that at last you will be rewarded with everlasting life and a name which will live to all eternity, &c. So I said you have paid me far more respect in the regard of conjugal love than I was aware of deserving. I have indeed thought much and read much in the writings of our friend there concerning the nature and quality of conjugal love, and so far as I have been informed I see that as a man is in the good of life and the truth of faith so far is he in the principle of conjugal love; and again, I consider when I have given any small trifle of money to any of you angels, in order that you may gratify your love by performing an act of charity on this earth,—in all this I consider that I am only doing my duty; in short, I am fully rewarded by having [had] the honour and [in] feeling the delight. You have been taught to worship the Lord as your Creator only, but now you are beginning to see that He is also your Everlasting Redeemer; and that if He had not come on this earth and put on the human mind, and by that means reduced the hells under His subjection and made that mind divine; if He had not done all this your heavens and the whole human race would have perished eternally. And what is this that [we] now see but the work of redemption still going on? So the female said that it was only lately that they knew of such wonderful things, &c. After some further observations we parted till to-morrow.

175. Sunday, August 2nd.—David, E. S., and the three females. I as usual told the news of the times, &c. The females then desired me again to inform them further concerning conjugal love, as they wished to hear it explained by a man on the earth. I told them a number of those things mentioned in the writings of E. S., telling them that it was from his books that I had learned my ideas concerning conjugal love. There also I learned that that love is lost at this day on this earth, but that it will again be restored, &c. So the female or wife who lived in the first period of the Iron Age spoke again, and said, I can hear by the sound [of your voice] when you speak the word *conjugal* that it is the highest of all loves, and therefore that it is a law which unites in closer union to all eternity. This love will be again restored; it has been lost ever since the Iron Age had its commencement,—and instead thereof, it is become an external love, &c. I was now desired to give an account of my son David's family. So I told them that he turned out with the other spinners, but they paid him three weeks only; that for thirteen weeks they had given him nothing; that he lodged with me [and] his wife with her mother,—the children one in one place and one in another; and all this because he would not submit to the abuse of his shopmates, &c. The females at this were indignant, but bade me cheer him up, and to tell him that there is another tribunal where he and they must appear, and where justice will be done to all, &c. So they said that they were going away to-morrow, but would see me before they went. So they bade me say the blessing, and we parted.

N.B.—I had almost forgot to say that the three females bade me give for them eighteenpence to my son David, viz., sixpence each, and to bid him not mention the gift to anyone. So I dedicated the three sixpences, and put the same into each of their hands *spiritually*. Then I gave them to the natural representative, when he returned [the money] to me again, and I gave it into the hands of him to whom it was sent; also, at the desire of E. S. and David, I gave for them sixpence, in order that the same representative might go to hear Mr. Jones and take the sacrament, and give the charity there, all of which was accordingly done.

August 3rd.—The three female angels came again, and David and E. S. attended them. David said that he had been looking into different countries of such as call themselves Christians; but that to call themselves Christians was only a mockery, and he saw that punishment alone would ever change their state for the better. In Spain and in Portugal they even worshipped images set upon the walls at the end of streets, &c.

The females now asked me if I had anything further to say to them before they went. So I said I have only my present thoughts to tell you, viz., that you are angels from three heavens, which heavens have been kept distinct and preserved by the Lord until He saw His own proper time [to unite the same as one]; that time has now come, and an union is about to commence. You are [now] to begin a new age; your worship will [henceforward] be to one Divine Being, who alone is your Creator and everlasting Redeemer, Jehovah-Jesus! Thus you will all be one family, and not only so with the heavens, but in due time [likewise] with all the earths in the universe. So after a few other observations they thanked me. We now shook hands and bade each other farewell! They then went their way to their own heavens.

August 4th.—David wished that I could advise my son David to go to church and hear Mr. Howarth on Sunday first. This had relation to the general concern or matter we are now engaged in. On this account it was that he (David) wished it. I said that I would use every prudent means to fulfil his desire. (You wish to gather up the fragments.)

August 5th.—David said that there would be twelve female angels from the heavens of the Golden Age. They had [already] sent word that they wished to come, therefore I might expect a visit from them. So I thanked him for the information.

THE VISIT OF TWELVE FEMALE ANGELS FROM THE HEAVENS OF THE GOLDEN AGE.

August 8th.—David and E. S., and along with them twelve female angels. So E. S. said that these females wished to see me, and for that [purpose] they were come. So I thanked the females for the honour they did me by this their visit. So one of them said, I will say this on behalf of ourselves, that we are highly gratified to be in your company thus far, but we see that you are too busily engaged with your work at present to attend to us, therefore we wish you to meet us to-morrow morning; in the meantime we hope we may ask one favour, and that is to lend amongst us sixpence to give to the wife of Pendlebury. We know this is as much as you can give, but we wish to perform some good on your earth since we are here. So I said I was sorry that I could give so little, but that little I would give freely. So after some few remarks we parted until to-morrow.

N.B.—All the angels that have come lately appear in my eyes to be clothed in the most shining green, but I am informed that the true colour is red. But in its descent into the natural

world it seems to change into a green hue, and green corresponds to natural good, &c.

176. Sunday, August 9th.—According to promise I arose and met David and E. S. and the twelve females. So after they were introduced by David and E. S. one of them spoke nearly as follows:—I believe you are not accustomed to be addressed by our sex at your meetings, but we are so glad that there is now a man on the earth whom we can speak to, that it has been considered that I should address you this morning. I have been taking a survey of the different countries, and I see nothing but growing evil in all of them, yet your own country is the worst. With all its outward charities,—its Bible Societies and its Missionary Societies, in what light are all these to be viewed whilst the poor are neglected and starving for want? Your friends here tell me that you have been prophesying these some years against your country, and well you might; but you have the Word on your behalf in that respect; and from the same source I see near at hand a judgment for the nation that you live in. I went and spoke with a woman yesterday who lived in Ireland about four years ago. She said the name of the part [where she resided] was called Connaught, and that Ireland when she left it was a most distressed country; that the lot of the working classes was hunger and nakedness. This woman is a Catholic, and a very bigot in that faith. We return you thanks for the kindness you did us yesterday, and we hope that you will continue faithful, and put your trust in Him alone who will assist you. You will receive visits from [yet] more antient ones than we are. You wished also to know my name when on earth; my earthly name was “Sephaniah.” I lived in the same country of Abel, and long before there was any writing [known on earth]. We are glad that your son David has fought so manfully against those base wretches who seek to ruin both him and his family. Give our service to the two young men, and always give them your good counsel. It is near our time for church service, and we now want your blessing. David now said, Mr. Noble is to preach a charity sermon at Mr. Jones’s [church] this day, and E. S. and I wish you to send your son with fourpence to give for us, &c. I now said the blessing and we parted; and my son David, according to promise, went to the Temple to hear Mr. Howarth.

August 10th.—David said that he had just now left the females reading the Arcana. They came into his house, and each took by rotation in her hand a volume and sat down to read therein. He thought it very remarkable to see the twelve females with twelve volumes. So I told him my news and we parted.

August 11th.—[I received] a visit from Solomon, who said thus:—My earthly Father David desired me to wait upon you as he and E. S. are gone out with the females, in order to give them every information they may wish to know while they remain here. My earthly Father *David* is very attentive to you, but you will soon receive a visit such as never mortal did before. So when I had told him the news of the day we parted.

August 12th.—David, E. S., and the females. I told them the news as usual. One of the females said, this is the day whereon you give the widow her fourpence. We wish you to put it into one of our hands after you [shall have] dedicated it, so that the charity may be done by us. So I took sixpence in copper and gave into each hand one halfpenny *spiritually*. They returned it *spiritually* again, and I sent it to the widow. David said, to-morrow, about nine o'clock, you will receive a visit from the first created man—the finited man. With him also will be the only man—the Infinite Man! And this is such a visit as no mortal being ever had before. So I asked if they would both of them speak to me? David said that it was by mediums that the Divine approached to His creatures, therefore the Infinite might as yet not be seen by me, &c.

UNION OF THE EARTH WITH THE HEAVENS.

177. Thursday Morning (9 o'clock), August 13th.—After paying my respects to this high angel, viz., the first man (he also saluting me) he said, you are now receiving a visit such as no mortal ever received. You see standing before you the first created human on your earth; and likewise here is also before you, in His own Person, the Great Infinite! (Him you cannot see at present) who alone is our Great Creator and Everlasting Redeemer! And this is another means whereby He is making a nearer approach to you mortals on earth. I said, I always consider the Lord omnipresent; but on this solemn occasion I consider that I am more in His presence than ever I was [at] any other time. This is according to a state of mind prepared by the Lord in agreement to my desire and His pleasure. I am also thinking from a principle of conjugal love, therefore I thought that the first woman—your wife—would have been present. So in an instant the wife [stood] close by his left side. And he said, you now see the first man [or *homo*] God created on [this] earth on which you live; because, according to order, the male and his female are one man. The female asked me concerning my welfare. Taking me by the hand he said, acts of charity are the principle of the church. I wish to perform

an act of the kind now. What can you give me, and to whom do you wish me to give it? I said I have little. I leave it to Him who knoweth best. So he said four is a holy number, and the poor widow is the head representative,—dedicate four shillings for that purpose. I did so; and he received the same in order, saying this is now a holy union; and see if you can get the widow to go to the church on Sunday; but she is sick at present, and has no proper support. This also is from the Lord—that you three representatives go to Ashton on Sunday week, and into the synagogue of those who call themselves Israelites. (But wash your hands before you go in), and be attentive to all their mode of worship; and when you come out go to the high priest, and in a civil way enquire into the leading tenets of their doctrine, and if he wishes to know your faith tell him freely. You will see that their worship is altogether external, but let not this hinder you. The Lord, when on earth, went into the Jews' synagogues on the Sabbath, and they were the most external in their worship at that day; therefore you three are to represent Him on the twenty-third [day] of the month, as these Israelites are the most external professors at this day. You three are to fast on Sunday, the 16th, it being ten years since that horrid murder was committed in your town; and the day of vengeance is near. I will tell David to explain to you anything that I have said at this time which you wish to know further. I will see you again before Sunday; on that day we will have a meeting. So after some observations on the state of the human mind now and the present distress of the useful part of the community, and the delightful prospect of a new and glorious age, we parted.

N.B.—I observe [here] that [the] words spoken by the above two angels, viz., the man and his wife, were spoken in letters of the most shining gold, and exactly alike.

August 14th.—David and the first of the human race, also the twelve females, came. I told them that the widow was sick and confined to her bed; that I had no hopes that she would be able to attend the church on Sunday. So the late-come angel said you have done your duty, and if her old worn-out body cannot act with her mind she is in no fault. It is a great sin that such old persons are not looked to and assisted as they ought to be. In short, the poor and needy are treated worse than a good man would treat the dog of a stranger whom he had never seen. Your friend David here gives you an excellent character; make it your study to deserve it while you are on the earth. I see that you are an useful man; you have not time to attend [to] us in your working hours, therefore we will defer our further conversation

until Sunday morning. So he shook me by the hand, and they went their way.

August 15th.—David told me that there would be a very large meeting to-morrow. That [the angels] would come to and go from the meeting with a large band of music.

AN INTERVIEW WITH THE FIRST CREATED MAN.

178. Sunday, August 16th.—After David had introduced me near to this solemn assembly, this angel (the first man on this earth, from whose loins all mankind have had their earthly origin) came forward and spoke nearly as follows:—The short time I have had since I came here I have employed in strictly looking into the nature and quality of the present generation of mankind on the face of the earth. I have also examined their lives according to their different creeds, but your own country is the most wicked, although it is called a land of Bibles. But it is not a land of Christians; almost all your teachers are looking for nothing but worldly gain, to the loss of their eternal life. If you knew of these on a death-bed it would make you shudder at the state of their minds. I [witnessed] one yesterday in such a state of mind, with his wife and children [gathered] around his bed. He felt that all these and his other earthly comforts served only to augment the horrors of his mind—a mind without a single ray of hope. I saw that he could only shake his head in despair. I am sorry to say it, but there are thousands leave the world in a like manner. Your friend David tells me that one of your sons has had a long struggle with a set of wicked wretches, but that he has now got a victory over them by his manly conduct and your assistance; in that, you wrote and published an excellent letter, which he helped you to form, as you also knew. I see that there is great distress in your country, and it will be still greater; this I understand you see plainly from the Word, therefore I need not prophesy that the sword will be drawn. Can it be expected that the horrid murder that was committed this very day ten years will go unpunished—that murder on account of which you three men are now keeping a fast? It is well known that all evil is its own punishment. This is all of the Divine wisdom, for the Divine [Himself] never does punish anyone. I have [likewise] been looking at the vast number of houses for the resort of the drunkards. Can a Government prosper where such filthy dens are encouraged? Every good man ought to pray for an end to such a Government. We have given a vote of thanks to you and the other

two representatives. I will call on you to-morrow and take my leave of you. In the meantime I hope you will say the blessing, as it is about the time we should go to our churches. David came forward and made a few remarks, and said all the eyes of this assembly are now fixed upon you, and waiting for the blessing. So I said the blessing, and the angels went away with their music playing.

August 17th.—At nine o'clock the first man, *male and female*, came. He said I am now going, but perhaps I may return at another time. I have left a silver plate for your son James. I have looked at his internals and his external also. He is the best of your children [still] he is like an outcast amongst them; therefore on this account he seems dejected in his outward appearance, but he is well as regards the internals. You too seem as if you were but in a very low way, to look at your externals; [though] I see that you have better clothes besides your Sunday clothes. So I told him that I wrought at very dirty work, and that was the reason why I wore such a dress. Whilst I was so saying David came and told him of the kind of work which I did, and also what wages I had, and that I ought to have double what I received. That had it not been for Abraham my wages would have been one shilling a week less than they are.

This, highest of all the angels, said we are all finited beings. None but the all-seeing eye of the Infinite can [perceive] all things. I only looked at your external appearance in the world, and at your internals as seen by an angel. So the angel and his wife took me by the hand and blessed me, and wished me to increase in love and wisdom through all the ages of eternity. After they were gone, David said that the second man would call on me to-morrow about this time.

THE FIRST MAN BORN OF WOMAN.

August 18th.—David introduced to me the second man-angel. So after exchanging respects I said, I understand that I have the honour of speaking with the first human being born of woman on this earth, and he said, give me your hand. I have heard great things of your usefulness and I wished to see you, but your worldly duty will not permit you at this time [to converse much]. We will have a meeting on Sunday. In the meantime give me two shillings for the poor widow and I will write it in a book, and it will stand on record to all eternity as an act of charity that I have done on earth, &c. So I blessed the offering and gave it into his hand. He

thanked me saying, I will have a golden cup for John Martin for his manly conduct. In the meantime I will visit all the countries on earth and tell on Sunday my opinion of the state and quality of some of those countries, and more particularly of your own. So we parted till Sunday.

THE SECOND MAN BORN OF WOMAN.

August 19th.—David came this day and I told him the news as usual. He told me that the third man was come, and is now at his (David's) house, and that he wished to see me to-morrow, &c.

August 20th.—This day David came, and along with him the twelve females and the second man born of woman. So after exchanging respects with this angel he said, I see that you have now a very sore leg, and I understand that you intend to go on a mission to Ashton on Sunday; but if your leg is no better by that time I think you had better not go, but rather let the two young men go by themselves, for none of us would cause you to undergo any pain on our account. So I said that I would see what state I should be in by that time, &c. So we parted.

179. Sunday, August 23rd.—All the angels were assembled this morning. I was in the fields about five o'clock, and the morning being wet, they thought it would be best to postpone the meeting on my account, and in particular as my leg is very sore. But I said I would rather that we got on with our meeting, and take my chance of the rain and sore leg; besides, I had an umbrella. So the second-come angel began and spoke some time, and whilst he was speaking [some] five or six men had observed me sitting in the field under my umbrella. So they came up to me with large sticks and ordered me off, saying that I was after some wicked purpose. So I came away. And when again by myself I made my appeal to the angels concerning the disturbance that had taken place. They were indignant, and said that those [men] were themselves thieves who were guarding the factories, and if any of them had struck me that I should have seen a miracle, for they (the angels) would have struck them with stupor. They bade me never mind, for I would never be disturbed if I were once in the land which they were now in. I was [now] also desired to give one shilling to the widow, as an act of charity done by this third *man* (or second born of woman). I was also reminded to tell John Martin of his present of the golden cup

being a gift from the first man born of woman. This cup is to be for a memorial to him for all eternity, he being the spiritual representative of the Lord's New Church on earth at this day. I was likewise reminded to tell my son James of his present of the silver plate, as a gift from the first man to him [the being], the natural representative of the Lord's New Church on earth at this day. So we agreed to adjourn the meeting till next Sunday. One of the twelve females shook me by the hand, and we parted. The music band did not play [as before].

N.B.—In the writings of E. S. it is clearly [taught] that if the Lord had not come on this earth even the very heavens would have perished; and this very day I was myself a witness to the peace of a most solemn assembly of the angels being hurt by evil-minded *men* (if I may call them *men*). This I saw [expressed] in their eyes and likewise in their speech. They said it was high time something should be done, that the well-disposed might have liberty to serve their God elsewhere than in the fields. I will add, furthermore, that if once there is a true church established on this earth it will be in such close connection with the heavens that it will be woe to those that lift up an arm against it.

[ADDRESS] TO THE TWO REPRESENTATIVES.

Be not offended that I have mentioned your names in this day's date [regarding the before-mentioned] memorials. I have been commissioned so to do. Set a good example before all men by your lives, in words and actions. You both will be active agents in the hand of our Lord, by frequent intercourse with His holy angels. Judge ye what they say to you by the holy Word; and by the same Word [likewise] judge all that [which] I have written; [also] all the things you have done and have still to do in the states that represent the Second Advent of our Lord, and also the condition or state prior thereto, viz., the evil and the false state. And remember that God is no respecter of persons; that He chooses the humble-minded—those who are in the love of truth, that they may live its life. And this is a life of true liberty; and by this life [alone] a man learns to judge of men and things as they are, and not as they seem to be. There are now presents given to each of us by angels of the first of the human race, but can we call them ours before we have run our race? Eternal life and unspeakable things are offered to every one; and God

wills that all men should enter into these enjoyments; but it is by humility that all this can alone be attained. At best, when we are doing good we are only doing our duty.

THE TWELVE FEMALE ANGELS FROM THE GOLDEN AGE RETURN TO THEIR HEAVENS.

August 25th.—David and the second man born of woman, also the twelve females came. After exchanging respects one of the females said, we saw plainly the state of mankind the other morning when you were driven away. We have but one man on the earth who can take us by the hand, and although the earth is the Lord's, wicked men call it their property. We are come to bid you farewell and to ask you to put the widow's charity into our hands before we go in the same manner you did at the first, so that we can say in our heaven that we have thrice given charity to the aged widow by the means of a man on earth. We all of us wish your sore leg better [even] than the other is; and further, we wish you happy through all eternity; and when you put off that earthly body we will pay you a visit and welcome you into the eternal abodes of bliss. We wish also that you will give yourself no trouble about the disappointment that took place last Sunday morning. Your friend David, in his sermon, showed that if the Lord had not been on earth the whole of the human race would have perished. We have both our own eyes and the Word to prove this great and most important truth, &c. So I thanked them and bade them give my service to the angel that left me the cup, and also to the two females who came after he went away. So they all shook me by the hand and then went away to their own heaven, the inhabitants of which lived on this earth in that period which is called the Golden Age. So after some further conversation with David and the other angel we parted.

August 26th.—After I had told David the news of the day he said that on Friday there would come twelve females from the heaven whose inhabitants lived on this earth in that period called the Silver Age. So I said that I expected in due order a like number from the Copper Age and the Iron Age, as in this manner all the affections of those churches would be represented.

TWELVE FEMALE ANGELS FROM THE HEAVENS OF THE SILVER AGE.

August 28th.—David introduced the twelve female angels who lived on this earth in the period called the Silver Age. So after paying respects, and a few observations connected with both worlds, I said I knew you were coming; and as acts of charity are the first object with you on that account, here is a small piece of money to dispose of as you may think proper. In my hand it is only copper; I wish I could give you gold. So in each of their hands it appeared as silver. So one of the females said, this is indeed wonderful! Your gift we have received into our hands; this is as things ought to be. Man is so created that he may return all things to the great Creator! We thank you. Bestow the gift to the poor widow. David now reminded me of the meeting on Sunday first, and that Jacob wished to see me to-morrow. So one of the females shook me by the hand, and we parted.

August 29th.—E. S. and Jacob came. E. S. said that the mission to Ashton is postponed until twelve females from each of the other two ages come, and perhaps I shall then be able to go likewise. Jacob exhorted me to place all my trust in God, as he himself did in all his troubles and trials, &c. So after reminding me of the meeting to-morrow, we shook hands and parted.

180. Sunday, August 30th.—At five o'clock this morning we all met again, and after exchanging respects, the same angel who was interrupted last Sunday again spoke nearly as follows:—We are again assembled this morning, thanks be to our Great Creator! and although the former twelve females are not here yet there are other twelve present from the second age; and we have all agreed that if ever any lifts an arm against you or interferes with you as they did last Sunday that we will make a public example of them. But one good it has done,—it has caused me to look out with a keener eye all this last week. I have seen more public-houses in your own town that needs be in the whole nation; but I can scarcely see one single action done either by the nation at large or by any single individuals but what is done from a spirit of self-hood. This I see even in the things of the church,—all is self and the world. But God be thanked! that evil punisheth itself, and this is the reason why your own nation has brought itself into such a state as it is now in; for it is an eternal law, that just so far as a nation or an individual deviates from the law of God in such degree respectively do

they bring their own punishment. We all thank God that we have you, a man on earth in such a wicked age, to converse with in this manner, and likewise that you have two disciples who are also faithful in all things which you bid them do. But I will retire, as some other one present may wish to address you. So Solomon came and asked me how my leg was doing. I said that I was only sorry I did not take his former advice in regard to the nettle drink, which he bade me take last spring. Solomon said nearly as follows:—I am sorry you did not take my advice at the time. I saw that your blood required that or something else, but I did not wish to press your own judgment; but never mind, your leg is only like the state of things that surrounds you. I hope you will enjoy a sounder one when you put off that mortal frame. Keep up your heart by putting your trust in Him who gives eternal life. And before you should be cast on a hard-hearted overseer the last speaker and myself would write a petition, and get as many names to it as need be, and send it to Him who can and will relieve you. This is a particular day, the last Sunday of the month, or the 30th day. Be sure to pen it down. My earthly father, David, has the honour to preach before these twelve females; and I wish you to lend me on this occasion sixpence for the poor widow. I have been looking at her frame, and I think it is nearly done. It will not be long before we [shall] have the other females from the other two ages, and then will begin, soon after that, the next representation. You have little to spare, but you give it with your heart, [and] it is the heart which the Lord requires: My son, give Me thine heart. What are we all but agents in the hand of our Maker? Let us all join in our agency in promoting the glory of Him who made us, by doing all the good in our power that we can. But our time for the church service is come. We wait for the blessing. So I said the blessing, and Solomon and two of the females shook me by the hand and we parted. The band of music began playing, and in their order they went away to their respective churches, and I came home with gladness of heart.

N.B.—I understand that the present twelve females are entertained by Emanuel Swedenborg and the former twelve by David.

September 2nd.—David told me that the twelve females bade him tell me to remember to give for them this day what I myself thought proper, seeing that I [had] lost two days this week by being short of work. So I told him that I would trust to providence, and give her sixpence. I will just observe in this place, that ever since the time that my son went to lodge

with the widow, I have paid to her one shilling and sixpence per week every Friday, besides fourpence or sixpence every Wednesday or Thursday [in addition to] supporting him, save one shilling, which for the greater part of the time I received from John Martin weekly towards assisting my son. My son David has been out of work twenty-two weeks; him I have likewise assisted. My wages are only sixteen shillings per week. I suppose John Martin's wages are nearly or about the same. This is at present the worldly state of the three men, and it seems the only three men that can be found in all the earth at this day as fit agents in the hand of our Creator to act in the representation of the four states of His second coming into His church on earth; and this in conjunction with the angels of the four ages. I thought it but right to mention this in order that men may see that God can work great things by small means, and "who can stay His hand?"

September 3rd.—E. S. said that the females wished him to give me their respects, and [to say] that they would visit me to-morrow. He also said that on Saturday there would be other twelve females from the Copper Age, or third church.

September 4th.—E. S. came with the twelve females, and they kindly asked after my welfare, and thanked me for the widow's sixpence given last Wednesday on their behalf, &c. After they were gone away David came and reminded me of the females who were coming. They are likely to arrive about midnight (according to our time). He wishes me to meet [them] early in the morning.

September 5th.—David and the twelve female angels from the third church or the Copper Age [came]. So after the usual compliments, I asked the females respecting the welfare of Noah and the female who came after he returned to his society again. They said that both were well. So [I] now presented each of the twelve with one halfpenny, saying that I was sorry my circumstances were limited, that I could only give so small a sum to them. So one of them said, your charity is as good as if were given a hundred times more, because you give all you can [afford] with a free heart. So they bade me give it to the widow, saying that such things as these were wonderful. David said that my old friend Abraham sent his respects, and to say that he is invited to speak at the meeting to-morrow.

TWENTY-FOUR FEMALE ANGELS FROM THE SECOND AND THIRD CHURCHES OF THE SILVER AND COPPER AGES.

181. Sunday, September 6th.—Sunday morning, five o'clock. Abraham took me by the hand, saying that he was sent for on purpose to speak at this solemn assembly, and therefore said he, I will do my best. I have these two days made myself busy by looking into the state of your country, and I am now glad to see that your prophecies concerning a just judgment on your own wicked [nation] will soon be at hand. In the intermediate world they are making all ready for that event. And in all our heavens we rejoice to see that an evil end is come on your nation. That your horrid system has at last brought itself to ruin. I have been looking into Ireland, Scotland, and England, and everything looks as if disjointed. I took even the liberty to look at your family, and saw likewise disjointing there. Your son David is living with you, and all the rest of his family are scattered about; and you [yourself] are borne down by the weight of [both] him and your youngest son. I called in last night and heard you reading Cobbett's Register, and a dismal account he gives for those who wish to keep up such a state as it is. I even had the curiosity to go into a barber's shop, and I heard one man say that he had now a web in his loom for which he would receive seven shillings and sixpence only, and twenty years ago that he received for the same kind of work two pounds. This shows at once the quality of what they call paper money. With paper they have built churches to teach false doctrine;—with paper, prisons have been built and machines made, factories built, and many other things, and *all* for the sake of self and the world, but nothing intended for the general good; therefore for my part I am glad that such abominations will soon receive a just reward. It was reported to me that you told of an overseer that caused men to carry a large stone on their shoulder to torment them because they wanted work or relief from their parish. Men of relief could never have borne such a horrid deed, they would have stoned the wretch to death with those very stones. I declare I was shocked when I was told of it, and should I not rejoice, and should not every man of humane feelings rejoice to see the end of such a horrid system? But to conclude: I have to inform you that the females from the Silver Age will call on you to-morrow. Next Sunday is the last of these female meetings, as the last twelve are to be here on that day. I asked if the last twelve were living on this earth after or prior to our Lord's first coming? He said they were living on earth

before that time. Abraham now sat down and David came to me and enquired concerning the turn-out spinners and their late employers. To whom I gave all the information I was in possession of. Mr. Cowherd came and asked respecting his former churches in Salford and Hulme. I said that I thought they were on the decline. He said he felt glad it was so. He now told me what medicine I ought to take for my present [state or] ailment, &c. Abraham now said that the females went to hear David preach this day. So he bade me say the blessing. I did so. So they all went away in order, and with them a large band of music.

N.B.—(The medicine.) Mr. Cowherd bade me boil in a quart of water one ounce of Epsom salts, and one pennyworth of senna and one pennyworth of treacle, and to take a small glass [of the same] in the morning, or as I may see proper.

September 7th.—The twelve female [angels] from the Silver Age came to bid me farewell, conducted by Abraham. So one of the females thanked me for the charity that I had given to them for the poor widow. So I bade them give my service to Cain and the other female who came lately from their heaven, &c. So they all took me by the hand, bidding me farewell! and departed. Abraham told me that lastly there would be to-morrow the twelve female angels from the fourth church, called the Iron Age.

September 8th.—The females from the Iron Age came, conducted by Abraham. So after exchanging respects and telling me the reason why they were come, I did to them as I [had done] to the others: I gave to each one halfpenny into each of their hands *spiritually*, at which they also wondered. They likewise bade me give the same for them to the poor widow.

September 9th.—David, Abraham, and E. S. [came], and the above females came again this day. David said that I might give the females (his) weekly tribute of fourpence, which he bestows on the widow. I said, for the sake of the females I would make it sixpence, the same as yesterday. So I received again their thanks. I was also informed that on this day there is to be a meeting of the whole of the heavens. The result is to be told me to-morrow.

September 10th.—Abraham told me that the meeting of the angels of the universal heavens is again held this day. The result I am to know to-morrow.

September 11th.—This day there came a number of angels (strangers to me) amongst whom were the twelve [angels] who were present when the sentence was past against Britain, June 11th, 1826. These twelve angels are from twelve kingdoms on this earth. The first man whom God made on this

earth took me by the hand, and then said that he had been looking through the earth with a keen eye, in particular on all those countries [the peoples of which] call themselves Christians; and said he, we have also held a consultation of the whole heavens, and have received from our great Creator (in whose hands we are [all] but as worms) a thing of the greatest importance, which [thing] you, as an agent in His hands (as we all are), [must] perform. But this I will leave to Abraham, who will [more fully] inform you. Abraham [now] came, and said as follows:—If you were commanded like the Prophet to go and marry a whore, you would see at once that command to be inconsistent with the Christian religion. But you are to perform an act and do a sign which will stand on record through all eternity. You have long been, and we also are, convinced that a woeful scourge is near at hand for the wickedness of Britain,—and not of Britain alone, but of other nations also. This then we wish you to do. You are to take a lance or sharp knife and cut the right shoulder of your son, and take therefrom into a pen three drops of blood, and write on a piece of paper with that blood, sentence against Britain. This paper is to be carried on his head one year, and thus, in a new hat. And this hat must never be put on his head except on Sundays. You will also send him on Sunday to some place of worship where the false doctrine that you were brought up in is taught; and when he comes out let him thank the Lord that his parents did not train him up in such false principles. All this you will do on Sunday first, remembering the day of the month. All this [too] you will do in the most solemn manner. As to yourself, you will get as much white ribbon as will tie round your waist on your clean linen. This you are to put on for the first five Sundays.

182. Sunday Morning (5 o'clock), September 13th.—This morning Abraham came and introduced me into this solemn assembly. So after exchanging respects on both sides Abraham spoke nearly as follows:—You have present before you angels who are delegates from the universal heavens, all [of whom] once lived on your earth. There are here those of the highest order and some of the lowest. There are also the twelve angels from the Golden Age, who are out of twelve kingdoms on your earth—kingdoms [indeed] of antient times, but who are now angels in the east; and we all of us now here are ready to take you by the hand, you [as] being an agent working on earth and we as agents in the heavens. We are all agents in the hand of our Redeemer, doing all the good in our power to one another; this is our love and the delight of our lives in the heavens. You are about to perform this morning a most

solemn act [in taking] the blood from your son's right shoulder. Be careful and take only three drops, and when you have written on the paper with the blood [its words or sentence] send [your son] to one of the false teachers of the kind of doctrine in which your [own] young mind was first trained. You had better write [thus] on a piece of paper what you think best for him to say, and let him read it over while in the church; and when he comes out he may either read the same, or otherwise he may thank God (in his own mind) as his Redeemer, &c. Abraham spoke much also concerning the wickedness amongst the human race at the present day. They, said he, think of nothing but how they may get money. Even their Bible and Missionary Societies are only set on foot in order that they may gain money. Some few there may be, and are indeed, that from a good heart perform these things; still there are but a very few. Yet charity consists in giving to the needy. Let such look at the example of our Lord whilst He was on earth. Did He take from anyone? Was He not ever doing good? Those that were lame or blind He was always willing to assist. It is by the Word that you have tried us angels ever since we [have] had to do with you. This we all know, and for this we love you; and if ever you find that we bid you do anything which is not in agreement with the Word set us down as wicked impostors, &c.

He now told me that there was present a King from a society in the east, who wished to take me by the hand. So this King bade me give threepence for him to the widow. I was then desired to say the blessing. And so they went away with their music, and I came home and performed with the blood what I was bidden to do. My son went and heard Mr. Roby, minister, Grosvenor-street [Manchester,] *Calvinist*. The following I wrote on a piece of paper and gave it to my son:—
 “Ever blessed be Thy holy name, O, Jehovah-Jesus, my Creator and Redeemer, for giving me parents who have not instilled into my mind such false doctrine as is taught in this place. For this, O Lord! may I ever be thankful, and live according to the doctrine taught in Thy holy Word; and may Thy Word be my only guide. Amen!”

Monday, September 14th.—Abraham, David, E. S., and the King came, also the twenty-four female angels, viz., twelve from the Copper and twelve from the Iron Age. So one of these females said that they were now about to return to their respective homes, only they all wished [before going] to take me by the hand and to thank me for what I had done for them, and so we shook hands and they went away. The King from the east also thanked me for the threepence to the

widow, and said that he would stay some time longer before he went away.

September 16th.—Abraham and David came and told me that the twelve were just now gone away, and that they had sent their respects to me. So I gave them the news of the day and we parted.

September 17th.—Abraham says that he will call on me in the afternoon with twelve angels from the church of Cain. So accordingly they came; and after exchanging respects, they received their gift of charity for the widow, as the others had done before time.

September 18th.—The twelve angels and Abraham and David visited me again this day. I told the two latter of the death of Mrs. Horrocks, and also commended her to them. Abraham said that he would pay her a visit and see her state.

September 19th.—Abraham says that Mrs. Horrocks will not long retain her former errors; for she says that she is very willing to be led into what is right. So he left a token with her. He also says that there will be at the assembly to-morrow morning, twelve angels from the Copper Age. So of course there will be twelve from the Silver Age and twelve from the Copper Age present to-morrow morning.

N.B.—Let me notice here, that I think it of little service to write down any of my own speeches at our meetings. I also abridge the speeches of the angels, or [reduce them] into as little space as I think I can, to do each justice.

183. Sunday Morning (5 o'clock), September 20th.—Abraham introduced me this morning; and after exchanging respects, I told [the angels] all the particular news. I next said that I would now give my gift to these twelve angels who are from the church of Noah. Abraham said, that there were also come from the same church two Kings of the innermost societies of that church, therefore that I had better give to these two as much as I gave the twelve. So he desired them all to come near, and I gave into the hands of the two Kings threepence each, and into the hands of the twelve one halfpenny each. So they all thanked me, and bade me give the same to the widow. The two Kings [now] took me by the hand, saying that Noah and all the others who had been with me from their heaven sent their respects to me, &c. Abraham now said as follows:—From what we [observe] and are doing we all see that our Lord is always [working] great things for the good of His creatures. We have got notice that we are to have a meeting amongst ourselves after this meeting is over, and I believe it is [about] something further which you have to do concerning blood; but we will bid you do nothing but what you can easily perform.

So I [desired] him to give me some small hint so that I might weigh the matter [over] in my own mind. So he said, we will let you know to-morrow, though I believe that you are to cut your son's side, and from the wound to take blood, and write [with the same] on paper. This he is to keep also in his hat one year. This blood is to be a sign of that Divine Blood that was shed on the cross. You will also get for him a linen shirt; this he must put on every Sunday for a whole year. However, we will let you know further, &c. So they bade me say the blessing, and they [now] went away with their music, &c. So I came home pondering in my mind over this new sign in regard of the blood.

September 21st.—Abraham, Moses, Daniel, and David came this morning to give me further instructions. [As regards] this new and solemn sign, they said [as follows]:—To-morrow you will buy fine linen, and give it to be washed. You will then dedicate it before it is made. The shirt must be put on by your youngest son on the first Sunday of the next month. We will then attend and show you where you are to cut his side. We will also let you know what you are to write on the paper. Also you will put a drop of the blood on the paper when you have done writing the words. The paper is then to be carried on his head every Sunday for one year. In like manner the shirt is to be worn on his body one year—one Sunday in every week. Thus far we have now informed you of this most solemn thing. They next told me that twelve angels from the Iron Age will call on me to-morrow, and that those twenty-four angels from the Silver and Copper Ages will return to their own heavens on Wednesday.

September 23rd.—Abraham came with the twelve angels from the fourth church, called the Iron Age. So after exchanging our respects and a few observations concerning the reason why they came, I presented them with sixpence all in copper, as I had formerly done with the other twelves. So one of them said that it was according to the divine order that all things in the natural world should return through man as a medium to God the Creator of all things. So they desired me to give the widow the gift.

N.B.—I bought the fine linen this day.

Wednesday, September 23rd.—Abraham came and with him the twenty-four angels from the Silver and Copper Ages. They said that they were now about to return to their own heavens, but that they wished me first to give sixpence amongst them for the widow; once more they wanted to perform an act of charity before they went away. The offering was received, and two of them shook me by the hand, when they went back

to their heavens, &c. Abraham said that the last twelve would not go away next week ; he therefore thought that there would be no meeting on Sunday first.

September 25th.—Abraham informed [me] that the second man intended to call on me to-morrow and bring with him Mrs. Horrocks. At the same time I would receive information whether or not we should have a meeting on Sunday or defer it until the Sunday following, on which day that solemn sign concerning the blood and the fine linen is to be performed. So after telling him the news we parted.

September 26th.—The second man, or the angel who gave to John Martin the golden cup, came, and with him Mrs. Horrocks. So after he had asked for my welfare he said that he had brought this female, who wished very much to see me, we being acquainted with each other in the natural world. So I asked her after her welfare, saying I was glad that she had landed safely in the country she was now ; also wishing that I were as safe as she is. I told her also that as soon as I knew she was gone from this world I recommended her to some of my friends, and they said they would go and find her, and do their best for her according to her present state. She thanked me, saying that she was both surprised and glad when she was informed that she might see and speak with me. There is, said she, a great difference between your external and internal appearance. How is my family ? And tell me this—is my young child alive or not ? For it was my [own] thought that the child would not live. I said I would rather you had not asked that question. But the body of the child was put [into] the same coffin with your own. Well, said she, I believe it has a soul, and no doubt it will be happy ; it has everything to learn. I could like to see it. I said it has a soul unstained with actual evil, it has everything to learn, but it has nothing to unlearn. But you find that you have many things to unlearn and almost everything to learn. There is not the least doubt but you will see the child when the Divine sees it consistent with your good, or rather when you are in a state to see it, &c. I told her that I conversed with angels before ever I came to work at the dye-house ; and I know also that I was looked at by some of the ministers of your church with some little of contempt. And I always thought that you could [like me to be] or rather wished I were a convert to the doctrine taught at your church. But now you see the reason why I could not. Yes, that is all true, she said, and when any one spoke lightly of you before me I always took your part. You were so spoken of in regard to your going about the country with your pipes ; but I always said that no one could tell what he might come to

in this world, &c. I said it was for the sake of truth that I wandered [over] the country with my pipes. If your church had been a Christian church they would have employed me otherwise. I conversed with angels then; they were not ashamed to keep my company; [in fact] they were my companions night and day. But how was our great Creator and Redeemer treated on this earth? They even spat in His face; and that is considered [to be] the greatest indignity that could be done to a merely human being, &c. She said that it was a good thing to be humble and willing to be taught. She saw that both David Makie and William McFarlane had been too full of self; for she understood that they had both undergone a great deal, and that she was already before them in love. After some other remarks she bade me shake hands with her, and so went away. When she was gone the angel said that she was living with E. S. until further instructed, when she would be taken to a society in agreement with her state. He added, this is quite a new thing; here is this female brought up from her youth in the belief that God sent a deputy to perform the work of Redemption. And in this faith she left the world; and if you are acquainted with the first state after death you will see that it must take some considerable time from the [period of] putting off the natural and entering into the spiritual; and [yet] you see how soon she gives up her former false faith, and is received into the heavens. It shows that she has a good heart. It shows also that she will be an useful woman in some high society; at any rate, such a thing was never known before, &c. Abraham came forward and said that he had heard all our discourse, and he rather thought that she would be thinking too much about seeing me, and likewise of what was said, &c. They now told me that it was agreed we should not have a meeting until to-morrow week; and that perhaps this newly-come female might say something by way of an address also, if I had no objections. Of course I was agreeable, so we parted.

N.B.—No meeting until next Sunday.

Sunday, September 27th.—Abraham and Mrs. Horrocks came this day and enquired after my welfare. Mrs. H. had some conversation with me in regard to her present and past state. Abraham then said that the twelve angels were going away to-morrow, being unexpectedly sent for, otherwise it was their intention to have stayed until next Sunday, but they were angels high in office in their respective societies, &c. I thanked them and we parted.

TWO KINGS FROM THE GOLDEN AGE.

September 28th.—The twelve angels came (accompanied by Abraham). After some conversation with them we shook hands and parted. David came and told me that there would come either two or three Kings from the church of Abel who would call on me to-morrow. I said that I always thought that the men in those ages had no Kings amongst them. To this David said that on earth they had no Kings, but in the heavens every one according to the use which he [is fitted for and] performs has his appointment, and [that] this was of the divine order, &c.

September 29th.—Abraham came and two Kings from the Golden Age. After some conversation with them as to the reason of their coming I gave to them sixpence as an offering in order that they might perform an act of charity. This was given to the widow. We then shook hands and parted for the present.

September 30th.—Abraham, David, E. S., and Nixon came. I had some conversation with the above angels. They said that the two Kings had been looking into several things since they came and wish amendments to be made, and amongst others they say that the churches were not built in such proportion as they ought to have been. They had measured and found that they were not exactly square, the left sides of the churches being too contracted. So this being the case they were now employed and very busy getting them altered before Sunday, as the two Kings were to preach in them that day. They said that they were ready at all times to alter anything for the better.

TWO KINGS FROM THE SILVER AGE.

October 1st.—Abraham and E. S. told me that there are two Kings from the Silver Age to call on me to-morrow. I told them my news and we parted.

October 2nd.—Abraham came with the two Kings from the Silver Age. So after exchanging respects they received from me sixpence, which was given to the widow. Abraham said that he should be informed to-morrow what I am to write on the paper with blood.

October 3rd.—Abraham, David, and E. S. came to inform me of what I am to write with the blood, and David said that

the writing on the paper is to contain the first verse of the 43rd Psalm.

184. Sunday, October 4th.—The following are the angels who spoke this morning:—Abraham, one of the Kings from the Golden Age, Mrs. Horrocks, the old Judge, and lastly, Moses. After exchanging respects on both sides Abraham asked of me the news of the day. I told him, amongst other things, that the long contest between the spinners and their employers was now ended in favour of the masters, &c. He asked me next if I understood the verse that I was to write with the blood. This I answered by saying that it was concerning the Lord in His state of despair, &c. He next spoke against the evils of the present day. When he had done, the King from the Golden Age came forward and addressed me, saying that he had been looking at the evils of all the different classes of both rich and poor, and he saw no remedy but punishment, and this they were bringing themselves upon their own heads. What else could be looked for when they despised the holy laws of God, and even allowed men (if they could be so called) to go through the country preaching [against] the Bible, [and saying] that it was all lies. Can such a nation as that stand? God forbid it should. To this purpose he spoke at some length. He concluded by saying that the female, Mrs. Horrocks, wished to address me. So she came and spoke somewhat at length both of her former and present states. She said that she was both surprised and glad when she was told that John Martin was likewise one of the three men on earth at this day as a willing agent in the hand of God in the Second Advent of the Lord. She concluded by giving all the praise to her Redeemer for His mercy in removing her from where she had learned so much error, and also [for having] brought her where her mind would expand in the learning of truth to all eternity. She asked me if I would give her one shilling, that she might bestow it in charity to some one on earth. So I gave it, and she received it *spiritually* into her hand. So I said, you now see how the Jewish lambs, &c., were offered up and received. She said this is of itself a certain and convincing proof of the Jewish worship. So she thanked me and retired. Daniel now came, and told me that I had prophesied two years ago that these fine spinners, with the abuse of their wages, must come down. He for one was glad it was so. But [still] if they had made a proper use of their wages he would have been of a different opinion, because who else but he that labours is deserving of wages, in order that he may live in comfort? You have prophesied also for a long time against your wicked country; and it would appear

when one looks at the state of your country that some great change must take place before long. One would almost think that their evils would have crushed them before now; but there is [One whose] all-seeing eye knows how to arrange everything for the best; therefore cheer up! let your heart put its trust in Him. Conduct yourself as you have hitherto done. After some other remarks Daniel retired, and the old Judge [now] came and spoke as follows:—I have not forgotten you yet, although we do not meet so often as we did some years ago. I had my troubles on earth the short time I lived upon it. You have undergone a longer course of [trial] and temptations. But cheer up your heart, and keep trusting in Him who is able and willing to preserve every one that looks to Him in his time of need. So I thanked the Judge, telling him that he attended me both night and day [during] my wanderings up and down the country with my pipes, and whilst I was blamed for being idle and unwilling to work. Yet in this they were mistaken, for the fact was I could not get work at that time; and now at this present there are thousands of men [likewise] who cannot get work. You did always attend me in all my distress, so if I was despised by men on earth I knew that I was not despised by the angels of heaven. The Judge said, I did attend you [then], and I am ready to do the same [for you] again if your case required it. I will once more take you by the hand and retire, as Moses has something to say to you. So the Judge withdrew, and Moses came and said that he thought it was his turn to speak next. So he spoke as follows:—You are this day to perform a most solemn act, and I wish you to keep your mind engaged with wonder and humility whilst you are performing so solemn a thing,—a thing such as no man on earth at this day can be found to perform [save] yourself. You have undergone many trials and temptations. At this time you have been tried even by us. We have called on you [often], and you have on our account taken the money [or rather borrowed it] from the sick club which you had the charge of; and in this way have you supplied our repeated calls, when yet you did not know how soon you might be required to deliver it up to the members of the club. So [I say] in this case, as well as in others, you have been tried and tempted; but you trusted in Him who will never deceive you. You still owe money to the club, but never fear,—you will get it all made up before it is wanted. Now, in order that this most solemn thing may be done in a proper manner, you will have your son in the house, and when his mother has gone to the church you will take and dedicate in prayer to the Lord,—first, the linen shirt; after-

wards, in holy prayer [likewise] you will, with a lance, pierce or cut the flesh of the right side of your son, and with a pen write as David bade you, the first verse of the 43rd Psalm, and this with the blood from your son's right side. You will also put a drop of the blood on the paper afterwards. This bloody paper he will carry upon his head every Sunday for one year. I will attend you and show you the exact spot from whence you must take the blood. Ponder well, I beseech you, this solemn sign! The Kings from the church of Abel will tell you further before they go away; but volumes of books might be written on this subject, &c. Moses now bade me say the blessing, and the angels instantly went away, and with them [their] bands of music. And I came home, and about eleven o'clock my son came according to an arrangement made with him; and I, in the presence of Moses, performed all the before-mentioned solemn ceremony.

TWO KINGS FROM THE COPPER AGE.

October 5th.—Abraham and David came to inform me that there would come and talk with me two Kings from the third age, also called the Copper Age. I told them my news before we parted.

October 6th.—Abraham came, and with him the two Kings from the Copper Age. So after exchanging respects with them I presented my offering of sixpence for them to bestow in charity on earth (for this is the delight of angels). Abraham told me that the other four Kings would call on me to-morrow by themselves, about eight o'clock in the evening, according to time on earth, when they would go away.

Wednesday Evening (8 o'clock), October 7th.—The four Kings from the two first churches came, and one of the Kings from the first period, called the Golden Age; (but first let me remark here that what I call the first church is not that which is right in the east, but the one inclining a little to the south. The first angels of the human race are direct in the east); but to proceed, the angel spoke as follows:—Have you seen and duly considered the true meaning of the solemn sign performed concerning the blood [taken] from the sick and the carrying of the same on the head? I said I considered that the time would come when men would see that [the] blood from the Lord's side was divine and the carrying of it on the head is a sign that this nation is at least as guilty of the Lord's blood as were the Jews [of old]. That were He to come personally into this country and reprove men for their wicked conduct,

they would in all likelihood use Him worse [even] than did the Jewish people, &c. So the King said as follows:—To explain the subject as it might be [or as it is capable of being] explained were endless; but I will just open it so as [to assist] you in thinking upon it afterwards. And in the first place, you represent the Lord as to His divine principle; and John Martin, His spiritual principle; and your son, His ultimate principle. The blood being carried on the head signifies that the Lord not only raised up the ultimates which He put on in the natural world, and in Himself made Divine, but also that He came to form a church, the men of which, like Moses and Elijah, would be [elevated, or] taken up with [their] bodies put on in the world. This was the order of the Divine Being at the first, and it is so still; and it was this [state of] order [which] the Lord came to restore. For such is His mercy, that He loves all the human race—[yea], He would save if they would repent, even the devils in hell; for He went in person into the lowest of the hells on purpose, and tendered to the devils the free offer of His mercy, on condition of their amendment. And yet the doctrine preached on earth is quite the reverse to all this. I also agree with you that the blood carried on the head of your son is likewise a sign against your guilty nation; and you yourself have some time ago passed sentence against it, and it is sure to come to pass. By Christmas things will look very dismal; still they may try to put off the evil day, yet nothing but the sword [can] awake them to [see] their own evils. I hope, however, that you will at all times look up to your Creator for support. He is always at hand to assist all those who apply to Him. I asked him if it was a long time since they knew that the Lord came on this earth in His own person to redeem man. He said it was only of late that we knew it, but the knowledge of it has expanded our minds a thousand-fold, &c. I now [added] twopence to the weekly pension of David to the widow, which made it sixpence. This [sum] I took the liberty of giving to the four Kings. So they thanked me, and bade me give it to David's widow. They now shook me by the hand and departed.

Mr. Cowherd next came and bade me to buy "Earl Chesterfield's Advice to his Son," and let my son have it. Likewise to bid John Martin buy the same book. I said that I understood the author of that work to have been a deist. He said it was so reported *falsely*, for he Mr. Cowherd [had] sought him out on purpose to know the truth [of that], and he is now often in his company. He is a highly gifted angel, and is in a high office, and still recommends that same book, particularly [as being suitable] for young men, &c. Mr. C. went away and

Abraham and David came, and asked if the Kings had told me anything new. So I related what passed; and they said that that same King proved all those things clearly from the Word on Sunday. I asked them if these subjects were new. They said that they had never seen them so clearly till then. I said that perhaps that was the reason why their churches were too little on the left side. After some further remarks, we parted.

N.B.—I omitted to observe that the King said he had told David of a thing that I was still to perform, against Sunday first. He also asked how many Sundays I had worn the white ribbon, &c.

October 8th.—Abraham and David came. David said that the four Kings had left word with him to bid me buy my son a pair of black stockings and also a pair of braces with red in them. The braces to be worn next his linen. The black stockings signify that the Lord went into the lowest ultimates. The red worn on the linen signifies His love. These he is to put on on three Sundays. On the second Sunday he must be sure to go to the church; on the next Sunday I am to tie something that is red around the white ribbon. This is to be worn two Sundays which will make six times instead of five. All these things I promised to do.

October 9th.—I am informed by Abraham and David that two Kings from the Iron Age will call on me to-morrow morning.

October 10th.—Abraham came and with him the two Kings from the heaven of the Iron Age. So [after] a few observations as to the reason of their coming I gave them sixpence for an offering the same as for the six Kings. For this they thanked me as an agent of the Divine Being, and they bade me give it to the widow.

N.B.—Let it [here] be observed that the angels always give their thanks to men [only] as agents in the hand of the Lord. I bought the stockings this day and the braces also and dedicated them for the intended use according as I was desired by the angels.

Sunday, October 11th.—My son put on the above articles of dress as he was required, and I did as I was desired with [the red on] the white ribbon or the girdle which I wore.

October 12th.—This day Abraham and David told me that the wives of the Kings who came from the four ages will in like manner come, forasmuch as the female sex has also its right in all these things as well as the male. They also said that on Wednesday there will be a meeting select for the purpose of giving a vote of thanks to us three men on the

earth, for our manly conduct in performing all the things we have done. I said that we had only done our duty; and I hoped, with the help of God, that we should continue still to do the same while in the world.

Wednesday, October 14th.—Abraham and David came this evening, and said that a number of my friends, amongst whom were the Kings from the former ages, had all agreed to meet at an entertainment which was made, and amongst other things, that after dinner they drank the health of each of us three men separately. They also said that to-morrow evening, about eight o'clock, there will come the two Queens from the first ages, &c. So I thanked them, and we parted.

October 15th.—Abraham came and said that the two Queens were come and wished to see me. So I said that I considered myself highly honoured by their visit. So one of the Queens said that the reason why they wished to see me was because I had been an instrument in the hand of the Divine Being, whereby it had been made more fully known to them that the Lord God was on earth, and also what He had done for the human race. So that now their minds were [become] far more expanded, &c. So I gave each of them threepence into their hands and it became gold *spiritually*. They bade me give it to the widow, thanking me, saying that all the others that I had given money to were made glad, because they had performed acts of charity on the earth whereon they once lived. Therefore they (the *Queens*) were glad also on that account; and further, as it is a sign the Lord is now approaching nearer to the human race, &c. After some few remarks, we shook hands and parted. After which Abraham told me that on Sunday all the other six Queens would be here. So that eight Kings with their Queens would be at the meeting on Sunday morning.

October 16th.—Abraham and E. S. came and we made arrangements for the meeting on Sunday morning. E. S. to be the speaker.

185. Sunday, October 18th (Second Advent, No. 1). Speaker, Emanuel Swedenborg.—After the usual respects exchanged between the speaker and myself, I said that I had eighteenpence to present to the six Queens, after which I would gladly hear what was to be said. So the Queens came and received their equal share *spiritually*, and in their hands the copper [or money,] by correspondence answered [respectively] in appearance to the three ages wherein they lived when on this earth. So they bade me give the same to the widow, and sat down. E. S. spoke nearly as follows:—This assembly is composed of your old former acquaintance, except the Kings and their Queens from the four ages, and we have agreed to inform you

that it is the opinion of all those who have ever paid you visits, both male and female, that it is impossible the morals of the inhabitants of Britain can be reformed but by a terrible scourge—yea, such a scourge as will be openly seen by all other nations, and in particular all those professing Christianity. In short, what can be stronger proof of the coming scourge than the signs which you were commanded to do in regard to the taking of the blood from the shoulder of your son, likewise from his side, and writing what you have written therewith? The blood from the side signifies that the blood shed on the cross was altogether Divine blood, and the blood taken from the shoulder signifies Divine power in ultimates. But volumes might be written on the subject of blood. See what is said in the books of Moses concerning blood, from all which it may be [clearly] seen that those things therein mentioned were each and all holy representatives. You are next to send the two men to church in the afternoon; let them see that they be there in good time. We know that it is unpleasant to sit in a place of worship where there are so many ceremonies, but let them endure it. It has become a bad custom in the new church, but it is like the whole system; all has need to undergo a change.

I have next to inform you that the former females with whom you are acquainted and who are here present, wish you *three* to get neckerchiefs with a red border and all the rest blue. This they wish you to do for their sakes, and not as being meant for any kind of representation. Only they say that you three looked well at first when you got the former neckerchiefs that were black with a red border; but this you need only do when you can and with respect to your ribbon or girdle. This is the sixth Sunday that you have worn it; so you will now lay it by with care until we inform you what it signified. You were told to wear it five Sundays, and again to wear it six; it is now done with in order. With regard to what may next transpire we cannot tell, since we are only agents. We know not therefore when we are to have another meeting, or [indeed] what may come next; but we will let you know when anything further occurs. We cannot say what may come after the present Kings with their wives, but we know that there are yet other two representations to be gone through, and that the two young men will have to take an active part in those; nevertheless you still represent the celestial principle, but this you can see by the blood and girdle. The next thing which I have to observe to you is this:—You have been nearly twelve years a servant at those dye-works, and during all that time there has been no blame laid to your

charge for any lost time or neglect of duty whatsoever. Now we say that you might state something of that kind in your journal. You were in correspondence with us two years prior to that time, and there is every reason to think that when your Book comes to be opened there will be a strict enquiry made concerning your conduct in life; therefore we wish you to do this for the sake of the truth, that is to say, to make some remarks on that head, &c. They now bade me say the blessing.

EIGHT KINGS WITH THEIR QUEENS FROM THE FOUR AGES.

October 20th.—E. S. came, and with him the eight Queens. So one of the Queens from the Golden Age said as follows:—We return each of us to our respective heavens to-morrow morning. We have come once more to see you and to bid you farewell! And may you still be, as you ever have been, an useful agent in the hand of our Great Infinite Creator! We thank you a thousand times for being the means of us knowing that our glorious Redeemer was on the earth in His own person, and all in love to save poor mortals; and we see too how all His goodness is despised, particularly in your [own] country, where the rich wallow in luxury whilst the poor are starving in nakedness and hunger. Nay, we see that if the rich could they would make the poor die for [or instead] of themselves; but, God be praised, that they cannot do. But we are told that they want their dead bodies for their own use; and if so, they may next want to cut them up whilst alive. Again [then we say] God be praised that we have our peaceful abodes, where nothing can hurt. Tell the two men to set a good example to all around, and in all their trials tell them to look to Him who is willing and able to help, &c. After some further remarks I gave each of the Queens one penny-piece as a gift to the widow; and in their hands it had the appearance of metal corresponding to the respective ages in which they lived while on earth. In my own hand, *spiritually*, it had the appearance of silver. Before they went they all shook me by the hand, *spiritually*. E. S. said that there was an entertainment being prepared for [both] them and their husbands, and that they were just now going to it.

October 21st.—Abraham and David say that we are to have another meeting on Sunday, as there are twelve Kings coming from the Golden Age; and that they, having heard of my circumstances, sent word that there is to be given to them nothing by way of a donation.

October 22nd.—Abraham said that the twelve Kings are just now come, but they will wait until Sunday before they call on me. I asked how it was that they had amongst them Kings? because Swedenborg says that on earth they had no Kings in that age; but that they lived in tents, &c. Moreover, that in the heavens also they live in such like simple manner. So he said it was so formerly, but of late there has been a great change, for now they are arranged into societies, with a King over each; and this is according to order, &c. They have likewise now the same Holy Word that you have, and all this has taken place since you became an agent for that purpose, &c.

October 24th.—David said that as James had been working this week and had received five shillings, therefore they had agreed that I should give on the morrow to each of the Kings one halfpenny, so that they may like the others perform an act of charity in the natural world, for this is what all the others were glad to do, so that they could say when they returned to their societies that they had both seen and spoken to and also received money from a man on the earth, and with that money they had done an act of charity upon the earth on which they once lived in the body; therefore are they glad to have such evidence that conjugal love will be again restored on the earth, and not only so, but that it will continue to grow to all eternity. These are the ends to gladden the hearts of angels, and these are the ends which we look at when we say we are glad that your own country's infernal system is coming to an end. We know that the innocent do and will yet suffer more as the end draws near; but all this has to be submitted to. The tares and the wheat growing together are likewise cut down together in the harvest, &c. So I thanked David for what he had told me, and I in my turn told him the news of the present times, and so we parted.

TWELVE KINGS FROM THE GOLDEN AGE.

186. Sunday, October 25th.—This meeting consisted only of Abraham and E. S. and the twelve Kings, who are come from the church called Abel. I was working very late all the past week, and being weary I over-slept myself for the first time; so this caused all the others to go away till next Sunday. However the above angels waited, they knowing that herein I was in no fault. So Abraham introduced me, and after some few remarks, one of the twelve Kings came forward and said as follows:—It has been the good pleasure of our Creator in His

infinite wisdom to choose you as the chief agent in His hand, to make it known to us that He was on the earth in His own person, and for [the sole end] that He might redeem and save the human race. There are three of you who are agents for us on earth [but] you in particular we can take by the hand, and for what you have [already been the means] of doing for us we return you our thanks, &c. I then gave to each of the twelve Kings his [own] share of sixpence, which having received, they now returned [back] into my hand again and bade me give it to the widow, &c. So the King retired and E. S. came forward, and I said that I was at a loss what to think about so many angels not knowing that the Lord was born on this earth, when [yet] we read that it was the angels who announced this news to the shepherds. This subject I have often had in contemplation, and this I am at a loss to reconcile, &c. So he said—true; and we have often wished that you would put that question to us. True [it is] a many of the angels knew that the Lord was born on earth, at the time, and many thousands likewise since, but it was never universally known [throughout] the heavens till lately; and in particular, it was not known in the most antient and antient heavens until the effects of that wonderful act could be manifested by a man living on the earth; and you are the first since that act of redemption whom God has chosen to make it known in all the heavens, and that too whilst you are in the body living on earth; because your communications with angels are different to any that have ever been before. And this is one reason why so many angels wish to see you with their own eyes and to touch you spiritually with their own hands. You have also undergone a many trials and temptations, and amid those you [ever] put your trust in Him who could alone help you—and He is no respecter of persons. We all here return you our thanks, in that you have always done punctually everything we desired you to perform, &c. So I said that they had no reason to thank me for anything which I did, because I considered that in all these things I had but done what I saw [at the time] to be my duty. After some further remarks they bade me say the blessing and we parted.

I forgot to say that Abraham, in his address, said that E. S. would preach to the twelve Kings from Psalm 125, ver. 2nd. On this Abraham made some pleasant remarks.

October 26th.—Abraham came and informed me that by next Sunday all the twelve Kings from each of the other three ages would be come; so that, of course, there would be, from all the four ages, no less than forty-eight Kings, &c.

October 27th.—Abraham came also this evening, and said

that twelve Kings from the Silver and twelve from the Copper Ages also were already come.

October 28th.—Abraham came again this evening, and said that the twelve Kings from the fourth [or Iron] Age had also arrived from their heaven, and will call on me on Friday evening.

October 29th.—Abraham and E. S. called on me this evening, and said that all the Kings who are come from the four ages will call on me to-morrow evening; and so we agreed that I should give them two shillings, all in halfpence, as an offering to the name of the Most High! I had already given the first twelve Kings their offering on Sunday last; but we agreed that as they would be altogether to-morrow evening to visit me, therefore it were the best to make all equal, &c. This being agreed to we parted.

FORTY-EIGHT KINGS FROM THE FOUR FIRST GRAND CHURCHES, OR THE GOLD, SILVER, COPPER, AND IRON AGES.

Friday Evening, October 30th.—Abraham and E. S. came, and with them all the forty-eight Kings. So after customary respects and some few remarks I dedicated the offering, and the four twelves came in their order. Each one of every twelve received his own share from my hand *spiritually*, and returned it back again into my hand in the same order, beginning thus—first with the twelve from the Golden Age, &c. One of the Kings from the Iron Age spoke in praise of the Divine Providence in respect of the new advancement of His antient heavens, and [also] of a new age about to commence on all the earth. So after thanking and exhorting me we parted till Sunday.

N.B.—I will observe here that the Kings sent word before they came, that owing to the low state of my funds they did not require me to give them any donation; but as my son James had got some work, our other friends as well as myself thought we might spare the above small trifle, so that they might be able, like the others, to declare that they had also performed an act of charity in the natural world. *The charity was given to the widow.* Abraham and E. S. likewise told me this evening to go to my son James to-morrow morning, and to give to him twelve shillings in number. These he is to keep until Sunday evening, when he is to return them unto me again. The reason of this will be made known to me on Sunday morning. This I did and could do, because I have the charge of a small society's sick money.

187. Sunday, November 1st.—This morning I was introduced to this solemn assembly by E. S. So after exchanging respects, E. S. spoke and said:—This is an assembly such as never was anything of its like before, there being here so many Kings. It is a complete union of the heavens and of all the former churches. [Yea], and if the devils in hell would join us, we should be glad to receive them; but this they will not. These Kings bid me tell you that for your kindness and conduct at all times, if [only] you keep steadfast, they will be ready when you quit the natural body to be at your right hand to guide and instruct you how to pass the hells, because every one has to pass those infernals,—even the Lord Himself went down into the lowest hell; but this He did to offer His salvation. The next thing which I have to explain is the number 12 of shillings which you gave to your son. This you may see by the twelve baskets of fragments that were gathered up and returned to the Giver. Herein you represent the Lord and your son the ultimate principle; therefore it is according to order that the ultimate principle give [or restore back] all things of order to the source from whence it came. It is agreed [upon] amongst us that you defer the journey to Ashton till near the new year, and also that your son remain with the widow at least until that time. All the Kings send their respects to John Martin for his kind, his manly, and brotherly conduct in helping to support your son James during the spinners' turn-out. I see and know that you are at a loss to tell why it is that your youngest son, although he is willing, is yet far more awkward in learning and doing his work than the rest of your children; but you ought to know that there is many an one in the same state, and such are much to be pitied, because they cannot help it; and there is a reason why they are so, but this will be explained to you by some wise one; so that you may write it down to be thus made known in order that such men may not be blamed for what they cannot help. This, however, is not your [own] case;—you are ever [on the alert] looking [to find out] some readier method of doing things; this [indeed] is what every one ought to do. I have often seen you looking up to Him whose wisdom alone [can] fill the understanding of man with light. This is what every one [should],—yea, ought to do, &c. The Kings present have looked with a keen eye into the state of your country, and they like [all the] others say that there cannot be a reformation until there be a sore scourge. They wish you to state with your own lips the present distresses and the cause thereof, &c. So I stated to them my thoughts on that subject as briefly as possible. E. S. now said that Mr. Cowherd wished to know

if we had bought the book styled "Earl Chesterfield's Advice to his Son." I was next asked the favour to give for the sake of this great and solemn assembly one shilling to the poor widow, &c. So he now bade me say the blessing [and we parted], and they all went away with their music, &c.

November 2nd.—David said that all the Kings from the four ages wished to see me to-morrow evening. I told him the news and we parted.

November 3rd.—David came and with him also the Kings, who said that they were going away to-morrow morning (speaking according to time on earth), but were come to take me by the hand before they went. And they [now] asked the favour of sixpence for the poor widow, and David bid me add thereto his weekly fourpence. This I did. The King told me that their Queens would come this week. So I told them to tell their wives that I should be glad to have the honour to give them my small mite likewise. I also desired them to give my service to all my former friends who had already been with me, from each of their respective heavens. So one of each of the twelve shook me by the hand, hoping that I would not forget them, &c. Thus we parted.

November 4th.—David came to inform me that the Queens would call on me to-morrow evening. I told him that our 'good' was almost worked up. So he said that he would let Abraham know that we are getting short, though he knew that he had been very busy for some days; only it would not do for me to be short [of money] yet for the sake of our great work that we have still before us.

N.B.—It is but right to say in this place that it is a fact we have in a remarkable manner been very busy [at our place] for some time past, whilst other dye-houses have been very slack [of work]. And it is no less true that Abraham told me to keep up my heart, for that he would look after things in such a way as that we should have so much overtime as would produce [enough] money to pay our expenses. It is my overtime wages that I dedicate to [the Lord for] the holy things which are done. As to my regular weekly pay, this I give to my wife for the use of our domestic concerns, and this is only just; and this I thought it proper to mention in this place.

TWELVE QUEENS FROM EACH OF THE FOUR AGES, VIZ.,
THE GOLD, SILVER, COPPER, AND IRON AGES.

November 5th.—David came, and with him all the above [mentioned] Queens, from the ages called Gold, Silver, Copper,

and Iron, or the most antient and antient churches. So I [now] paid my respects to them for the honour [which] they did me by this their visit, &c. I asked them concerning the welfare of all those who had formerly visited me from their respective heavens. They answered me by saying, that all my former friends sent their respects, hoping my leg was getting better, &c. So after some remarks regarding the great change which had taken place lately in their heavens through the Divine mercy of the Lord, &c., I presented in His name to all of them two shillings, all in halfpence; and each twelve came and received the same in order. So after they had received it they returned the same again into my hand, beginning with the first twelve, all in order. They thanked me and bade me give it to the widow, who is the representative of the Lord's church on earth. It was next agreed that we should meet on Sunday, and that Mrs. Horrocks was to address me instead of the Queens, she and I being acquainted in the natural world. All this being settled we parted.

November 7th.—Abraham bade me again to give my son the twelve shillings to keep until Sunday evening, when he is to return the same [to me] in the presence of the Queens. He also said that one of the Queens from the Silver Age intended to write down in shorthand everything that shall be said and done at the meeting to-morrow morning, so that she may take the report of the same to her [own] heavens [along] with her, &c.

188. Sunday, November 8th.—This assembly consisted of the forty-eight Queens, Mrs. Horrocks, Abraham, and David. So after exchanging respects Mrs. Horrocks came forward and said, these Queens have chosen me to speak this morning, therefore I will do my best; but in the first place they wish to know the news from the earth, in regard to the country, &c. So I told them the particulars of what I had read in Cobbett's Register of last week, giving an account of the desperate distress of the country, and I ended by saying that I was very glad that such like things were coming, in order to check pride and ambition amongst all ranks. This being [sanctioned] the speaker [now came forward and] spoke nearly as follows:—These Queens say that you are a wonderful man in the hand of the Lord, as a means of bringing about great and wonderful things for the glory of God and the good of mankind. There has commenced in their heavens, a new age—a new arrangement of societies. They are now having Kings, Princes—nay, even Dukes and all other titles and offices, according to the state and quality of the internals [of individuals] and [their] delight of doing uses. Formerly they lived in family connec-

tions, and therefore their minds were less expanded ; now it is [far] otherwise. [Indeed] we [can] all see that the heavens and the earth should act as one man ; [for] when he acts in order, then his internals and externals act together. The Queens bid me tell you also, that they will always be ready and willing to assist you in any difficulty if they know of it. They also thank you again for the donation which they received so freely from your heart and hand. They are [likewise] highly pleased with, and send their respects to John Martin and your son. They have examined all you three and are delighted with all of you, as to the internals of your minds. The next thing I have to tell you is, you are to wash your hands in cold clean water this night before you retire ; and in the morning, the first thing when you awake, let your thoughts ascend in prayer to the Lord, and before you go out you are to take a drink of pure cold water. This I was desired to tell you. So I asked her if she would explain all this concerning the water ; but she said she was only [told] to bid me ; but she added perhaps one of our other friends would explain the matter. So I said that I would give my explanation and the others might correct me if I was wrong. I then said that by washing the hands with water signified that truth in the ultimates is in its power, because water signifies truth, and hands the ultimates where actions are performed ; and by washing is signified that all of self should be put off ; and by drinking the water in the morning signifies that the pure living water is the pure truth of the Word of God which is the true life in the soul of man. So Abraham came forward and said, what you have said on the subject is enough for the present ; but I want to know how you are for work, and how the caravan is loaded when it comes from the town. For I wish to state before these Queens that you have done a great deal of good for us ; you have paid so much money that you [often] wondered how it could be done. All your wages you give for the support of your household affairs, and all your overtime money you have given for us ; and had this not been the case the poor widow must have been [ere now] in the workhouse ; but God be praised we have struggled through so far. I have for some weeks past paid every attention to your caravan, and I will look after it for some time longer. The time will come when your Book will show what you did in these days of distress for the poor widow and her orphan daughter. Let gainsayers say what they may, you save every penny that you can, for the sake of your Lord ; and those to whom you give it do not even know who is the giver. This is far different from the present maxims of the world. I see that [notwithstanding] all that you have done for

your son David, he has not even performed one single act of kindness to his brother James. And although he is employed by him, yet he (David) even does not do him justice as it regards his wages. But never mind, put up with these things for awhile yet. The next request that I have to mention to you is, to give for all these females one shilling. And again, there are your old friends, the Judge and Mr. Cowlerd and Henry Arnot, the King and David and myself, here ; [and] we have [all] agreed that you make a present for us of eighteenpence. And let this be given in the face of these Queens, so that they may again see with their own eyes what is doing at this day on earth. And let that Queen who is now taking notes carry her notes with her and show what she has [both] heard and seen this morning, and keep the written record for a memorial. The Queens wish to see you again about six o'clock this evening ; and so let your son in their presence give you back the twelve shillings which you gave to him last night. So I gave one shilling to Mrs. Horrocks and eighteenpence to Abraham, and they each held up the same in view of the Queens. They bade me send it as usual to the widow. I now was bidden to say the blessing and we parted ; and I sent the two shillings and sixpence to the widow.

Sunday Evening.—David came and with him the forty-eight Queens. So one of the Queens said as follows :—We are come to thank you and likewise to bid you farewell. Yet still we shall often think of you, and we hope you will not forget us. In the meantime we wish you to make us another present ; let it be only sixpence. (*Here David bade me add fourpence more for himself.*) This you will also give to the widow. And my son [now] in their presence gave back again to me the twelve shillings ; and I desired them to give my respects to all my other [friends] and acquaintance in each of their heavens, &c. So one of each of the twelve shook me by the hand and we parted. David said he would call upon me to-morrow evening.

FORTY-EIGHT CHILDREN FROM THE FOUR FIRST CHURCHES, AND FOUR CONDUCTORS OR GUIDES.

November 9th.—Abraham and David came and said that there would come from each of the four heavens of the four first ages, twelve little children ; six males and six females from each age ; each twelve having with them a conductor, &c.

November 11th.—Abraham and David came this evening and said that some of the children were already come with their guides, and that to-morrow they would all arrive, and call

on me about eight o'clock in the evening. So after I had told them all my news, David reminded me of his fourpence to the widow. (This is never forgotten by David.)

November 12th (Evening, about 8 o'clock).—Abraham came and along with him the four guides, each having in charge six boys and six girls. They appeared to me in my eyes like children from three to about five years of age; but very playful and lively. So after Abraham had made some remarks on the Lord's care of the human race, and in particular of children, I took two shillings and twopence all in halfpence which I had beforehand prepared; this I now dedicated before them all to the Most High! And the guides came and took sixpence-halfpenny and gave each of the boys a penny, and the boys gave to each girl one halfpenny. It was again all returned back into my hand in the same order by the guides, beginning with the first age, &c. All this was done with the greatest solemnity. Abraham stood looking on. He now said, I have not words to express the feelings of my heart. I never thought to witness a sight so grand as this is!—only look at these innocent lambs, and think on the goodness of our Lord;—praise be unto His Holy name for ever! So I [now] pronounced a short blessing, and the children again resumed their playfulness. Abraham said that the four guides would address me on Sunday. So I sent the two shillings and twopence and the weekly eighteenpence for my son's lodgings to the widow.

N.B.—This is a truth that all those in the heavens who take delight in infants have such delight gratified by the children that die on this earth, some of which are reared up in one heaven and some in another; and some remain also where they have been reared and others not; but all are saved. Yet how far from this is the doctrine taught me in my youth; who can with such a faith love God?

November 13th.—Abraham said that the third representation would commence on the first Sunday of January. This state of youth is to be represented by the spiritual and the natural representatives *only*. He also said that as the daughter of the widow is getting more work, and as some things will be wanted for the representation, therefore the charities in future will have to be given to the external representative. Abraham will call again to-morrow.

November 14th.—Abraham bade me give the natural representative twelve shillings, and this he must keep till to-morrow evening; then he is to return me the same again in the presence of the four conductors and the children.

189. Sunday, November 15th.—Abraham came, and with

him the four female conductors; so after exchanging respects she from the first age came forward and spoke as follows:— I am highly delighted that I can speak with a man who is living on the earth. I hope the day [may] come when there will be thousands [such]. At a large assembly called together before I came [here] the angels [present] gave you a vote of thanks, and all those who had already been with you have sent their respects, hoping that you will still keep true to the faith which you have learned. They hope the same [also] of the other two men, so that you may all three receive the reward of the angels' joys when you quit your mortal bodies. They also hope that if you offer any gift on this occasion to those who have come from the other ages that you will remember in that respect our age likewise, &c. I will now retire, and let the next come and speak what she may have to say. The next in order now said:—I am also highly pleased that I can address [at least] one man living in the body on earth. Those [whom] you know in the heaven from which I come send to you their respects, and [herein] they regard both your present and eternal welfare. This is all their hearts' wish; and now give me your hand before I retire, &c. She from the third age spoke nearly to the same purpose as the two previous ones, then shook me by the hand and retired likewise. The female from the fourth age now came [forward] and spoke as follows:—In the first place, let me take you by the hand, you being at this day the most wonderful man on earth! but you are a man with an humble mind,—one who delights to be taught,—one who gives the praise unto Him to whom the praise is due. This is the reason why we can all take you by the hand. As to myself, I still know but little—my mind knows “but in part.” Like you, I am only a learner. I am one of those chosen to raise up the dead. With some it gives me great joy; with others it is unpleasant and painful; still I know it is a duty I am bound to perform. You have three sons and a daughter; sometimes their conduct gives you pleasure, and sometimes pain. Your two elder sons act [oft] in disagreement with your mind. Your youngest son has received into his mind better principles. I am told that your second son had a long contest with his shopmates, and that you and your friends assisted him in that trouble. And [yet] for all that you did for him, you see in what manner he repays you, by his [cruel] treatment of his youngest brother. It is hard [indeed] for you to [witness] such things in your [own] family. Yet these are things which you ought to place on record for the sake of others. If he were to act rightly, he would shun all company in public-houses, [especially] after the

treatment he has received at the hands of drunkards. I hope that you are not offended at my words and the liberty I am taking with your family, in thus speaking of your son. Perhaps it may even be my lot to be the agent to raise and assist him on his entrance into the spiritual world. If [it is] so, I will do him [I assure you] all the good in my power. But I will retire; perhaps your friend Abraham has something to say, &c. So I thanked her for what she had said, but added, you have told me that you are one [of that number] who wait on and assist those who are leaving this world. Am I [then] at liberty to ask you any questions for the sake of information? Yes she said; and David told me that if you wished for any information, that I might freely tell you; because, he said, you are one who can discern things that are rational. In short, I was sent on purpose [not only] to conduct these children—ours being the fourth age—[but] likewise to open your mind concerning the first state of the soul [after] it quits the body. In the meantime [however] I will only answer such questions as you at present may wish to ask. So I thanked her and said, at this time [then] it might be allowed to know something [relative to] those who had forfeited their lives to the laws of their country and died by the gallows or otherwise; also of those who die from the effects of drunkenness, or who whilst in that state put an end to their own existence, either by drowning, or [in some other way]. So she said, in all such cases there are not two exactly alike. It is the inmost love of the subject which makes the difference; yet none can tell when he comes into the other life how he came there. Every one is left for a [time] to exercise his own [mind or] judgment. Some find themselves in one way of acting [or condition] and others in another. One will find himself, perhaps on the top of a hill; another, for the first time in his new state, at the bottom of some deep valley; or perhaps, he may be travelling, running, walking, or standing still, in some house, or doing some kind of work,—some with books in their hand, some writing, and some with music before them. By this you can see that no two individuals find themselves on their first entrance into the spiritual state exactly alike. Now those, for the most part, who suffer by the laws (of, I will add, your own country), such persons when they make their first entrance on the other life, as a rule, find themselves in the act of making their escape from the gallows; and some even imagine that they have by some contrivance of their own got safely away, and so begin to lay fresh plans to rob and plunder, &c. Others, again, soon learn that they have suffered for a breach of the laws, and are even sensible of the pain of strangulation,

and also feel sorry, and resolve to amend their lives, &c. With respect to the drunkard who dies in that state : he finds himself in some wretchedly dirty place, and he becomes apparently sober by degrees and also thirsty. At length, by some means, one gives him somewhat to quench his thirst. Neither in this case are there two instances exactly alike. As regards those who put an end to their lives by an act of violence done to themselves with their own hands, the cases of such are always according to the circumstances by which the parties were surrounded at the time, so likewise is the guilt. But it is the want of looking to Him who is able to help in every trouble, or the absence of manly fortitude, which leads to, and is generally the cause of, such things. I had thought, however, that such matters as these would not be new to you. Does not Swedenborg explain these things? So I said that E. S. did not go into the particulars of the subject; he merely says something about certain persons on waking up in the other life trying, or being in the act, as it were, of escaping from the gallows. And with respect to a person dying, he says that two celestial angels wait at the head of the individual and watch there until the spirit sees its guides; still they do not leave them, but it is the newly restored person who first leaves the angels. So she said that is the true case with everyone at the putting-off of the mortal body, all of which precedes the things that I have before described to you; but if you will at any future time let me know, I will come and answer your questions. My employment has long been in the office of waiting on those who are quitting the mortal body, and it is the performance of a great use. I asked her if both male and female angels were attendant on persons dying. She said that there were thousands of both; but enough. I will again take you by the hand, and let Abraham come; he has something further to say to you concerning your affairs. Abraham said we have given away a great deal of money, according to circumstances, but after the donation of this day we will look at home. Your son is now the representative that we will see after. The external must be looked to next, [since] we have to raise up that principle. And we have now done with the widow, as her daughter has gotten more work. Now the donation this day is one shilling for each of these females. This you will send to James Pendlebury's wife, being the last time; therefore, never fear, I will see that your van is kept full, &c. So I gave each female one shilling, for the which they thanked me, and bade me give it to James Pendlebury's wife, &c. So they bade me say the blessing. So I said I had shaken hands as yet with only three females and not with the one from the first church.

So she said, with a smile, that that should soon be rectified. So I said the blessing and we parted until the hour of six in the evening.

Evening (6 o'clock).—Abraham, the four females, and all the children came, and in their presence my son gave me the twelve shillings. At the same time I was bidden to give to him sixpence as a reward to the external principle of the church, which principle is to be joined to the celestial principle. This I also gave in the presence of all present. Abraham then said that he was going to deliver a discourse and exhortation for the sake of these little children. I asked him from what portion of the Word he intended to speak? He said from the whole of the 25th chapter of Matthew. So he said they would all of them meet again to-morrow evening, and we parted.

November 16th.—I met again the former company, and welcomed them with their flock of young lambs. Abraham said that he had been speaking to them concerning their little evils, of the danger of allowing such to grow; and also of little goods, how they should be nourished, until they became greater and greater, &c. He next said that the children expected to receive something from my own hand. So I said that I had no idea of anything of the kind, therefore was not prepared unless they would wait until I ran home. He said it would be all in good time to-morrow evening, so we parted.

N.B.—I thought I saw somewhat of disappointment depicted on the faces of the children.

November 17th.—I had provided myself with two shillings, all in half-pence, by the time appointed for us to meet. So Abraham and the four conductors, with the forty-eight children, all came again; so I welcomed them with their young lambs. I next dedicated the offering to our All-wise Jehovah-Jesus! Afterwards the girls came according to their heavens, and took out of my hand each one halfpenny; and when they had all got their share they returned it in the same order again. The conductors directed the boys, and they came next, and each took his share in the same order. But when they had gotten it they seemed to think they might retain it; but the conductors gave them a sign what to do, so they returned it back again into my hand. Abraham then said that this was to be given to the representative of the external principle of the church. I now said to the female who had told me so much on Sunday, that some time when she was at liberty I could wish for further information. She said she was willing, but that there was one coming for that purpose. So Abraham said that David had sent for one on purpose, who

would remain some time; he was expected on Friday first. He added that I must give my son sixpence to buy a comb. This comb he must dedicate and then give it to some well-doing orphan young woman or girl, and give it her as a present for her to wear on her head. This is to be done on Saturday first. All this I promised. Abraham now said that he would see me again on Thursday night. The four females bade me give their service to John Martin. I asked if Mrs. Horrocks was delighted with the sight of all these children? They said, yes: and she could like to see her own child, and she was given to know that this would be granted in due time. So we parted, and the children went with their guides, skipping in their sportive innocent freedom. The children were instructed that I was a man in a natural body on the earth with my mind in the heavens.

Evening (Half-past Eight).—Abraham and David have just now told me that my new friend will call upon me to-morrow evening. He also is one of those employed near to the natural spheres, or one who waits on and receives the spirit when it quits the body and assists it on its first entrance into the spiritual world. They also bade me have ready the twelve shillings in good time. There were to come twelve infants from each of the four ages, as those who have already been were in the state of childhood; so these that are to come next are in the infantile state. I asked if the others were returned to their heavens. They said not yet. So I thanked them for the news, and we parted.

November 20th (Evening, 8 o'clock).—Accordingly, our new friend came, and with him forty-eight infants; twelve from each of the four ages. So I welcomed him with all his young lambs, and said that these young creatures were certainly very tractable when one single individual could undertake the charge of so many. He said that he had conducted them all in safety; he added, I was sent on this mission in order that it may be known on the earth—the love of our Divine Creator to the human race. All these innocents are His peculiar care, and grow in love, and in wisdom and stature unto manhood, and so become angels as they grow [and increase] in love and wisdom. These children are to return, but I am to remain for some time, in order that I may solve some questions which I have heard you intend to ask. This I will do on Sunday. In the meantime we had better feed these lambs. So I took two shillings in copper, which I had ready on purpose; this I offered up in the name of the Lord. So the angel took this out of my hand and gave each infant its share, and again he went and received from each the same and returned it [back]

into my spiritual hand. So after we had made some remarks on the innocence of these infants and the state of mankind at this day on the earth, &c., he spoke, and said as follows:—Your friends Abraham and David bid me say that you are to give your son sixpence; he is to buy a comb and give it as a present to some decent young woman; if she be an orphan, so much the better. He is to take the young woman with him to the house of John Martin on Saturday night, and he is to have a letter from you to John Martin. This letter is to desire John to bid [or invite] your son and the young woman to come and take tea at his house on Sunday evening. But as I think that sixpence is rather too little, you may give him another sixpence on my account. The reason of this thing is, that it may be known that it is well worthy of young men to treat well and adorn a young woman for the sake of her amiable qualities of virtue, prudence, modesty, &c. This is the reason. No woman is lovely unless she is virtuous, and every good man will cherish what is lovely, and such is a virtuous woman. So I thanked him for all this information, and asked him if the other children with their four guides were returned to their homes? He said they were gone this day. I asked if he were to attend, as an individual, all these infants? He said there were plenty of females to nurse [them] until they returned, only he himself brought them to me, in order to show me that in all the heavens there was the love of infants; and in order [also] that all may be complete. There had come to me, of the human race on this earth, even from the first man until now. I asked how long it might be since the youngest of these infants was born? He said only about three-quarters of a day. But you are busy with your master's work, therefore I will go with my family for the present. To-morrow evening your son will perform his part, and on Sunday evening I will bring all my young family again and see if they can take the gift out of your own hand. So he went away with his infants, and I was working this night till midnight.

FORTY-EIGHT INFANTS WITH THEIR GUIDE FROM THE FOUR AGES.

Saturday, November 21st.—This morning I gave my son the twelve shillings to keep until to-morrow night; I also gave him the letter to John Martin; and at the proper time and in the proper manner he went, and [thus] in order performed all required of him. And now I live in the hope of again meet-

ing in the morning my new instructor, for all which thanks be to the Lord!

190. Sunday, November 22nd.—Accordingly my new friend and three strangers came. So after exchanging our respects he said my three friends wished just to see you, they hearing like many others that there is now a man on earth who can, as an agent, thus co-operate with us; therefore they asked me to introduce them to you. (So after I had thanked the three strangers for the honour they did me by their visit) he said that David and Abraham had bidden him to ask me the news of the past week. So I stated what I had read in Cobbett and in the *Manchester Times*, &c. He next said that he was [now] ready to answer any rational question of the meaning of which I was in doubt. So I said that I wished to be informed how it was that the four conductors gave the boys both their own share and that of the girls also; and the girls, when they had received it, returned it through the boys? And when they came on the 17th, that the girls in an instant took each her share, and returned it again before the boys applied for theirs? Also that the boys did not come until their conductors gave them notice so to do? Further, when the males had gotten the gift they seemed to retain it? These things I have endeavoured to account for in my own mind, only I wish to have better information. I know that if I were properly acquainted with the writings of E. S. I would need nothing more; but I have but few of his books of my own. The angel spoke on the [subjects or] questions at considerable length, and when he had finished he said, that all which he had said was but in part, and appealed to the writings of the noble author whom I had named. I will, however, in as few words as possible, sum up what the [several] answers imported. The sum and substance then is this:—Man is born to receive all, the male corresponding to the understanding, the female to the will-principle. The understanding first receives and then gives to the will, and so both act as one. In the second place, by the girls taking [the gift] instantly of themselves. This shows the weakness of the sex and how easily they may be led either way; therefore it is the duty of the males to be their protectors. Again you said that the male children required to be instructed before they acted. This is because the male corresponds to the understanding. By their seeming to retain what they had in their possession shows self-love; also this truth that the [very] heavens in that respect are impure in the sight of the Divine. After I had thanked the angel for his instructions, he said as follows:—As I understand that Abraham and David have the care of your

finances, therefore [I asked] them what they would allow you to give to us four as a gift to bestow on some needy person. They said that they could not afford to give more than one shilling amongst us; so we hope that you will be so kind as to give for us one shilling to the widow. We are informed that her daughter is short of work again, therefore she is again distressed; and Abraham says that he looks after your van and sees that you are kept in work. So I gave each of them threepence into their hands and they bade me give the same to the widow. I now said the blessing and we parted till the evening.

Evening (6 o'clock).—Abraham, David, and the conducting angel with all the infants came, and each of the infants received by taking out of my hand a halfpenny each in order; and then in the same order returned it. And now my son came, and in their presence gave me back the twelve shillings. I was next told that the four conductors of the infants would call on me to-morrow evening.

November 23rd.—Abraham, David, and our new friend, and the four females, conductors of the infants, came. The females said they had come to thank me for my attention to their infants; further that I should again see them when I finally left the mortal body; that by that time they would be larger in growth. I was also told that these four conductors go away to-morrow; further there are coming on Thursday first a like number of infants.

November 24th.—David came saying that he was glad that his widow is to receive again her weekly gift of fourpence as her daughter is short of work. (So I sent her eightpence for both weeks.)

November 26th (Evening, 8 o'clock).—Abraham, David, and the conductor who brought the infants came, and with him a like number of both sexes as the last, and I knowing, had all my halfpence ready. So I welcomed him again with his new charge. I then asked how long it might be since the youngest of these infants was born on this earth? Abraham in reply said that about one half hour ago the youngest received the first and last breath into the lungs, and it thus became a distinct being. I was next bidden to give the angel time to give the offering into their little hands. So I offered up the offering to the Father of wisdom and innocence in His glorified Humanity. So the angel took the money, and some of their little hands he opened and shut on the gift; others he had no need so to do. Again, he got it all from them, and when he returned it to me he said, at this moment there have been thousands [of angels] looking on at this wonderful thing, which

has now been done by a mortal on earth and infants in the heavens. Within these few months we have seen changes and wonders such as we never thought of. So I was bidden to give the half of the offering to the widow and keep the other half to get things for the third state of representation of the Lord's own church, viz., the state of youth on the first Sunday of January, 1830. I am to see the conductor to-morrow night.

Evening (8 o'clock).—Accordingly, the infants' conductor met me, saying that he wished to hear the news from me of the state of the country. So I told him what kind of news the daily and weekly papers contained; such as murders, house-breaking, &c. We afterwards made some remarks on these horrid things, and the coming of the infants at such a crisis, &c. He then said that the conductors of the infants wished to speak with me to-morrow, about this in the evening.

November 28th.—The conductor came and with him the four female conductors of the infants. So they thanked me for my attention to their infants; but I told them that nothing could be more novel to me and give me so much delight as my being spiritually so near so many little innocent infants! and for which [favour] I humbly thanked the kind Parent of the human race; and this was *as I thought* a sign that in time there would be a race on this earth of *men* living lives of innocence and wisdom. This is what I believe the Lord Himself came on this earth to restore! So they said that these things they also believed. The time might be at a great distance, but it would come, &c. They now said that they would meet me to-morrow forenoon, and till then we parted. Further information on Sunday the 28th. I said now to the angel:—There have been brought into this country two [called the Siamese twins] joined together in the abdomen. There is also now in Paris a woman with two heads. There are likewise a many strange births recorded,—births seemingly inconsistent with natural laws. Still I think that there must be a spiritual cause for these strange [yet monstrous] conceptions. I therefore wished to know something of the nature and quality of the soul of such births. The angel spoke at great length on this subject. The sum and substance of what he said was this: All living that receive breath into their lungs and are begotten by man and woman have souls in the human form. The two joined together whom you mentioned have but one soul, the one is the understanding and the other is the will principle. It is the same also in the case of the woman with two heads. The learned impute such things to nature; but the true origin of such monstrosities is because proper ends are not looked at. Let mankind only have the glory of God at heart in all their

actions and no such unnatural conceptions will ever take place. Even beasts have sometimes unnatural conceptions or births in order that there may be an excuse for those men who impute all such things to nature. This is of the Divine Providence. Let men act according to the laws of order, and in particular females, and then no such conceptions would ever take place; but because of sin "the whole creation groaneth."

191. Sunday, November 29th.—According to agreement the conductor came, and also the four females who are the guides of the infants. So after respects exchanged on both sides the angel said, I have taken the liberty to examine you three servants of the Lord, whom He hath in His mercy at this day chosen as His agents in the holy office of representing the four states of His Second Advent; and I am glad that I can say to you all three, go on as you have begun. We have at an assembly of our own given you all three a vote of thanks, and in particular to John Martin, for his kind and manly conduct last Sunday toward your son and the young woman. Tell the two young men that they are about to represent the third state of the Lord's New Church. This state of youth commences on the first Sunday of January next. Three Sundays they are to attend the church. As for the external formalities used in the church these they dislike, as a loss of time; nevertheless let them submit; the sermon will no doubt be sweeter after the formalities. Be sure to charge them not to open their lips to speak to any one in the forenoon of the first Sunday from the time they go to the church until they return again. The two men may converse together, but if any others speak to them let them [only] answer with a bow of the head. The reason of this will be explained in due time. The angel further said, you wish to know how it is, that whilst some can learn a thing quickly and with comparative ease, others, who are equally willing to learn also, find it so difficult and even hard—yea, a painful task, to learn at all. These latter are much to be pitied, and sometimes they are sadly tossed about in the world—nay, scoffed at by mankind. But such persons should be dealt with in a tender and brotherly way,—forasmuch as man is born to learn to all eternity; and these last, when they put off the earthly body, are sometimes the foremost in another life. Moses was slow of speech, but the Lord made choice of him to be His lawgiver. Besides, it often happens that those who quickly learn soon forget also. You yourself, for instance, are quick in apprehension, and take up a thing and form your judgment about it at once [as to] how it should be done; but the same thing, without constant practice, you would soon forget. Again, the next time you performed this very thing a better plan of

doing it might be suggested to you, so that a man's head and hands should at times work together. This indeed is what you do, but it is not so with your son James; yet he wishes with all earnestness to do his work well; still he cannot do it like you; and why? Simply because he wants confidence in himself, and is afraid. He begins with his hands before he has sufficiently consulted his judgment. This is where he and all such like minds are kept back. But I have examined the interiors of your son, and in this respect I see he is about to change; and it is well for him that it is so, for he has suffered much on that account, even from his own brothers and sister, &c. So after some other remarks he bade me say the blessing, and we parted until five o'clock in the evening, when they will bring the infants.

Sunday Evening (5 o'clock).—This being the time agreed upon to see if the infants could take with their own little hands the gift to be offered by me to our common Parent the Lord and Saviour, they accordingly all came with their flock of young lambs, or (infants). So after some remarks on this novel and interesting occasion, the angel bade me offer up my offering; and to give the infants time to take each its portion out of my hand. So I offered up the gift to the Father of all! Afterwards the infants came, as infants might be expected to do, by ones, twos, and threes, each taking its portion and then in a similar way returning it again to me. I was now bidden to give half of the donation to the widow, her daughter being again short of work.

November 30th.—Abraham came and asked me the news, as usual, and of course I told him. So he said that next Sunday I must gird my loins again with the former girdle (white ribbon) every Sunday till the first Sunday of January, that being the day when the other two men commence the representation of the state of youth of the Lord's church on earth, &c.; and so we parted.

December 2nd.—The conductor of the infants asked me if there was any news from the earth? So I told him the news. I then asked which heaven was the heaven of his abode? He said the heaven of those who lived in the Silver Age. I come from thence, and was sent to introduce the infants of the four heavens, who have come to receive their offering from the Lord, through you as His agent living in the natural world, so that the whole heavens and the earth may act together in innocence like soul and body in the delights of conjugal love and wisdom. I enquired if these four heavens were the only heavens into which all the infants at the death of the body were received? He said that in former ages the love of infants and children was

more the delight of persons living at those periods of the world than since ; still, that there were exceptions. But [he added] it is their joy also in the heavens to know that the delights of such love will be again restored, &c. He next bade me give David's widow her weekly fourpence. And so we parted until to-morrow evening, when he is to come with the third company of infants from the same four heavens.

December 3rd.—Accordingly, the conducting angel came, and four female conductors with a like number of infants, male and female, as the former. So of course I with heartfelt delight paid them my thanks, and again took forty-eight half-pence and offered it up as before. The conducting angel took the same and put it into the hands of the infants, at the same time shutting the hands of some of the least ones. After they had all got the offering into their little hands, he now got it all from them again and returned it to me, bidding me give the widow one half of the gift ; and the four females thanked me, saying they would see me on Sunday. So I sent the shilling to the widow.

December 5th.—This evening I met with the conductor and asked further [questions] concerning monsters born of women. He said that he had lately seen one having a head like a dog, but it was suffocated at its birth. It was suffered, however, to breathe before, and so inhale the vital air. This monster, nevertheless, had a soul like that of any other infant. I told him that I had read that the female with two heads was dead, that so soon as the one head died the other died likewise. I said also, that the two joined by the abdomen, called twins, were now in London, and had been examined by learned [and scientific] men who gave it as their opinion that when one dies the other may be kept alive by an instant separation. He said it was well if they thought so ; that certainly they should use [every] means to save the other, still it would [all] be in vain, for the life in them was like the will and understanding. Our discourse at length led me to the history of the Ashcrofts, who suffered for the murder of the two females at Pendleton some years ago. He said that he had heard formerly of that affair, but [he added] by to-morrow he would not only see the men themselves, but that he also would learn the truth as to their innocence or guilt. He further said that these men when at the bar furnished evidence to prove their innocence, but that both their counsellors and the judge advised them to leave their case in the hands of the jury and to the mercy of the court ; thus far, said the angel. So I told him that I would put it on record, whatever the result of his enquiry might be, &c. And so we parted till to-morrow.

192. Sunday, December 6th (Second Advent, 2nd year).—
 N.B. It was on the first Sunday of the month when the infantile state of the church was represented last year; for this reason I begin the second year of the Second Advent on this first Sunday of this month of December this year. Accordingly the angel and the four females came. So after exchanging respects the angel spoke as follows:—There has been an assembly called concerning the dress for the representation, and it was taken into consideration that as your finances are very small they agreed that the two men only have each a neckerchief, the colour of which you are to be told on Wednesday next. I have also made further enquiries relative to the Ashcrofts, and even spoken with them; and from all that I can learn in that case you may rest assured that those men were innocent of the crime with which they were charged; but as they said to me they were seen about the place on that day, still that everything was planned and got up to take their lives for the sake of securing the blood-money; that they died declaring their innocence, and (saying) that a time would come when it would be shown that they had been murdered, &c. He next spoke further respecting the birth of monsters; that every monster—the offspring of the human race—that receives into its lungs the natural air is a distinct living soul, and that the bodies in such monstrous forms are not the fruit of conjugal love. He next said that it was agreed that no donation is to be given from our own household till the finances could better afford it. I now said that last night I went to lay out the same dress which I got this time twelvemonth; but lo when I looked for it the waistcoat was missing. I judged none of my own family, only as it was gotten for such a holy purpose and use, I am sorry that it is gone. So after some further observations he bade me say the blessing, and the females shook me by the hand and we parted until five o'clock in the evening.

Evening (5 o'clock).—Abraham, David, the conductor, and the four females and all the forty-eight infants came. So after some conversation I offered up the forty-eight halfpence as formerly, and the infants came running forward by ones and twos and threes, &c.; and I as before gave it [the offering] to some of the infants whilst others took it out of my hand themselves. And the natural representative of the church in the meantime gave back to me the twelve shillings. I thanked the female conductors for introducing to me their little innocent infants, and wished them safe home to their abodes. I was also informed that more infants are to come. A further account on Wednesday.

December 9th.—Abraham, David, and the conductor came,

and said that the fourth company of infants will be with me to-morrow. They also said that there are now selected by the former Judge a number of Kings, who are to go on a mission to the late-found world, in order to instruct them in [various] things of importance, &c. They next informed me that the pattern of neckerchiefs for the next representation is to be left to the choice of John Martin; but I am to go with the two men when they purchase them; and I am also to dedicate the same for the holy use of representation, viz., of the state of youth of the Lord's church. Further, they are to put on the neckerchiefs on Christmas Day and go to church, if they are not at work on that day. But the first Sunday of January is the first day of representation, &c. All this was ordered by an assembly of angels.

December 10th (Evening, 8 o'clock).—The last-mentioned three angels and four female conductors, with the forty-eight infants, being the fourth company of infants from the most antient and antient churches or heavens came, and the conducting angel and myself performed our holy ceremony as before. I was next informed that my old friend the Judge wished to see me to-morrow night.

N.B.—This holy ceremony has now been performed on forty-eight children and one hundred and ninety-two infants.

December 11th.—Accordingly the Judge came, and we shook hands. I asked him about the welfare of his wife, and he enquired after the well-being of my family, &c. We also made some remarks concerning our former travels, when I was obliged to go through the country with my pipes, whilst he watched over me in my distress; also on my journey to Scotland twelve years ago, &c. And then we commented on the wonderful things which had been brought forth since our first acquaintance. We next spoke of himself as the principal agent, acting between the late-found world, corresponding to the heart of the grand man and this our earth, which corresponds to the lowest or sensual principle of the grand man; and thus the heart and ultimates have now begun to act together. I also observe that there is, of course, an earth, which corresponds to the lungs, or, in other words, to the understanding of the grand man. So that this and all the other wonderful parts of the grand man will in due time be set in motion in the exact proportion that love and faith are received on this earth where the Word was first written, and where likewise the Lord Himself put on the sensual principle and made it divine, &c. (The Judge now said) I have one favour to ask of you, which if you grant it will fill my heart with great delight,—and that is to dedicate one shilling and

give it into my hand for my wife and me; also to give it in charity. I know that you have little to spare, as you have given so much to others lately; but I wish from my heart to perform one act of charity on your earth before we go on the morrow. It will be about the month of April before we return. But you need not mention this act of charity to the others, but keep it to yourself. But I said that I would record it. I asked [him] if his wife were going also to the late-found world? He said yes. So I dedicated the shilling and gave it into his hand, and he bade me give the very same shilling to the widow. So he thanked me, saying that I had by this act filled his heart with joy. We again shook hands, he bidding me farewell and I wishing him success in his present undertaking. He also said that the conductor wished to see me to-morrow evening. Thus ended my conversation with my old friend the Judge.

December 12th.—The conductor came and enquired of me the news as to the state of the country, so I told him as far as I knew. We then made some remarks concerning the mission to the late-found world. He said that this morning fifty Kings went with a band of music along with them. That they are going to instruct the inhabitants somewhat further in the knowledge of truth and use as the origin of good, so that they may form themselves into societies, that the truth of one may become the truth of all, and the truth of all be common [and diffused] throughout all, &c. I then told him some of the remarks which the Judge and myself had made concerning the wonderful works of our Lord and of His love to the human race, &c. We then parted till to-morrow.

193. Sunday, December 13th.—This day the three angels, Abraham, David, and the conductor, and the four females, conductors of the infants, came. So Abraham asked of me the news. So I told him; and among other things that it was reported that Parliament is not to meet until the fourth of February. He said that he was glad it was so, because things by that time would still be growing worse and worse, and that thus the horrid system would sooner come to an end; and this ought to be the desire of every wise man. He next asked if the Judge had said anything to cheer my heart. So I told him that the Judge is not going to return until about the first of April, and by that time I am thinking the fourth representation will be about to begin. I have been thinking likewise, that it is very remarkable that the Judge being a Jew should first connect himself with me—a man at the ultimates. And also [he be at the same time] the conductor at the interior; or, a connecting medium between the external and the internal of the grand man. And my wonder [at this] is because the Jews

were the most external people, &c. To this Abraham said that it was according to order. The Judge was an agent to open through you at the ultimates, therefore he is the more fit to be useful at the interior. Further, look at the Jewish nation in their day, and then look at the present professing Christians in this your day. So I said that I had often done so, and the present [state of mankind, at least of this country] is in my eyes tenfold worse, because they [its people] have the all of the Word, &c. The conductor next came and thanked me for the instructions which I had given him since he came, saying that he had learned more from me than from those he was now present with. This he would say before their faces. So I said that I had learned from him, this I knew; but if he had learned from me, it was what I did not know [before]. (Only I said) your being with me—a man in the natural world—all your mind is active from the inmost to the outermost, [and] your lowest mind [being] now in a state of power, [it having in me] a subject whereby to act, this is the reason [as I understand, why] you say that you have received instructions from me; whereas it is you who enter into all the degrees of my mind and [so] receive the natural scientifics of [this] world into the lowest degree of your [own] mind, which formerly lay inactive. This again, is glorified [by such knowledge being so elevated] in the highest degree of your mind, whereby a new effect is produced in [or throughout] all your mind, and the more so, as you lived in that period which is called the Silver Age. To this he said it is so, and I see also that the Lord Himself was on earth in order to make the lowest principle divine, &c. So after some further observations, the four females came and shook me by the hand, thanking me for my attention to their infants. So I said the blessing and we parted until six in the evening.

Evening (6 o'clock).—The conductor and the four females and the forty-eight infants came,—so, as formerly, I again offered up the gift for each, and they came, and some of them took it themselves; others I gave the gift into their hands as before (but all this spiritually). The conductor now said, thanks be to our God, all has been done in good order. The four females join me in exhorting you to be ever on your guard against the powers of hell. This you must do by exertions on your own part as a rational being and by prayer. I will also inform you that it is not only the eyes of us here whom you now see, but every eye in the whole heavens is at this present fixed in looking at this holy and wonderful thing which has thus been performed on all these innocents by a man on the lowest of all the earths. My mission is now ended. All that

I have to beg of you as a favour is that you give into my hand sixpence for the widow; and when you put off that earthly part I will—if it be my lot to attend you—do you all the good that lies in my power. Also, I wish you to give the widow the exact sixpence which you are about to dedicate. So I made him a gift of sixpence out of the copper which I had kept for the purpose of the infants. This I gave unto him. So he took it into his hand, thanked me, and again returned it, to be given to the widow. He then took me by the hand, blessing me, and bade me farewell!

N.B.—Perhaps it will be proper to say, that in the case of the children and the infants there came a like number of each sex.

December 15th.—Abraham called and said that there are still some wonderful things to be revealed, and that shortly.

December 17th.—Abraham told me this day that my son James is used in a most scandalous manner by his brother David. I saw with my own eyes (said he) this day the way that he abused him with his tongue, &c. In the meantime I am ordered to record this matter fully, so that it may stand on record as a warning for ages to come, &c. So this sorrowful subject shall be resumed.

December 18th.—Abraham said again that there was a meeting held concerning my two sons, where it was agreed that as David ordered James to come no more after this week that he must trust to the Divine Providence, &c. But more of this hereafter. There will be angels from the Golden Age and also from the late-found world on Sunday.

Saturday, December 19th.—We three men went and bought the neckerchiefs for the two representatives who are to represent the third state, or the state of youth of the Lord's New Church. For it is to be [remembered] that my state of representation ended when the state of the childhood of the Lord's church was finished as to the same. Only I was sent with the other two representatives, in order to dedicate their neckerchiefs as soon as bought, so that they might be set apart to the holy use for which they were intended. The pattern was left to the choice of the spiritual representative to select what he thought proper, and so his choice is a silk with a light blue ground and a small red stripe with a red border. So after I had parted with the two representatives I met Abraham, and he said that the females are well pleased with the neckerchiefs. He also said that to-morrow there will be an union of all the former ages with the late-found world, &c.

TWELVE ANGELS FROM EACH OF THE FOUR AGES, AND TEN ANGELS FROM THE LATE-FOUND WORLD; OR THE END OF THE AGES.

194. Sunday Forenoon (11 o'clock), December 20th (Second Advent, 2nd year).—I will just state the order in which the angels (delegates) were arranged, and this will serve to give an idea of our former arrangements. I was introduced by Abraham and when seated on my right were twelve angels from the Golden Age; more towards the front, and on my right were a like number from the Silver Age, and so on of the other two ages. This half-circle was completed by ten angels from the late-found world. These of course were towards my left hand. All the others were on seats which rose by degrees so that every one present saw and heard alike. So after Abraham had introduced me into this solemn assembly he went and sat down. And now one of the angels from the Golden Age came near and spoke as follows:—It is a sad and lamentable thing that in all the earth there can only be found one man who can join us in external and internal act on this solemn union of all the heavens, for be it known that from this time henceforth there will be no more distinct heavens, but one; there will no more be the Gold, the Silver, the Copper and the Iron Ages, but a new and an everlasting age;—all one family according to the order of our Great Creator at the foundation of the world. There are here also angels from the interior heaven which corresponds to the heart of the grand man. So that you are now about to witness an union,—a holy union, which union will be ever approaching nearer perfection to all eternity. And may it be the constant study of all of us as individuals to rise still higher and higher for ever;—not to rise above one another, but to advance more in love and wisdom and rise nearer unto Him who made us that we may be in real works [or uses] of charity. What a blessed state it would be if men on all the earths could speak and act with angels as you do. We ought all to be one family; this is the order of creation. It is not a thing in order that mankind die and leave a dead body,—no; the true order is for men to put on the substantial body whilst on earth and so enter into glory with it, yet still be [able to be] amongst their Christian friends [even] here. This is what the Lord came on earth to restore, and this He did in Himself whilst on the earth, &c.

I have now one question to ask you before this assembly, and in particular before our friends who are come from the

inmost. Do you think that it is likely that your country can be reformed? Is it consistent with the present state of the human mind that your country can reform itself? Or in other words, are those who have the management of the affairs of the nation altogether devastated, so as that they will not reform? On this give us your present opinion. So I said, that like those who have confirmed their life in evil, they may reform their lives if they will, but like those, they will not. So I gave some of my former reasons why I believed that this nation would not repent of its evils until the sword had gone through the land. So the angel said that he had often heard that I maintained these sentiments from the written Word. Therefore, he wished for the sake of those present, and especially the ten friends who come from the inmost, that they might have these things from the mouth of a man living in such a sinful nation. He now said that he would retire in order that his friend Abraham might go on with this holy and happy union. So he now went and sat down. Abraham now came forward and spoke as follows:—James, you are now about to witness this solemn union for which we are all now assembled. You are this day a witness for us on the earth, chosen to record the end of the former ages and the commencement of a new and everlasting age. From henceforth there will be no more, as formerly, four distinct heavens or ages called by the names of Gold, Silver, Copper, and Iron, but one endless age. By means of you as an agent, we are now in the true knowledge that the Lord is to be approached and worshipped through that *Humanity* which He put on and made Divine on the earth. This sublimest of all subjects is now seen by all here who have lived on your earth, and will in time be seen by all the other earths, &c. So the twelve angels from the Golden Age rose up and shook by the hand with those of the Silver Age, and thus also with the Copper and Iron Ages, likewise with the ten angels from the earth which corresponds to the heart; and when they had all resumed their seats, Abraham [now] made a motion with his hand, and offered up a short prayer and ended the same with pronouncing a blessing, the substance of which was this:—That, of each individual, there might always be an union from the heart through all of the man, to the every action of the man—that so it might be an individual, as it was now a general union, since the one could not exist without the other, &c. After the blessing, he added this is *done*, and then he again said—I know that our finances are very low, but let us trust to the Giver of all good. Let us freely give something in charity this day. So he asked me what I could afford to give. I told him that he knew how I

stood, therefore I left it to himself what to give. So he said that he would venture two shillings and sixpence. He next bade me wash a bowl and fill it with pure water; I did so, and he now bade me drink. So I, within myself, blessed the water, as corresponding to that living water of truth; I then drank. He next laid both his hands on my head for about the space of half a minute, saying something as appeared by the motion of his lips. (During my going about the performance of this, all my person shone *spiritually* with a bright lustre far more brilliant than that of any of the angels, yea, even more than Abraham himself did.) He now bade me offer up the aforesaid charity and give it into his hand; I did so. He then bade me take the bowl with water in it and drink a good draught; I did so. He said this is also done. So he bade me send the two shillings and sixpence by James to Pendlebury's. He then concluded the whole with a blessing, and we parted.

N.B.—I must here beg pardon. I forgot to state the following in its proper place, viz., after I had taken the first drink of the water, and when Abraham had taken his hands from off my head, one angel from each of the four ages and one angel also from the ten who were from the late-found world,—these five came in their order around me and shook me by the hand, whilst Abraham joined with each of the five by [like-wise] shaking my hand with them. So that this was an union formed with the ultimates *also*. As I look upon this thing as one of great importance it should not have been omitted in its own proper place.

FOUR ANGEL PRINCES.

December 21st.—Abraham and David say, that this day there was great rejoicing in the heavens because of the union which took place yesterday. They also said that there are four angel Princes who are coming to see me shortly. I asked them how it was that I, a man on this earth, shone with a far greater light than either of themselves did whilst going about the water drinking, &c.? They said it was because I was representing the Divine Principle.

December 23rd.—Abraham and David told me that the four Princes would be here to-morrow. They also said that Mr. Newsham and his wife and David Makie and Mrs. Horrocks all sent their respects to me.

December 24th.—Abraham said that to-morrow was a day which Christians kept in memorial of the day on which the Lord was born on earth. My son James, the natural repre-

sentative, is to call on me at three o'clock in the morning, when I am to give him pure water to drink after having first blessed him and dedicated the water; and, at the same time, the four Princes will be present. I am likewise to give him fourteen shillings in silver and fourteen pieces in copper coin; these he is to keep until the evening. This is to be explained afterwards, &c.

Morning (3 o'clock).—According to appointment with my son James he came and called me out of bed, and I arose and slipped out with him taking along with us the water; and there were in attendance Abraham, David, and the four Princes. [I now offered up this prayer]:—O Lord! may the time soon come when the man of the church will ever desire to have his soul refreshed with that living water of truth;—that living water which Thou callest on all thirsty souls to drink; which living water of truth will be known in the external principle of the church by a life of charity and faith. Bless, O Lord! this cup of water which I am about to give as a true correspondence to this young man whom Thou hast chosen to be the external representative of Thy New Church on earth. (The above I repeated inwardly.) So I gave him the water to drink, and I laid my hands on his head and repeated (inwardly)—Lord! this that I am now performing in Thy name and in the presence of these angels is to them and me a sure sign by faith also that Thou art about to raise up a church on this earth, the man of which will willingly be led in all his ways by Thee alone. And the most important principle of his faith will be, that the Lord God, our Great Creator and Everlasting Redeemer, was on this earth in His own Glorified and Divine Person even on the cross, in His love for the human race,—to whom be all glory. Amen. So one of the four Princes bade me give my son fourteen shillings in silver and fourteen pieces of copper coin. This he is to carry with him to the church and deliver the same to you about the evening of this day; and as you see the rational correspondence of all this I have no need to explain further. You are about to commence another year, and perhaps it may be the last you may see on earth; and I have been informed that it is your wish not to lie long on a bed of sickness, so that you may not be troublesome. This Abraham, I understand, has promised; [that is] to do all he can for you in that respect. Others also, as well as myself, will do the same. You shall have due notice beforehand that you may seal up your writings, and to “will” *on both sides* to your youngest son, to be kept sealed, or not to be opened until further orders (or some such notice be given). But let your days be long or otherwise, wait with patience the appointed time of the divine will, and be at all times on the

watch. I will now conclude by thanking you as an agent by whose means we have been assisted in the fulfilment of the wonderful things which have taken place in all the heavens. We have also given a vote of thanks to John Martin for his prompt and manly conduct towards us and also towards your son James. I will retire after taking you again by the hand. Abraham next came, and spoke as follows:—I hope that you will record all this morning's solemnity, even your thoughts, in the blessing of the water; and also what you said when you had your hands upon your son's head. I have been looking into our finances; we have but little to spare; but let us give something in charity on this occasion, although [it be] small, still let us give it with a willing mind. It is the last donation for some time to come, so we will leave it to you to give what you think you can spare. So I said I have followed your advice for some time past. You likewise know as well as I do what we can spare, therefore I leave with you what is to be given too. So he said:—Our Lord Himself bade me desire you to give, as an act of charity for Himself, one shilling to the family of James Pendlebury; and these four Princes hope you will give another shilling to the same family, and send the two shillings by your son, because he represents the external principle of the church; and, as formerly, bid him not to tell who sent him. We will meet you again on Sunday, &c.

N.B.—I omitted to mention this circumstance, viz., that Abraham preached to the angels from the four ages and also to those corresponding to the heart, from the 34th verse of the 25th chapter of St. Matthew's Gospel. He showed that it [was or] is of the divine order that man should be glorified even to the ultimates of the body by the Lord whilst on earth. This had been lost—this the Lord came again to restore. (N.B. This sermon is printed in the heavens.)

THE CONSUMMATION OF THE AGE ANNOUNCED BY THE FOUR ANGEL-PRINCES.

195. Sunday, December 27th (Second Advent, 2nd year).—This morning David and the four Princes came according to appointment. So after exchanging respects on both sides one of the Princes said that they wished me to inform them of the political news of the country at the present time. This I did in so far as I had seen of the latest intelligence, and in particular what I gathered from Cobbett's last Register. So when I had done the Prince spoke at considerable length on the abuse of good. As [for instance] how happy men might live in unity

with one another if they would [only] resist the love of self, or confine it within its own proper bounds, &c. I said that false teaching is one great reason why mankind are so duped, because they are taught from the pulpit passive obedience to every enactment of Government let it be ever so inconsistent with the laws of God; whereas if men would act as they ought to do they would be passive to none but God and His laws only. The Prince said:—The laws of God are altogether set aside except so far as they answer some worldly purpose; therefore an evil end is come, and although there are a many well-disposed still in the nation, yet their prayers can only save their own souls, for the rulers are confirmed in the love of self and the world, which love brings [sooner or later] its own punishment. He next said that my friend who conducted the infants sent his respects to me, &c. David next came and said that Mrs. Horrocks and David Makie sent their respects to me, &c. Whilst we were talking Abraham came and said that he was just come from the late-found world with some message to E. S., but that E. S. was at this present time performing divine service. So in order to see us also he had taken the liberty to call upon us. I asked him if they could go and come from that world now faster than they could formerly? He said yes; that the union had done away with distance. So after some few remarks the Princes shook me by the hand and we parted.

N.B.—I ought perhaps not to omit stating that Abraham informed me on the 24th he would be clothed in new garments. The next morning he *so* was dressed.

Sunday, January 3rd, 1830.—This is the first Sunday of the third state, being the state of youth of the Lord's church represented by the spiritual and the natural representatives, viz. (my son and John Martin). Abraham and David said that next Sunday my old former friends would meet me, viz., the old Judge and his wife; also the man with his wife and daughter with the others as named in the former part of this work, and added to the rest are Mrs. Newsham and Mrs. Horrocks. Thus far for the present.

January 5th.—Abraham and David say that on Thursday evening I am to meet with them as they will have something of great importance to impart to me of good which at present I do not look for or expect,—something that will give me joy. So I told them the news and we parted.

THE LORD'S OWN CHURCH,—THE TWELVE APOSTLES.

Thursday, January 7th.—Accordingly I met my two friends and after some few remarks Abraham said as follows:—You now see before you the Lord's own church—the real church. These are the self-same twelve Apostles who followed the Lord on the earth. They are come to you to remain with you, at least for a time, instead of David and myself. Our mission ends on Sunday, when we will take our leave of you for a time. But let our hearts be still more closely united to all eternity! I will now tell you what you are to do. You are to buy a hat for your son James; let it be quite new, and to save expense let the price be low, and dedicate the same before you take it out of the shop. And on Sunday you are to cut some hair from the crown of his head. This you are to divide into two parts by cutting it in the middle. The root part he is to eat, and the top part you must burn in the fire. All this you must perform in a solemn and rational view of its sign and signification, because the hair of the head corresponds to the divine wisdom; or, the divine truth. But this I see you already perceive. The hat he is to wear three Sundays; afterwards it will serve him for common use, so that the money will not be lost, the more so as he has a good hat got lately, only it would not do for this solemn use, because he is now representing the externals of the Lord's everlasting church now founded. Therefore, his head should be covered with a new covering according as the Lord says, "No man putteth new wine into old bottles," &c. And as it respects yourself, you are to buy at the same time a red ribbon; this you are to put on as a girdle three Sundays. So all this I said with the help of God I would perform. I also reminded David of his promise, of something which he said he had engaged to give me relating to my son and the young woman; she who was invited to drink tea at the house of John Martin. So David said that he had written what he had composed on a piece of paper and left it to the care of E. S. who would let me know the contents on the 15th of next month, &c. So after some further remarks, we parted.

January 8th.—Accordingly I took my son and we both went and bought the hat—price five shillings, and dedicated the same for the intended purpose. I bought also one yard and a half of red ribbon. I explained to him the signification of these things, and he went to his lodgings at the *widow's* house. I came home.

196. Sunday, January 10th (Second Advent, 2nd year).—Accordingly I met all my old friends, having added to the

female portion of them Mrs. Newsham and Mrs. Horrocks. There were also present the twelve Apostles, who were chosen by and followed the Lord on earth. I will just note here, the garments of the twelve are white and shining. Each has on his right breast a sparkling stone: I may mention in particular that of St. John, which being larger than the rest, rays dart from it like those of the sun, &c. So Abraham asked what reception Cobbett had met with in the town, and what other news? I told him so far as I knew; by the *Times* newspaper, that the North Americans were about to take off some of the restrictions on trade; also, that from South America there were now coming returns of money to the merchants, &c. Abraham said it was well that we knew how to trust in such things. He now spoke as follows:—You have with all due order and in every respect performed your part in regard of the cutting, dividing, and burning of one part of the hair and in giving your son the other part to eat. Now all these things are as holy things as any burnt offering or sacrifice in the laws of Moses; and the reason of all these things being done by the Jews was because they were an external race, and hence all their worship was representative of internal things. The Christians have all this while had these internal things before them for a guide, but wherein have the latter been benefitted by such? Are they not far more wicked and external in their worship than ever the Jews were? And why? Because they have the Word. But thanks be to God, there are still some well-disposed among them, as there were and are still, amongst the Jews. The mind of man is known to none but God alone. John saw an angel having the key of the bottomless pit. This pit every man has. You were chosen because you could fix your eyes on things represented, and the other two on account of their willingness to be instructed by you. I have now to inform you that from this day you will head your writings thus:—“The Everlasting Church.” David and I are now about to [quit] your globe; but we will not forsake you, and we hope that you will not leave us. I will now take you by the hand. David next came and took me by the hand also. So they both sat down. St. John now came forward and spoke as follows:—It has fallen to my lot to be your conductor. They might perhaps have selected one better fitted for the purpose; but as it is I will try to fulfil my duty to the best of my knowledge. And let us with all our souls thank our Blessed Redeemer that from this day henceforth and for ever He has now a real church on earth,—and may it grow like a tree planted, whose branches and fruit shall extend over the whole earth, so that all nations, whether white or black, red or brown, or whatever be their

colour, may all take shelter under its branches, and eat the fruit thereof, which tree is alike free to every humble, hungry soul. Amen! It will soon be time for us to attend divine service; but before we part it is the wish of the females that your son James would give sixpence at the Temple in the evening for them, as it is their wish to go and hear the children say their pieces. I will now make free to ask of you sixpence for myself. I am not going to the recital, but you may give my sixpence to John Martin, and tell him that I give it to him, that he may go and give it in my stead. I now asked him where the twelve Apostles were intending to go to service? He said, to hear E. S. He also said that he wished to see me to-morrow evening, &c. So he bade me say the blessing, and we parted. And I gave the representative of the externals his instructions in regard to the sixpence. I also gave John Martin the sixpence as a present from St. John, &c. &c.

THE EVERLASTING CHURCH.

January 11th.—St. John said that the females were not very well satisfied with some of the pieces that the children were taught, because they were such, and so written or composed, as to cause their young minds to look too much at man. Whereas, they ought to let them understand that the rich are doing no more than their duty when they give their support to the schools. They should also instruct their young minds that the rich are but agents in the hand of the Lord to assist in the improvement of their minds, &c. So after some further remarks on the subject we parted.

January 12th.—E. S. met me and asked what I thought in regard to the twelve Apostles. I said that all these things were very wonderful, yet still, that they were quite consistent with the rational mind; only my greatest wonder is [I said] that so obscure an individual as myself has been chosen for such an end. He said that St. John also preached last Sunday, and his text was Matt., chap. 14th, verse 30th—"Lord, save me."

January 15th.—Abraham and St. John came. St. John bade me give my son twelve shillings, to return the same on Sunday evening.

N.B.—This is a fact; St. John died a natural death and was buried in the Isle of Patmos. Abraham came only on a visit.

THE THIRD AND LAST SUNDAY OF THE STATE OF YOUTH
REPRESENTED.

197. Sunday, January 17th (Second Advent, 2nd year).—St. John came and four others with him—*strangers*. He asked me as usual the news, &c. He then said that there were a many of his friends who could wish to have some conversation with me if I would permit them to come at times. So I told him that it was an honour done me to have the privilege of speaking with any angel. Therefore, I should always be glad to receive them when they thought proper to speak with me.

St. John now spoke as follows:—I am about to present you with a badge, inasmuch as you have by your zeal assisted us in all things that we have required at your hand. On the badge are the likenesses of two angels, each shaking you by the hand. The two are Abraham and myself shaking you by the hand in token of an everlasting union between the heavens and the earth. And be sure you write down the very words which I say whilst I am performing this thing. So he went away for a few seconds. He now returned with a golden basin in his hand, filled as with most clear water; and now with his hand he sprinkled me from the right shoulder and across my back to the middle of my left side. Then again from the same shoulder across my breast and to the left side also. He now put around me a red sash and fastened it with gold below my left arm. The two ends hung down somewhat below where it was fastened, and on the sash at the breast are the likenesses or picture before alluded to. The very words which he bade me write are these:—"To Him that overcometh, be glory and dominion for ever. Amen! To Him that overcometh, shall be glory and blessing for ever. Amen."

He next placed his hand on my head and pronounced the blessing. (See Numb., chap. 6th, verses 24th–26th inclusive.) So after I had returned thanks I asked where he got the basin from with its contents? He said he received it at the hand of the Lord Himself. The very same Lord who, when on earth, washed the feet of the twelve disciples. He now told me where and what his text was last Sunday, viz., in Matt., chap. 14th, verse 30th, and remarked that as Peter represented the church therefore he said, "*Lord, save me!*" This, he added, the church on earth ought likewise to say. He next said that his text this day would be in Matt., chap. 13th, and verse 35th. He also said that he had a many things to tell me when I

could bear them; that when the manhood is represented I have, said he, some wonderful things to inform you of which you cannot bear now. He also asked me to read that portion of the Word that he is to speak from this day. He said we have this day performed a most [important] work; therefore you are to do this, viz., to lay down three shillings out of your own money; and your son being the external representative and now receiving wages so as to enable him to spare it, let him also in like manner give three shillings. These same shillings he is to take straight from the church to the family of Pendlebury, but not to say by what means he got the money; and further he is not to speak to any one (except John Martin) from the time he leaves the church until he delivers the gift. Then let him come back straight to you and get his repast. It seems that the family of Pendlebury has been chosen to represent the natural good and natural truth of the church in whatever part of the earth these qualities are in action; further you had better not tell John Martin concerning the gift lest it might hurt his feelings as he is at this time rather put about; and so if he knew that you two were giving this gift he also would wish he had given a part likewise. Nevertheless you may tell him about the other things of this day; and let him know that in three weeks or so I will put a badge on him also. I now remarked to St. John that he had got a staff somewhat like the one that Moses always has in his hand. He said that he had just received it before we met this morning. He further said that on this occasion my son must *spiritually* this evening give the twelve shillings to him, and he (St. John) would deliver the same again to me. We then parted, and in the evening the twelve shillings were delivered to St. John by the representative of the externals of the church. He likewise did all the other things according to order. Thus ended the representation of the state of youth of the Lord's everlasting church.

January 19th.—I requested St. John to explain the meaning of those things which were done last Sunday, both in regard to the sprinkling and the badges with the likenesses, &c. So he said you represent the inmost principle of the church which is now planted. The golden basin which contained the water that I sprinkled you with corresponds to your love of good with its truth. The badge that I put on you when I had so sprinkled you with water signifies your love to act from charity with its faith. The likeness of Abraham on the same corresponds to the Humanity which the Lord put on from the mother (or the Humanity which He put off in the world). My

likeness corresponds to the Glorified Humanity which He put on in the world. Your own likeness, shaking hands with both the other two, signifies that this is the true faith of the Lord's church. Now I received this staff last Sunday and the other eleven Apostles will each of them receive a badge next Sunday and I am to preach on the occasion. So I thanked St. John for his instructions, and we parted.

January 20th.—St. John desired me to read to him the portion of the Word contained in the 3rd chapter and 5th verse of the Book of Revelations. So when I had read it he said that he had chosen that portion for his text on Sunday. He also spoke at some length on the connected harmony of the Word, and of the wonderful ways of God's Providence amongst mankind, observing that Mr. Cowherd was an agent in causing me to give up my deistical principles; and on the other hand, that I too had been instrumental in inducing him to forego the false notions which he taught, and which falses he firmly held until he knew that I conversed with angels. So after some comments on these things, St. John bade me meet him to-morrow evening, and we parted.

January 21st.—After I had told St. John the news, he told me the eleven wished to see me to-morrow. He also said that Mr. Cowherd desired to know if it be true that Mr. Roby is dead. So I informed him of the time when he died. I added that perhaps Mr. C. intended to pay Mr. Roby a visit, in order to assist him in the truth. St. John said he believed that Mr. C. intended so to do.

January 22nd.—St. John came, and along with him the eleven other Apostles. After respects paid on both sides (St. John being the speaker), he asked me the news concerning the horrid distress of this country. So when I had told all such things, he said that he was glad when he saw what would be produced as the result or end of all these things. White robes! said he, would be the reward of all those who shall be found worthy. He also said that not only this country, but all the nations on the face of the earth must undergo great changes. So that the church planted at this time may not only extend its branches over this earth, but over all the earths that encircle the throne of Him who liveth for ever and ever. Amen. He also said that the eleven bade him tell me that they wished to shake hands with me to-morrow. So I said that that honour I would gladly perform. So we parted. (And herein I rejoice to see the Lord's second coming, in the very letter of His Word.)

198. Sunday, January 24th (Second Advent, 2nd year).—Accordingly, I met with the angels, and the following was the

arrangement in which we were placed. St. John (the speaker this day) was near me in front; the eleven at my right hand; next, the musical band and a great number of other angels, both male and female, extending to a large semi-circle including in it my old friends, and among the rest the late Mrs. Horrocks. So after a mutual interchange of respects, St. John desired me to tell the news. So I told them what I had read in Cobbett's Register last night, relative to the distress which he describes in his present tour in the north. So after some remarks on those matters, St. John said that he would now proceed at once to perform the holy thing for which we were this day called together. So he struck his staff in the ground, and put—first, on the Apostle Peter a white sash; and next, another similar one on the Apostle James; and so on until he had finished with the entire eleven. But as I did not know any of them by name except *John*, Peter, and James, therefore I could not tell in what order every one was so adorned, nor did I enquire. This being done, St. John took up his staff again and came towards me, and the eleven followed in the same order; and each shook me by the hand. St. John next blessed the Lord, who by His Divine Providence had provided means at this day whereby His everlasting church is being so planted that the hells can never overturn it; and furthermore, this same church will in due time become the church of all other earths, whose inhabitants will grow more and more in love and wisdom to all eternity. It is a common notion that the angels are [already, as such,] in a state of perfection, and can rise no higher. But this is a great error, and contrary to the Word, which says that the heavens are not pure in His sight, &c. Thanks be to Him, I am still advancing, and my delight is to be useful in promoting the good of my fellow-creatures. If I were to lose this delight I should lose my life. Tell this to John Martin and your son. Mr. Cowherd bids me say, that he has spoken with Mr. Roby, but he received him very coolly; but he intends calling on him again. I asked if Mr. C. made himself known to Mr. R.? He said that Mr. C. had not made himself known to him. St. John next said he would tell me some news in which he had but lately been concerned. He said that he was sent for on a sudden to put under controul a most wicked spirit. It was that murderer called *Burk*. His chief delight is to torture by new and horrid inventions; therefore it was deemed proper to confine him for the present in a cave with wild beasts; but he thinks that the end of such a disposition as he is possessed of will be in a cave amongst reptiles. So after some observations on such like things, St. John bade me say the blessing. He then came and stood by

me whilst the band of musicians passed before us playing as they went; the eleven followed next to them, and all the rest of the company passed us in the same order. When they were gone he bade me be sure to inform John Martin and James where he (St. John) was to preach from this day, viz., Rev., chap. 3rd, ver. 5th. So he shook me by the hand, saying that he was the first at this meeting and the last in going away from it.

N.B.—I forgot to say that St. John told the meeting that John Martin was to have his badge next Sunday. I was also enjoined to exhort the two men at all times to set a good example before the world, &c.

January 27th.—By a prior appointment, I met St. John, and after telling me the news, he told me that they were come to a determination to know who it was that took my waistcoat out of my chest. First, because James was blamed for the same by his mother; and secondly, because it was dedicated when the infantile state of the church was represented, for that purpose; and further, that a five-shilling paper of copper had been taken out of the house some years ago, for which your eldest son was blamed by his mother likewise. Five of the angels are appointed to look into and investigate these matters. Abraham is one of the five. I said that my eldest son came to me crying in the morning, saying that his mother had laid such thing to his charge; but I told him to rest at ease about it so long as I did not think him in the least guilty, &c. St. John bade me meet him again on Friday.

January 29th.—St. John said that Abraham wished to see me on to-morrow evening about something particular. So I asked if he had any idea what Abraham wished to see me for? He said that perhaps it might be concerning the five shillings and the waistcoat and the book. (It must be observed here that one of my books was missing at the time the waistcoat was taken.) So I thanked St. John and told him the news, and then we parted.

January 30th.—Abraham and St. John came and met with me. So after letting them hear the news, Abraham said that he also had some news to tell me. So he continued thus:—There are three females, they are conductors (we call those conductors who wait on and assist newly-raised spirits) who have sent us word that they wish to speak with you to-morrow and also to take you by the hand. I have also to inform you that your eldest son was innocent of the charge laid to him by his mother as to the five shillings; for the truth is, it was James Moffat who took the five-shilling paper of copper. Therefore I hope you will tell your son that you do not blame

him for taking it, but by no means say anything further. At the same time enter all this on record, so that it may be known when your book is opened. My next enquiry was as to who took your waistcoat. I found that she was a little thick woman who was in the house helping your wife, and she took the opportunity when your wife was gone out to take the waistcoat and the second volume of the "Chemist." I think her name is Catherine, but she has changed her condition. You may enquire what her name is now, where she lived at the time when you lost the things. I have done this in order to find out the truth; and both your sons are innocent. So I thanked them both for the discovery, and said that I would enter all on record. They also told me that John Martin's badge is to be in every respect the same as mine.

199. Sunday, January 31st (Second Advent, 2nd year).—This morning Abraham came and the three females with him. So I paid my respects to the three strangers, thanking them for the honour which they had done me by their visit; so Abraham bade me tell the news. I did so; and after a few comments thereon one of the females came near and said as follows:—We have heard of the wonderful things done by you as an agent, and long anticipated the pleasure of taking you by the hand; but this has never been granted us till now. Doubtless the Divine Providence knew best when our states could bear or admit the impartation of such wonders! Now we are come on purpose to take you by the hand, because so many marvellous things have been done by you, a mortal man living on the earth, when at this day it is overflowed with evil. But, blessed be the name of our God, there are we hope a many still whose motives are on the side of good. And blessed be His name, that He has raised up one man who is an agent such as we can join with at the ultimates, so that we may all act as one. So I asked from what quarter of the heavens they were, and she said that their heaven is in the east, and still more interior; that none had been with me yet from that heaven except the first man, and his dwelling is on the south border of that heaven, and he may be called a King, because he assists in raising us higher. So I thanked them that their coming was a further token of a more interior state of the Lord's church on earth previous to the representation of the state of its manhood, because they were the affections of a still more interior good, &c.

I next told Abraham that I had enquired for the name of the woman who took the things; and she goes by the name of Mary Mc.Lady. But he said that he had opened all her life from her birth up to the time that she took the things, and in

the register her name is Catherine. He said he would look again. He now told me that John Martin had on his badge this morning about nine o'clock, it being the same as mine. The females now shook me by the hand and we parted, with the blessing.

N.B.—I believe it is high time to perform what I promised to Abraham some time ago at his request, which I shall now state as nearly as I can in his own words. He said then as follows (and this was spoken by him on the evening of the 17th day of December last):—I have sometimes looked to see how your son James is doing at his work, and I am glad to say that he always does his best, and far better than his brother pays him. I watched him particularly this day and was sorry to see and hear the abuse that his brother David gave him with his tongue; it was such, indeed, that if I were James I would eat the dung of the horse from off the street before I would submit to be used or rather abused in the manner he treats him. Therefore bring James away on Saturday. Let us trust to Providence; something better will turn out for him. I see that he wants to drive him away, so let him come. This is all the thanks he gives you for the support you afforded him during the turn-out. You kept him above twenty weeks when he had no home of his own, and also gave his wife a large quartern loaf of bread every week during that time; and you know too how all of us on your account assisted to bring him through that contest which he had with the spinners (to be sure they used him badly); but had it not been for you they would have overcome him. And there is his brother—a young man, I suppose about twenty-five years of age, and only giving him five shillings per week wages these two months past; is it not a shame? (Well might the Apostle Peter compare him to Saul.) You will perhaps think it a hard thing, but for the sake of generations to come place these things on record, that such may stand as a warning to families of future times.

I have thus finished this unpleasant task, and my prayer is that not only my own son David, but every one in such case may see and reject such like doings before it be too late; and let every one who reads this be assured that neither Abraham nor the writer is against the person who is the subject of this, but only the evil itself.

This account should have been recorded on the 17th of December last, 1829. In order that I, as a faithful reporter, may state matters impartially whether for or against myself, I must here record that on Monday, the 21st, after James left his brother he got a place at ten shillings per week through the influence and exertions of John Martin. For which act

Abraham and David tell me that John has got a vote of thanks, and at the same time a vote of censure was passed on my son David, on account of his cruel treatment of his brother James.

It would be well if every one would reflect that the Lord is still the same as when He said to Cain of old :—"Where is thy brother Abel?"

February 1st.—According to agreement St. John came and said that he intended to take a view of the men who conduct the concerns of the nation, so that he might see and hear their intentions before the Parliament met, &c. I asked him why there was no donation given to the three females on Sunday last. He said it was because you could not well or rightly afford it, otherwise it would have been asked for the sake of making every thing more full, &c. I said I was very sorry that they were not served as the rest had been; but if any others came I would still make up for the omission. He said that others would come, and it was left with me to do as I thought fit in that respect.

February 2nd.—St. John told me [this day] what he saw and thought in regard to those ministers who are at the head of the affairs of this nation. The sum and substance of which is that each one is looking to serve his own self-love, &c. I am to see him again on Thursday.

February 3rd.—I had to-day some discourse with Abraham, and amongst other things I said that the three females went away without having the opportunity to perform their charity as all the others had done. He said there were twelve coming, and the three would also come on that same account.

February 4th.—St. John gave me further information respecting the King's counsellors, also regarding the King's speech as agreed upon by the said counsellors. This we pass over. He next said that there were now come twelve females and the former three also along with them. They wished to have an interview with me he said to-morrow evening. So I thanked him, saying that I would do my best, and freely give to each one penny. He said that for me was as much as hundreds would be to many other individuals.

February 5th.—Accordingly this evening St. John and Abraham came; and St. John said, you see here before you all the females whom you expected; and not only so, but here also are twelve Kings, all of whom are from the interior heaven. I now remarked that I had been led to think that in the most interior heavens there were no Kings, neither any who were preachers; but that all were taught and governed in their principle by the Lord. To this St. John said, in the

former age it was so, but now this is a new and everlasting age; and these Kings have been newly-crowned since they came here, so that they will return to their own heaven not only Kings, but as Kings in that heaven for the first time, and this because truth with its good is unbounded; also, there is to be a day of great rejoicing on account of these things. I said, if I had known sooner of the coming of these Kings I would have prepared myself with a donation for them along with the females; but he said there was no need, as they knew already that what I was about to give the females I had borrowed. I now gave first to the three females who came before, and then to the twelve also, each one penny, *spiritually*, all which appeared in their hands like the most shining gold. They again returned the same *spiritually*, and the fifteen-pence was sent to the widow. St. John again said that these Kings say, that in order that the representative of the externals of the church may be further prepared against the time when the state of its manhood is to be represented; that on the morrow I am to buy for him a pair of new shoes, so that he may put them on next Sunday, these being first dedicated for the purpose of the preparation of the ultimates for such holy representation. So I said that I should be obliged to borrow the money for the shoes out of the sick club, and trust to Providence, as I had hitherto done, without being once deceived. So Abraham came and said that he had stood by me in that respect before and would stand by me again. So I thanked him, saying that I would be guided by him again in these things. St. John came to me and said, that he saw by what he perceived in regard to the state of the country that we must be speedy with our internal affairs; and further, that in a short time some very grand sights would come before me, &c. He then said that on Sunday we would meet again, and in the meantime I am not to mention this meeting to the other two for the space of two or three weeks. So we parted.

200. Sunday, February 7th (Second Advent, 2nd year).—This assembly like others was composed of a large number, there being present the twelve Kings and the fifteen females from the inmost heaven. So after exchanging respects with St. John, the speaker, he asked me if I had seen the King's speech, and also what further news I could give them. I told him that the speech was such as he himself had told me of before. I also told what further particulars I had seen as related to the concerns of the nation. So he then spoke as follows:—From what I have been told by our friends formerly and from what I have seen by my own examination, taking the surest of all guides—the *Word*, there will be no reformation

in your country until they are punished by the sword. They trust to the sword as their only safeguard, but in the end the sword will turn against themselves. No one can say how long it may be averted from them; they will try to keep things a-going as long as they can, but come it will in the end. I think you will be removed before these things take place. I think thus because I understand that Abraham has given you his promise that he will see and prevent anything coming against you which may cause you to be a trouble to yourself or to others, &c. He next said that the twelve Kings wished to take me by the hand. So the twelve Kings came and shook me by the hand, saying that they had for a long time anticipated this pleasure, &c. The twelve females also paid me the same compliment. St. John now said that twenty-four Kings would call on me on Wednesday, and on this day week meet with these who are now present. Mr. Cowherd next came and spoke as follows:—I am desired to bid you give your best advice to the two men who will have the charge of seeing your writings published. The men of the world will look at their outward conduct; so tell them always to set a good example before the world. Also to attend the church on Sundays, and although the ceremonies are unpleasant, yet let them put up with these things for the sake of the sermon, short as it may be. Men of the world look at external things, because they cannot see the motives like us here; therefore in order that the world can have nothing against them in that respect, they had better always attend church when health permits. Let them bear with the formalities for the sake of the writings. St. John next bade me say the blessing, and we parted.

Wednesday Evening, February 10th.—St. John came and with him the twenty-four Kings just newly crowned since they came. They said that they were come to take me by the hand, (adding) which they had long anticipated. So I gave each of them one halfpenny, being all which I could give. This appeared in their hands like gold. St. John bade me give the same to the Pendlebury's family.

(Let me observe here that the present donations are not required of me by the angels of these most interior heavens; but these are left to myself.) St. John asked the news, so I told him and we parted.

February 12th.—St. John said that he would go no more to look at the Parliament for he could only compare it to a den of devils. He asked also what was meant by the white rag which some of them had on the outside of their garments? When I told him he made some remarks thereon. He next said that all the Kings were glad that there is now a man on

the earth who can act with angels. He also said that on Sunday there would be thirty-six Queens to take me by the hand all of whom are from the interior heavens. I remarked that great and wonderful changes must now be taking place in those heavens because formerly they had neither Kings nor preachers. He said that in this new age one Lord and one Word would be known and acknowledged by all. So I thanked St. John and we parted.

201. Sunday, February 14th (Second Advent, 2nd year—Thirty-six Kings and Queens).—Let it here be noticed that the twelve females who came on the fifth are now Queens, and also twenty-four so made this morning; also twelve Kings who came on the fifth and twenty-four on the tenth make thirty-six Kings and thirty-six Queens, all of whom are from the more interior heavens; further there is no donation asked from me now; but as I know that acts of charity are the principle of the angels, therefore I give to each of the Queens one halfpenny, being the most I can spare, likewise the same to the Kings. It was the current (copper) coin of the realm, still in their hands it appeared as gold. St. John bade me send it to the family of Pendlebury. He also bade me tell the news, which I did. He now said, I am to preach this day before this assembly concerning your wicked nation, from Jer., chap. 7th, ver. 29th. Read my text and say if you think it proper for the present state of the nation. So I read the portion of the Word mentioned, and after some remarks on the text one of the Kings said, we have long anticipated taking you by the hand. And so all the Kings shook me by the hand; the Queens likewise. St. John now bade me say the blessing and we parted.

February 15th.—According to appointment St. John came and asked me what news there was from the den of the dragons. So I told him, &c. He next said that Mrs. Horrocks wished me to see how her family were, and also to give her eldest daughter some advice as to the charge on her hands; and that if I would do this [favour] she would come and tell me [the reason] herself. So I said I would do so with all my heart. So St. John said that on Wednesday evening he would call on me with thirty-six Queens, and he would bring Mrs. Horrocks also.

February 17th.—So according to promise, all the above-mentioned came, and Mrs. Horrocks bade me go on Sunday first, between eight and nine o'clock in the morning [to her family] and make myself free, to shake hands with George and also give my advice to Mary Ann; to tell her to do her best in the family, &c. I asked Mrs. H. if she did not give Mary Ann

that charge herself. She said she gave some little, but only so as not to hurt her feelings, because she thought that hers were more tender than the rest, &c. So I told her I would fulfil my mission with pleasure. She thanked me and went straightway. St. John next introduced the thirty-six new-made Queens, and I gave to them eighteen-pence all in halfpence. This was sent to the family of Pendlebury. St. John said it was agreed this day that in a short time I am to be presented with another badge; it is to be a staff like the one that he has, only with this difference: there will be engraven on it the same three likenesses as those on my present badge. He also said that on Friday evening there would come twelve conductors, each having in her care two infants, a boy and girl.

February 19th.—Accordingly St. John came, and along with him the twelve females (conductors), each having two infants, a boy and girl; and so the conductors received the infants' offering and gave to them. In like manner it was returned. The conductors themselves next received their offering, which also was sent to the widow; but the infants' offering is to be kept as a charity to assist the two representatives to provide the things wanted for the next representation. The above offerings were eighteen-pence, all in halfpence. St. John also bade me give as formerly, twelve shillings to James for him to carry till Sunday evening, when he is to return the same again. (To meet on Sunday morning.)

TWENTY-FOUR INFANTS AND TWELVE CONDUCTORS.

202. Sunday, February 21st (Second Advent, 2nd year).—Accordingly all the new-comers of last week were at the assembly, viz., the thirty-six Queens and the twelve conductors, with their twenty-four infants. So after usual compliments Mrs. Horrocks came forward. I now told her that I had performed her mission this morning. I stated that all her family were well, also that I had given my advice to Mary Ann, &c. So after stating all the particulars she asked if they had received me as a welcome visitor, and if they bade me take breakfast with them. I said that they all received me with kindness; that I only drank one cup of coffee, because I had already gotten my breakfast. So she thanked me, saying that she always instilled it into their minds to be kind and to use every one well. St. John now asked me the news from the den of dragons. So when I had done so he said that he was this day to preach from Jeremiah, chap. 9th, vers. 11th–13th. This he bade me read. He then said that all this

applied to those who only professed but did not live the life ; and Britain, as a nation, is the root. So after a few other remarks the thirty-six Queens and the twelve conductors shook me by the hand ; and I said the blessing, and we parted until the evening.

Evening (6 o'clock).—According to promise St. John came with the twelve conductors and their two infants each ; and the infants, two by two, took from my hand a halfpenny each, and returned it again in the same order. The twelve shillings also were delivered back to me again in order as before, and we parted. Abraham was *present*, who is to meet me to-morrow evening.

February 22nd.—Abraham met me according to promise, and amongst other things said that he and St. John would come on Wednesday, and bring with them thirty-six Kings. He also said that the last representation was drawing near : that every means must be used for the representatives to be ready at the time appointed.

February 24th.—Accordingly St. John introduced the thirty-six Kings, and I gave to each an offering of a halfpenny. This was sent as charity to Pendlebury's family. Abraham said it is agreed that you three perform the mission to Ashton on the second Sunday of March. Likewise the manhood state of representation is to begin the month following ; and therefore the two representatives are to fix their standard at the Temple, making that their place of worship, in order that the world may have nothing to say against their lives. (This is our counsel.) It is also agreed amongst us that nothing less can do for the representation than each of the two to have a new blue coat and neckerchief : red is to be the colour of this. This is what has been agreed upon by us, but we wish to hear your own opinion on the subject. So I said that at present I could not see how the money could be got ; nevertheless I would let the two know, and no doubt they would do their best. So after some remarks on the hardships which truth has to contend with we parted. The Kings are to meet me on Sunday, and St. John will meet me to-morrow evening.

February 25th.—St. John accordingly came and said that they had held another meeting, and had come to another agreement, viz., that if we could not get the things ready at the time specified that it should be left with us to put the representation off a few months longer, as they had concluded that nothing must be pledged ; though we might borrow from a friend and pay him again, if such a friend could be found to assist us. But at any rate I am to buy a waistcoat for the one which was lost, and this before I go to Ashton. So I said that

I was determined if possible that it should not be put off any longer than the time which they had already fixed, because, I added, I could borrow, &c. St. John also said that on Sunday there would come twenty-four Kings and a like number of Queens. Towards the end of next week there would be yet others coming; therefore I might be still prepared to receive them when they came. So after I had told John the news we parted.

SIXTY KINGS AND TWENTY-FOUR QUEENS.

203. Sunday, February 28th (Second Advent, 2nd year).—Thirty-six Kings on the 24th and twenty-four Kings come this morning, make the number sixty; besides there are present also twenty-four Queens. These were introduced by St. John and Abraham. I was afterwards desired to give them all the political news and in particular what they were doing in the den. These things I told them so far as I knew. So as there was but little time to spare, on account of the church service, St. John said that he would preach this day from Ezekiel, chap. 3rd, vers. 11th and 12th. He said that he would read the whole of the chapter, and from that and other parts of the Word finish his third sermon concerning the judgments of the present false Christians, but more particularly as regards Britain. He would also explain the eating of the roll; likewise of the Prophet making his belly to eat; also of his own (St. John) eating of the book, mentioned in the Revelations. And herein he appealed to my own experience, &c. I also dedicated my offering, and the twenty-four Kings came and took it. Next came the twenty-four Queens. All this was returned in the same order. The Queens now shook me by the hand, as also did the sixty Kings; and I was bidden to say the blessing and we parted.

N.B.—No angels were present that I saw except those mentioned in this number.

March 1st.—I had this day some conversation with David as to the signs of the present times. But he said that to know these he had not now occasion to look on external things of the earth, on which account he was not sorry. Notwithstanding, St. John was at present busied looking what they are doing in the den. So after some further remarks we parted.

March 2nd.—According to a promise made some time ago I received a visit from Mr. Cowherd. He said that he was sent to see what state my leg was in, so that they might know if I could undertake the journey to Ashton on the appointed

day, or whether it would be advisable to postpone it for a week or two longer. But I said that I was resolved to go on the day already fixed upon. I likewise said that we intended to buy the book spoken of some time ago so soon as circumstances would admit. He also bade me be sure by the beginning of next month to get plenty of nettles, and make a decoction and drink freely thereof, this being good for the blood in spring. He added that if I had only taken such drink last spring, it might have been the means of preventing my leg from breaking out. So I thanked him for his advice and we parted.

March 5th.—St. John now told me that there were come other twenty-four Kings with the like number of Queens, also twenty-four infants with three conductors. Two are female and the other is a male conductor. And that these Kings and Queens have been made such, like the rest, since they came. They all wished to see me this evening. However, I was engaged at work this day till eleven o'clock at night, and get no opportunity, until going home I met all the above. St. John said it was time for me to rest from the labours of the day; and so they had agreed to postpone all further proceedings till Sunday morning, when the male conductor would address me. At the same time he bade me give the twelve shillings, as formerly, to the representative to keep, and be returned in due time as usual. So we parted.

MORE KINGS, QUEENS, AND INFANTS WITH GUIDES.

204. Sunday, March 7th (Second Advent, 2nd year).—This morning St. John and Abraham came with the last-mentioned angels and the infants. So after our usual respects, St. John asked the news from the den, and when I had finished he said as follows:—I have myself made every enquiry from you and also from angels who have attended you for years; and furthermore, I have seen with my own eyes and also heard with my own ears, even at the council of your nation (that place which we rightly designate the den of dragons), and after consulting in my own breast and forming my judgment from the Word, I say again that your nation has doomed itself to a bloody sword. (By the nation I mean, of course, its inhabitants.) But I need not tell you, since you have seen those things for a series of years past. I must be brief, as I have to preach this morning, and our new friend is to address you before we separate, and I am going to preach to this company when the meeting is over, &c. St. John now said that I had

better perform our usual ceremony, only there would be no shaking of hands now, as the same company of Kings and Queens and infants, &c., would come again in a few weeks, when the other part of the solemn ceremony would be gone through, &c. So I dedicated the offering first, to the Father of all! Then the conductors came—the two females—and gave to each of the infants its portion, and afterwards they got the same back from them and returned it to me in the same order. Next, the conductors themselves took theirs, and likewise the Kings and Queens, so the charity altogether being three shillings and three halfpence. This sum is to be set apart towards buying the dress for the representation of the state of manhood, which begins on the first Sunday of next month. The male conductor now came forward and said, we have long anticipated this errand on which we are come. We like you, and indeed like all, are agents in the hand of our Great Creator; but you are at this day a wonderful one, because the present state of the world in which you live is so opposite to what it ought to be. We all of us hope that you will still persevere in your duty, and trust to Him who is the support of us all, until He sees His own time to call you to this blessed country where all is happiness. Also be sure that you advise the two representatives to set by their example a true lesson to all around; instructing others that they are themselves real members of the Lord's new church. For much depends on the [consistency] of their lives in the furthering of this great end, &c. He next told me that he was acquainted with the angel who explained to me concerning the monsters; and ended by saying that in the age when he lived on earth there were no such things as these strange births either amongst mankind or animals, &c. So I desired him to tell the first man that next Sunday we are intending to go to Ashton and perform the mission which he bade us do when he came to me on his first visit. That now my leg was no longer in a state to hinder or prevent the fulfilling of the mission. So St. John bade me say the blessing and we parted.

March 12th.—In the course of this week I have had several visits from Abraham as St. John has been engaged looking into the den. On this evening St. John called upon me and bade me buy a new vest to-morrow like the one that was lost, or if not, one as near the pattern of the other as I could get it. He also said that the first man had sent his respects to me, saying that he is glad that I am now able to go on the mission, and that it is all in good time; and even perhaps better to be accomplished now than if it had been done before, it being so near the state of the manhood of the church representation.

St. John next told me the state of the *den*, and I also told my news and we parted.

Saturday, March 13th.—I went this evening and bought a vest, and also met Abraham, St. John and Mr. Cowherd. Abraham said that there had been a meeting held this day where they had agreed that whatever might be required for refreshments in our mission to Ashton that I was to bear the same, only this expense was not to include any victuals that we might take with us. This they said they had considered to be according to order; and further that he (Abraham), St. John, and David and some others would accompany us. All this I willingly agreed to. Furthermore Abraham said that this mission was a most solemn mission; although perhaps at the first glance it might appear trifling, and indeed a mere matter of form; it is nevertheless a most holy and solemn thing, since in this mission we were representing the Lord in so far as mortals could represent Him, &c. So after wishing the blessing of the Most High to attend us we parted.

THE SOLEMN MISSION ACCORDING TO APPOINTMENT.

205. Sunday, March 14th.—I met the two representatives of the Lord's New Church (it may be observed here that my representation of the church was finished some time ago) this morning at eight o'clock, and so we went straight on to Ashton. We first got some refreshment and then performed the solemn ceremony as we were ordered, by washing our hands. We now went to the sanctuary of the Jews (they call themselves the true Israelites, because they believe in both the Old and the New Testament). But we were told that the sanctuary would not be open until two o'clock. So we said, we wished that they would introduce us to one of their ministers, which they frankly did by taking us into a house where we were soon favoured with an agreeable company, consisting of five of these despised Israelites, amongst whom was one of their ministers. We now told them we were come on purpose and for the sake of truth, wishing to know a few of the principal tenets of the doctrine which they taught. So they told us that Christ was the rock on which they built their faith; that He and Jehovah are one; that the Word of the Old and the New Testament were from Him, and therefore divine; that faith and works were like soul and body; that sin brought death, and that these are the works of the devil which Christ came to destroy; therefore that there would come a time when men on this earth would not die, but like

Elijah be taken up, &c. To [confirm] all which they brought plenty of proofs from [Scripture or] the Word. We now told them that these had been for a long time our own sentiments likewise. Nevertheless there were some things which they held in which we did not agree; but as we were desired *only* to hear, so it was our duty to obey. But I confess I did not think that noble sentiments such as these which these despised Israelites possessed were to be met with at this day. We thanked them for their kindness and went to their sanctuary in the afternoon, and came home glad in our hearts for having been sent on this holy mission.

N.B.—It would be well if we would examine our own hearts and ask ourselves a few questions before we condemn others, and remember that our Lord says—“Judge not, that ye be not judged.”

March 15th.—According to promise, I met St. John and Abraham, and I gave them the account of our mission of yesterday to Ashton, also of our reception when there. So they said that they themselves heard and saw all that passed on both sides. But they said it was their wish and that of a many others that we would go some other time and let them know the principal tenets which we espoused. That as they had given us their opinion of the woman seen by St. John, who was clothed with the sun (in their way), so we might also explain the same passage of the Word, and likewise other passages which they explained (in our way). So I said that we would go again at some future time. They said that a vote of thanks was given us for our manly conduct, and that the first man sent his respects to us for having performed the mission.

March 20th.—Abraham and St. John say that it has been taken into consideration that James is not to pay me any money this week; but the next two weeks he is to give me fourteen shillings—that is to say, seven shillings each week. In this way he is so far to provide for a new coat and a red silk neckerchief, for the representation of the manhood of the church on the first Sunday of April, and for which cause he ought therefore thus to make a sacrifice. Further, they wish him to have (by the time he comes to live at home) another vest and also another pair of trousers, so that he may return better in that respect than he was when he went to the house of the *widow*.

Sunday, March 21st.—The former two angels inform me that on this day week I am to receive a visit from two Princes. They had already been with me once, but were wishful to pay me another visit. Further, they told me that it is also

ordered by *Him* who is order [itself] that the two representatives are to call at my house with their proper garments on. I am then to read a chapter and make a short prayer, and pronounce the blessing. They are thus to go to the church. So I said that all these things should be attended to with cheerfulness; and that John Martin was not afraid, but that he would be ready by that time. St. John now said that his text this day is in St. Luke's Gospel, the 4th chap., 10th ver. I read the verse and he explained a little. I then told, as usual, the news, and we parted.

Sunday, March 28th.—St. John came, and with him the two Princes. They were from the west,—the one was clothed in red, the other in purple. St. John asked the news, and whether James had given me the seven shillings last week before he went home. To which I answered, the money was duly brought to me. I likewise told them the news. St. John said that we were to go forward with all things next Sunday, which we have been already bidden to do. One of the Princes now came and spoke of the wonderful things now doing on the earth and in the heavens by the Lord for His church, &c. John said that his text this day is in Matthew, chap. 9th, vers. 16th and 17th. After some further remarks we shook hands and parted. It was said that the two Princes had been with me formerly, but owing to a fresh arrangement these are two come for the first time from the western heaven of the Silver Age.

March 31st.—This evening St. John met me and enquired the news. So I told him the news; and he now said that some of our friends were come from the late-found world, and [they say] that everything there is doing well. He also said that it is hoped that the two representatives will be in readiness by Sunday, and that I will perform the duty which they and every one else who calls himself a member of the New Church ought to do,—in particular every head of a family; and on that account I am to set the example on Sunday morning, by reading a portion of the Word and offering up a short prayer to Him in whom we live. So I said, on my part, all this should be done. He now said that my old friend the former Judge and himself would call upon me on Sunday evening, and Abraham wishes to see me to-morrow evening, &c. So we parted.

April 1st.—Accordingly Abraham came and spoke thus:—We have had a consultation amongst us, and we think that as you and John Martin represent the internals of the church, and as your internals are clothed in correspondence to the Lord's church, therefore, as your son represents the externals

of the church, so we think it is according to order that his externals should be clothed and made comfortable with the things of the external world; therefore we have agreed that if you can do this by Sunday, get him a vest and a pair of trousers likewise. In this way everything will be in order in regard to correspondence in the representation of the Lord's church in both worlds. But we have another reason: your son has been a sojourner from your house a year, and you have been his supporter most of the time. So that by the clothes you have given him formerly and what he gets now, will be seen by his friends that you are acting as a father ought to do to his own in distress. So if you can do this, tell me. So I said that by borrowing from the sick club some small trifle for two or three weeks, the thing could and should be done. He now said that on Sunday week we should have a meeting and then I was to receive my staff. I am to see him again on Saturday evening.

April 3rd.—Having received from James seven shillings last week and seven shillings this week also, according to order, we went to purchase the clothes, and by the way I met Abraham who said that we were going to perform a thing of very great importance and solemnity. He also bade me meet the two Princes at eight o'clock in the morning. This I promised. We made our purchase of the suit, but let it be remembered that the coat and neckerchief are the two articles [alone] got for the representation. The coat between a light and dark blue in colour, and the silk neckerchief is red, &c.

REPRESENTATION OF THE STATE OF MANHOOD.

206. Sunday, April 4th (Second Advent, 2nd year).—According to the appointment made last night I met the two Princes and with them St. John and the former Judge, and St. John spoke nearly as follows:—The Judge and myself have arranged to come now instead of coming in the evening. Now, as this day is the first Sunday, the two begin to represent the manhood, therefore the natural principle must now act as from itself. Now we wish you to lay down for your son three shillings for the Pendlebury's family (they are badly off), and this is the way he is to repay you:—The next week he must keep all his wages to himself, but the second week he must give you seven shillings and also seven shillings at the end of the third week, in order to make up the club money again; and at the end of the fourth week he must give you three

shillings, which will repay you for what you now lend him for the Pendleburys. Because the present charity must be from the natural principle, it must act in the state of its manhood. Further, you have all three a vote of thanks given to you for your manly conduct in all your dealings with us. We will have a meeting this day week, when you and John Martin will on that day each receive a staff. This you may tell John; also tell your son that he has no reason to take it amiss that his internals are not adorned as your own are; because if so, things would be out of order. His internals are clothed green, representing the natural good. You all three are now in order in that respect; and may all of us endeavour to become more and more perfect to all eternity. I now thanked St. John on behalf of the other two, and said that I would perform what was ordered. I also asked the Judge for the welfare of his wife and the other females that were wont to meet with us some years ago, telling him to give my respects to them, adding, that I had not forgotten *them* amongst all the Queens and other females who had shook hands with me. So he said that his wife was wishing to come and see me some time if it was agreeable, &c. I now gave one shilling to each of the two Princes, and one between St. John and the Judge. When in their hands it became gold—a true token of a free-will offering. So we all shook hands and parted; and I stated the matter to my son and he took the charity where it was ordered to be sent.

N.B.—Be it known, that all charities which we have given, the receivers never knew who the giver was. At ten o'clock the two men, John Martin and my son, came, and my wife went to the church. Being now left to ourselves, I read the 15th chapter of the Gospel by St. John, and afterwards made the following prayer:—O, Jehovah-Jesus! our great Creator and everlasting Redeemer, may we bow before Thee with due humility and heart-felt cheerful thankfulness for Thy providential care for us from the first dawn of our existence to the present moment. And we have further reason to offer up our hearts with love and gratitude to Thee knowing that Thou hast chosen us [as] humble agents in Thy Divine Providence to reveal unto mankind this, Thy Second Advent, with the wonderful arrangements in the heavens for this glorious event! And may these two, who are now representing Thy everlasting church in the state of its manhood, so conduct themselves by walking in Thy precepts as to be accepted by Thee; and by the example of their lives in the world may they be seen to be true members of Thy church in worshipping Thee as our Father who art in heaven, &c. I next pronounced the blessing.

(See Numbers, chap. 6th, vers. 24th–26th.) And now they went to the church, and I placed the above on record.

Evening (6 o'clock).—St. John came, and with him the wife of the Judge. So after some remarks on our former meetings, &c., St. John asked me the news, and I told him concerning Cobbett's reception at Cambridge; also of the eight articles which he wished to speak upon in public, but the great Chancellor would not suffer him to do so. So St. John said the nation will now see what they are. He added, it was a true saying which the High Priest of the Israelites made to you at Ashten. God hath chosen the weak and foolish things of the natural world to confound the mighty and wise of the natural world. And this your book will testify. He likewise said that they had given a vote of thanks to the Priest and others for their kindness toward us when there, and to himself [specially] for his condescending to instruct us as to their tenets, &c. So we parted.

St. John, after I had told my news, said that next Sunday was appointed as the day on which John Martin and myself were to be crowned with our staffs, and receive them in the presence of twelve Princes from the heaven of the two former Princes, also in the presence of the Kings and Queens and infants who were with me on the first Sunday of last month. So after some remarks on these things we parted.

THE STATE OF MANHOOD, &c.

207. Sunday, April 11th (Second Advent, 2nd year).—According to appointment I met this solemn assembly, amongst whom and in front were the above-mentioned angels and the infants. St. John having introduced me, asked for the news, &c. The children now came near, and St. John said that he was now about to perform the holy ceremony by crowning me and John Martin each with a staff. So he laid his right hand on my head and pronounced a blessing (but which I did not hear) and then he put the staff into my right hand. He did the same with John Martin whose sphere stood by my side. So our dress and staffs are both alike. The staffs are silver, each having a head of gold; in length seven feet. Engraven on both are the three likenesses; these also are upon the sashes. The infants now came, and each one took its halfpenny, returning the same in order. The Princes did so likewise. In their hands it became gold in token of a free gift from my son. The same was also taken by him and given to the family of Pendlebury. The two shillings he is to pay me the week

after he has settled the other three shillings donation. St. John now addressed me, saying we have now done this solemn thing, and I am desired to tell you—and you are to inform the other two—*each* of you three, to take up your cross and to act as you have all done for some time past, by setting a good example before men, not indeed only to be seen of men, but for the sake of the life of truth and good. You are now wondering why these friends do not as formerly take you by the hand; but you need not wonder, whereas you see that the natural principle is now in action; and this being the case, you will see some strange things taking place even in other countries, but especially in your own. The den will do nothing but evil; this we all know [and evil will bring the sword], and this is the only means whereby the nation will ever be reformed. That is to say, the evils committed by the nation will bring its punishment, and this will humble the haughty. But you will be removed before that takes place. This is a day kept in memory of the Lord's victory over death; therefore, record in your book what we have done. I am going to give a lecture this morning on Redemption, from Luke, chap. 12th, ver. 13th, in which I will shew what the disciples thought of redemption at that day; also what the disciples of this day think of it. I will then shew what redemption is, &c. After some few remarks he bade me say the blessing and we parted.

N.B.—I omitted to say that a vote of thanks was given to John Martin in particular for his zeal and manly conduct at all times.

April 13th.—I met St. John and Abraham, who told me that twelve more Princes are coming from the same heaven as the former. St. John also bids me to see him to-morrow evening. I now said that my eldest son, who now gets his livelihood by brewing and selling beer, wishes me to come sometimes and assist him an hour or two on a Sunday, in the mornings. Now I have considered that as he makes a good article, and his profits are small, and as his wife is sickly, so in consideration of these things I said that at times I would assist him when it was convenient so to do, but that I would neither hand the beer to parties nor take the money for it, yet I would not object to give my help at times. Nevertheless I have now stated the matter to you; let me know your opinion. So they said your motives proceed from the natural affection of a father to a son, and as persons are not at liberty to sit down in his place to spend their time, &c. But we will leave this matter till to-morrow evening; so we parted.

April 14th.—Accordingly St. John said, I am come and have brought the twelve Princes to visit you. So I thanked him,

and also the Princes for their visit. I now dedicated twelve pence and they received it in their hands when it became gold in token of a free-will offering to be repaid to me by James and given to the Pendlebury's family. St. John spoke and said, some of our friends have been consulting as to your proposal to assist your son on Sundays for an hour or two in the mornings. So if you will not take it amiss, I will tell you the manner in which we settled the affair at last. In the first place Mr. Cowherd said that when your book came to be opened some might say that your actions were not agreeable with your writings, seeing that you assisted your son on the Sundays to serve out drink; therefore the world not knowing and feeling your heart and motives might blame your conduct for so doing. Others again said that wholesome food and drink are given for good uses for the body, and are only hurtful when they are used in an improper manner. And that in order that such things may be used in a proper way, man ought to exercise his rational faculty. Thus, for instance, when men go to take the sacrament they sip wine in a decent manner; this is good. But this same wine would make them drunken if they were to take too much of it. In this case good is abused, therefore evil is the result. To be brief, however, it was agreed that natural affection combined with good intentions prompt you to assist your eldest son in this affair; and we have only one request to ask of you, and that is not to taste one drop of the beer yourself at any time when you are assisting your son; and thus your assistance will be free from any sinister motive, &c. So I thanked St. John, and said one great reason that I have in helping him is that there are in my book unpleasant things stated regarding him, —things still in his power to wipe away, which I hope *both* will, although at present their correspondence is as enemies to the Lord's church, in that they lightly esteem their youngest brother, whom yet the Lord has chosen to be at this His Second Advent the natural representative of or the external principle of His New Church. Still I say again, I hope that they may see their error in this respect, and in time also become true members of the church. I shall ever turn my back against their evils only; and if doing them a kindness can have on their part a tendency towards their amendment I will gladly do it for them, &c. And as you wish me not to drink a drop at any time whilst I may be helping them, I can only in that case regret that I should be making no sacrifice, because if I am not thirsty I care not for drink of any kind; however, I could wish to hear the opinion of these our friends now present. So the twelve Princes looked at one another, and presently one of them turned to me and said:—Sir, it is well known that the Lord at

a marriage made wine for the company for their use, but for that only. It is also known that He was called a wine-bibber, and this because His object was to call sinners to repentance. I thanked them, and after some few remarks we parted until Sunday.

208. Sunday, April 18th (Second Advent, 2nd year).—This being the third and last Sunday of the representation of the state of the manhood of the Lord's church; therefore, I met with a very large assembly of angels. And being introduced to them by St. John, he now asked me the news of the *den*. So I told him, and when I had finished he spoke as follows:—These three companies on your right hand, twelve in each company, are also from the western heaven of the second age. They are now *Princes*, and like all the former, they wish to perform an act of charity on your earth by your means. Only, your son the natural representative must give the money to you afterwards; still you will have to lay it down at present. So you may, the smallest coin you have. So I dedicated eighteen-pence in halfpence as an offering from the representative of the external principle of the Lord's new church. So each of the three companies took in their respective order and returned it in the same order into my hand. In my hand *spiritually* it became gold in token of a free-will offering. (This also is for the Pendlebury's family.) St. John spoke as follows:—We have given a vote of thanks again to John Martin both for his conduct towards your son James and also for his zeal in our cause. This day ends all the representations; and glory and honour be to His name who has assisted us in this His glorious work. And may you three live with the same motives which you have hitherto done, so that when you leave your mortal bodies you may be welcomed by all here to our everlasting abodes of bliss. We have had some further discussion concerning your going to assist your eldest son this morning, and the greatest number think that the most rational argument that you should go is, because your principal end is for your son's spiritual good. You may consult John Martin on the same subject, but I think he will bring forward arguments against your going likewise, and in particular on Sundays. I now said thus:—By what I understand, all the Kings, Queens, and Princes who have saluted me were only made such just before they came to me to receive the offering, in order that they might perform charity in the natural world. Now in what particular heaven is it, and what is the quality of this heaven where the Kings, Queens, and Princes were crowned? Now my idea is that it is the Jewish heaven, for many reasons; but one is that my old friend and conductor the Judge was a Jew.

He was the first minister of the first church in the new heavens. It was through his means that I was introduced to Elijah, Abraham, Moses, &c. If I am right tell me, and if I am wrong set me right. So St. John said it is our intention to inform you from time to time of all those things, but we wish you also to give your opinion. Now this heaven is the heaven where the arts and sciences are in the greatest perfection; it is where the Patriarchs, Prophets, Priests, Kings, and antient men of wisdom live; and others mentioned in the Word, since the time of Abraham,—all of whom led good lives on earth, and lived according to their faith. So I said their worship in the external world was a formal representative worship. What is their mode of worship now in their heaven? St. John said their worship in heaven corresponded to their worship on earth, and it is through you a poor mortal, but a proper agent in the hand of our Redeemer, whereby He is now making this wonderful restoration, because the general state of the mind of man is such that as his faith was on earth such it remains after death, and continues so to be unless some interposition of the Divine Providence step in to rescue him from his errors; and this is possible if he has only erred through ignorance; and this was the state of all who have come to you, being sent by their fellows for that purpose that the nature and quality of the true Christian on earth may be seen in both worlds, and at the same time promote good in both worlds, &c. I asked St. John several other important things, and the sum of my present information is shortly this:—That even the Apostles themselves can make converts of but a few to the true Christian faith; therefore this faith must be first planted in the natural world; and on this account the angels of the former ages have been brought by the Divine Providence to witness the quality of this faith on the earth in order that they may receive it rationally into the lowest principle of their minds through the medium of men living the life of that faith on the earth, which faith with its life is the Lord's second coming. After our discourse St. John said it was time to part; and so the thirty-six Princes shook me by the hand and I said the blessing and we parted. And I went to assist my son; but, to my great joy, he had got one. So when John Martin came I asked his opinion in regard to assisting my son, and he produced a number of good arguments against my doing such things, and amongst others that we ought to shun every appearance of evil. I told him that it was hard for us to judge unless we knew the motives; for how was our Lord judged for His good intentions when He went amongst wine-bibbers? and further, when He allowed Mary Magdalene so much favour before the eyes of the public.

So that if He had shunned every appearance of evil in that respect He must have done no good to such persons. And furthermore, if you yourself were exact in regard of that, would you come here on Sunday to receive the divine information that is given now from heaven to us three at this present day, &c. ?

N.B.—I shall only say that both our observations were *just*.

April 22nd.—I met St. John, and he asked me the news of the country. So after I had told him my news he said he would likewise tell me his news, (saying) that on Sunday morning there would come to our meeting a number of Gentiles some of whom are Mahometans, &c. So I thanked him for the news, adding that I had not the smallest idea of what I now plainly saw was about to take place. For I now saw that of the human race, whoever has been on this earth and lived agreeably to the faith which he was taught, is so far redeemed by the divine mercy of the Lord according to that faith as to have a like corresponding heaven, so that he might preserve such until *this* His most glorious second coming, when His glorified humanity should be received into the understanding of men on earth, and the life thereof also.

ONE HUNDRED AND FORTY-SIX GENTOOS.

209. Sunday Morning (5 o'clock), April 25th.—This morning the internals of John Martin and my son James were present at this large assembly. St. John, John Martin, and myself stood by each other, and each of us had his staff, &c. James stood at a little distance because he is the natural principle. On our right were the strangers, and in front and towards the left were our former friends, and amongst the females was, as usual, Mrs. Horrocks. So after I had told the news St. John said, these are one hundred and forty-six strangers (Pagans) so called by the Christians on earth, but they are possessed of more charity towards others than the generality of [professing] Christians at the present day. I am to preach a sermon to them when we leave you, so you may dedicate the offering, and then put one penny into the hand of your son; and the strangers will each of them take the said penny out of his hand, &c., until they have all performed that wonderful thing. The offering will amount to three shillings and one halfpenny. Your son will give the three shillings to the Pendlebury's family as usual, as they are in want. Your son gave you seven shillings last night, and he is to give you a like sum every week until further orders; and in the meantime, if he is short in the course of the week, you are to lend it to him, only he must give it you again by

sevens weekly, &c. So accordingly the one hundred and forty-six strangers took each the penny as stated above. St. John said that the subject of his sermon was a text taken from Matt., chap. 20th, vers. 11th-14th. The assembly broke up in the usual manner, after I had said the blessing.

Let it be known in this place that every thing done in this assembly this morning was by the Divine Providence accommodated to the state of the one hundred and forty-six strangers. They saw that we three men were living on the earth, but they did not hear what I said in conversation with the angels, only they heard me pronounce the blessing. They could not see the state and quality of the angels, except that they were seeking to promote their welfare. So John told me that they (the angels) had entertained them kindly, and to each a glass of wine was given which to them was a novel thing, inasmuch as they themselves have nothing of the kind. Moreover they told the angels that the Christians on earth preach one thing and act the reverse, and for this reason they could not believe the Christian religion to be true; but the angels told them that the first principle of the true Christian religion, or Christianity is to do good, and that this good the angels were now doing to every one so far as their states would admit, &c.

April 29th—St. John asked me the news, and I told him so far as I knew, and he told me that on Sunday first there would be at our meeting another company of strangers. They are of that class who believe in transmigration, and on that account the widow burns herself that she may again live with her husband in some form or another. Like the company of last Sunday, who believe or imagine that after death the soul enters into some bird or animal, and in this manner changes its states, &c. So we parted till Sunday.

ONE HUNDRED HINDOOS.

210. Sunday, May 2nd.—Accordingly we all assembled in the same order as we did last Sunday, only with this difference, that instead of the Gentoos there were this morning one hundred Hindoos. The same order was now gone through in the offering as was done before. (The offer two shillings and one penny;) the two shillings given as the former charity from heathens to a distressed Christian family in the land of Bibles. After some discourse about going to Ashton again next Sunday, &c., Mrs. Horrocks asked after the welfare of her family. So when I had informed her of their welfare I added that sometimes she might be asking for their welfare when my

account of them might be unpleasant to her; but I told her that the Lord had more care of her family even than He had over herself [as an angel] and that this was a great truth not believed in the natural world. I further said, that we all of us derived even from our parents a principle which, sometimes, in order to reduce it to order, trouble of both body and mind is requisite before it can be effected. I also said, that even our Lord, who, though born of the most virtuous of females, had yet to contend against that principle; only with this difference, that He removed it quite away from Himself. But in our case it is by His spirit alone within us that such principle is subdued and kept in bounds. St. John said he also agreed with what I had uttered. But as to Mrs. H. making enquiry about her friends, and particularly as to the welfare of her family left in the natural world, it was a thing no one need be surprised at, inasmuch as it only showed how binding the affection is. Emanuel Swedenborg came forward and spoke as follows:—Whatever be the motives of those who send the Bible—or take an active part in so doing—into foreign parts of the earth, the thing in itself is productive of the greatest good; because it is by means of the Word that the human mind is opened to receive the things of the Lord and His church. It is, however, to be lamented that the Christians of the present day lead lives in direct opposition to the Word, which is a great hindrance to its being received as it otherwise would be were such professors consistent in their lives. Nevertheless, it is a glorious cause to teach those poor heathens the Word, since it has been by such means that these strangers are now present with us here, &c. St. John now said that it was considered amongst the friends that we should go again to Ashton on this day two weeks. He now said, that he would preach this day from where he had his text last Sunday. So he bade me say the blessing, &c.

May 6th.—E. S. met with me and asked me the news, and in particular what they were doing in the den. So when I had told him, I asked what was his news. So he said that there were come one hundred more strangers. They are from the interior of Africa, and now at an entertainment with St. John. And that he (E. S.) came now to bid me to meet St. John with his new company at three o'clock in the afternoon. So I thanked him, and said that I would pay due attention to what he had told me. I now said to him, can you relieve my mind in this difficulty? You say in your writings that until the Lord came there were no spiritual heavens. You further say, that the state and quality of the heavens and the hells before the Lord's coming was never revealed. (Is this to be

revealed?) So he said, as to your first question, only think what would be the state of your own mind if you had no perception of the Lord. (Would it be spiritual?) And with respect to the nature and quality of the heavens and the hells before the coming of our Lord; I cannot tell whether that ever will be revealed to mortal. But it is revealed to me, and so likewise it will be to you after you put off that mortal part, &c. So I thanked him and we parted.

Accordingly at three o'clock this afternoon St. John met me with the strangers, and two of them were Princes when living on earth; and because they fulfilled their duty rightly in the natural world, therefore they are Princes still. I asked St. John what was the nature of their worship on the earth. He said that their worship was the objects of nature, viz., the sun, moon, fire, &c. And even at this day the bad lives of Christians cause them to prefer their own way of worship. So at the desire of St. John, I dedicated the donation, which was one farthing to each of the ninety-eight, and six farthings to each Prince; or (two shillings and three-halfpence) which was likewise sent to the Pendlebury's family. Let it be observed here that each lifted a penny out of James's hand (spiritually) and laid it down again in rotation. This same plan was likewise done with the Gentoos and Hindoos. St. John said that the two Princes wished to take me by the hand. He also said that there were coming on Sunday others from the borders of Africa; but in the meantime, those who were come and now present would meet me on Sunday with the others, &c. So after some remarks the two Princes shook me by the hand and we parted.

N.B.—Let me observe here that the internals of John Martin and James are present also on these occasions. Let me also mention in this place that the countenances of all these strangers are fair, only their garments are not so bright as the garments of any of the angels. I am also convinced that those who traffic in or buy and sell their fellow-beings, both of whom are alike the workmanship of God, those I say are making their own souls blacker than the external skins of these slaves as they call them, because the complexion of the skin is caused by the climate, but the black soul is from hell. Let me add this also:—Emanuel Swedenborg, in his writings, mentions in what manner the antient and Israelitish Word was conveyed to different countries. So, in something like the same rotation or order are these strangers coming to see that faith and charity are about to commence again on earth, and that charity is not a mere word, but an act of good done from the heart.

TWO HUNDRED AFRICANS AND ONE HUNDRED ETHIOPIANS.

211. Sunday, May 9th (Second Advent, 2nd year).—This morning according to appointment I attended my duty by meeting St. John and the strangers, and he saluted me and said, you see before you first the company of one hundred; they come from the borders of Africa; and the next company, being one hundred also, are from the land of Ethiopia. The other company are those who were with you before on Thursday. The reason why so many are now come is because we wish to be forward in this work before you go to Ashton; but Abraham thinks that your finances must be getting low, so you are to examine this week and let us know how you stand, so that you may not be too much behind with the money of the sick club. I think that you will not need to give much money after this as we have nearly gone over our circuit, at least we will not bring so many as we have done. Now tell us the news concerning the den, and also how your own family are, and after you have done so you will give your offering as usual. I had almost forgotten to tell you that Mrs. Horrocks sends her respects to you. Likewise we had a large meeting yesterday when a vote of thanks was given to you three for your manly conduct, &c. So I dedicated the offering and the first company took theirs, and I did so in like manner for the second company, and they also did similarly to the rest. I now told the three companies that they could tell their companions in each of their countries what they had now done this morning on the earth; adding that I hoped their companions would believe their report. So one of the former Princes said that very few believed the Lord Himself even when on earth. So after some remarks St. John said that his text would be as formerly. So I said the blessing and sent the donation, four shillings and twopence, to the Pendlebury's family.

ONE HUNDRED AND TWENTY STRANGERS FROM GREECE,
ITALY, AND NORTH AND SOUTH AMERICA.

212. Sunday, May 16th.—Having received notice that in the course of last week, I was to meet with more strangers this morning, I was accordingly up betimes as usual, and was welcomed to this assembly by the first man (from whose loins all the race of mankind on this earth may alike claim as their original or primary progenitor). So he shook me by the hand, saying

that he thought he would come before we finished with this grand work, in order that he might lend what assistance he could in the glorious cause! You have now had before you strangers from India, with its islands, the interior of Africa, with its borders; Egypt, Ethiopia, &c. These present are from Greece, Italy, &c., and also from North and South America. Next Sunday there will be some from Newfoundland, &c., which will be a closing of this present work (for aught we know). This is the day you intend to go to Ashton, but I think you had better defer that journey until some day in Whitsun-week, when you are not otherwise occupied. I have now to observe that these strangers now present are not so active as those who have come before time; there are two of them appointed to take each a piece of money in the names of all the others. The donation altogether will be two shillings and sixpence, the amount of which in farthings is one hundred and twenty, which is one farthing for each individual. This charity is to be given to that distressed family as formerly. But in the first place give us some account of what they are doing at the den of dragons before we proceed further. So I told them the news of the present proceedings of the (den, as it is called), and after some remarks on such things, I dedicated the offering, and St. John came near, and also two of the strangers took the offering and returned it again. They took it in a very slow and awkward manner. In the hand of the giver, spiritually (although copper) it was like silver, but in the hands of the strangers it corresponded to their low state. But, indeed all the strangers who have come since the 25th of April,—if I may judge by the correspondence of the metals and by their clothing, and even by the movement of their bodies (what a wonderful contrast do they present to the appearance of the angels!) The first man further said, that if once the men on earth were so far reformed as to love their neighbour better than themselves, then, and not till then do they become Christians in the full sense of the word. This truth is not believed on earth, nevertheless, so true is it; for we in heaven love our neighbour better than we love our own self. He now said that he would see me again in the course of the week and attend next Sunday. St. John now rose up and came forward and said, that his text for this morning is in Matt., chap. 25th, vers. 34–36, &c. So he bade me say the blessing, &c.

N.B.—I had again some discourse with the first man this day on different subjects, some of which I am not permitted to state. I may speak only on the following:—I asked him if I might utter the thoughts of my mind concerning the Great

Infinite and the first of the human race? So he bade me utter what the nature of my contemplations was on these subjects. I now said my present thought is this, that the Great Infinite is without a beginning, and also in His own self-existence. He never was otherwise than always active in His love and wisdom, the objects and ends of which are the happiness of the human race; therefore it is vain for men to count the number of years from the creation of this earth or the first of the origin of the human race on this earth. And still further, my thought is that as God made all things according to order, therefore I think that a many of the human race in the first period of the world did not die as they do now as to the body; but that they, by or according to order, in a progressive manner agreeably to the quality of their lives, put on spiritual bodies whilst on this earth; and so by this order man might be a medium whereby the ultimate things of nature might by man be connected with the Creator. Indeed the writings of E. Swedenborg plainly say so (with regard to man being this medium). So after I had finished the first man said that my ideas were correct in what I had said. So we parted.

May 19th.—St. John asked me the news. So after I had told him he then said that Mrs. Horrocks, as usual, had sent her respects to me. I asked him how it was that she always sent her respects? He said it was because I was her old faithful servant. I asked what at present were her delights? He said, reading and music. She is learning music very fast. He now told me that the first man wished to see me to-morrow. So I said that I would with gladness wait on the first man.

N.B.—Let it be observed that those who take delight in music or any other of the sciences, that this is to be considered as a recreation in which they delight.

THE FIRST MAN, WITH SIX OF HIS COMPANIONS.

May 20th.—So according to appointment, the first man met with me to say, that he had taken the liberty to bring with him six of his companions, one of them in particular being a constant companion; that they were all desirous to see me. So I thanked him for the honour they conferred on me by their visit, and asked what the amount of the offering should be, as I knew that they would wish to perform an act of charity in this natural world. So the first man bade me consider in the first place what I could give, as my finances were but low, and there would be some time lost in the race week. So I

said that I would give twopence to each, which would make tweldepence in all. But he bade me give tenpence only, and that this offering is to be considered as given by myself, and to the same family as heretofore. This money they did not take into their hands as was done formerly. The first man further said, that the one who is his particular companion is to preach in Emanuel Swedenborg's church on Sunday. I asked if our Word is now received in their heavens as the real and only Word; because I [had been given to] understand that there was a written Word prior to our Word. He said that our Word is now received, because all the heavens are united. So one of the six said, it is through you as a means that the Word is received in all our heavens; also, it is through you as a medium that all kingdoms are *now* uniting. Therefore the names of you three men are known in all the heavens for your zeal in this grand work. All this is entered on record in the heavens. So I said that it was a most glorious work, in that it displayed in such a manner a still greater view of the boundless love of our infinite Creator and Redeemer, by this His coming in the letter of His Word. And another matter of wonder to me is, the so very unlikely means which He provides for the accomplishment of such glorious ends; I mean so far as it regards us three mortals on earth, and more so as to myself—at least as to the outward appearance. I am also placing on record these wonderful things, only I am at a loss for want of words placed in such proper order so as to express or convey my ideas as they ought to be conveyed. He then said that he intended to address me before he went with his companions to their respective abodes. And so we parted.

May 22nd.—The first man, St. John, and Emanuel Swedenborg came and asked me the news, saying they wished me to inform them what they were doing in the den of dragons. So I told them what I had read in the *Manchester Times* newspaper, and likewise what I had seen in Cobbett's Register. So they made some remarks, and they next said that at ten o'clock to-morrow there would come before me a number of savages from South Wales, &c. So I thanked them, saying that I would gladly attend to my duty in that and every other respect. So we parted.

THE FIRST MAN, WITH FORTY-EIGHT SAVAGES, NATIVE INHABITANTS OF SOUTH WALES.

213. Sunday, May 23rd (Second Advent, 2nd year).—This day, according to promise, the first man came and said that

he had brought with him forty-eight savages who lived in Britain in former times. Even, although they ate the flesh of one another, they were better than some of the professing Christians of the present day, because the latter know the Lord's will, yet do it not; but the former are ignorant. Our other friends are all gone to church, so there are none here except ourselves and He who is recording every thing we are doing or saying, but Him you do not see, although He is close by me. So I asked who was the penman? So he said the Great Father of the human race is the Penman. He it is who conducts and attends every one of the assemblies, and is even more present at this, although it is the last so far as I know; but you have now had before you inhabitants of all countries according to the best manner that we could class them as it regards their nature and quality; so that of these some are from New Holland and other late-found lands. They have been brought to you first, that they may perform an act of charity before they are taken into the church; and St. John informs you of the text. And all this is done in order that there may be a sphere between them and their friends on earth, consisting of faith and charity. Thus you see that all this is according to order. I am desired by Mrs. Horrocks, Mr. C., and E. S., the old Judge and some others of our friends, to say that they wish you to lay down sixpence for them, to be given in charity for the sake of these strangers who are now present. I would be glad if you could lay down some small trifle for me also, but I am afraid of our finances being too low, and the race week so near at hand, and time being lost on that account. But we have a better prospect before us at this time than we had last summer, since James is in work, and you have not your other son to keep. So this gives us a better prospect, and I think we are about finishing up with this wonderful work; so that we will not need lay out our money as formerly. Nevertheless, we cannot tell what further things are contained in the divine wisdom for us to be done. So I said to him that I would give one shilling to the forty-eight strangers and sixpence amongst our other friends, and another sixpence to himself. So he thanked me, saying that he would inform them that he had got as much as all they had to himself; adding that he best deserved it, inasmuch as he had attended these strangers whilst the rest left them and went to church. I now dedicated the offering and gave it into the hand of my son, and although it was in his natural hand one piece of copper, yet in his spiritual hand it was a piece for each of the forty-eight, each of whom lifted and took it into his hand at once; and in the same order every man returned

his piece of money. So I wondered, and asked why this new thing was done. He replied, it was a proof of your willingness to give the offering, and also to let these strangers see that each for himself, as well all collectively, was performing a charity on the earth, &c. So after reminding me that his friend and chief companion, who came on the 20th along with the others, would address me on Sunday, we finished as usual with the blessing.

N.B.—Before the afternoon service St. John came and said that he had just now left the first man telling those of our friends to whom I had given the sixpence that I had given to him (the first man) as much as they had altogether; this he said jocosely and in innocent mirth. St. John, after informing me that his discourse chosen for the forty-eight strangers is in Matt., 25th chap., concerning the five wise and five foolish virgins, &c., this afternoon, we parted.

May 27th.—St. John came and enquired the news as usual, both as regards my family's welfare and others. So when I had told him he then said that there were others to come from the same country that the six came from to assemble with us on Sunday first.

May 28th.—The first man and St. John met me when I, amongst other things, asked whether or no there would come any females from the different parts of the earth out of which all those male strangers had lately come, in like manner to the mode of the proceedings of the males who came from the four ages. To this they said that those who came from the former ages were of a different quality and in a state of order; but that the latter who have come since are not so; therefore we could only bring the males in order that they may instruct the females in all things which they have learned from us. So I thanked them, saying that I saw sufficient reason in what they said to convince me of its rationality. They now said that on Sunday there was to be a great and solemn assembly such as was never presented before a mortal on earth to be honoured with the personal presence of the Divine Himself in its midst. At the same time you will be addressed by him who is my chief companion, and at the same assembly there will be a few more angels from the inmost heavens; these in particular are to be introduced, the which circumstance will be a still further exaltation of the love and wisdom of Him whose strong arm is ever ready to help, &c. So we parted.

FIVE ANGELS FROM THE MOST INTERIOR HEAVENS CROWNED
AND CONSECRATED SHEPHERDS.

214. Sunday, May 30th.—This day (Sunday morning, about 5 o'clock) I was introduced to this most solemn assembly by the first man, his companion, and St. John. I was next seated, with John Martin on my left, and St. John on the left of John Martin. On my right sat the five angels from the inmost heaven clad in white, each having a staff in his hand, similar to those of St. John, John Martin, and my own. The dresses of John Martin and myself were red. My son James was on a seat at a little distance. Further on in front were seats elevated in tiers behind one another to a great distance, and around the whole trees richly laden with ripe fruit. (Now this may be regarded as a general view of all our meetings, only allowing for the largeness or smallness of the assembly.) The first man's chief companion now spoke as follows (but previously I told my news):—I trust I may be allowed to make some remarks in the presence of this solemn assembly, amongst whom is our Divine and Infinite Creator!—He who knows the perceptions of hearts ere those are formed into thoughts. Now I ask you before all this assembly, whether an open enemy is not better than a secret foe? The open enemy you may guard against, but not so where such enemy is not known, as in the latter case. Now it is well known that Christians [so called] at this day call the Jews their open enemy, also the most wicked of all mankind. I am informed, indeed, that Cobbett has put forth a sermon to this effect. Now I ask, is it not well that these pious Christians should be aware of such an enemy in order that they may be on their guard lest the Jews, their enemy, deprive these pious Christians of their charity and faith? True it is the Jews were an evil nation; but now were they worse, as a people, than others? were they worse than the Christians of this nation? They had not the printed Word amongst them as you have. I appeal to you, who so well know their history as a nation? But say, did the Jews ever make laws to send their poor out of the country? Did they ever insult their Maker because of the increase of their numbers? Were they ever known to die of hunger with plenty in the land? Were they known to have occasion ever to meet to petition for their rights as men and be murdered for so doing? Did they ever, when they pleased, put men in prison and keep them there, without trial, for years? In one word, did they ever pass a law to sell the dead bodies of the poor? No, never. These, however, are the motives and actions of the present professing Christians! Further, I have

looked at both the internals and externals of all the different nations and tribes of mankind at this day on the earth; and moreover, you have had brought before you some out of almost every kindred where the Word is not known, the internals of whom have been presented to you. Now in all that you have seen, and likewise by all that I myself now actually see and know, taking the nations as a body and tribes in a body, I can truly say that you three kingdoms—England, Scotland, and Ireland—the inhabitants of which, whether viewed individually or taking each in its collective form as a body, they constitute as a whole, by far the most wicked nation that at this day is to be found on the face of the earth. And why? Because they know their Lord's will but do it not. Having said thus much, we will now proceed to attend to a very solemn and wonderful thing, which you are to perform on these five on your right hand. They have this morning been crowned with staffs like you three, but you are to offer them up. They have been made shepherds, but you are to consecrate them for their office. They are already dedicated for their office in the heavens; you are also to dedicate them from the earth, because the heavens and the earth should act both together as an one, since they were created for this end. So accordingly I arose and offered up a short prayer, dedicating and blessing the five shepherds in the name of our great and true Shepherd who laid down His life for the sheep. The speaker again said, the next thing is an offering for these shepherds, so that they may perform an act of charity on earth. We know that what money you have at present is not your own; that you have only the charge of it. But you may give five shillings to the shepherds without fear, because it will be made up again before it is wanted from you. These five shillings you will now put into the hand of your son, and he again will give them back to you. Thus, in order that the outermost may act in concord with the innermost, and thence be in its fulness.

So in this manner was this charity offering dedicated and received by the five shepherds like unto gold, and they returned it to me and we shook hands, and the charity went to the Pendlebury's family as formerly. So I sat down again, and the speaker went on to say:—This is done; now for your further consolation let me tell you that when you leave your mortal body, these five shepherds and Abraham will be ready to receive and conduct you to your everlasting abode. This is more than was promised to Emanuel Swedenborg or to any one mortal in any former age; and I also see that one of the delights of your mind is music. This delight of your mind will then be gratified, for one of these five is considered by us to be an able proficient

in music. This promise is now made to you before this assembly, and know that whatever is spoken by the mouth of an angel is to be received as the Lord speaking through that medium.

You intend going to Ashton on Thursday if the weather permit. Now you had better tell the two young men to put on coats with covered buttons, for we understand that they are not fond of bright-yellow buttons; so let us not offend them in so small a matter. I may now conclude by saying that the Lord by all the foregoing means hath thus laid on the rock of truth the foundation of His Everlasting Church; therefore make it the study of the lives of you three men so to live that your example may be in agreement with the Holy Word and with all which you have yourself recorded. Thus will you all be welcomed to your abodes of bliss, whilst your names will live on earth for ages. You have laid down all your money often on our account, and likewise given money and clothes for our sakes to your son. Let him now exert himself to repay you for what you have given to him, so that in case of sickness, &c., we wish to keep you from being in that respect a burden (and it is a pity that the aged are now considered to be only a burden). But in the meantime I will sometimes call upon you myself. He now said it was time to pronounce the blessing, and St. John now said that his discourse for this morning is from the 21st chap. of Matt., vers. 28th-30th, which as usual he bade me read. I then said the blessing, and as they had music with them this morning they were instantly arranged and straightway went. (I have omitted my own replies as they are of less importance.)

June 1st.—St. John and E. S. met me, and amongst other things said that a certain number of angels are chosen to go with us three men to Ashton to hear our discourse with the Israelites. They said also, that they were just come from a grand entertainment which had been given by the five shepherds. I asked what they thought of their country with respect to the arts and sciences. To this they replied, that the lives of the men of the most antient times were lives of innocence and wisdom, and their state corresponded thereto, &c.

A few days ago, the angels told me that it was proposed by Mr. Cowherd that a letter ought to be sent to the Rev. Mr. Howarth concerning the formalities of their mode of conducting public worship; such as reading printed forms so much and so repeatedly; praying for men, personally, in public offices, that both they and their doings may be blessed and prosper; when yet at the same time such men and such doings are both alike, and so often spoken against and denounced in

the Word. So accordingly the angels called an assembly to deliberate on this subject, where it was finally agreed, that as sentence had been already passed against the system for its known wickedness, therefore all those who in any way upheld it acted inconsistently with the Word. They added that I was to bid John Martin write a letter to be addressed to the before-mentioned individual, and to send it by the second Sunday in June. So I said that all this should be done in due course. I added that the form, &c., would be better if it read thus:—"May the King and all under him in authority so live as that they may be blessed," &c. So I laid all this before John Martin, and he desired me to write a copy of what I thought on the subject, and with this and what he likewise might be able to suggest we could perhaps make out a letter betwixt us. So I gave John Martin a written statement of my sentiments supported by several portions of the Word; so with this and his own ideas, he has written a very suitable letter which will be delivered at the proper time.

I will here state to the reader my thoughts concerning the promise made to me by the angel on May the 30th. Now were I to regard that promise as made to me alone as an individual, and nothing more, in that case I might indeed be led to think more highly of myself than I ought, and that God was partial in showing me more favour than He does to others; nay more, lull myself into a state of self-security. I am secure—this I know—on God's part; but am I secure on my own? No, not one single moment without His assistance. And God only requires us to do what we can rationally see to be our duty and our present and future happiness. Therefore, reader, on such conditions as these the promise is to thee also, as it is to me. This is a new age; let us all be willing sheep to follow the voice of the Shepherd. He is willing to conduct us all into His fold; God is no respecter of persons, only let us do our duty. It occurred to me to notice these things, lest some might think that I did not see these promises at sundry times made to me, in their true light. But there is still a thing of greater import which we ought to notice, and it is this:—Would any angel whilst speaking to a mortal on earth, say anything to the man which he knew would have a tendency to make him vain? No; neither could a vain mortal hold conversation with angels. So let these observations have their due weight.

June 3rd.—This being the day that we agreed upon to fulfil the intended mission to Ashton in order to inform the modern Israelites of the principal tenets of our creed we three accordingly set out, and by the way we consulted together and agreed

that in order to avoid giving offence to the Israelites by entering into argument with them about points of faith, our best plan would be for us to find the person who spoke so freely and so candidly with us on the former mission, and to him only would we communicate the leading articles of our faith, so that he, at his own time, might think on them, and receive or reject them as he thought proper. On the other hand, we thought that if we got two or three of them together and told them our faith that perhaps they might dispute with us; or else, when we were gone, they might amongst one another overturn all that we had said before they had given it due consideration. [But so it was that our former spokesman was not to be found.] However, we at last found one, and we told him on what errand we were come, and that we had been with a few of his friends a few weeks ago, and how that they had informed us of the principal tenets of their faith; and that now we were come to tell them the principal tenets of our faith; that we did not come to dispute nor condemn, so that if he could spare only a few minutes we would tell himself in good part all that was needed to be said at present. So with this he said that he had heard of our being with some of his friends aforetime. So he made us welcome and also directed us to his house, saying that he would attend us presently. In a short time he came, followed shortly by two others. In the meantime he pointed out some of the tenets of their faith and also bid us proceed to give them ours. So I said that we also held all our faith by and from the Word, the origin of which was altogether divine; that it treated and applied to all degrees and states of every individual; that the history of the creation is an account of man's progressive states of regeneration; and that the account of the fall of man is not to be considered as applying only to an individual or two, but as applying to us all, &c. That in regard to our faith concerning the Lord Jesus Christ, we three differ from all professing Christians at the present day, because we believe that that Body which was nailed on the cross was the Word itself; as St. John says—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the Word was made flesh, and dwelt among us." Therefore it was our great Creator and Everlasting Redeemer who said on the cross—"It is finished." This is the important principle of our faith,—and the fruits of this faith are usefulness and good motives.

N.B.—It cannot be expected that I can give everything that

we said. I shall, however, give the most important. Our friend said that he differed from what I said in some respects, and in particular with regard to the fall of man. For, said he, God created Adam a divine being; and it was the woman that caused him to fall, and it was the serpent that persuaded the woman; adding, that all these things are so recorded in the letter. So I said, that if these things were understood according to the mere letter, then the first-born of the human race murdered his brother, and went to the land of Nod, and took a wife and built a city; things altogether inconsistent. And besides, we are informed that when God had finished all His then works, He pronounced them good. But how could they be good with respect to the serpent and the evil which it so wilfully did on purpose to frustrate the work of God and to destroy the happiness of mankind? To this our friend (rather warmly) said that I had not enquired properly into these things, otherwise I should have known that it was in heaven amongst the angels evil first began. That there the devil got up a rebellion and was cast out, and on his way happened to come on the earth about the time man was made; that out of revenge and spite he took that plan with the serpent, in order that he might frustrate God's works. I replied, that I had read that same account in Milton's works, and that, notwithstanding, we were from these things still as much at a loss as ever to account for how evil could get into heaven, if even such were the case. But the best way, I said, to see the matter rationally is, first to read the Word, then to examine our own natural propensities. That evil is the abuse of good. That it is the setting a lesser good above a greater good. That it is loving the things of this world better than the things of the world to come. In this way we may see how evil came into the world. Now we three believe that all angels are from the human race. Further, that the Divine Being cannot create divine beings; but that He can and does create beings with capacities to receive His love and wisdom, and this more and more. Therefore all things which God made were good, and remained good until man began to think that he was wise and good from himself, and to set the world and self uppermost, and the things of a life from God undermost. That thus it is that man falls and continues in sin at this day, from which he can only be redeemed by reforming his life, so that the Lord may create a new spirit within him, &c. Our friend now regarded me with an indignant look, and turning himself towards John Martin said, that I had ideas which he could not understand, and asked him if we were readers of Swedenborg, as we spoke according to his ideas. John said that he had

read some few of those books, but the Bible was his only guide. In the meantime one of the Israelites, who seemed to be asleep the greater part of the time, rose up and went out, and John Martin and the other Jew continued disputing concerning the origin of evil. The Israelites maintained that God created evil; and for this purpose they quoted Scripture. John, on the other hand, showed that man brought evil into the world. So I saw plainly that we had best be going, and rose up and was going away, when in came another of the Israelites. I held out my hand to our friend, but he rejected it, saying that he would have nothing to do with such formal things. So I cast mine eye on his long beard, bidding them good day, and left them. My other Jew companions stopped with them a few minutes longer and then left them also, and we came home, glad that we had once more done as we were bidden what we were desired to do, &c.

June 4th.—St. John, Emanuel Swedenborg, and Mr. Cowherd. St. John said we are come from an assembly held on the proceedings and conduct of you three at Ashton. First, a vote of thanks is given to John Martin for his manly conduct, in his cool and rational arguments with the Israelites. We have also given a vote of thanks to you all three together for your love to show those men in the truth. You showed them the truth in a plain and simple manner, only you grew angry when the man called you a Jew. Nevertheless we excuse you in part, seeing that you know how opposite their falses are to what you know to the contrary. And as for that man who sat opposite to you pretending to be asleep, he heard every word that passed, and went out for that other man when he saw that you were likely to get the upper hand. When you were gone they asked John how he knew there was such a being as God. John asked them in reply how they could prove that there is such a country as America, which can only be known through the means of those who have been there. He added, you may also ask me how I know there was once living on earth such a person as Jesus Christ. I reply that the men who were living with Him at that time wrote the account, and that account has been handed down to this day. He also said to them that there were only two beings by whom evil could come into the world, and these two were God and man. Now I say that evil came by man, and you say that it was from God it came; therefore in this we have each our choice. In this manner they parted and we give John the honour of the victory. We wish you also to place it on record. You have all done your duty like men. We were eye and ear witnesses to you all. Those men said with their lips that God

was the author of evil. So we may class them among the other sects. Thus we parted.

215. Sunday, June 6th.—According to appointment I was met by St. John, the former Judge, Mr. Cowherd, and Mrs. Horrocks. After the usual custom of respects exchanged on both sides St. John said that it was intended there should be a regular correspondence kept up with us, in particular on the Sundays, because none of us could tell what was in the womb of the Divine Providence, and what further ends He had still in view with us as agents in promoting His glory and the good of mankind, &c. He also asked how John Martin was getting on with the letter for Mr. Howarth.¹ So I said it is intended that the letter shall be delivered before next Sunday, and that it would treat the subject very pointedly. They said that it could not be too pointed whilst it treated of facts. I had also some conversation with the Judge on his care over me whilst he attended me formerly as my guide, and at the same time if, when he was representing the evils and falses of the church, he had any idea of the wonderful things which we were to assist to accomplish. He said he had not. So after a few remarks with Mrs. Horrocks I was desired to say the blessing, and we parted.

N.B.—I had some further discourse with the Judge again this day concerning our friends who attended some of our meetings in former times. I said that my belief for some time past has been that our friend who used to come with his wife and daughter were each of them representatives of the Lord's church, which was opened about those times in the new heavens, because the new church in the new heavens is in goodness and truth. The Judge agreed with me also in this idea, &c.

June 10th.—I met with St. John. So after I had told him the news, &c., he said that he had got notice to attend an assembly to-morrow; therefore that I had better see him in the evening of to-morrow, as likely there will be something of importance as is always the case when there is an assembly called in that quarter. So I said that in anticipation of something new coming forth my mind will be employed until then. So we parted.

June 11th.—According to promise I met St. John, and he said that it was considered at the assembly that as the light side of the picture in all its shades had been seen in its tangible form, so now it is thought but proper that the dark side should be seen also. Therefore on Sunday morning we will bring before you King George the Third personally, in his

¹ Letter of the 11th of June, 1830.

present state as he is: so that you may see with your spiritual eyes and judge the difference between the spiritual man and the carnal sensual man; therefore we will begin with your late King. So after I had made some remarks we parted.

THE PERSONAL PRESENCE OF THE LATE KING GEORGE THE THIRD AND LORD CASTLEREAGH.

216. Sunday Morning (5 o'clock), June 13th, 1830.—Accordingly I was as usual introduced into this select assembly, and was somewhat surprised to see that this was our regular place of meeting with all its heavenly scenery and a considerable number of angels, and two black man-monsters standing in the centre; whereas I expected to have been conducted near to some of the hells of vastation. The internals of John Martin and my son James were also present beside me. St. John said, we have brought before you two monsters in place of one, and the one nearest you with the large lump under his right ear is the late King George the Third; the other is Lord Castlereagh. I said that Swedenborg in his writings informs us, that if evil spirits only come near the boundary of heaven, they are instantly tormented, so that they make their escape by casting themselves down headlong. I mentioned many other things, in order that I might properly see into this wonderful thing; and, to be short, I will proceed to state what St. John said on the subject, that I might see all this consistent with rationality. St. John spoke nearly as follows:—We are all of us in the heavens aware that this is the commencement of a new age, therefore we may expect new things, and this now before us is an entire and new wonder, for never before was it known that such as these could exist one single instant in heaven; yet this is a superior heaven, though not the highest. But it is the heaven where the most visible display of wisdom is seen with the eye; and this is seen by everything around us, and in our dwellings; but yet none of such things are the cause of our delights. And as for these two, they see nothing of that kind; neither do they see you or us as we are. But they are brought here with great care, and kept from torment by the power of the Divine protection. They are not brought here for us to deride them, but they are brought here that we may all see what we all are of ourselves by nature. We would all of us be in a similar state and form if we were to guide ourselves by our own reason alone, which is not true reason, unless it be guided by wisdom from above. On the other hand, these two objects think themselves at this

present moment great men, and that we are only helping them to carry on some of their hellish schemes. Thus they are always deceived by their insanities. Sometimes they become so outrageous that it takes some of us to reduce them to some kind of order. They are more in the human form in your eyes than they are in ours. They are protected here only; but if they were to enter into any of our places of worship, they would instantly writhe like serpents, and in the eyes of the congregation they would be serpents. I said that I always understood that George the Third was not considered bad as to his morals. But St. John said that George the Third was a filthy luster with the other sex. St. John proceeded:—On Sunday next we intend to bring Queen Caroline. Her present state is not as we wish; but she was badly used, and besides, she is now willing to give up the errors in which she was taught. She is a woman well-disposed, and we think that when she has been some time with Mrs. Horrocks as a companion, that they will be two bright females. Your parsons would not pray for her, but we will with our hearts more than with our lips. As for your present King, some of us told you that he never was crowned King, and I say so still. If a few hundreds of men were to agree, and perform the ceremony on you, would that constitute you the King of the nation? So it was with him. The great body of the people were for the Queen, whom he unjustly persecuted, to the disgrace of all who took part with him. I will now change my subject to one of another kind; and in the first place, we want you to tell us how you liked the address which the angel gave you this day two weeks. I replied, the address was grand; only I find a delicacy in recording things which the world may impute as flattery of myself. These things I would rather omit, and sometimes I do pass over them for that reason. St. John said, omit nothing for that reason. All are invited in the vineyard, and if they do their duty they will see that with God there is no respect of persons. But I am desired to tell you that a vote of thanks has been given you this morning for your kind and manly conduct towards us from the first commencement to the present moment. And I am also desired by five individuals, whose names you are to record, that as the gifts began with at least some of the five, therefore, they wish it should end there rather with them also. The five are Abraham, Emanuel Swedenborg, the Judge, Mr. Cowherd, and Mrs. Horrocks. Now your son was to give you four shillings this morning that the above five want as a gift dedicated by you and given to them, if so be you are willing, and we think it will be the last. So I said they should have

it, whether it might be the last or not. St. John again said, before you bestow your gift we have a gift to give to you; and we have chosen Mr. Cowherd, not to present the gift into your hands at this time, but to keep it carefully in his possession until you come altogether among us. Mr. Cowherd then came and said, I have the honour to be chosen to present to your hands this curious musical instrument. It is an entirely new invention, made on purpose for you. It resembles both the piano and the organ, but more of the latter in sound; and although small in size, it takes in its compass more notes than any musical instrument which we have; therefore in it are the latest improvements. It has been a considerable time in making. There are very curious subjects engraven on it, which you will read when you come here. All our friends are alike connected in this gift, freely given for your kindness to us since ever we wanted your assistance. This musical instrument is given to you because it corresponds to the affections. I will keep it safely for you. So I thanked them for their kindness to poor mortals! Mr. Cowherd now bid me take my son by the hand whilst he, with his two hands on our heads, pronounced a solemn blessing, and said that this was a necessary ceremony to be performed this morning, and that he was chosen to perform it. Abraham now came and said, that the other four and himself were going to give the present assembly an equal share of the four shillings (the monsters excepted), and each share would amount to one farthing. So he bid me dedicate the four shillings, and I did so; and although I had only four pieces of silver in my natural hand, yet out of my spiritual hand each took a piece of gold; and they also said that they had each a piece of gold. They now returned it all to my hand, spiritually, and they asked me if there was any particular family that I knew of to give the four shillings unto. I said there were so many badly off that I could not decide. So they said that I had better send it to the former family, namely, James Pendlebury. I was next cautioned to hide from John Martin (as usual) concerning the charity lest it should hurt his feelings, seeing that his assistance was not required in those charities. As Mr. Howarth received his letter on Friday, therefore the Judge has taken in hand to see *how* it is received, and we shall let you know what further steps to take. They then reminded me that the time was come for those two beings to be conducted to their respective dens. So I said the blessing and we parted.

N.B.—We all were seated, except the two objects, who stood all the time seemingly quite indifferent to the scenes around them. I will only observe this, that as those two objects are

in a state of vastation there is still something of good about them; therefore let us take care how we judge. James as usual took the money to the wife of James Pendlebury, but she remains ignorant from whence it comes because we are forbidden to let them know.

June 15th.—The Judge met me and said that Mr. Howarth was much offended at the contents of the letter; that he also suspects my son as having some connection in it, as some one saw James (the bearer of the letter) towards his house on Friday night last. But, said he, tell the two men never to mind what he thinks or says. They have done their duty. He asked where Mr. Howarth preached from on Sunday. So I said 30th chap. —, 1st and 2nd vers. So after some few remarks we parted.

June 16th.—St. John met me and said, that there had been a consultation respecting Mr. Howarth's contempt of the friendly letter sent to him on Friday last, and the result is, that the two men are to take sittings in the chapel and attend as regularly as may be. Only, the Sunday forenoon whenever the sacrament is received, let them absent themselves, as we cannot join with men who pray for blessings to be personally bestowed on wicked doers. Nevertheless, as the doctrine which is taught them is true, let them attend for the truth's sake. We have agreed also that the two men be not insulted too much by any personal insinuations on account of the letter which we caused to be sent; seeing it was sent for a good end, &c.

QUEEN CAROLINE JOINS OUR SOCIETY; THREE EVIL ONES PRESENTED BEFORE US.

217. Sunday, June 20th, 1830 (Second Advent, 2nd year).—Last evening St. John and Abraham came and informed me that Queen Caroline would be at our assembly this morning. As a contrast there would be brought three of our former great men. One of them in particular whilst on earth was counted a great Christian. So I asked who they were. So they replied, they were Lord Grey, Charles Fox, and John Wesley, the Christian founder of the Methodists. So I was ready at the hour of five, as usual, and was introduced to the meeting by St. John. So St. John said, we have brought these three before you in order that men on earth may see their folly in setting up beings (for I cannot call them men) like unto themselves, and doing them homage. Homage! which belongs to no created being; for man should only be respected according to

the uses which he performs, and *whatever* uses he performs he is still only doing his duty. Besides, let every one take care how he judges; God alone knows what is in man. So I enquired *how far* we might judge with respect to the three present before us, and of the two who were with us on Sunday last. He said, we see with our eyes that their *present* state is awfully wretched; we can see *nothing* as to their *final* state. Their present state is that of the hells of doleful vastation. We can do all in our power for their amendment, and when they are going beyond certain bounds we can restrain them; this we often do. Yet for all this, it becomes us not to judge what their final state may be. So I remarked that they stood like statues, as if they were void of life and motion. I will venture to give my opinion how it is so with them. I think they are, as to their externals, in a kind of stupor, whilst their internals are in their respective hells. Therefore, if they were to awake from that state of stupor, they would fall down in instant torment. Wherefore, in mercy they are reduced to that state before they were brought here, and their feelings not hurt thereby. Abraham now came forward and with him Caroline, and said, this female, known to you by the name of Queen Caroline, is the persecuted one who by her womanly conduct, for the sake of truth and virtue, overcame all her enemies. A woman who delights to be instructed and also to instruct others. So she then said, naming me in quite a familiar way, I thank my Divine Maker for His tender love in that He has redeemed me from all my troubles; and as for my enemies I heartily forgive them; and you also have had your trials and may have still; but trust in Him who can help you. The greater will be your joy when you come here and look back and see how carefully Providence guided you through life in the world you are in. I thanked her and said that it hurt me to see the way she was used by such a set of villains. Even she was considered in such a light that she must not be named in their churches. She said that it did not matter to her; but (added she) he could not be crowned according to the custom of England as they had not time to go through the half of the ceremony. They pretended to crown him at twelve o'clock the night before the procession; but take it altogether it was only a mockery; but one thing I did which he had no desire for. I desired to improve my mind, and gain knowledge and improvement. I travelled through many countries, and even went to Jerusalem, and was within the very tomb where the body of my Maker was laid. So I remarked that the great changes which had taken place since that period might, by this time, cause a mistake in the *very tomb*. But she said, it

is cut out of solid stone, and has been pointed out day after day to the present time. The Queen retired, and St. John said, that the present assembly consisted of the same number as last Sunday, therefore it was agreed by the greater part that they should once more have each one farthing, if I thought I could spare so much. So I said that they wished John Martin and my son to take each a sitting in the church, therefore I had intended to pay out of my own pocket the money for John, as he is at present short of money, and I believe that he absents himself from the church in the forenoon of the sacrament Sundays on that account, and because he cannot think of giving less than silver. So Abraham said, I told them here before it was put to a vote, how that both you and your son needed new shirts besides other things, but the greatest number decided the matter. Besides, I know that you still owe the sick club a few shillings. I have these two weeks been doing all that I could to get you plenty of work, and if I have opportunity this week I will assist, for I know that you have done much for us by giving so much. But it is time we should begin to look at home at our own church. As for John Martin, his heart is in our cause also. Let him and your son only take their sittings when it can be done. Let them see that they are in a way to pay what they owe in the first place, and let them attend the church as any other men unconcerned until they can pay for their sittings, only not to join them in their sacrament with their abominations. It is a very strange thing that they cannot give themselves the trouble to speak from the Word two hours on a Sunday. But as for my own part, I should not go and hear the old ceremony read over so often, Sunday after Sunday, nor sit nor stand to hear prayers for blessings personally on those whom I knew to be living in open wickedness. Nevertheless, let the two young men go when they choose for the sake of the sermon and for the sake of setting a good example to others, &c. I now said that I always gave freely what they asked, because I considered that they saw effects from seeing the cause, but it was otherwise with me. Therefore I left it with them to decide what charity to give; only I thought that Queen Caroline ought to have more than a farthing, not because she held that name on earth, but because she is newly entered our society. So Abraham said I might give her threepence for him. I said that I would give her threepence also for myself; so she got sixpence and a farthing. All received in the same order as last Sunday, the number being one hundred and ninety-two. The four shillings and sixpence went to the former family. Abraham said that St. John is chosen for speaker next Sunday and

perhaps longer. St. John said that he was going to preach this morning a sermon for the sake of the newly come female into our society; the text he would tell me another time. He now said that the time was expired. So I said the blessing and the company of angels departed, and the three dismal objects followed them at a distance. Wesley stood between the other two, namely, Lord Grey on his right and Charles Fox on his left hand, their heads bent rather downwards, with large eyes looking at the ground as if at an angle of forty-five degrees, and their hands hanging down; it seemed to me as if they were in a state of non-respiration. It was also considered this morning to shut up now the dark side of the picture for the present. Since writing the above, St. John has informed me that his text for last Sunday morning was the 1st ver. of the 3rd chap. of Isaiah, with a short comment on the whole of the chapter.

June 23rd.—St. John said that there were come to visit the Queen Caroline two female acquaintances known to one another whilst on earth. He said Mr. Cowherd wished to see me to-morrow evening, so also did Mrs. Horrocks and Caroline. He added that perhaps the other two females would come with their friend also. I asked if the two females knew of the present intercourse between the heavens and the earth? He said that they never heard of any such thing until they came and were told, and at which they wondered much. I said that as it was known in the most antient and antient heavens, and also in the Christian heavens, &c., therefore I thought it was known to all; but in that, he said, I was mistaken, for although it is known in all these heavens yet it is not known to all in the heavens. This truth, like all other truths, will spread by degrees, and be received as the states of mind are able. So after a few remarks we parted.

June 24th.—Accordingly St. John, Mr. Cowherd, Mrs. Horrocks, and Caroline came. The latter shook me by the hand, saying that she was glad she had the honour of speaking with a man living on the earth. Nothing could be more rational than that such things should be, as she saw plainly that it never was intended by the Divine that intimate friends and connections should be taken from each other and know nothing further of one another, but rather that they should be further increasing each other's happiness. Mr. Cowherd now said, I see that your son James is very dull in the hearing. He has got a great cold. Bid him get two new flannel caps which will cover his ears; let him sleep with one of these in the night time. This will best soften the wax, and draw the bad humours from the pores of the skin. He added, this advice

I thought it my duty to give; but you may examine and see whether it sounds rational or not. So I thanked him for his advice, and St. John said that the two females would come to our assembly on Sunday morning. At the same time they wished me to send them word what time in the week it now is on earth. So I said it is now Thursday, at eight of the clock; so we parted.

218. Sunday, June 27th (Second Advent, 2nd year).—St. John bade me tell the news. This I did as usual. I also told them how that Cobbett in his present Register made very false assertions concerning the blacks. His opinion is that God made them so that their minds cannot by any means learn the arts and sciences in the degree that white men can attain unto; therefore I was quite disgusted at such ignorant nonsense. St. John said if such be his sentiments his own mind must be very low indeed. He must impeach God as a partial Being; therefore I will now consider Cobbett as a man of the world—one who sees no further than the things of the world; but we will set such aside and proceed to things of more importance. Here are two females come on a visit to see Caroline, and they intend to stay a few weeks. Being informed of you they wished to come with us this morning and no doubt, like others, they will want some small present from you also. Give what you think you can best spare. So I said you had better not leave it to me, let some of yourselves say what I should give, you know as well as I do what I can spare. So Abraham said if you will allow me I will tell you what to give to our new friends,—these two females. So I bid him say, and he said it was Caroline who wished to see these two females, and I went and sought them, and very glad I am, because I have received information such as I never expected to have received from them or from any one. My mind has been quite enlightened since; therefore I hope you will give one shilling between them so that they may have the delight of doing an act of charity on the earth. So I dedicated the offering and they came and received the same and returned it, thanking me and shook me by the hand. I said to Abraham that as he had received food for his mind from the two females perhaps some of us wished to partake of the same also, at least I wished to receive more instruction; but he said these things were not proper to be given, except only when the mind was in a state to receive them. I will tell you some time. The females thought it not proper to tell me all at once. I only received one small idea from them at first, and they would not tell me the rest until the next day (in your way of speaking). Mr. Cowherd now said:—I see that your

James is not so well at present, and besides his hearing is dull ; therefore we purpose that the charity be given to him to get something for his cold. I see that he got the flannel last night for his caps, &c. St. John bade me say the blessing and we parted.

GEORGE THE FOURTH AND HIS EMISSARY SPIRIT.

June 27th, 1830.—N.B. This afternoon I told St. John that it is reported this day that our King George the Fourth is departed this life ; so he bid me let him know if further confirmed to-morrow, &c.

June 28th.—According to promise I told St. John that the yesterday's news of the King's death is confirmed, &c. St. John said that he would look out for him.

July 3rd.—St. John met me, and said that it was thought proper that the late King George the Fourth should be presented before us all to-morrow morning. So I asked if his present state was such as the others who had already been before us. St. John said that they were to present him before his state grew worse than it was at present. He next said that they (the angels) held a consultation last Sunday on the state and starving condition of the poor Irish. He wished me also to let them know at the assembly the state of that same country ; this I promised.

219. Sunday, July 4th (Second Advent, 2nd year).—I went to meet our friends this morning according to agreement, and was introduced into the assembly by St. John, who said we thought that we had done with the dark side of the picture, but we like you are agents in the hand of Him whose wisdom is infinite, and who doeth nothing in vain ; therefore for some wise and good end, He is pleased to present before your mental sight this morning this object, who so lately was the great King of the English nation, in order that you may as well as we see his present state and quality before it becomes worse. It is right that he should also be presented before Caroline—this intelligent female who suffered so much through him ; but it is of the Divine Providence that she does not see him in such a bad appearance as he is seen in by you and by us. Notwithstanding this she knows that his state will be far worse than it is at present, because at present he pretends as if he were something better than he really is ; but this state will only be of short duration. Then will he enter into his own life of evil and punishment. So I asked who that was who stood by his side. St. John said that was his emissary

spirit. I asked what he meant by "his emissary spirit." He said it was a companion which he had at present. I asked if they had been acquainted in the natural world. He said they had not. I said that like those who had been before, he was void of any sense or motion as he stood there. He said that is in mercy, because if he was in active life while present his torment would be direful. St. John now asked of me the news, and particularly about Ireland. So I told that some were dying for want of food, some were eating grass and seaweed, and some were breaking into the storehouses and taking food. With regard to our Parliament, they had done nothing for the good of any of these—nothing to remove the cause of all those disorders. St. John said, I see plainly that Mr. Howarth has hardened his heart against the contents of that letter, and wishes to make it appear as if it came from disaffected persons. Indeed he thinks your son has some hand in it; but let not these things trouble them (namely, your son and John), they have nothing to fear. Tell them not to take a sitting until they can do it without any inconvenience to themselves; only let them attend frequently and also independently. But as for my own part, I look on it to be a very remarkable thing, that he got the letter just a short time before these good Kings of theirs were exhibited before your own mental eyes. This I have looked at more than once in my own mind. So I said I had noticed the same in my own mind, and thought it was like an orderly arrangement of things to prove the truth of the contents of the letter, and that they are right and just. Abraham now came forward and said, we all are witnesses that these two beings have rendered themselves unhappy by their abuse of their liberty. They, like us, had their own choice of good or evil, and the latter has been *their* choice; now they are unhappy. We have chosen the opposite and we are happy. Nevertheless, let us not think ourselves better than they; for we are *of ourselves* no better than they, only *we* have acted *with* the divine order and they have acted *opposite* to the divine order. They have been *grasping all to themselves*, and we have been *giving others something for their good*. And "it is more blessed to give than to receive;" for even the grateful heart of the receiver feels pain when it cannot recompense the giver as it could wish. But we ought not to give merely for the sake of being blest ourselves, but rather that the receiver may be blest therewith. Having made these observations, I now ask of you to give for all of us one shilling this morning, so that we may still do some act of charity before we part. And this is enough, seeing that you have shirts making for you both. St. John now bid me say the blessing, so that they

might conduct the two to their proper abodes before they themselves went to the church, &c.

N.B.—St. John asked if Mr. Howarth's pulpit will be this day in black. I said yes, and the Bible likewise. I asked St. John where his text is this day; he said, in Dan., 2nd chap., ver. 35th. I asked where his text was last Sunday; and he stood thinking for some time, but Mrs. Horrocks came forward, saying it was in Matt., 25th chap., 25th ver., for she was there herself and heard it. The shilling was sent to the Pendleburys and was thankfully received.

N.B.—Ever since John Martin got his staff both he and my son, in their internals, have attended all the meetings.

220. Sunday Morning (5 o'clock), July 11th.—According to appointment I met the angels. The distress of the working class is so great in Ireland that they are eating cabbages and even weeds which grow in corn fields, &c. They have likewise been breaking into the stores and warehouses taking food at the risk of their lives. This has been done in more places than one. Further I told them that amidst all this misery Parliament was about to be dissolved in a short time, and that the funeral of the King is to take place on Thursday when all the churches are to be opened and all public places to be closed. Further I said that the Temple in Salford was in mourning; even the Bible was clothed in black. St. John said that the churches and Bibles being in that state is an exact and true state of the one they pretend to lament, he being blacker than anything of the kind on their Bibles. He asked if John Martin told me where Mr. Howarth had his text last Sunday, and if he said anything about the letter? I said that his text was in Numbers, chap. 23rd, ver. 10th, that he said much about the letter, and looked very hard at John, and John looked very hard at him also. He next asked if Mr. Schofield said anything about the King? I replied that Mr. Schofield said that the King lived in open adultery. St. John said that the letter was a private friendly letter sent for his good according to Scripture:—"If thy brother hath committed a fault against thee, go and tell him his fault between thee and him alone." Now, this man has taken this friendly letter and in contempt shown it to some of those who he thought, like himself would endeavour and call it a letter from some discontented Radical; but since it is so we are glad that it is so far made public to some of them. There will soon be events taking place which will be further proof of the truths contained in the letter. But get from St. John a copy of the letter and keep it by you.¹ We have given John Martin a

¹ The letter dated 11th June, 1830.

vote of thanks for his conduct last Sunday, in that he boldly looked the preacher in the face without any fear. The next letter that John sends he may boldly sign his name, because events will take place which will warrant him that respect. We have all agreed that the two men attend the church decently, but not to join with them further; and when they can afford to give anything on the sacrament Sunday they may give it; but by no means are they to partake of the elements with them. Further, if you are not working on Thursday we will have a meeting on that day. St. John now asked what Cobbett was saying concerning the present state of things, and if he made any remarks on the late King. So I said that he made many remarks on the life of the King, which life he is also to publish in numbers—one each month until finished; to begin in September next. He asked if he said anything of Queen Caroline. I said yes. He said she was an injured woman, but he would endeavour to do justice to her memory in his history. So Caroline came near, and said as follows:—Whatever they may say of that individual or whatever his motives may be, one thing I can say—he was a true friend to me in my trial. There was another true Englishman, but not now in your world,—a man honoured in his grey hairs by every one who knew him; and if ever I have it in my power to do him an act of kindness I will do it with pleasure. So I asked her who he was. She said Major Cartwright. These are the two, the only two men who, in the hand of my Maker, by their counsel given in their letters (and trusting in God, knowing my innocence) enabled me to face all those my enemies. How else could I have gone day by day in the face of such a set, with their long robes? I believe I may say, that in all England there was not a woman who could have gone through such as I did. My counsellors could have brought me clean off if they had not sold my cause; still, no one, with all their bribes and false oaths, could prove me guilty. But those two men (Major Cartwright and Cobbett) in their letters predicted even how the matter would go. As for Cobbett, he said that Mr. Brougham could make long hollow speeches, but that would be all. I said that I saw one of Denman's speeches, wherein he advised her accusers to say to her, as the Lord said in another case,—“Go and sin no more.” By this it is quite clear that Denman sold her cause. But Caroline rejoined, why should they bid me sin no more when they could not prove me guilty? Abraham made some remarks similar to what he made last Sunday, exhorting each to examine with care what we are of ourselves, &c. I was afterwards desired to say the blessing, and we parted.

221. Sunday, July 18th.—We did not meet last Thursday, because, although it was intended that all public works should be closed on account of the late King's funeral, yet few did so; but we met this morning at the usual time, and I was requested to tell the news of the past week. So I told of the distress in Ireland, likewise of this country's desperate condition. I also told them that some entertained great hopes of an amendment of things from the new King, &c. St. John said, I have examined the life of your present King; he has been a whore-monger from his youth even until now. Besides, has it not been said year after year, ever since you were here, that things would mend? And all this while, have they not been getting worse for the working classes? Therefore, thus will it be until their own evils bring an end to the present system. St. John asked me what I thought concerning the taking of interest for lent money. I said that I considered it a very bad thing, because contrary to the divine law. Besides, I said if I were to lend any man money on the condition that he gave me back more than I gave to him, then I of course am getting more than my own, and the man to whom I lent the money must pay this *either* out of his own pocket *or* he must take it from some one else. Therefore, why should I not lend my money freely to do good to another, rather than that it should lie with me doing no one good? St. John said that the taking of interest for money, and all such things as these pledge-houses, have their origin in hell. And even those who profess themselves members of the new church, are every whit as greedy in all such gains as any other class, and the next letter you send to Mr. Howarth tell him of these things, &c. Abraham now came and asked me how our finances stood, and if I had all the sick money made up. So I said that I was at present out of debt to the club. He then spoke as follows:—Look back to the last summer and see how we then stood; and look what we have done. See what money you have paid in this our concern! You may wonder how we have done such things with our small wages, but we always said that we would pull you through; this you now see with your eyes. And for all this we ought to thank Him in whom we trusted. As for my own part, I can say that I have done my part by looking out for work to your master—for your sake in particular. I have something specially to inform you of if you can meet me to-morrow evening. [Caroline now came and bid me tell James to take in Cobbett's history of the late King's life, for her sake; and if, as you say, it is published in monthly numbers, it will come in an easy way for the working class.] I was now asked by St. John what of the clock it was; I said it is ten minutes

past six o'clock. So he said it wanted a quarter to five when we met, and as the time was expired, he bade me say the blessing and we parted.

July 19th.—Accordingly I met Abraham. He said that on Sunday we will have the Princess Charlotte with us. Further, I will now inform you what the two females told me. They said it is almost become common in your country for the women to court the men. He added, if this be true, oh! how the womanly principle is perverted! He also bade me let him know how I stood as it regarded the sick-club money by to-morrow, so that we may see if we can afford to buy the two books mentioned some time ago. All this I said I would attend to. I also said that what the two females told him was too true, and that any man who loved the female sex with a proper love would hate such forwardness in the sex. Further, modesty in a woman made her lovely and her company agreeable. Abraham said that he never would have believed such things if he had not been told by those who know such things as facts.

July 20th.—Accordingly I met Abraham and told him that I had about one pound over and above the sick money. So he bade me let the books stand over as yet and buy myself a pair of shoes in the first place. He said he was going to bring on the morrow Caroline's daughter, &c.

July 22nd.—Abraham said that the Princess Charlotte was very glad when she knew of our wish to have her at our assembly on Sunday. I said that it was reported that she was a woman who seemed to be a friend to those in distress, although she was but young when she was called from this world. He said that the Queen told him that Cobbett could develop some very glaring things before the eyes of the nation if he chooses to do so concerning the treatment of both her and her daughter. I told him of some strange reports which were abroad relating to the sudden death of the Princess Charlotte; how that the Princess sent for her father to come and speak with her, and that when he came she requested him in behalf of her mother, and her request enraged him to such a degree that he got wicked agents to give her poison in her drink which caused her death; and the nurse who gave it soon also ended her days in a like manner, in remorse for the horrid act to the Princess. So Abraham said he would enquire into the matter and let me know, &c.

THE PRINCESS CHARLOTTE AND HER THREE COMPANIONS.

222. Sunday (5 o'clock), July 12th (Second Advent, 2nd year, 1830).—St. John introduced me into the assembly, and after common compliments I said, I have to inform you that we have got amongst us this morning three females, companions of the Princess. They could not rest after the Princess left them. So we brought them last night (according to your time) that they may enjoy one another's company even more fully here; and the Princess bids me tell you that whatever you intend to bestow on her as a gift she declines it, for the sake of giving it to her companions; only they all four wish to take you by the hand before we part this morning; but I may add thus far, that if she be one that loves her companions better than herself, then is she such as every Christian ought to be. So I said that I would give her the same share which they thought proper to give to the other three. So the Princess rose and came, and said I cannot express how thankful I am to my blessed Maker for the happiness which I now enjoy in this new society; and although I am far from what I should be, I still hope and will try all I can to become better. I am also glad that I have this honour with you, only one man in all the earth, chosen for some wonderful end which I have still to learn. So I said that with respect to her becoming better, there would be plenty of room to grow better through endless ages, &c. So John bade me inform them of the present political news, that being the basis or outward ground of religion. So I told of the conquest of Algiers by the French people and their ministry, also of some of our own M.P.s desiring not to be elected again, and of Cobbett's contrast between black slaves and white slaves, as well as of his letter to O'Connell, &c. I told them also that the conduct of our new King seemed as yet so far to give satisfaction in several changes which he has already made, &c. So St. John said that he was glad that the French, as a nation, wished still further freedom, but their retainment of Algiers would be an eye-sore to the English Government; and as the English have for long held the French under, as a nation, therefore as things had taken another turn, the French would take their opportunity; so that it was but evil punishing evil. After St. John had made a few remarks on each of the subjects I had mentioned he concluded by saying that Abraham had told him that confidence is very far gone in this nation. So he bade us three be on our guard lest trade should be very bad in the winter; because, if one sees a storm coming, his duty is to

do the best to meet it in such a way that it should do the least damage. I now said that I told something to Abraham of the sudden death of the Princess, and the strange reports concerning it. And Abraham said, I made enquiry and found it true that she was cut off by poison put into her drink; but it is not true that the nurse poisoned herself. But the nurse was also poisoned lest she should give information, as it was thought that she suspected that arsenic had been put into the drink of the Princess, because the Princess had told her that she had drank her death. Likewise the one who killed the nurse got money. All this was done at the instigation of George the Fourth. I was next asked if I knew of any society at the present day who acted to one another as Christians? I said that I did not know of one. St. John then came and said that our time was near expired, and that it was agreed that the three companions of the Princess should each have one shilling to be given to the wife of Pendlebury as that family is still in great distress. So he bade me offer the offering up to Him who endued me with strength to earn it. So I said that the Princess is as welcome to hers as the others. So I offered up the offering to Him who by His love assembled us all together this morning. Then the four females came and took each her own, and returned it in the same order, and in our hands spiritually it was gold, a sign that it was given and received a free-will offering. So they thanked me and shook me by the hand, and I said the blessing and we parted. Since writing the above St. John said his text was in Matt., chap. 5th, ver. 6th. I also asked and he told me that those females are newly come from the intermediate state. This was what I thought by their appearance.

N.B.—I was reading one day last week, No. 649 of the Arcana, concerning the number five. So the Judge, St. John, and Abraham came and asked me what inferences I was drawing relating to the number five. I said that the inferences I was drawing are concerning the five shepherds whom I gave the five shillings unto. I was thinking that it signifies the smallness of the church. So they said that it did so signify, and all that we had done was not complete till that was done. Further, that they themselves thought that we had finished our work even before they came; but after they came they saw where they were in mistake. They further said that the Arcana would greatly assist to explain what was done.

(For the shepherds, see May the 30th.)

Same date (omitted this morning).—St. John asked me what I thought of myself when I used to go to hear Mr.

Cowherd. I said, I thought that truth in no part of the world was taught as he taught it; therefore we were blessed with the only true light. St. John said it was too much so with every sect, and also with individuals, as every one thought their own party and self better than their neighbours. And this destroys charity, and without charity there is no church. But this self creeps in at every corner unless we guard against it with humble prayer. So I said, this *self-love* is the *Amalek* with whom the Lord is at war continually. These remarks were originated by the Princess's wishing to give up the right of her offering to her three companions. I said to St. John, that I wondered that the Princess did not ask for her husband this morning; but his reply was, that she never had a husband. What is the marriage of your Christian Kings but the exchange of two pictures, one Hanoverian exchanged for an English one? And by so doing, English royal blood and Hanoverian royal blood are mixed together; yet for all this, see how they call the Jews. After some remarks similar we parted.

July 26th.—St. John informs me that Caroline wishes to see if they can find Major Cartwright, and if he can be willing to join us. So Abraham is going to bring him (if he is willing to come). She also wishes to see you to-morrow to ask some favour of you. She is also going to make you a present of something. She has been consulting Abraham, and I think that the other five females and her daughter are all connected in this present which you are to receive. So I thanked him, and said that I was very glad that they were looking after Major Cartwright, as he was one who was well spoken of by all classes while he was on earth. I also said that whatever Caroline wanted me to do I would do it, if in my power, without any present; nevertheless, as it was a present from seven females—seven being a holy number—I would anticipate the favour till I received the same. So he said that the seven certainly would call on me to-morrow evening, at eight o'clock, &c.

July 27th.—Accordingly St. John and Abraham said here are the seven females, and here is also Major Cartwright. He wishes to take you by the hand. So we shook hands, and I welcomed him among us, saying that he never would be taken up at our meetings for being a reformer. He said that he never had the smallest idea that such meetings were held, or that such a man was living on the earth. St. John said that the Major was only a part of a reformer, but that now they would try to make a Radical of him, &c. The Queen now said we seven females have joined, and have got an organ made

on a new construction, to stand in your house for your amusement when you come here. It is already made. We are also going to make you a present of a pair of bagpipes. All this because of your kindness to us, and our knowing your delight in music. The organ is a grand and large house organ, but the bagpipes are not made yet. So I thanked them for their kindness, saying that if it ever were in my power I would recompense them for their kindness; but the Queen said that the thanks belonged to our Maker, and we were only agents in His hands for promoting the happiness of one another. Now you know that you represent the celestial principle and that your son James represents the natural principle; therefore the favour that I ask is for you to go just now and buy him a hat for his head. This he is to wear for my sake. The head is the principal or uppermost part of man's body, and the natural principle ought to be joined with the highest principle. We wish you to do this for us before you sleep. So I said that I should be working until ten o'clock. By that time the shops would be shut, so that I am at a loss to know how I must order. St. John asked if I could not get it by some means. Abraham said that I had better ask leave of the master. So I said that I could do it all in half an hour, therefore I would go at once without any asking leave. So he bade me go and buy the hat and dedicate it before I left the shop, and they would all wait until I returned. So I went with James and did according as I was ordered and accomplished my mission in about half an hour, and when I returned they thanked me for my conduct, saying that they expected further news on Sunday.

July 31st.—I have met St. John several times this week, and each time the Major sent his respects. This day St. John and Abraham bade me call in time in the morning. Abraham asked how our finances stood, and whether or not James and I are in want of anything for the comfort of our bodies. I said that we were in no want of anything at present. So they observed that the finances were very low several times last summer, &c. *Thus we parted.*

MAJOR CARTWRIGHT ENROBED BY A KING.

223. Sunday, August 1st (Second Advent, 2nd year).—Against my will I could not attend so soon as we had appointed. St. John said that he had been waiting about half an hour on me, but added, they expected one also to come

and speak, but he could not come. They had just now received a note from him, saying that he would come the next state. So they had agreed to adjourn until ten o'clock, and in the meantime they would go and perform their Divine service. So the Major shook my hand, and I came home until the time appointed, &c.

At the hour appointed the assembly was set, and St. John said that their friend was come; but in the first place they wished to hear the news from me. So I told them what I had seen last night in the *Manchester Times* and in Cobbett's Register, *same date*. St. John thanked me and retired, and the stranger came and said, although I am a stranger to you, I hope you will allow me the honour to take you by the hand. I have never been at any of your meetings, but still all that you have done is well known to me. I have often been invited to attend; but, in short, my other duties have kept me away until now. No one kept me away but my own delight of serving my neighbours; and because this is my only delight, therefore I have been chosen King over all the other kingly societies of our heaven, where Abraham, David, Solomon, &c., live. My duty is to give my counsel in any change required for the further advancement of the happiness of all these societies. I do nothing of and for myself, only I consult with the wisest of each society, so that each change is an advancement to further happiness and liberty, and all this because we love our neighbour better than we love ourselves; and there can be no such thing as a Christian church without that principle of love in their hearts. It is this love which constitutes our heaven; it is the opposite love which constitutes hell. It is this latter love that is the cause of all the distress in your nation, and also of the disturbances in France. And why should we not be glad to see such nations overturned? We rejoice at the news you have told us this day, because we look at ends. We are glad to see men oppose their tyrants wherever they are. No one should be suffered to rule with absolute power. There is Solomon, the wisest of Kings; even he had his counselors; and see the peace in his days! His reign represented the Lord's celestial kingdom—*peace*; and David, his father, he was a man of war. He represented the spiritual man fighting against evils and falses. How much better would it be if men would explain the Holy Word as it should be explained. I have been informed of one Carlisle who goes about preaching and scoffing at everything sacred. What other can we call him than a profane villain? But we will leave him, and speak on subjects more pleasant. Let us

look from your first commencement with us. I think it was the Judge who was amongst the first of us that you had for a known guide. Now see what and who have been with you in rotation since. Everything has been opening further ever since your first coming to us; ever since your knowing of the preparations in the new heaven, by the building of the seven churches, with the jubilee and your own representations on earth. All this for the Second Advent. Nevertheless, the Lord is always coming more and more to those who will receive Him. But I need not say any more on this subject, as you have these wonderful things recorded. The next thing is, the letters sent by John Martin to Mr. Howarth. We have agreed that John and your son go and face him boldly, concerning everything contained in that letter. Let him show if there be anything in that letter inconsistent with truth. But they had better wait until they take sittings in the church, as we wish to do everything in order. So sometime in the next quarter, we will prepare to be in readiness for doing this. I will now conclude this subject also, and perform another deed of charity this morning, to one in our present company, and that one is he whom you call Major Cartwright. His garments are but indifferent and dirty, and he also needs washing himself. So if he is willing, I will help him to clean himself, and I have here very fine garments to replace the old ones. I am informed that he was a man very much respected for his moral life and deeds of charity; besides, he was a great friend to the injured Queen. In short, he was a man with good motives, as I am informed, therefore he ought to be rewarded. Besides, I intend to give him a badge of some society. So we have thought it right to consult you on these things to hear what kind of garments and badge you think will fit him best; but I said that I could see only effects while they could see all causes; therefore it was not for me to decide that matter; but this I know that he will be clothed with garments in exact agreement with his internals. So he said we have agreed that his garments ought to be red, and that the badge be a medal with an eagle which is the ensign of my society; but you are to make a short prayer or dedication on this solemn occasion. So the Major came near, and I offered up a short prayer, and the King arrayed him with his own hands. I saw him take nothing off the Major, nevertheless he was totally like another person now; he was like a blooming youth. The Major shook hands with me and resumed his seat. The King then said:—This is one act of charity done this morning. It is also a new thing both to you and to us. I am told the custom is to give some

money to all new comers, and that you have given a large sum if it was all put together out of your labour, and therefore I will not take any for myself this morning; but whatever you intended to give to our new friend and myself keep this in your possession. You know it is said that charity begins at home. I will attend again next Sunday. Abraham then spoke and said:—One favour I ask for myself is to grant me eighteenpence to be given to the former family,—*Pendlebury*. So they bade me dismiss the assembly, and they shook me by the hand and we parted.

August 6th.—I have received several visits since Monday from St. John on purpose to enquire concerning the affairs of the people of France, this being a circumstance in which the angels take a particular interest, because it is an effort of the human mind to rise from under the oppression of tyranny. The King paid me a visit this day, saying that the Major sent his respects to me, so of course I returned the compliment to him again. I also told him all the present news of France so far as I know from the public accounts. These things he was also glad to hear. He also spoke further of the mission of the two men to Mr. Howarth, and he next informed me of three of his friends who were to be at our assembly next Sunday. So we parted.

N.B.—Let me observe in this place that this is also true, namely, that Abraham has been the means of getting more goods for the master whom I have served with than otherwise he would have got provided that he (Abraham) had not looked after those goods. Further, Abraham has told me, saying the master with whom you serve has been better supplied with work than any other shop in town according to the kind of work you do, and this through my own attendance. This I thought my duty to do; and we must fall on some method to get your son a little more wages with your assistance. So I said that I would exert myself as they thought proper, in order to do all in my power to gain that end, &c.

THE KING AND HIS THREE FRIENDS.

224. Sunday Morning (5 o'clock), August 8th.—I was introduced into the assembly by the King. So after our usual respects I was desired to tell the news of the week. So I told them the news as seen in the *Manchester Times* of yesterday's date, also in Cobbett's Register of the same date. So the King thanked me for the good news of a nation's determination to withstand tyranny. He drew a contrast between a King and

a tyrant. He next spoke of the most likely effects which the affairs in France would produce in other countries; at the same time, he said it was a proper lesson for tyrants if they would take it as such. But he said that amongst all the hellish Governments on earth, the English Government was planned out in such deep-laid schemes, and so complex in all their bearings, that the rulers of that nation could carry their tyranny further than those of any other country, because the Government put in the greater number of themselves, so that they would carry on till there were only two classes; but in the end so much greater would be their fall. There is one man in that den, as you call it,—O'Connell I think they call him,—that man I could take by the hand for his honest intentions. I can see how they are against him, because he opposed them. They call him the Irishman, in their envy. Are not such things as these sinful to any country? The next part of your report of this day's news which I shall notice is, the rejection of Mr. Hunt by a set of gluttons and drunkards at Preston. I say, doth not their beastly conduct show what kind of use they would make of their freedom? Those men, if I may call them men, cannot govern themselves even one day. But I should have liked to have seen Mr. Hunt and O'Connell side by side in that den. We may talk about these things, but our Infinite Maker sees and knows best how to dispose of all things for His own glory and the good of mankind. Only let us, as His agents, always work with His divine will in all things. The last thing which I shall notice in your report is the subscriptions of the widows and orphans of those who have lost their natural lives in France for the sake of liberty. This I say is a grand charity; I for one am willing to give my mite towards it, and also towards Mr. Hunt's plate. Perhaps this may be the last time I may address you; or I may see you perhaps in less than one month, or perhaps it may be more. This with us is according to state. But I promise you to call on you the first opportunity; further, I promise that if I know when you come into the spiritual world after you quit the body, I will willingly welcome you. I will now ask you two questions, and I will also answer them both myself, because I partly know your sentiments. The first is, what is the reason that we angels take so much interest in the natural affairs of your world? It is because man is the agent whereby all things should return to the Divine. There is joy in heaven over one sinner that repenteth. What then would the joy be if a country were reformed; and more so if the whole earth were reformed? All this we are striving to do, not for our own sakes, but for the sake of others; at least this

much I can say for myself. The next question is, what is the reason that we do not bid you attend the church, when at the same time we ourselves attend our churches? The reason is, because it is almost become external formalities; besides, you represent the celestial principle. But the chief reason is, we know that you employ your time better than if you were to go and sit the most of the time, hearing the old things said again and again. I will now speak of the mission of the two to Mr. Howarth. Let them prepare themselves so that they may be ready with answers in defence of the contents of the letter and keep him to the letter of the Word. If he should tell them that subjects ought not to interfere with State matters let them remind him of the commands given to the Prophets to warn Kings and Rulers of their evils, &c. Men in the natural must act with their natural bodies. St. John here reminded me of what he saw the Lord Himself do in the natural world with His own physical power. He who is the Maker of all things. St. John saw Him drive out of the Temple all those who had made a market-place of the Temple. This He did by using physical power, overturning what you call "standings." When John reminded of this I thought there could not be a better thing for them to tell him than that transaction. It is of no use to talk of spiritual things unless men also act. The King now said:—My next subject is a very delicate one. It is a favour which I have to ask of you if you can grant it; but if you cannot I hope you will not be vexed at me. So I bade him say what it was, and whatever was in my power should be done freely. So he said there are five of us here waiting for your bounty. The Major is to have two shillings and three shillings for my three friends who are come to see you this morning, and who perhaps may remain some time; and two shillings for myself, making in the whole seven shillings, a holy number. Nevertheless if you cannot give it without hurting yourself I hope you will not be vexed at me. So Abraham came and said that he had been thinking on a plan to get one shilling a week more for James with my assistance. So after telling me how to go about the same I was bidden to offer up the offering to the King of Kings. The five then came and received each his own; with them it was gold—a sign it was from the heart. They returned it and bade me send it to the wife of Pendlebury, and not let my left hand know what my right hand did. I was then bid to say the blessing, and the King and the Major shook me by the hand and we parted.

N.B.—The King's text is Matt., 8th chap., 11th ver.

August 9th.—St. John informed me that the King would

meet me on the morrow concerning some affair belonging to John Martin.

August 10th.—The King came and said to me that he had arranged matters so that he would stop some time longer. He further said that John Martin's wife's father died about three years ago in America. I said I would inform John.

225. Sunday Morning (5 o'clock), August 15th.—Being introduced into the assembly, the King asked me the news of the week. So I told him the news which I had read in the *Manchester Times* paper and Cobbett's Register of yesterday's date, giving an account principally of the manly conduct of the French nation in breaking the chains made to fetter them by a base tyrant, &c., and of Cobbett's address to the reformers and to the French nation. I also told them of the cordial reception of Mr. Hunt at Preston, Blackburn, and Bolton, and also of his dining in this town to-morrow. The King thanked me, and made an excellent comment on all these events, both as they regarded the natural and spiritual kingdoms. He also urged the necessity of every individual not only to be glad to see reformation without and around them, but also carefully to examine their own state and quality. He next proposed a vote of thanks to be given to all true lovers of freedom; so I said, that as a man on this lower earth, I would second the motion. Then Abraham rose and said, that he as an individual on the higher earth would also second the motion, observing that as it was now seconded at the basis and upwards, or at the external and the internal, he (the King) might put the motion to all present in both worlds. So the King said, all those who approve of the efforts already made and at present making in the cause of liberty on earth, signify the same by holding up your right hands. This was carried, not one dissenting. Then I told how Cobbett mocks the borough-mongers about the sham fight on the Serpentine river, and how they took the tri-coloured flag and tore it at the sham fight; and also how he mocks them about a monument erected on the plains of Waterloo, with the statues of George the Fourth and the Duke of Wellington; and how he asks the borough-mongers whether they think the French nation will let these things remain. He also wishes to know where ribbons, striped red, white, and blue, can be got against Monday next, to be worn at the dinner given at London to the friends of liberty, Cobbett in the chair. So Major Cartwright rose and said, that he rejoiced at the wonderful goodness of Providence, in that he all his lifetime on earth had been a strenuous advocate for liberty. And now when he saw with his own eyes the interest which angels took in that cause no wonder that he was glad in heart! although

it was commonly thought on earth that angels neither knew nor could know of the affairs of mankind on earth, but he recollected the sham-fight and the treatment of the flag of liberty quite well. The Major told further about the sham-fight. The King said, that owing to what we had given last Sunday we were behind-hand, or otherwise he would propose that John Martin, James, and myself should join in equal shares, and one of us go to dine with Mr. Hunt; but the seven shillings were given an holy offering. He added, however, that I might buy the liberty badge, and the colours were all heavenly, and honour our meeting sometimes with it. It would only cost a few pence. Abraham said we have to buy the two books long spoken of, and also two sittings to pay for in a few weeks, &c. Our next subject was the state of the army in the affair of the Queen. I wondered how Mr. Hunt came to know how the army was affected in regard to the Queen and he in the "Bastile." So the Major rose and said:—It was I who gave the information to Mr. Hunt, and it was an old, tried, and trusty friend who told me. It was Major Byng, one well respected by his men. He was a man who had been long in the army and was well beloved by the officers of several regiments. He was twice broke because he would not comply with orders which he considered against a right principle, but still they invited him again to his post. As for his fortune it made him quite independent. He died about three months before me, and his men cried like children because he would never allow them to be punished other than stopping them from drinking for a length of time, according to the crime. It was he who brought in the bill against flogging. Well, at the trial of the Queen, they put the question to him before others, if he and his men would stand with the Government if the Queen's life were to be taken? He told them that whatever his men might do he himself would defend his Queen with his life. So when this sentiment of Major-General Byng came to be known, all the others followed the example except three. This was the reason why the bill was dropped. The Major-General came and told me, and I informed Mr. Hunt by private letter. You are the second person on earth whom I have told, and I hope you will not tell any one. So I thanked him and said that I would commit the secret to my book. This he permitted. The King asked me what further remarks I had in my mind concerning the Lord our Creator driving the buyers and sellers out of the Temple. I said that I remarked that He drove out all the buyers and sellers by physical power, except those who sold doves. Them He bid take their things hence. Further I observed that He must have emptied out of

the money bags of the exchangers the coins of several surrounding countries by which means the money-changers received their gains; and He also overturned their tables. The King said all this He did, &c. After some further remarks they bade me say the blessing and we parted.

August 17th.—St. John, Abraham, and the Major, paid a visit to me this evening. So I read to them No. 1876 of the Arcana, and asked how it was that each of them knew their own names, when at the same time what I have now read says to the contrary. So Abraham said, what you have now read is true; our names in our societies *are* our qualities. But when we converse with *you*, we know our *earthly* names, because you are living in the natural world, while your internals are with us. And when *you* quit *your* earthly body *you* will think *nothing* about your *earthly* name; you will, like us, think of promoting the good of others. Even *your* earthly name is no use to us but in the way of conversation with you (a man on the earth) on your own account. *Your quality* is *your* name to *us*. So I said that it was not altogether for my own instruction that I put the question, but for the sake of others. So I thanked them and told them that John Martin went to the public dinner given to Mr. Hunt yesterday. They said that my son and I must share with John in the expenses, in a political point of view. So we parted.

226. Sunday Morning, August 22nd.—We all met this morning; the King the speaker. So I told the news of the week as received through the same channels as last week, but in particular I mentioned Mr. Hunt's remarks on the plains of the bloody field; and likewise of the discord which was produced by Mr. P——, and only because the health of Thomas Paine was proposed, on account of his political principles, on which, and nothing more, was the toast given by Mr. Hunt. So the King made some remarks on all the subjects in the order in which I had related them to him. In regard to the dispute about the health of Thomas Paine for the sake of his politics, the King said, it is allowed (I am informed so at least) that the political writings of Paine awakened the same principles in the breasts of the Americans to assert their freedom, as drove the French tyrant from his throne into England; and for the sake of these principles Hunt, I understand, has lost almost all his property, and for a long while his personal liberty. Now actions speak louder than words, and if no one steps forward on behalf of Hunt to vindicate him before the public, we have agreed that you send him a letter stating what you think of that toast, which did so much to hurt their feelings. Now tell us some of the matter which you would put in

such a letter. So I said that I would tell Mr. Hunt that Mr. P—— is, like myself, a native of Scotland, the chief article of whose creed is to believe that there are three distinct persons in the Godhead, while Paine believed only in one, who is just and merciful; and further, that they (P—— and others) believe that God ordained a certain number to be saved, but the far greater number to be damned. That Calvin is the founder of this religion of my native country, and that he, in the year 1553, used every means in his power to cause one Michael Servetus to be burnt with his books, at Geneva, for believing that there was only one person in the Godhead. These are some of the things that I would put in the letter; and before I concluded I would say, that no man ought to be condemned for his faith unless its morals were hurtful to society, &c. Abraham rose and said that Mr. Cowherd had prepared a vote of thanks to be given to John Martin for his kindness in attending the dinner on Monday. The motion was seconded by William McFarlane. This I was bidden to inform John Martin of. Further, they agreed that James should buy the book spoken of some time ago, and give it a present to John. This is to be done on the morrow; and as soon as the means will permit, James is to have his book also. The book is "Chesterfield's Letters of Advice to his Son." This same Earl of Chesterfield is now an angel. So after some further remarks they bade me say the blessing, and we parted.

August 26th.—St. John said that the first man sent word that he was coming to address us on Sunday next. So I thanked St. John for his news, and told him that John Martin had got the book mentioned. Further, I said that it was a very proper book, in particular for young persons. I said also that we were very short of work at present. So he said that he would let Abraham know, so that he might assist in that case; but I said that I did not wish to trouble Abraham further on that head. So after some further remarks we parted until Sunday.

A VISIT FROM THE FIRST MAN.

227. Sunday Morning (5 o'clock), August 29th.—I was introduced into the assembly by the first man, who said he had come once more to see me before I left my earthly tabernacle, &c. He next bid me tell the news. So I related what I had seen in the *Manchester Times* paper and Cobbett's Register of yesterday. He was highly gratified to hear from these of the spirit of the people. He next adverted to the scandalous

treatment which Mr. Hunt received from P—— and his crew on the 16th; and he bade me send a letter to Mr. Hunt of my own disapproval of their conduct towards him, by pointing to some of those parts of the Word where the actions done by men are commended when good and the contrary when bad. He next said that it behoves each of us present likewise to examine ourselves and see whether there might not be something in us which ought to be removed also, &c. He also asked for John Martin, and bade me give his respects to him, &c. The old Judge now rose, saying it was his turn to speak a little to me, as we were old acquaintances. So he bade me not to be vexed at the liberty he was about to take with me by telling me that I oftentimes did not keep my temper in proper bounds when something came which hurt my feelings. So out of charity for my present and future welfare, he hoped that I would keep a stricter guard over that for the future, &c. So I thanked him and said, that I confessed that either for the want of fortitude or from weakness, whichever was the cause, I sometimes went out of order in that respect, but I would be more careful for the future. The Judge said, that perhaps he might be looking and seeing my faults better than he saw his own; for as it was often said, we sometimes saw other's faults and overlooked our own. But, however, he hoped that I would not take amiss what he had said before this assembly, as we were all of us friends. Abraham now rose, and asked how the finances stood. So I said, that as we were short of work these two weeks, I had not examined how I stood; but now that we had plenty of work on hand, I hoped that if I was anything short it would soon be made up. So he said that he was told we were short of work, therefore he made it his business to do what he could to supply us. The first man now said, that he would propose a vote of thanks to Henry Hunt for his manly conduct and spirited exertions to obtain for mankind their rights as men. Therefore, all those of this assembly who think that he deserves a vote of thanks, let them hold up their right hands; so every hand was up. He now said, that as it was considered that the mornings were getting cold for me, they had arranged matters so as that we should hold our meetings within my own house on the Sundays at ten in the forenoon.

228. Sunday, September 5th.—St. John came and gave me notice that Major-General Byng would be among us this morning, only that in the condition or state in which he is at present, it would not do for me to speak with him. I said that I would pay every attention to his orders. So accordingly we met at ten o'clock and I told as usual the news, only instead of

the *Manchester Times* paper I got the *Manchester and Salford Advertiser*, and from it and Cobbett's Register I gave them all the news of the day. They said that now is the time for the reformers to step forth and inform the King of their claims and of the state of the country before the meeting of Parliament. So after we had spoken at some length on these matters the King came and made an application of them, to each and all of us present. He next said that they had brought this stranger who was in a lower state than any that had ever been introduced amongst them. Nevertheless he could be raised on the account that his motives were towards good, and by what he sees at present his interior mind will be further opened to subdue the lower or outward mind; and in order that we may assist him we propose for you to dedicate one shilling so that he may perform an act of charity in the natural world. So I dedicated the shilling. In his hand it looked like brass. In my hand when he returned it it became again silver. Whilst he held it in his hand the King put his (the King's) hand on his head, and said something inwardly. The stranger looked on, but spoke not. The charity I was bidden to give to James. I asked the King where his text would be this day. He said it would be concerning the man who had not on the wedding garment. I asked what I might think of the present garment of our new friend? He said that in this case our friend was bidden and came as he was; but in the other case the man came pretending he was one of the Friends and was not. They now wished me to read the letter which I had ready for Mr. Hunt, which I did. The letter they commended. It was now time to dismiss and I was bid say the blessing. They made a sign to our new friend, so he came and shook me by the hand. I bade him welcome to our new society. He spoke not but gave me a nod with his head and we parted.

N.B.—I have seen several of both sexes newly taken from the intermediate state and received amongst the angels. Some of them in appearance looked but very indifferent both in garments and features; but all of them except one, and that one, this new friend, made some apology concerning their unfitness for the company they were amongst; but our new friend, although he was so dirty in appearance, took no notice of his condition. His face was mostly black, only below his eyes and down towards each side of the nose were very white spots, and in other parts there seemed as if white spots were beginning to appear. His clothes were a dark dirty drab.

September 6th.—I asked St. John if Major Byng is in good spirits since our meeting. He said the Major sent his kind

service to me. I asked if the Major knew the contrast between himself and the company yesterday. He said in mercy it was not permitted, otherwise it would have made him quite unhappy. So I said perhaps if some were to see their evils they would despair of God's mercy! He said it would be so. I said that I had known some persons becoming insane concerning their salvation. After some remarks he said that our new friend would soon become a bright one, his notions being after good, &c.

MAJOR BYNG AND MARSHAL NEY.

229. Sunday (10 o'clock), September 12th.—I was informed that Major-General Byng was to have his heavenly robes given him this day. So I was introduced into the assembly by the King. I told them the news, and amongst other things of the great preparations made and making for the Duke of Wellington, who came to Manchester last night, &c. The King said, well, since they are rejoicing over the Duke, we are rejoicing that we have got present here amongst us Marshal Ney. Major Byng sought him out and found him; it seems one good soldier knows where to find another good soldier. They were many years intimate with each other while on earth. And as we make all welcome here who are willing to come and live amongst us, therefore we rejoice that we have got Marshal Ney, and you may rejoice over your great Duke. So I said, it is somewhat singular that while there is so much preparation making in this town for the murderer, he whom he murdered is received amongst the angels; for the Duke came into this town last night, and a grand dinner is to be given to him to-morrow; and on Wednesday the railroad is to be opened in honour of and by this Duke. The King said, it is now one year to-morrow since that most solemn sign was written by you with your son's blood, as a sign against your country. You see what a change has taken place in that short period; changes quite unexpected to many nations. And changes will still be going on. But sorry am I to say it, no change will take place in your country for the better amendment of the people, except by the sword, and when that comes it will be dismal, and were it not to promote a good end, we could not so much as think of such things. But you have a promise, mind you, that you are to be taken hence before these things come. I have here with me new robes given into my charge, and I am to have the honour of putting them on Major Byng; and if Marshal Ney is willing to remain and conform to our

laws, he will receive the dress of our country this day week. Our finances are but low; but, trusting in Providence, we hope you will bestow something to the Major in his new robes and also to the Marshal; and as charity should begin at home, you can—I mean *they* can—give it to your son. So I said that that was like as if I were changing the money from my one hand to the other; but if you think it should be so, well; but I should rather wish the charity should go somewhere else, if we can in any wise afford to do so. The King replied—I understand that the taking of the sittings in the church is put off another quarter. They tell me that they have had a meeting to do so; but I was not at it. I will therefore retire, and let some of our friends state the matter fully. So Abraham rose and said, Mr. Cowherd called a meeting and gave two reasons why the sittings should be put off another quarter: first, our finances are but low, and secondly, he thinks that by that time the two men, from the events taking place, will have more proof of the truths stated in the letter when they visit Mr. Howarth; therefore I think we had better give this morning's charity to the former poor family, and put our trust in the Divine Providence who has never yet disappointed us. The King came again and said, you have by you the newspaper which contains the names of those heads of the church who were at the festival, and it may be that some of the same set will be at the dinner to-morrow; and if so, perhaps the newspaper will contain a list of those names; therefore they may take both papers with them, and thus they can show to Mr. Howarth the quality of the head men of the church. We will now proceed to the solemn work which we have before us. So the King took the robes, and Major Byng rose and came forward, and the King pronounced a prayer, whilst all the assembly held the hand before their face. He afterwards put the robes on their new companion. I next offered up the two shillings, and Major Byng and Marshal Ney came and received the same and gave them back with thanks. Major Byng said:—I humbly thank God that I have it in my power, through you, to do an act of charity even on the earth. It is impossible for me at this moment to describe the thousandth part of the joy and the happiness which I feel. I hope I shall from this day begin and amend my life. I am far short of being so good as any of you here; but with the Divine help I will strive to become fitter for this assembly. So the King said:—Stop, Major Byng. Remember you are just as good as any of us here. We are of ourselves, each and all, no one better than another. If you see anything about any of us better than you, remember that—that better thing is not our own; and I added that all the

difference was that some had been at work in the vineyard before others; but the last got his penny equal with the first. The Major and the Marshal retired, and the King continued, saying that we all ought, like the Major, to be resolved to begin and amend our lives from this day, and examine the state of our hearts in order to know what is the ruling love of our internals. We ought to enquire whether charity be the ruling principle, and if it be then we are sure that charity begins at home; but if charity be not at home in ourselves, then all our good-like acts are not acts of charity, but ostentation, &c. I asked him where his text would be this day. He said that he had looked out a suitable text in Isaiah, chap. 13th, vers. 13-16. He next said that each in the assembly sent his respects to John Martin, except Marshal Ney, and he was yet a stranger to John. I was now bid to say the blessing and we parted; and I sent my son with the two shillings to the mother of Pendlebury's children.

N.B.—As soon as the robes were put on General Byng, his countenance was changed and became like unto the angels! As for the present appearance of Marshal Ney, he looks rather better than the former did on his first coming. But let us all remember that each one of us has his own proprium or selfhood, which is only evil; and that we have nothing either true or good of our own. All good and truth is from the Lord; this He wills us to receive from him more and more.

September 15th.—I met the King this afternoon; he enquired the news. I said I had been looking at the opening of the railroad, but came away before the arrival of those great men. Further, that I heard that someone had got his leg broken on the way as they were coming on the road. He said that he overheard someone saying that it was Mr. Huskisson, M.P. for Liverpool. I said I heard no particular person named before now. He next said that Marshal Ney sent his service to me, and that he was anticipating our meeting again on Sunday; he added that the Marshal would soon be a bright angel. Abraham also joined with us in company, and asked me how our finances stood at the present time. I said I could not say at present, only I thought they were low. He said that trade would not go well for some time, because confidence was on the decline at present. He also recommended us to be careful, seeing how things are. I asked if any of them saw how the woman looked when she received her two shillings on Sunday last. They said, that as she knows not who sends the money, therefore, she concludes in her own mind that Providence has a remarkable hand in it, and Him she thanks with all her heart. So I said that every charity should be given in such-

like manner, so as the receivers not knowing who is the giver thereof, they may therefore raise their minds to Him who is alone the Giver of every good ; and besides, it is greater pleasure inwardly to the giver, as he knows that he is not hurting the feelings of the other. To this the two angels freely agreed, &c. So we parted.

MARSHAL NEY RECEIVES ROBES.

230. Sunday, September 19th.—We all met according to appointment, and after exchanging respects with the speaker (the King), I gave a detail of the news of the past week : first, of the opening of the railroad, and of the death of Mr. Huskisson ; secondly, of the revolutions in Brunswick ; thirdly, concerning the indignant feelings excited in the breasts of the reformers on account of Talleyrand being sent from France to this country as ambassador. The King replied :—I said at our last meeting that all the show and grandeur at this opening was only done to make it appear that the nation is in a prosperous state, and that there is no need for any reform. I also said that they would find something which would render their expectations unpleasant ; and thus it has been, both by the death of their friend and by the groans and hisses given by the people. And with respect to the new ambassador from the Court of France, they have every reason to suspect that it is still a part of the plot which is on foot ; and there is no doubt that the English Government in particular will by every means in their power retard freedom in every country ; and until they lose their power no country in your part of the earth will attain freedom. Your Government is altogether from hell ; and if I were living in your country I should think I was doing my duty to put it off the face of the earth. You may think that I speak in a strong manner ; but what laws have you to restrain your rulers from being tyrants ? They have utterly set the Word at naught, and they have seen the fate of tyrants in other countries, and still, like Pharaoh, their hearts are hardened yet more and more. So from all this it may be seen that physical force must at last put an end to such a wicked system. So I said that Marshal Ney could tell if he chose what he thought of Talleyrand. So the Marshal rose and said, I always thought him a bloodthirsty villain. The King again said :—Here is Marshal Ney, he was a Field Marshal, and no doubt has seen hundreds of his fellow-mortals fall on and murder each other ; and what are all such things for, but that evil may increase ? But it is not for us to judge what his motives were. Let these be between

his own heart and his Creator; but we rejoice that he is willing now to join us in the promoting of good. He has anticipated this morning with gladness since our last meeting, and is in hopes that you will lend him a trifle that he may give some needy fellow-creature some assistance this morning. We expect another friend here this day week, and this I can say, that things with us are always growing better. I thank you for the news you have told us this morning, although you think them not such as you could wish them to be. So I asked who this new friend is that is to come this day week. He replied, it is one whom the Marshal always respected. I said perhaps it is none other than Bonaparte. He answered, it is the same; and one has been to visit him, and the Marshal goes next, only it was thought that he had better have his armour on before he went, and we will now perform that solemn ceremony. You are to dedicate the robes. I have them here. So he gave me the robes on my right arm, and I offered up a short prayer, whilst all the assembly covered their faces as before. The King afterwards took the robes and put them on the Marshal, and his face shone like an angel's. I, as desired, gave him two shillings which he again returned and shook me by the hand, with a thankful heart, and said, I cannot express to you the joy that I now feel, thanks to my merciful Creator, whose goodness and boundless love have brought me amongst noble men who compose this assembly. I shall never be able to repay them for their kindness, but I see it is the quality of all in this country to have their minds and actions performing good to others, and may I have a heart for such like! I see that no happiness can possess the human breast but in the doing good to others, and that there is nothing so low as for man to wish all for self. The Marshal shook hands with me again, and went and sat him down. Abraham now asked how our finances were holding out. I said that he knew better than I did; further, that I had left that matter to him some time ago. He said he thought they were low, but he would see that we should not go too low, and he bade me send the Marshal's two shillings, as formerly. The King now said, that next Sunday he intended to speak concerning the body of our Lord; a subject which became us all to enquire into and know more of. He wished to speak on that, both for the sake of our new friend who was coming, and for the sake of some now present; yet it is such, as eternity is too short for the human mind to comprehend. He also wished that all present would think of the subject, and also give their sentiments thereon at the next meeting. He also hoped that I would give my sentiments first on the subject, &c. He said that Mrs. Horrocks

now present gave her respects to me; further, that David wished to speak with me if I could make it convenient any time on Wednesday next. He next bade me read his text for this day in Psalm 23rd, ver. 4th. So after some remarks on the text, he bid me say the blessing, and we parted.

N.B.—The colour of the Marshal's robes is the same as those of the two former, namely, the two Major's robes.

September 23rd.—Instead of meeting with David last night as mentioned it was postponed until this evening, when we met and shook hands. He said that it was his desire to have this interview by ourselves, to speak on changes which had taken place since his first visit. So he asked me very kindly for each individual in my family, and asked also in particular for John Martin, bidding me give his service to John, and shook my hand again for John's sake. He said that Bonaparte came this day; that he seemed to be one very fond of learning, so much so that it is thought that he will receive his armour on Sunday. So after a few remarks he shook my hand again, saying that he was just now sent for on something particular. So we parted.

N.B.—I understand that the family of the Pendlebury's is going to remove to Bolton next week, as he, the husband and father, has now got into work there. To this day they remain ignorant of whom the donations came from, and I am ignorant also of what I sent them. I did as I was bidden, and set it down, and never counted further.

BONAPARTE RECEIVES HIS ROBES.

231. Sunday, September 26th.—The King having introduced me as usual into the assembly, said as follows:—As the body of our Lord is one of our subjects this morning therefore it ought to be the first, as it is the most sublime of all subjects; and sorry am I to say, that the Christians of the present day think of that glorious Body as the body of a finite creature; and yet so far from that being the case, the nails on His fingers and toes, and the very hairs of His head, were composed of no natural substance from the world; therefore that glorious Body was in the world altogether Divine! And what is also another great truth, Jehovah was fullest in the world in the state of infancy. This is my belief; and if any of our friends here have anything to object, I will be glad to hear them, for if I am wrong, I wish to be set right; I can only do justice to the subject so far as I see it myself. So I said, the Christians on

earth would tell you that the child grew in wisdom, &c., and on that account they would object to your belief, in that Jehovah was fullest in the world in the infantile state. The idea is new to myself, but your statement is most rational, because Jehovah is innocence itself and wisdom itself. He Himself likewise says—"Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." The King said, if it were not for the innocence of infancy, no one could be reformed. These are the remains on which the Lord operates. In childhood, the Lord is called "the Everlasting Father—the Prince of Peace." So I said that my belief is, that the Body which was on the cross was the Truth itself in substance; and that all created forms are only things of truth, whether in the heavens above or on the earth beneath. No one ever saw substantial truth but those who have seen the Lord. Love and wisdom is truly man, and this is the reason why you angels are in the perfect human form. And further, as the heat and light of your atmosphere proceeds from the Lord, therefore you inhale into your lungs, love and wisdom. And if you had glasses to discern the particles which are inhaled by you, you would see each particle in the human form, and these become changed to the quality of the receiver. So the King said, you have thought much and well on this glorious subject, therefore I will say no more. And as our friends have left it to us two, we will now relieve our new friend here. He has fought and conquered nations on earth, but like all of us here, he has nations in himself to subdue still. I have his robes here. We will perform this in the same manner as we did with his Marshal. Afterwards you will tell us the news. Abraham rose and said, there will be something to be given to Bonaparte and his Marshal, and as I am your financier I propose one shilling each to be given for the last time to that family, as the husband is in work about Bolton. They all remove there this week, and I think we have done our duty to them. I will now retire and let you proceed with the solemn ceremony. So the King gave me the robes and I dedicated them as formerly, and the King laid his hand on the head of Bonaparte and pronounced the blessing. (Numbers, 6th chap., vers. 24–26.) He then put on the robes. I then offered up, and gave each one his shilling which they returned again for the intended use. Bonaparte spoke not, but bowed his head. The Marshal thanked me, and made a handsome speech, and then shook my hand. I next told the news, and the King made remarks thereon. He then told me that his text was Isaiah, chap. 6th, vers. 11 and 12, saying that the hand of the Lord was stretched out to receive us. So after

saying that Bonaparte would address me next Sunday, I said the blessing and we parted.

October 1st.—Abraham said that the King is called off, so that he cannot attend us on Sunday; but there will be two females with us who are strangers to our meetings personally; they have often heard of our assemblies and they wish to come, and St. John is gone to conduct them and present them before you. So I asked Abraham who they were. He said they were John's wife and daughter. I said this is new. I never knew that St. John had a wife on this earth. He said St. John had this same family on the earth, but the wife died with grief while he was in banishment and the daughter likewise soon after; and thus they now live one family still, and the delight of the daughter is in teaching children. She is to address you on Sunday. I asked if Bonaparte would say anything on that day. He said yes. I thanked Abraham for his news, and bade him give my respects to the two females, &c.

ST. JOHN'S WIFE AND DAUGHTER.

232. Sunday, October 3rd (Second Advent, 2nd year).—Accordingly I was introduced by Abraham to the assembly. He next presented St. John's wife and daughter. So after respects paid they retired, and the daughter stood before me and spoke thus:—It is my lot now to have the honour to address you, and your good sense will excuse my inability, I being one of the weaker sex, and therefore unable to do justice to the subject as I wish to do. I have often heard my earthly parent speak of you, so that I have anticipated this honour in speaking with you until now. I hope that such intercourse will still increase between the two worlds; but I will let you tell our friends here the news from the natural world, as is your regular custom. I then told all the particular news of the week, and she began again, saying the human race are so created that they may add more and more happiness to one another; but this you see they have prevented, and the more is the pity. It is that lowest of all loves—the love of self and the world, which is the sole cause of all the calamity; it is what constitutes hell itself, and we have all of us need to guard against these loves. I know for my own part that I have many things to subdue in myself with the divine assistance; and I see every day more reason for my prayers for His assistance, and I have no doubt but it is so with you; still you cannot help but look at the evils around and within you. I have heard of the evils of your country both of the preachers

and state rulers and people at large. I also heard of the rulers and parsons murdering the people when they met, and humbled themselves to petition the King. And when I heard that they passed a law to sell the bodies of those who had toiled for them it caused a kind of chillness to my heart. I could have wished it a false report; but as I had the information from my earthly parent I had no reason to doubt its truth. I have sometimes wondered if they intended to try whether they could retain the spirit, or if they could restore the life again to the body, so that they might keep the rich from dying (but, God be praised, that is beyond their power), yet, at any rate we rest on this, that the sole intention was for the benefit of the rich. Let us now see the reason why they did not actually put that law into action. Did their consciences become more tender? No; but they were afraid of punishment from an enraged people. Therefore they are restrained, as the wicked in hell are restrained and kept in bounds suitable to their states of evil, namely, solely by punishments caused by their own evils. But I will retire. Perhaps some other one wishes to say something, and why should I intrude longer? Bonaparte came next, and spoke in the most humble and thankful manner of his change. He asked me what the religion of the Hollanders is, and why the English are so much against a Catholic King. He then spoke satirically of the English in sending him to so fertile a country, and commented on the state they are now in, and of their buying the victory of Waterloo with money. He also said, that like others, he was too ambitious. But his principal motive was, to establish a friendly intercourse between all nations for the benefit of each other. Further, it was his intention to have conquered England, and to have let the people choose their own plan of Government. He next spoke of his taking the images out of the churches and turning them into money, which he thought more useful. Yet sometimes he thought within himself whether he was doing right or not, although he knew it was nonsense to have such things worshipped. But if the priests had them there on purpose to get money by—as he thought they had—then in that case it was best to take them at once. He always thought, that preachers in general were the most covetous of all classes. But as our female friend said truly, we have all of us within ourselves a something far from being right, and may I in particular endeavour to take the mote out of my own eye. It was perhaps well for me that I was confined to that barren rock. I there began to see the instability of human affairs and the depravity of human nature, reflections which might never have been called up but for that taking place; but as the text of

last Sunday says:—"His hand is stretched out still." He now thanked me for assisting him to perform the act of charity last Sunday and shook me by the hand and retired to his seat. Abraham now came forward and said, as the King and St. John are not here, therefore I am chosen chairman this morning. We must use the two females like others who come to honour us. We must give them something to bestow, and as the Pendleburys are away we will either give one shilling to the widow or otherwise give it to ourselves. Now the daughter, owing to the engine being broken, has been out of work all week; but you may either keep it yourself or put it to the show of hands whether you or the widow is to receive the charity. So I gave the two females sixpence each, which was sent to the widow. They thanked me, shook my hand, and retired. I asked why John was absent, seeing his wife and daughter were both here for the first time. So he said the reason that John is not here is because his daughter was chosen to address you, and he thought his feelings would be so much affected that he thought it better for him to be absent. So I wondered how that could so affect his feelings; but he said that is because you are ignorant of the fine feelings of angels subsisting between husband and wife and parents and children; but, said he, I have a note from the King to you. The note stated why he could not attend this morning, &c. I now proposed a vote of thanks to the King. This was seconded by Abraham and passed. I next proposed a vote of thanks to St. John, his wife, and daughter. This also orderly passed, for which they thanked us. I invited them to come when they saw it proper at any time. So after the blessing we parted.

N.B.—I omitted one or two observations which were made after Bonaparte had finished his remarks, and which remarks were commented on by Abraham in the following words:—It is observed, first by the daughter of our worthy friend St. John, and likewise by the last speaker, Bonaparte, that we have all of us something in us that is not in the order which it ought to be. This is a truth that all rational beings will assent unto; and knowing this, our constant duty is to become more and more perfect. But I ask you, as a man in the natural world, this question:—Suppose you had nothing to contend against either from within yourself or around you. In that case what would be your feelings? So I said, I would be void of life if such were the case. Life with finite beings consists in action and reaction. It is, he said, so with us angels. We also may lose our life. We are also mortals and dependent for every moment on our Infinite Creator; it is His mercy which preserves us from hell, and knowing this we love Him; therefore

our reaction is against what is opposite to His goodness and truth.

October 5th.—St. John thanked me for the vote of thanks given to his family last Sunday, and said that his daughter intends to come again and bring some of her companions with her. As she was so much gratified herself she wishes others to enjoy the like gratification. He also said that the King sent word that he intends to come by Sunday.

SIXTY CELESTIAL ANGELS, VIRGINS.

October 8th.—This evening St. John met with me and asked the news, &c. After telling him he said, that there would be his daughter with her companions with us on Sunday. I asked how many were coming with her, and if they were all celestial angels who were coming with her. He said they were all celestial female angels who were coming along with her; so that as the King would be there likewise we anticipated a joyful meeting. The number of females who were coming with his daughter, herself included, is sixty. I asked where his text was last Sunday. He said in Haggai, 2nd chap., 9th ver.

Same date as above.—N.B. St. John again saying that the females were all come, I thanked him and he went away.

233. Sunday, October 10th, 1830 (Second Advent, 2nd year).—I was introduced into this assembly by the King; and the sixty females were ranged in a curved line, and there they all stood, a little in front, to my right and beyond. From left to right were seated, as usual, all our friends. So the usual respects being paid, I, as desired, told them all the natural news of the latest date, as is my usual manner. I also said that the year was expired last Sunday for the two signs contained in the papers which my son had carried on his head during the full time appointed. The first was completed on the 13th of last month, and the other on the 4th of the present month. So the King said that I might do what I liked with the papers now, they were of no further use. He proceeded:—The many different sects of religion, and the manner whereby the church and state are interwoven with all the deep and cunningly laid ramifications of the system, for the support of the Government of your country in such wickedness, will be the cause of more bloodshed in your country than in any of the countries around, and in the struggle, the innocent will fall with the guilty, but more is the pity. How much more pleasing in the sight of God would it be, if all that were prevented by a timely turning from evil! But instead of that

they are daily worse. For look at this day—even the Lord's day, the holy Sabbath—how is it profaned by their Beer Act, which commences this very day. The intent of this Act is to get more taxes; it is for mere plunder. And this newly-planned plunder begins on the Sabbath day—even this day! But let us hear your opinion on these matters. So I said, tell me if these sixty females are virgins and wives, or if they are all of the former, or all of the latter. So he said, these sixty females who stand before your right hand are virgins in the celestial heaven. So I said, my opinion at present is, that these virgins either represent, or correspond to, the affections of the celestial principle of the church. Therefore, there will now be a greater activity among the men of the church on earth than there has been hitherto; and this both with the evil and with the well-disposed. This is my present opinion. So the King said he also had the same thoughts, &c. He said also, that since he was at our last meeting two weeks ago, he had been employed in the intermediate state, in assisting to redeem a great many from their states of vastation, in which he always felt great pleasure; only he could not bear to be long in that state at one time. I asked him why it was so. He said it was because he was obliged to approach so near to the states of those whom he assisted, which states are so distant from his own; hence came fatigue. So I said that perhaps it might be compared to one who was willing to perform greater acts of good than the body could bear. He said it was so. He now retired, and St. John's daughter stepped forward from the centre of the females, saying, that she was come again to address me. So I thanked her and bid her not spare me, but speak her mind, and whether for or against, it should be placed on record. So she said, if such be the case, I will take my text; read it now in 2nd Sam., chap. 12th, and the first 14 vers. So I read as I was desired. She then spoke at considerable length, saying that David on this occasion (unknown to himself) represented the Lord in His maternal humanity, and she dwelt at some length on the sentence passed in the 14th ver., and said that all these historical facts were true as it regarded David; but the particular passage which she had chosen for the present in order to speak home was these words:—"Thou art the Man." And first the Lord Himself is the only Man, and all the sons of the human race are only things of man. She said that these words were not to be overlooked by any of us, for in too many they applied to each of us. Could you, she asked, stand before the Great Tribunal guiltless, so that the Judge could not accuse you? Have you not something that loudly whispers "Thou art the

man?" I know, said she, there are things in me which ought not to be in me. She exhorted all present to examine each for themselves, and to have a two-edged sword always in their hands so that it might cut right and left and all around; but not swords and staves like the blood-thirsty murderers on that day at Manchester. She also remarked that it is now going in the twelfth year since that horrid deed was done. She mentioned how glad the angels were now that the Lord's Glorified Humanity is begun to be received by men on earth, &c. The above are *some* of the subjects which this female spoke upon. Abraham rose and said that the Queen desired him to ask me how I was pleased with the second number of the late King's life, and what it told of her. Further that Cobbett would let the public know many things concerning her and her daughter which at present they are ignorant of. He next said that we would be obliged to do something for these females who are come to visit us, and as our finances are now very low they would be glad of something if it were ever so small, and he thought we could not offer less than one halfpenny each which would be two shillings and sixpence. The widow is still in want as her daughter is still out of work. I now asked why these sixty keep standing all this while, and what was signified by the number sixty in regard to this present transaction. He said they represent all the affections in the internal man and the affections are ever active in the internal. With regard to the number sixty—six times ten are sixty. Ten is a holy number, and signifies what is full and complete. Likewise six; thus, six days shalt thou labour and do all thy work, and thy rest is in the Lord who is the only Sabbath, &c. He now said that the former Judge wished to speak with me in the evening on Wednesday. I offered up the offering, and the virgins came and took the same and returned it with thanks. The King said he would preach from Jeremiah the 7th chap., 9, 10, 11 vers. So I said the blessing and we parted.

N.B.—Although I do not write one twentieth part of what is *spoken*, yet I am particular in every other respect, thinking the *times* and *facts* the *most important*. Emanuel Swedenborg is the SCRIBE. Read attentively his works.

October 11th.—According as I was desired yesterday I met St. John this evening. So after I had told him my news he said that his news to me is that I am to meet Abraham to-morrow evening at 8 o'clock. He is to present before me seventy-two infants with their twelve conductors from the Christian heaven which is the inmost heaven. I said that I, until now, always thought that the most antient heaven was the inmost; but I

might have known better, for the New Christian Church is to be the crown of all churches which have ever existed. St. John said the man of the church on earth at this day is far short of the quality of the most antient people. So I thanked him for his welcome news and we parted.

N.B.—I ought not to omit what was said yesterday by the female concerning public charities and missionaries. Of the former, she said that many robbed their workers of their wages, and gave money to public charities to have their names and the sums they gave recorded before men. Of the latter, that preachers are only sent among the wild nations, so that they may be induced to buy clothes, and pay taxes, and maintain the preachers. This, she said, was too much the case, although not altogether so. But that whatever were their motives, the Divine Providence turned it as a means whereby His Word is sent to every nation on the earth.

N.B.—Unless the motive be good the gift is of no avail to the giver.

SEVENTY-TWO INFANTS AND TWELVE CONDUCTORS FROM THE INMOST CHRISTIAN HEAVEN.

234. October 12th, Evening (8 o'clock).—Accordingly Abraham said:—Here are come before you seventy-two infants with their conductors, whose number is twelve. They are from the inmost Christian heaven. I have no occasion to address you on this most solemn and wonderful manifestation, as one of the females is to address you. Neither will I say what amount of charity should be given; that matter I leave to her and yourself. She knows, and will take no more than can be spared; only I hope you will enter all on record, so that unborn generations may know of this holy performance. The infants were all standing in a circular line, and the twelve conductors at the one end and the infants on their right hand; and St. John's daughter came nearer me and spoke thus:—It has fallen to my lot to address you on this most holy occasion; and think, O think, that it is such a sight as was never yet presented before one living on earth. There are infants before you which have not been in existence one quarter of an hour. They were no longer in the natural world than to inhale from its atmosphere, so as to be living subjects when the spirit left its mortality. Nothing more internal can be presented before you except Him who is their life; therefore I request you to be particular and record what is done at this time. Remember this is the tenth month, the twelfth day of the month, and six

times twelve infants and twelve guides; also that I came to you the first time on the third of the month, and the second time on the tenth, and this is the twelfth, so this is a complete fulfilment. And O how glad are we innocent angels that there is now a living prospect of a union between us and the church on earth. Only tell me what you think of the state of the earth at this day from your judgment. I said that I could only call it hell. She said all the difference is, that they are in a state wherein they may change. It never was intended by our Creator that the bodies of mankind should undergo a state of rottenness; but that they should be glorified while on earth, and like us angels, be growing more and more interior. This was the state of the first age; and you are a mortal agent, by whom we see that that state is about to commence again. Your internal man is with us in form and substance, and if all the other degrees of your mind were now joined with it I ask you, would you have such an external body as you now have? But as that union will not take place with you while on earth, so, like others, you will put it off, it being dust. But I will say no more till we have done what we are assembled for. Only I am sorry that it will take so much out of your club money at this time. But I had better leave it with yourself to say what you can give. So I said I leave it with you. You shall have what you ask if so be I have it to give; and what I have I will give it freely. So she said there was a meeting called for this purpose, and it was considered that no less would do than seven shillings. This is a holy number. It would be sevenpence to each of us conductors; but it is for the infants that we want it. So I said that I had that and more now about me, and would gladly give it, and asked if they would receive it out of my hand themselves; and further, that I supposed the one-half were males and the other half females. She said she had no doubt that they would take the offering into their hands as of themselves, and that there were a like number of each sex. So I took the money and offered it up freely unto Him who is the Source whence all our blessings are from, and then held forth my hand. And by a signal given by the conductor the little innocents came in rotation and took each his and her share; so that the portion of each was one penny and one-sixth of a penny,—and thus substantial spiritual—when they in like rotation gave me it again and stood in their former order. The female pronounced on them the blessing (Numbers, chap. 6th), and said to me:—May the Lord be your everlasting shield in your present state and for ever, and may your sleep be always balmy and refreshing while you are in the world; and when you see the frowns of the

world staring you in the face, turn your eyes to what you have been doing as an agent this night; only remember that we all are agents in His hands, even these innocents are so, and that at the best we are only doing our duty. I understand that Abraham is to warn you by a letter when you are to put off your mortal part; so will I also have a hand in the affair. Thus now, you have my promise; and let your last thoughts when you are about to quit the body, rest on what has been done this night, with your mind calm and resigned. You may send the seven shillings to the widow before you sleep, and like the other charities, she may not know from whom it comes. She bade me say the blessing. Whilst I said the blessing, all the children held their little hands before their faces. We now parted.

October 13th.—According to the promise made on Sunday I met the former Judge. We saluted each other and spoke of our first companionship with each other. He asked me concerning the proceedings of last night and what the female said to me. I said that the words of the female impressed my whole soul in such a way that I could not communicate my feelings by any words. I asked if he knew beforetime of what was to take place last night. He said he had not the smallest idea until he was informed last night; but you see, he said, how plain and rational all is from the first even until now. Now give me your hand, and may the Lord bless you and keep you! You have acted in all for us in a manly and noble manner. It is true you have done only your duty, and that like us you are only an agent; but since you have so done your duty, great will be your reward; and when you leave the world you are now in I shall be one who will gladly welcome and even assist you at the hour of your removal, &c.

A MALE ANGEL FROM THE INMOST CHRISTIAN HEAVEN.

235. October 17th.—We all met this morning, the King being the speaker. He said that a friend of his from the society to which he himself belongs had come, and will meet with and speak to you to-morrow. St. John's daughter had come with him also. So I said that I supposed the new male friend represented the understanding of the affections. The King bade me tell the news as usual, and he made his remarks on the same. I asked if any other thing would come forth which he knew of. For I said that I understood we had before finished all as I thought was to be done in order to represent the new church in its four states—namely, infancy,

childhood, youth, and manhood ; but the coming of the virgins and of the twelve conductors with the infants from the Christian heaven shows that something of further importance remained still to be done. So I asked if he knew of any other wonderful thing to come forward. He said that when things come, he always did his best to do his duty as an agent ; knowing that the ways of God are past finding out, and that none present knew of these things until the proper time. So I asked him why the last infants came, seeing that infants came from the former ages. Could not the innocence of infancy or the innocence of the Lord's church have been represented by the infants from any one of the ages ? So the King spoke thus :—The churches of former ages were representative churches. But I will speak only of the Jewish ; and that was no church. Nor was it a representative church ; it was only representative of a church. This was the reason why so many ceremonies were enjoined them, many of which appear as things of little importance, and were by them looked upon as such, while at the same time they were enjoined as holy duties ; as were also the greater things. But in all these things, whether great or small, were represented holy principles ; and the Jews being all men of the world, and setting the things of the world uppermost, rejected the little things of innocence represented by the children or infants. But I said, are not the men of this day, calling themselves Christians, even worse than the Jews of that day ? Do they not even entertain keep them, in a certain degree, from profanation. They are indeed more wicked than were the Jews, but there are many little things they perform. They keep Bibles in their families, and from the Bible they form their faith in their many different sects ; and thus they are more interior than were the Jews. You saw likewise that the last infants were far more active than those of former ages, &c. He now bade me give a general and short description of my views of all the things in which I had been concerned with them, in all this work, since the first commencement until now. So I began and related how the Judge carried his trumpet ; of his blowing it at all the public places ; of his garments when he represented the false and evils of the church ; of the angels who were representatives ; of my son and myself also having each of us swords, until the Lord made His Second Advent, December the 7th, the 14th, and the 21st, 1828 ; of the seven churches in the new heavens ; of the last-found world, and of its correspondence to the heart of the grand man ; of the ten churches in that world ; of the first jubilee in the new

heavens; of the angel, with his wife and daughter, representing the Lord's church on earth; of the agents sent from the churches of the former ages; and thus until the coming of St. John, his wife, and daughter, representing (as I thought) the union of all these churches as His (the Lord's) wife; and lastly, the virgins and infants representing the affections and innocence of His church, with the present friend here representing the understanding of the affections. From all these things I have reason to believe that there will be a still more powerful heavenly influence into the men on earth which will operate in two ways, namely, with the well-disposed it will operate to good, but with the evil-disposed it will excite them to act against the good; and in this way the wicked will fall by their own evil; but the others will stand by acting with the Divine Providence. So the King replied that I had said all that needed to be said on the subject, and that the Lord's church is now founded on the Rock of Ages, even divine rational truth. He now said that there is nothing to be given this morning, and a good reason why. It is, said he, because our finances will not afford it, and the more is the pity! He now bade me read his text, Leviticus, 12th chap., 3rd, 4th, and 5th vers. This text he had chosen because of the infants. So I was bidden to say the blessing, and we parted.

N.B.—Let me just state here once more the following things which ought to be borne in mind. And first, the angel with his wife and daughter, the two latter being the first females I had the honour to meet with in the heavens. I say these represented the Lord's church in the heavens. The widow and her daughter—they represented the Lord's church on earth. St. John, his wife, and daughter, signify that the new church is the wife, and the Lord the husband; and this because the Divine Humanity is now received in all the former churches or ages. And it is worthy of notice, that on September the 13th, 1829, when there were such numbers of delegates from the former heavens, there was a representation performed by the shedding of blood. And on the 4th of the following month, the Passion of the Cross was represented—all this before angels from the former ages.

These things were not done as a ground of faith to those angels, that they might receive the Lord in His Humanity; no, but they signify that the Lord's Humanity—His divine Humanity—received as the principal or chief faith, is the complete union of all the human race with the Lord.

A MAN-ANGEL, AND TWELVE ANGELS FROM THE CELESTIAL CHRISTIAN HEAVEN; OR, THE UNDERSTANDING WITH THE AFFECTIONS REPRESENTED.

236. Monday Morning (9 o'clock), October 18th.—According to promise, I was prepared to meet our new friend, who came attended by Abraham with the twelve females who conducted the infants on the 12th instant. Abraham said, here is presented before you, our new friend and the twelve females behind; he is ready to address you. So he came, and we shook hands. He said, I wish to address you on that holy state which is now at this day altogether perverted, and sorry am I to say it. It is the union of two souls, the male and the female, in the marriage of good and truth, the man and the wife with one heart, each promoting the natural and spiritual happiness of the other. This is the marriage which the death of the body cannot dissolve. I ask you is this the state and quality of marriages at this day? I am informed that the Catholic religion allows no marriages to the priests. Does not that show that they look on that state as something carnal, and must not their flocks do so also? Thus then marriages are now perverted with the professors of Christianity, and the origin of this is priestcraft. Hence have arisen whoredom and adultery and all other attendant evils, and hence comes also the present deplorable state of your country. I cannot say whether anyone has spoken to you on this subject, but I thought that I could not do better. I will just ask you this simple question, whether it is easier to live a good or an evil life? Tell me candidly which of the two is the easier? So I said it is by far the easier to live a good life, as for instance it is well known that it requires a great deal of trouble in telling lies so as the liar may bear out his lies until they are found out at last, while the man with his truth is in peace of mind. It is similar with every other evil, and is also so plain that there is no need to enter into the subject. The angel bade me to say something with respect to marriages also; so I said, in the writings of Emanuel Swedenborg I read that the union of the man and his wife is compared by the angels of the first ages of the world to the heart and lungs in the breast, the wife to the heart, the man to the lungs, and further the wife to the will, and the man to the understanding. These are some of the correspondences; so that it is easy to see that a true marriage is a progressive uniting and holy union of the male and female to all eternity, so that the two may become one flesh, or one man. God is the only Man.

God is love, whose operation is wisdom. Love and wisdom constitute the uniting sphere or spirit in the man and wife, continually approaching its centre from whence it proceeded—even God, who is love—the very essential Man. But I am far from being able to do justice to the subject. Perhaps some of the females may please to say something also. The angel said, that the females were too much affected with the subject to say anything at this time, but that St. John's daughter would give an address next Sunday. Abraham proposed two and sixpence to be given on the present occasion. This I offered up; then each of the females and the male angel took their portion as usual. The male angel now shook me by the hand. I asked why the same custom was omitted by the females. The angel said it was done only by him, because he represented the understanding of the affections. But, I asked, should not the affections themselves be in operation? That is my opinion, but at the same time you must know better than I do. When I had said this, the twelve females came and shook me also by the hand. I said the blessing, and we parted; and I sent the two and sixpence to the widow.

N.B.—The twelve females were standing at my back. I asked Abraham why the females stood behind. He said they were bashful. So I bade them not be bashful, but come and let us be face to face. So they came with a smile on their countenances, and stood also in front all the time we remained.

October 22nd.—St. John said, I am desired to bid you attend this night at 8 o'clock. The angels of your first acquaintance are to meet you on something particular. So I thanked him, saying I would gladly attend, and we parted.

237. Friday Night (8 o'clock), October 22nd.—Abraham introduced me, saying here are your old friends; but I will retire, and let them speak for themselves. So one Henry Arnott, with whom I was well acquainted in this world, came and took me by the hand, as did the others present. They asked me if it was in the year 1816 when I began to look into the spiritual [world] first. I said that it was in the summer of that year, but commenced my account of it only in 1817. I spoke with a King and a Prince in the summer of 1816, and also with the Judge. That Prince is now a King. Both these Kings were present at this meeting, as were also all those whose names are to be seen in my account of the year 1817, all these being representatives of the Lord's new church which was then preparing in the new heavens; therefore all we who met this night were the first agents—the angels for the afore-mentioned church and I for the Lord's new church on earth. So now a

union has been made with all the former churches which have existed on this earth and the new church which the Lord is at this day forming on the earth; and not only so, but [with the church] in the world which corresponds to the heart of the grand man where also the Lord's church is founded. All those churches being thus united, and we being the first agents [therein; therefore it is] for this reason we [are] met to congratulate each other and to thank God for the wonderful things He has been pleased to reveal to us. Inasmuch as His mercy towards the human race is so much the more made the more manifest in this new age of His church, and as charity is the principal life of our Lord's church we wish to bestow something this night on the widow. The last charity was bestowed by the affections of the inmost church. The angel, with his wife and daughter, who represented the Lord's church in the new heavens with the others connected in the representation are all here present to give each of us our mite, and we have nowhere else to apply to but yourself, and the more is the pity; but now that the foundation is laid, let us rejoice that the Lord in His own way will build up and all hell cannot hinder. This was spoken by Henry Arnott. So I said that I had only one half-crown piece at the present time, this I would now share. So Abraham hoped that I would also include him with the others. So I offered up the piece of money and each took a piece of gold (in appearance) out of my hand and laid it back in the same order. Abraham bade me meet him to-morrow night at five o'clock. This I promised, so I said the blessing and we parted. So according to promise I met Abraham, and he asked if I could find a sovereign until Monday night. I said I had as much and more of the club money by me. So he bade me give my son the sovereign, and let him give it to the widow to get him change for the same; this change he is to keep until Monday night, when he is to return the same unto you again. I asked Abraham, what am I to understand by so doing? He said one reason is the woman is in doubts where the money comes from. She hears him say that it is sent by Providence, still she has her doubts, and she thinks your son cannot supply her out of his own. Therefore by her changing the sovereign for him this will at once dispel her fears. She thinks no one cares about her wants on earth except those who cannot help her. So if she pleases let her think it is all from your son, and let them still say it is sent by Providence. This is one reason, and this will also ease the mind of the poor widow. So I gave my son the money and he did according to order.

N.B.—I do not wonder at the widow being rather alarmed as to how the donations come, for who, at this day, knows of

charity in any other way than by knowing the giver also? At least it is seldom otherwise. Yet the widow, although in want, has her feelings put to the test by this means.

THE FEELINGS OF THE EVERLASTING CHURCH,
OR ITS AFFECTIONS REPRESENTED.

238. Sunday (10 o'clock), October 24th.—St. John conducted me into this assembly. So when our usual compliments were exchanged and my news delivered, he said that he would retire, as his daughter was to address me. So she came and bade me ask her any questions which I thought proper, and she would do her best to solve them for my instruction. So I asked why she and her companions took their stations behind me on Monday last, and why they did not come face to face until I bade them do so. She said, we females at that time were representing the inmost affections of the church, and you were representing its ultimate; thus, it behoved you to call us forward. I said yes, true; I bade you come face to face, but that seemed to be done on my part as if by chance, or rather from a principle of what may be termed good manners. She said, we knew you would bid us as you did; and this we knew, because we knew you to have a liberal mind, but all your good thoughts come to you through the medium of your conductor. I said, I have had many conductors to my certain knowledge since I began to correspond with you angels, and your earthly Father has been my conductor for a considerable time past. She said, true; and you are not aware of the battles they have to fight for you. The Judge fought many a hard battle while he was your conducting angel. I said, I have spoken with the Judge at all hours, both night and day, and I have sometimes wondered if he never needed any sleep. I have spoken often with him when I awoke in the night whilst lying on my bed, but he was always ready and at his post any time I wanted him. She asked if I ever thought much about sleep; and the cause of sleep. I said that Emanuel Swedenborg in his writings says, that the will-principle never sleeps, but that the understanding sleeps. She said, the will is the life, it is ever awake. On the next Sabbath I will speak further on this subject. She then said as follows:—I am informed that it has been said at a meeting of some principal members of the Temple Church, that all those who do not pay for their sittings are intruders and ought to keep away. Tell me if this report be true. I said, the report is true. It was said by one of the great pillars; he is called Mr. Barge. She said his barge is sailing down the

stream. It is right that the church should receive support from its members if they can, but are they to stop away if they cannot pay for their seats in the church? But tell John Martin to send a letter to the minister signed by himself and your son, stating that they will come no more until they can pay for their sittings; that they can read their Bibles with the Arcana until their other debts are paid. Such books as these he himself takes the doctrines from. But let them say, that for the sake of example to others they will attend as soon as they [can] pay for their sittings; that they don't stop away for Barge, for they are more independent of him than he is of those who toil their bodies for him and his family. She also made a few comments on the temperance societies, saying that the very name of Christians included all virtues; that they might likewise form a society in which the members must all eat, drink, and sleep at certain hours; the Christian life is regulated by the example and precepts of our Redeemer, &c. This female angel discoursed at length on several subjects, and afterwards she said her earthly parent takes his text this day in Isaiah, chap. 12th, ver. 6th, when she bade me say the blessing, and we parted.

October 28th.—This day I was visited by Abraham and Mr. Cowherd. The former said that he had news to communicate, namely, that to-morrow evening at 6 o'clock I am to be ready to receive a visit from the first man. He will be attended by twenty-four angels from the inmost heaven of the Christian age. I asked if they were from where St. John is from. He said St. John's daughter is one of the twelve females and the twelve males are from the same heaven. So I thanked them.

239. Friday Evening, 6 o'clock (Second Advent, 2nd year).—So according to promise I was ready, and Abraham said, here are before you again your friend the first man and St. John's daughter. The other twelve males and eleven females are strangers to you.

THE FIRST MAN, WITH TWENTY-FOUR ANGELS FROM THE MOST INMOST HEAVEN.

So the first man shook me by the hand and spoke as follows:—There have been some very important changes in your natural world since I saw you or rather since I spoke with you last, and greater changes still will be accomplished, and glad am I it will be so, and I am glad to see you still changing for the better. I have taken the liberty to examine you from your internals to the externals, and have weighted [or weighed] you, and made allowance for the external circumstances wherein you

are placed; therefore I will put my right hand upon your head, but first you will bestow an offering of charity. I know you have nothing of your own at present, but fear not the Divine Providence. What you give at this time will be made up before it is called for. I will leave it to yourself. So I said Abraham is my financier; I leave it to him to name the sum. Abraham said, I will venture to give six shillings, although we are now indebted to the club already, and I will be responsible that it will be made up in proper time. The first man said, this is a fulness, and we are all only agents in the hand of our Divine Maker to do all the good we can for each other. So he bade me bless the offering and with an extempore prayer to offer up the gift. All this I did as suitable to the union of the first ages with the internal Christian church. So the twelve females came and received their portion first, then so did the males. The females came and returned it, and so did the others also, all in order, as is always done on every occasion.

Abraham said that the first man wished also to perform an act of charity, and it is left to my own option what I please to give. So I proposed one shilling. This I was bade to dedicate, which I did. He then received it and returned it again, desiring me to give the seven shillings to the widow through the ordinary channel. I said it was a pity that our means were so small for doing good, and in particular when we were promoting the good of the whole earth; and they said we are promoting the good of all earths.

The first man now put his right hand on my head, and held it there till he said words which I heard not. He now said thus:—You wonder what this means, and what I was saying. I was praying for the divine blessing on you as a seed which may increase by you as an agent; that as you have got two to succeed you they may also increase by adding more, &c., until men on earth and angels be, as was intended at the creation—one family. Further, the Lord our Infinite Maker Himself bade me tell you to write in your book that He wills that there should be more agents on earth; that men on earth and angels in heaven [may be] in fellowship like brothers. This you can place on record.

The first man now said, the love of self and the world has destroyed all man's happiness. Man was not made for himself alone, but for others. What is it which makes heaven to be heaven, but each seeking the good of others? We [angels] are not changed from being men, we are only out of the elements of the natural world. Your natural is in that world, but your transparent substantial internal man is with us, and this because your love is above the things of the world. Pray that

your love may rise nearer still to Him who wills that all should receive His love as the inmost principle of life.

We will all meet with you on Sunday, when John's daughter, I am informed, is to address you. I am in the thought that you will not need to give much money, at least for some time. The other two angels must be assisted in a short [time] with their seat money. And your sick club money we must have ready by the proper time. All these are duties we must attend unto. After some other remarks he bade me say the blessing, and we parted.

THE FIRST AND SECOND MAN AND TWENTY-FOUR ANGELS FROM THE INMOST HEAVEN.

240. Sunday Forenoon (10 o'clock), October 31st, 1830 (Second Advent, 2nd year).—I omitted in the last number to say thus:—The first man asked me as to the particular time that I date the commencement of my communications with angels from, so that he might enter the same on record.

I was introduced into this assembly by the first man; so after exchanging respects, he said that the second man was also come to this assembly, and would speak with me after the female had finished what she had to say. So she came, bidding me tell the news according to custom, and she made remarks thereon. Next she said, that according to promise she would say something concerning sleep. Sleep, she said, is one of the many blessings on mankind [given] by our Maker. It is also given to refresh beasts and fowls after enjoying themselves, procuring food, &c. But man requires sleep in order to rest the mind as well as the body, for the mind may be over-fatigued while the body is at rest, and the body with its animal spirits may be overdone with fatigue whilst the mind gives itself no trouble. This is often the case with insane persons. But [with] proper exercise of the body without fatigue, and the mind having good ends in view, in this case sleep is sweet and refreshing. In this case [also] the understanding is quietly in sleep while the will [is] undisturbed, yet always awake; but if the body with its animal spirits be overdone with labour or other bodily pain, in this case the understanding is overcome with weight, so as to moan, or talk and dream in trouble. Again, if the mind is over-fatigued, although the body has been at ease, thence again come the former troubles, because of the balance being destroyed at the time; therefore it is of the utmost importance for every one who wishes to enjoy this one of the many blessings—and sleep is not the least—

to live a life of charity [or use]. This will make the pillow easy, and then sleep [will be] sweet and refreshing. She made many other remarks and spoke about the differences between the construction of the animals and man, of three distinct degrees in the mind of man, of the agreement and disagreement of those degrees, that the Lord wills that all should be celestial men, so that the lowest degree may be in the highest degree. She also spoke again on the horrid law passed in Parliament to sell the bodies of the poor. She also proposed a vote of thanks to John Martin for his manly conduct. In this the second man joined her. It was put and carried. She next [said] that the first man would address me next Sunday when the twenty-four [angels] would take me by the hand, and that the second man would address me this day two weeks. Text, Jer., 5th chap., 5th ver. She took me by the hand. We parted.

November 2nd.—This day I had the following [conversation] with St. John, and first I asked him how the New Church was going on in the late-found world which corresponds to the heart of the grand man. He said, "it is doing as well as can be expected." I said it wanted the lungs as yet, and I have been thinking this very day that some time hence the world, which corresponds to the lungs, will be joined with the heart, therefore some of the inhabitants will come from that world, and through the medium of those on this world the heart and the lungs will be joined in action. Further, I have gone so far in my thoughts as to think that one world after another will in this manner be joined with its correspondent member, and [that] it will go on for ever as the mind is made to receive power. That the inhabitants from this earth will be the principal means whereby the other worlds are to receive their instruction concerning the Lord's Everlasting Church, and this because this is the lowest of all the other earths,—or rather, it may be called the uttermost [outermost], therefore the basis on which the building should rest. But further, the Word is written on this earth first, and the Lord came in His own person to found this His Everlasting Church, and you are one of His disciples still engaged in the same work. St. John said he had been thinking on such things also. I said, perhaps they come from you to me. He said they come to you from the [Lord]. I said, and through you, as a medium to me.

November 4th.—Abraham asked me the news. So I told him what the King said in his speech, and Abraham said they intend to pass new laws this session; this you will see. In the meantime liberty will be gaining ground in other countries, so thus the struggle will go on until they can hold [out] no

longer. They wish to put the combination law in force again, and to fetter the Press still more. These and several other plans they have in their view at present. But I will tell you my news. You and John Martin are each of you to be presented with a crook on to-morrow night. They are to be used on any festival or other solemn occasion. St. John is to have one also for the [same] purpose. At the same time the first [man] with one hundred and forty-four angels from the inmost heaven, which we call the Christian heaven, and also those from the world which corresponds to the lungs of the grand man; all that grand assembly is to be present before you. And in the first place, the Judge will take you by the hand, and David next, then St. John. This will be the order in the first place, and in what follows you will be instructed by the King. But remember, this is a complete fulness. This you see; twelve times twelve are one hundred and forty-four—therefore prepare. So I said, the news is grand and sweet in my mouth, but bitter in my belly, because I owe so much already to the sick club, and the time is near at hand when it must be divided. He said, I will do all in my power to make it up by the time appointed.

ONE HUNDRED AND FORTY-FOUR CELESTIAL ANGELS, TWELVE SHEPHERDS WITH THEIR CROOKS, AND THREE ANGELS FROM THE WORLD, WHICH CORRESPONDS TO THE LUNGS OF THE GRAND MAN.

241. Friday Evening (7 o'clock), November 5th, 1830 (Second Advent, 2nd year).—I was ready at the time appointed, and was introduced into this solemn assembly by the first man and welcomed further by the Judge, David, and St. John, each taking me by the hand. The first man said that he had Abel with him, and also one hundred and forty-four angels and twelve shepherds from the celestial Christian heaven; but he said he would retire and let the King speak, he being a King over many societies. In the meantime the King came and said:—You have now before you such an assembly as never man had. You have one hundred and forty-four angels and twelve shepherds from twelve societies in the inmost of the heavens; besides, here are three from the earth which corresponds to the lungs—one of whom is a celestial, the other spiritual, and the third in the lowest degree. Now, except the two last, all else before you are celestial; and this is to show these three at this time that the Lord desires that all should be celestial, and nearer unto Himself, and if it were

possible, like unto Himself. All this I request you to place on record. Here is also a grand band of music. I only wish you could hear our soft melodious notes. But before we go on let us perform the most acceptable of all worship, and this is charity in act,—for charity is not a word, it is an act from the heart. And when you have consecrated your offering for this most holy occasion—this complete fulness—and offered it on the altar of the heart, the twelve shepherds will each receive it out of your hand and return it to you again, to be given to the widow, so that her heart may sing for joy. The twelve shepherds will next take you by the hand. But, I said, I have nothing of my own to give; I have nearly given all the money of the sick club already, and the time is near when I must let it be divided. I wish from my heart it were my own, I would give it all with gladness. But nevertheless, I will not, for all I have said, doubt the Divine Providence; only I thought I would state my case before you all. So the King said, we must make as little do as we can, we will leave it with you what you can give. I said, I will leave it to be named by Abraham, as I mostly do. So Abraham said, name the sum yourself first and let me decide afterwards, and I will do all in my power to help you to make it up by the time you divide it. So I said, I give on this solemn occasion twelve shillings, because it is a complete fulfilment at this time. This I know, because the lungs are now in motion along with the heart of the grand man. I mean that the inhabitants of these two worlds are in the act of beginning to receive the Lord's Everlasting Church. Further [I know this from] the number one hundred and forty-four, with the twelve shepherds, and other things which I might mention. So Abraham said, you have relieved my mind of fear, for I was afraid that you would give less; and if you had done so, I was just thinking how I could set up my face to ask for more. Abel now came and took me by the hand, saying you are offering more than the offering I offered. We are all witnesses of your liberality, and I will take you by the hand again before I return to my society. I now offered up the offering to the Maker and Governor of all worlds, and the twelve shepherds came and received each his share. In their hands it shined wonderfully—a golden colour. They returned it in the [same] order, and each took me by the hand; and in like manner [they] shook hands with the three angels who came from the world which corresponds to the lungs of the grand man.

The King said, what has now been performed will stand on everlasting record. This is a day which ought to be kept on the earth in a most solemn gladness of heart in all ages. I

understand this day is kept up amongst you for some hellish purpose. Oh, how well would it be if it were kept in remembrance of this grand fulfilment in all future ages! I will delegate some one or more to the den of those incarnate devils on purpose to enquire into their plots and hellish schemes. Record you this also, so that it may be known in all future ages that there is a God in the heavens who sees all things, from the inmost to the ultimates, and who can also send His angels to watch the doings of the tyrants on earth, and set at naught their hellish schemes. The first man is to address you on Sunday, and if time will admit I will speak with you after and give my opinion concerning the den. So he bade me say the blessing, and they went away with their band of music playing.

N.B.—St. John, John Martin, and myself, had each of us our staffs in our left hands and our crooks in our right hands.

THE FIRST MAN THE SPEAKER.

242. Sunday Forenoon (10 o'clock), November 7th.—The first man desired me to tell the news. This I did, not forgetting the King's speech delivered at the den. The first man said it may well be called a den, not of wild beasts of the forest, but far worse. It is a den of incarnate devils, using all manner of cunning craft to catch their prey; but they are now woefully alarmed because all the working classes are finding out that they cannot get even half food for their famished families, it being taken from them in taxes to support their tyrant oppressors. They see liberty stalking forth around them. Liberty! that blessed gift of God visible in all His works, but abused by mankind. But so much has been said on that subject in times past that I will leave it, and give some advice to yourself. It is this:—I told you already I had examined from your internals even to your mortal body. I see that you read too much for your eyes to bear. My advice is that you read less; neither give yourself trouble in mind about politics, as they hurt your mind by [your thus] seeing the accounts of distress all around you, which you cannot help nor prevent. Wonderful things have been revealed unto you such as never were revealed to mortal before time, and you have performed your duty well, still you have done no more than your duty, neither have we done any more than our duty. But let us all rejoice that it pleased our great Maker and Redeemer to choose us agents in His hand, to do all these things which we have now seen in their present complete fulness. Therefore, seeing that you have

seen and known all these things, let not the troubles around hinder your external mind from joining the rational, and both rising up and becoming one with your internal mind, through which we speak to you, and through which you speak with us. So I thanked the first man for his counsel, and the King came and said, the report I have from the den is, that Peel and the Duke of Wellington are two incarnate devils, and if they [can] by any hellish plot keep up the system, by them it will be kept up. They are now getting up one of their plots, of which you will soon hear. O'Connell is the only one I could take by the hand in that den; I mean as a man who wishes good to his country. But I will now retire. I now asked Abel to give my respects to those whom I had spoken with from his heaven. So he took me by the hand, saying he would gladly take on him the message. The first man now said, that the two twelves would now take me by the hand. So the twelve men-angels took me by the hand, and next the twelve females in like manner. Formerly it used to be the females in the first place, but I did not enquire why this was. The first man said, that the second man would address me next Sunday. He said his own text is the 4th ver. of the 12th chap. of Isaiah; his lesson all the chapter. And he bade me write in this day's account all the chapter. So he bade me say the blessing, and we parted.

“And in that day thou shalt say, O Lord, I will praise Thee; Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

“Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

“And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted.

“Sing unto the Lord, for He hath done excellent things; this is known in all the earth.

“Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.”

November 9th.—According to the agreement of yesterday I met St. John who said that the twelve shepherds had sent their respects to me. So after a few remarks we parted.

November 10th.—The first man came and told me that my son James had fallen into one of the locks of the canal this morning, but St. John was near him at the time, and did all he could to keep him from drowning until a man came with a long hook and pulled him out of the lock. He added we have much

for him to perform, he ought to take care. After some observations thereon I said I cannot help thinking that you and the second man and Abel, in some way or other, correspond to the chambers of the brain in the grand man, because the head is first and there have already been delegates from the heart and the lungs. He said I will inform you on Sunday. I thanked him.

November 10th.—I met St. John and we made a few remarks concerning the providential escape of my son from drowning, &c. And I took the liberty to speak thus, saying it is my present opinion that the first man and also the second man and Abel corresponded to the head of the grand man. St. John said on Sunday that matter would be explained, and further he thought that we had done for the present. I said I had no doubt but that others after would be agents in the hands of the Divine Providence for extending the knowledge of the Lord's Glorified Humanity unto the earths, and thus until all the earths in the universe are filled with the knowledge of the Lord, &c. St. John said that the Lord is always creating new earths. I said, so in like manner He also is filling the minds of angels with new things and man is a microcosm of the world. He next said that Mr. Cowherd was sent on a mission to the den, the report of which will be given when we are assembled on Sunday. I said that Mr. Cowherd, when on earth, used at times, as far as prudence would admit, to mention the nightly actions done in the den, indeed I was sometimes afraid lest he went too far, &c. I thanked him and parted.

THE SECOND MAN THE SPEAKER.

243. Sunday (10 o'clock), November 14th.—The second man introduced me into this assembly, and after exchanging respects I told the news of the week, such as the accounts from the Netherlands, from France, from Spain, also the plot concerning the city of London dinner. So the speaker spoke as follows:—I shall not waste time by speaking particularly on all those things you have mentioned; but first you will see several schemes made use of to save the lives of those guilty ministers of France, such as putting off their trials, thinking that by such means the spirit of the people will cool by degrees. As for the diabolical burning of the fruits of the earth, who can hold with such things? Only they perhaps think thus:—If we cannot enjoy the fruit of our labours, neither shall you who do not toil for it. Or perhaps they think their voice cannot be heard but in language of that diabolical kind. But I am glad they are

on the alert with the parsons. They only are to blame for all these things; they are greedy wolves—they devour the sheep. But let us rejoice that we are granted this blessed privilege—that we can all meet this morning with each other in peace. As for my own part, I cannot express how glad I am to have this honour granted me to speak with you; indeed we all rejoice far more than you can do whilst in that body. You have had a small idea of the love [which] angels [have] for the happiness of mankind; how we would rejoice if mankind would bethink themselves in time. I am none of your election preachers, who say that a certain number are born to be saved. My creed is, none are born to be lost. They are lost who are not willing to act according to what they know to be right. You are elected among us because you are willing to be governed by the laws of our country. All mankind may do the same. There is no respect of persons with us. Let them be white, black, brown, or any colour whatever, rich or poor, we would all of us gladly meet with any other individuals [besides yourself as well as yourself], and do them all manner of kindnesses if they would accept of us as you do. In short, the chief delight of angels is to make mankind happy; and this is opposite to the principle practised in your country. But we all of us have countries within ourselves which want reforming. Let us all set our own nations in order; keep your feet steady; and when you quit that body and are gathered to your own nation—your own kindred and household—and when I know, I will make it my business to visit you, welcoming you among the blessed inhabitants where there is never-ending joy, &c. The King came now and said our friend Mr. Cowherd, who was delegated to the den, says that Wellington and Peel may be called two incarnate devils, and he thinks that Hume is one of Cobbett's shop boys, and Brougham is a most wretched hypocrite. As for O'Connell, he has the good of his country at heart better than any of the others, but it would take up too much of our time to go through all the report. But enter this on record, so that it may be known that there is a God above Who seeth all things, and His holy Word announced this [in] foregone ages. Abraham next rose, and asked for the welfare of John Martin, and also of the state of our finances. I said they were so low that I was afraid to look how they were until a few weeks were over, but he bade me let him know this day three weeks. The second man now said that his text was Psalm 20th, ver. 3rd. So he bade me say the blessing and he took me by the hand and we parted.

November 18th.—I met St. John, who said that Abraham is to see me on the morrow about six o'clock in the evening.

November 19th.—Accordingly I saw Abraham at the above time. He said that James needs all his earnings this week for himself, but afterwards I must get three shillings from him weekly till further orders.

N.B.—The reason why I mention the above things is, that trifling as they may appear to be, yet it may be useful to show the care of the Divine Providence over even the smallest things connected with the welfare of His creatures.

THE KING THE SPEAKER.

244. Sunday Forenoon (10 o'clock), November 21st.—As usual I told the news from this earth, and the King spoke nearly as follows:—We have taken the trouble to examine the den, with this new batch of *misrulers* I call them. The people now expect the greatest change for the better. Oh! how miserably they will be deceived! The truth is, both high and low must in the first place change their vain purposes. And will they do this? No; but thanks be to Him who made us, everything is changing for the better in this our country; and thanks be to His name for choosing us agents, so that by us He might accomplish all that which is already accomplished. So I said that I thought that I had now finished my agency in respect to anything further, such as any new earth presenting itself, and my reason for thinking so is because of the meeting on the 5th of this month; but that other earths will present themselves in rotation to some chosen men on this earth in all ages. So the King said, none of us can enter into the secrets of the Almighty, and it is well for us that we cannot. He lets us know no further than He sees for our good, and employs us only as He sees our willingness to perform. And it is because of your willingness that you have been chosen as an agent in all these things. Still we are only doing our duty; no one was born into the world for himself, but for others. The next subject is this:—The time is drawing near when the two men go on their mission to Mr. Howarth, and we think thus: let John Martin and your son go this night and deliver into his hand the sixth number of Cobbett's monthly tract, which he calls "*The Twopenny Trash*." Let John stand at a distance, and let James go and give it, saying it is from John Martin. We wish him to see this before the two go to face him personally. It is our wish that he should know the nature and quality of the system which he assists to uphold, and we wish to do him all the good we can, &c. So all this I promised. He next bade me read the 15th ver. of the 20th chap. of Ezekiel, being

his text for this day. I did so; then said the blessing and we parted.

November 23rd.—According to promise I met St. John, and told him that the tract was delivered in due order on Sunday; that he [Mr. Howarth] had a letter ready for John with the former pamphlet, but that the letter seemed as if written by one whose mind was fettered by the things of the world. It was like one who makes religion and action two distinct things. But if you choose it shall be read on Sunday. He said you are to meet on Thursday night with Abraham and twelve of the inhabitants from the world corresponding to the lungs of the grand man. Likewise then Emanuel Swedenborg will attend [also] and the angel who was his guide when he left the mortal body until he landed in his everlasting home. So I said that several angels had promised to conduct me, and even your own daughter said as much. So he said, yes, but there is always one appointed as the particular guide. So I thanked him for the information, and we parted.

Evening (7 o'clock), November 25th.—I was ready for waiting on the visitors, and Abraham said:—Here are presented before you twelve inhabitants from the earth corresponding to the lungs of the grand man; likewise Emanuel Swedenborg, with the conductor, who was his guide in his passage from time to his eternal state; and as he [the conductor] is to address you I will retire a little. So the stranger, after a few compliments passed between us, said I have often heard of you, but this is the first opportunity which I have ever had of speaking with you. I am the person who was selected to conduct our friend from his mortal state. May you and every one be ready when that solemn hour arrives. It is the interiors and not the external that constitute the man. You are living and surrounded with very many circumstances hurtful to good feelings, but you have the greater reason to be on your guard. The state of mankind is become such at this day that each looks only to self and the world, even so that charity is become only a sound except but to a few. Further, I have also looked with a keen eye at the state of your country, and the only remedy is a scourge of its own engendering for its own evils. Here are twelve innocents from the earth corresponding to the lungs of the grand man presented before you. Let it be our first principle to set them an example by doing an act of charity; but this I will leave to your own freedom to give them what you choose, only you will give it to my hand, as it is not permitted them to take it from yours

now. I asked if they understood such things as we were talking of. He said they would be [instructed]. These things would be explained to them afterwards. So I said I had no money of my own to give. I had nothing but the money belonging to a sick club, and we had been very free with it already; but as Abraham had taken in hand to conduct that matter, let him name the sum now wanted. So Abraham said, I thought there would be no more call on our funds; in short, I had not an idea of any more representatives or delegates coming. But since it has pleased Him in whose hands we are only agents, I will trust to His Providence and give freely three shillings; besides there was another new earth presented itself before us, therefore we are thinking that we will soon have a visit from the inhabitants thereof. So I dedicated the offering, and the angel above mentioned took it and divided it among the twelve and they gave it him again and he delivered it to me, saying, give this to the widow, so that her heart may sing for joy; further, I hear that her daughter is short of work. He also shook hands with me and thanked me, &c. I said there is nothing gives me so much delight as such things as this, only the empty purse takes away some of the delight of the sweetness thereof. So the angel bade me record all this in my book. Abraham now said he intended to try and do all he could to get James one shilling a week more added to his wages, only he must follow his advice as to how to obtain the same. So after giving the proper plan to obtain the advance of wages he bade me say the blessing and we parted, and I sent the three shillings to the widow by my son James.

N.B.—I asked if they knew what part of the grand man this new earth corresponded unto. They said I would know on Sunday. I further remarked that there would be female delegates expected from the earth corresponding to the lungs. They said it would all be according to the right order. They said the present twelve delegates would attend the assembly on Sunday, and in the meantime they would explain to them the meaning of the present proceedings.

THE TWELVE DELEGATES ABOVE MENTIONED AND FOUR
OTHERS FROM THE EARTH, CORRESPONDING TO THE
RIGHT THIGH OF THE GRAND MAN.

245. Sunday Forenoon (10 o'clock), November 28th.—
Speaker, the King. After telling my news according to

custom, the King spoke nearly as follows:—We have taken the unpleasant trouble to examine the doings of the crew at the den. John the divine with others have made every proper enquiry into their plots, both of the former hatch and of this new hatch, and they two are of one sort. Brougham and Hume are both full of deceitfulness; in short, each and the greater number of them knows the part each has to act before the eyes of the public. In this way they deceive the people time after time. They seem to fall out with one another in the den, nevertheless they have their private meetings among themselves, when they all agree to gull and cheat the people. There are some few among them who will by no means act thus, and in particular there is one whom I call a gentleman, his name is Weise, and O'Connell is another. These two will not join them in their hellish plots against the people. All this we wish you to record in your book, and further, place on record also the day of the month and year on which the present Parliament was opened by and with that villainous speech of the King, likewise the date when the committee was chosen and appointed to enquire into the civil list, likewise the day on which Wellington and Peel gave up their offices, likewise the names of their successors, Grey and Brougham. Let all this be recorded, so that it may be known that the angels of heaven watched their plot in their change of ministry. It is a plot between the former and present ministry, made up among themselves in private and played off before the people in order to gull and deceive them. But leaving these disgusting things for the present, let us attend to ourselves, and enquire whether we as individuals are as we ought to be. I for one, know there are some things in me that ought not to be. Let us all endeavour by our conduct to rise nearer to Him who wishes every one, even the most wicked, to turn from his evil ways, in order to attain that happiness for which he was created. Here is now assembled this morning such a sight as never was presented before created beings. Here are inhabitants present from three earths. Twelve from the earth corresponding to the lungs, and four from the new earth corresponding to the right thigh. The last four came yesterday, according to your statement of time. And as charity is our first motive, we must apply again to your free and willing assistance for what you please to bestow. They are strangers; let us use them with kindness as far as our means will allow. But indeed I am almost ashamed in the manner [that] we come on you so often. But we, like you, are only agents to Him who made us. So I said, that matter, like the others, I left for Abraham

to decide. So Abraham came forward and said, it is not without reluctance that I speak at this time, knowing as I do how things stand in the meantime. These four are in the first place strangers; they are also delegates from an earth corresponding in some degree to the ultimates of the grand man; that earth corresponds to the right thigh. I will state three shillings for the four, and if you were to give one shilling more—well, it is left with yourself. This is a new thing. It is the joining of these earths. This also is the twenty-eighth day of the month. So I dedicated the four shillings, and the four delegates came and received the offering and returned it again, and the King bade me send the money to the widow. He further said, John Martin when he comes let the letter from Mr. Howarth be read before you three (for we will not attend knowing enough of it already), and when read burn it in the fire before you three as a thing of no use. It separates actions from man's life; it makes religion and actions two distinct things; it takes away the very basis of religion. Who gave the laws of policy to the Jews? Tell John Martin to send an answer to his letter, couched in charity. Let him quote passages showing it is the duty of every minister to watch the policy of the nation and lift up his voice against the evils thereof. Let him quote the Prophets, how they did, then he may conclude his mission by wishing him well in body and mind, &c.

There will be a great day of solemnity kept with us this day week; it is to be kept as a rejoicing in the hopes that those new ministers may be the last hatch in the present system. So our meeting is adjourned to this day two weeks; but you will see some of us in the meantime. Read my text, Ezekiel, chap. 4th, ver. 5th. He also said there would come delegates from the earth corresponding to the right shoulder in due time. The sixteen delegates will now take you by the hand. So the twelve came and then the four. I was informed that to speak with them was not proper as yet. So I said the blessing and we parted.

1830. King William the Fourth's speech, November 2nd. The Civil List Committee sat November 15th. Ministers resigned, November 15th.

N.B.—In Wellington's place, *Earl Grey*. In Peel's place, *Viscount Melbourne*.

December 1st.—According to promise I met Abraham, and said that as he had bidden me, so I had reckoned up how much we were in debt; that we owed no less than two pounds ten shillings, to be made up by the first of the next month. He said fear not, it will be made up. He also bade

me be ready to receive twelve females, delegates, to-morrow evening. They came from the earth corresponding to the lungs. So I thanked him, and we parted.

Friday Evening (7 o'clock), December 3rd.—Abraham said, here are the twelve females and other twelve males, delegates, from the earth corresponding to the lungs. They will attend us at our rejoicing, and the twelve men are to receive crooks. All this in the hopes that the last hatch from the den of the present system is hatched. So I asked what I should give. He said three shillings. I offered it up. The men took theirs first, the females next. It was returned in like order. He also said he had been at the den; that they were in great fear, only they wished to hide their fear by using desperate means; but so the end is come. So he bade me say the blessing, and we parted till to-morrow evening.

December 4th.—Abraham bade me meet him on Monday, when he would tell me the news and to-morrow's text.

December 6th.—According to promise I met Abraham. He asked the news, &c. He said, as was told you, yesterday was kept with us with great joy, in the hopes that the last hatch of ministers of the present system is in the den, and in the joy at the fall of Babylon. There was a grand procession, amongst whom walked the twelve delegates from the earth corresponding to the lungs, with crooks in their hands, given to them as presents to take home with them to their own heavens. The King likewise took his text in Ezekiel, chap. 24th, vers. 3rd and 4th. So he bade me meet him again to-morrow evening, &c.

December 7th.—Abraham bade me tell John Martin to bring with him the answer to Mr. Howarth's letter when he comes on Sunday, that they may hear it read before it is sent to the minister, and [may see] if there is anything in it which should be altered, &c. To meet him again on Thursday evening.

December 9th.—I met with Abraham according to promise, and he said that on to-morrow evening twelve delegates from the earth, corresponding to the right thigh, would present themselves before me. They have just now arrived. So I said that two men brought a warrant of distress to me for poor-rates on Monday last. I had, therefore, to take twenty shillings and sixpence of sick money to save my goods. So, as the club money has to be delivered up in a few weeks, therefore our acts of charity must be suspended for a few weeks. But in order that our work may still go on I would now become debtor to delegates for the future until I could pay. In the meantime I would keep an account, and pay off each

debt in due order. So Abraham said he would inform his brethren both of my situation and of my plan of going on with our grand work in uniting of other earths with ours, that all may be one family.

Friday Evening, December 10th.—Abraham and Mr. Cowherd met with me. Abraham said that he had stated my case and also my plan to his brethren, and therefore they had agreed to defer the twelve who are delegates from the earth corresponding to the right thigh, from presenting themselves before me until Sunday, when they and the other twenty-four would take me by the hand. Mr. Cowherd said the King in particular is well pleased with your plan which you have laid down, so that Babylon, with all her hellish actions, may fall to rise no more. What an act of gross injustice to come on old people living in a cellar. But never mind; keep up your heart. Your son will give you twenty-six shillings on Saturday from his money club. Let him give [it] openly before all in your house. We will do that for him which is done to but few, &c., &c.

Let me notice in this place the following things which ought to be borne in mind. It no doubt will be observed that there are many things spoken to me by the angels, as if it were only concerning myself as an individual. Nevertheless, the truth is, the angels have special care for every individual in existence; for every individual has angels attending him [or her]. But all this may be seen in the writings of Emanuel Swedenborg—books worth their weight in gold. Further, everyone in existence is an agent, and free either to perform good or evil, and both sides of the picture have in part been seen by me. The dark side—on which [were] King George the Third and with him Castlereagh; also Lord Grey, John Wesley and Charles Fox; also King George the Fourth and his companion or emissary spirit. I saw enough of the dark side. Now see the contrast on the light side. Now what can we say? Both sides had, and still have, their own choice. Those on the dark side were let into heaven at the time, but were guarded from inhaling the heavenly atmosphere, otherwise they would have been in the greatest torment.

N.B.—King William the Fourth made his speech November 2nd, 1830. The Civil List Committee plot, in order that a change of ministers might take place, November 15th, 1830. All this being a plot between the two sets of ministers—Earl Grey for Wellington, Viscount Melbourne for Peel.

TWENTY-FOUR ANGELS FROM THE EARTH CORRESPONDING WITH THE LUNGS, AND TWELVE FROM THE EARTH CORRESPONDING TO THE RIGHT THIGH.

246. Sunday Morning (10 o'clock), December 12th (Second Advent, 2nd year).—After the usual compliments I gave the news, and the King commented on the existing evils in the natural world, recommending each individual then present to examine well whether something might be lacking in ourselves, &c. We have, said he, had a grand rejoicing in the hopes that the last hatch of ministers is now in the Privy Council in support of the present system. It is to your country that all other countries look. It is the grand standard and support of Babylon. You lament on your own account that you have been robbed of twenty shillings and sixpence by a set of villains causing you to pay poor-rates, you living in a cellar. But cease to lament. We are not to be stopped in our work for them. All hell cannot hinder us long. We have told the twelve here who are from the earth which corresponds to the right thigh. They will wait on you again when you have overcome [the effects of] this villainous action which has been done to you, because it is by you as an agent that the basis or ground is laid, and this is done by real acts of charity through the means of you; but they and the twenty-four who are from the earth corresponding to the lungs will all take you by the hand this morning. We are all made to help each other. Every created being looks for help. Mr. Cowherd once told me of a strange way which frogs have at certain seasons of relieving themselves by crushing one another at those times. I said I had often seen one frog on the back of another, but thought this was their manner of propagating their species. Mr. Cowherd rose and said:—There are two seasons of the year when the air is hurtful to frogs, and the method they take to relieve themselves is, that one gets on the back of the other in order to relieve itself, placing its body in such a manner, also its head in such a position, that it can get its breath with more ease. The mouth of frogs is so formed that they with difficulty can take their breath in these seasons of the year, unless they are placed higher [than usual] at these times, but the undermost by that means is pressed to death. I have examined these things while in the natural world, and also am more convinced of the cause since I came here. It would be worth your trouble to look at them in the time of the year when they do such things, even here. I have the means by the help of glasses to examine small living insects,

with their different kinds of mouths; and some of them having mouths formed like frogs' mouths, so by this I know what I have told you, how the frogs take these curious methods. This also is for the good of man, for they are by this means kept in bounds. But we have no noxious thing here. The King bade me tell John Martin that it is now left with himself either to send the letter or not to Mr. Howarth. He, like others, was too much in love with the world to notice the contents of the letter. Let John read it before you three; some of us will attend also. I see nothing we can do more with him at present. The next thing I have to say to you is,—tell your son to take the two papers out of his hat on Wednesday night, the 15th of this month, and burn them in the fire in the widow's house where he lives. Let him not so much as look at them. Let him no longer bear on his head that bloody sign of a guilty nation—a bloody nation, a system founded in blood, and also to end in blood. Tell John Martin that I freely give him my blessing. May the Lord be his guide and consolation while in the world, and when here he will receive a crown of joy which the tongue of angels cannot express. David bade me ask you how his widow is to come on now, as you are robbed by those tax-gatherers. I said the whore of Babylon prevented us at present from assisting David's widow, but I hoped it would not be long before we would assist again. The King now said that the three times twelve were now ready to take me by the hand. So the twelve males from the lungs shook hands with me; next the females from the same earth; lastly, the twelve from the earth corresponding to the right thigh. The King said the last twelve will come again when you have the means of forming the basis. The King also made some comments on his last Sunday's text: that the thigh could not do without the shoulder nor the shoulder without the thigh, &c. The text this day is in St. John's Gospel, chap. 6th, ver. 9th. I was now bidden to say the blessing, and we parted.

Wednesday Night (7 o'clock).—Mr. Cowherd met me and said:—Tell your son James to buy himself a Scotch cap to wear at his work this cold weather. I see one of his ears has begun to run, owing to his getting cold in his head. So I thanked him and bade him tell our friends, and in particular Major Cartwright, that Mr. Hunt is elected member for Preston. So he bade me meet Abraham on Friday night.

Friday, December 17th.—Abraham and the King [came] asking for my welfare—as is usual at all times with the angels. The King said, I have been taking the liberty to examine the contents of your purse. I see you must borrow, otherwise you

cannot pay each man his share when you divide the club money. I said my eldest son would lend me, no doubt, what is short. The King said, pledge nothing if you can avoid it. Let your youngest son keep all his wages this week; we must look to him, he has acted as a son; few at this day would have done like him—have given all their club-money to their father as he has done.

This year is near a close, and let your heart rejoice at the part you have acted; you have begun a glorious work on this earth, it is your heart's delight, you will enter into the full enjoyment of the same delight when you arrive here. Your delight is in the union of the antient and latter heavens, and in uniting into one mind all the inhabitants of other earths. May this spirit of charity grow more and more in you, so that you may be an agent with us in this glorious work of uniting earths to all the endless ages of ages. In the meantime the means appear to be taken from us; however, we will again resume our work after the new year is commenced, therefore cheer up your heart. All the powers of men and devils cannot prevail against us. So I thanked them and we parted.

December 19th, 1830 (Second Advent, 3rd year).—Third Sunday of the month, and first day of the third year of the Lord's Second Advent.

247. The King being the speaker, I gave the news, saying that Mr. Hunt is elected member for Preston; further informing them of the revolution in Poland, &c. The King said the whole assembly present rejoiced in the election of Mr. Hunt, and in particular Major Cartwright, and more so the Queen. She is glad that the people are now looking to merit rather than to the riches of the world in choosing a man who has suffered so much in their cause. It would soon be twelve years since so much innocent blood was shed at Manchester. Any one might see the hand of Providence in such changes. These, said he, are the remarks of the Queen. The King also said that he had been told how they attempted at different times to take Mr. Hunt's life while in prison. He also spoke of one of Mr. Hunt's forefathers, how he got out of the same prison by means of his own sister. All this the King gave me an account of. Further, he bade me go personally to Mr. Hunt the first opportunity, and let him know and see the person who sent him the letter concerning his dinner at Manchester, because Mr. Hunt often wished he had seen the person who sent it. The King next said:—We here have agreed that your son and John Martin take and pay for their sittings at the new year. That John go first into the vestry and pay for his sitting. When he comes out let your son go in and take with

him your letter, and while he is paying his money let him, unseen, slip the letter into the hand of the minister. In this way they will show their independent spirit. Let them, for the sake of example, attend the church. They will hear excellent sermons, of use to the hearer, but of no use to the preacher, unless the preacher's life be in conformity with his instructions, which, sorry am I to say, is seldom the case at the present day. The next thing that I have to notice is, we are all of us sorry that we are in a manner stopped in our glorious work without your assistance to form the basis by acts of charity. But we rejoice to see you in sorrow through the same cause. But cheer up your heart! We could proceed if we chose without your giving any natural deed of charity. Your heart is what we look at, not your money without your heart. Nevertheless, doing the act externally with the heart is the order and the fulness; and lament as we do, it is not possible for us to help you but by the laws of order. We will begin again after the new year, when you have got your sick-club money divided. So I said, had I not had that unwarranted church-rate and expenses to pay all would have been well. But we may still go on; it is only giving less to those who come from the other earths. We have been obliged before now to give even farthings. Can we not do so with those from other earths also? So the King, in reply, said record all this, so that future generations may see what has been the state and quality of man before the church received the Lord's glorified humanity in their hearts and lives. (It is to do acts of charity with that most important principle of faith which constitutes the Lord's true church.) And what is the state and quality of man with this faith and life? I have also to inform you that we have given a vote of thanks to your son James, in that he burnt the two bloody papers in the fire, as he was desired to do; also because he gave you all his club money. He next said that I would have to borrow money from some one to make up the sick money. I said I would apply to my eldest son for the loan of it. He now said St. John's daughter would address me next Sunday. So I said the blessing, and we parted.

N.B.—The King does not preach this day, so no text was mentioned.

December 21st.—I met with St. John, who asked me the present news, which I told him. So he told me that I would be wanted on Thursday night for something particular. I asked him if there is anything new coming forth. He said, there is some new thing. I asked if some inhabitants were coming from the earth corresponding to the left thigh of the

grand man. He said yes; our work is not to stand, it is the work of Him who is all powerful. So I thanked him for what he had said, and we parted.

TWELVE ANGELS FROM THE EARTH CORRESPONDING TO THE
LEFT THIGH IN THE GRAND MAN.

Thursday Evening (8 o'clock), December 23rd.—I met the King and with the twelve. He said:—You see before you twelve from the earth corresponding to the left thigh; and thanks be to Him who made us agents to carry on this glorious work. The twelve will remain with us until Sunday, when they will take you by the hand. They will also, like the former twelve, see you again when you have the means in your power to form the basis. You are near the close of another year and will soon enter on a new one. May you in the ensuing year conduct yourself so as [that] you can receive the worthy approval you have received heretofore, and may we all rejoice that the Babylon shall fall to rise no more. John's daughter will address you on Sunday.

248. Sunday Forenoon (10 o'clock), December 26th (Second Advent, 3rd year).—According to agreement, our constant friends all met, and with them the twelve from the heavens of the earth in the universe corresponding to the left thigh of the grand man. After paying my respects, the females desired me to proceed in the usual manner with the news. She made a great many remarks on the election of Mr. Hunt, in that his electors acted from principle and boldly chose a man on account of his merit only, and one whom they could trust, knowing him by his former conduct. She next asked me who this Trevor is, who wanted to put a stop to the writings of Mr. Cobbett, and what the latter said in reply to Trevor. She said that fear had sad hold of them. The den, with its adherents, were in terror. This caused them to call for 10,000 more soldiers. This also caused them to call for help from the pensioners—men who had already been wounded for them, were called on again either to perform a second service or else be robbed of what they had already done. Why do they not all protest against such barefaced robbery? She next bade me give my advice to the two men concerning their going and attending the church, and setting a good example, preparing themselves to take up their cross; and said that a vote of thanks had been given to John Martin for what he intended to do next week. She also asked concerning the club money—how I stood. I said, I applied to my eldest son for a loan and

was refused. I next applied to my daughter, and she, with her husband's consent, offered me more than I would take. She [the angel] said, the sick club has been of very great use to us, but we have taken nothing from it. We have performed many acts of charity with the sick money, and without it we could not have so done, and thanks be to Providence, you can restore it to them in due time and in full weight with the help of your daughter and son-in-law. All this you will place on record. Here are before you twelve who are come to take you by the hand. These twelve signify a fulness; this fulness is what we all of us are short of. When we are looking at the faults in others let us not forget the faults in ourselves. The twelve are ready to take you by the hand. So the twelve came and shook me by the hand; and she said, a vote of thanks is to be given you by this assembly for your manly conduct toward us in everything we desired of you. So St. John said, as it is the custom for the men to do this part, I propose that a vote of thanks be given to J. J. [James Johnston] for his steady and willing co-operation with us at all times. Mr. Cowherd said, I second the motion. So all hands were [held] up. So after [J. J.] thanking them, St. John said, the King's text is in Daniel, chap. 5th, ver. 9th. So I said the blessing, and we parted.

December 29th.—I met with St. John this evening. He enquired of me the news, and then he bade me be ready to-morrow evening to receive Abraham and a few friends who would wait on me. So I said perhaps the two twelves are coming from the two earths corresponding to the two thighs of the grand man and this in order that the basis may be formed. So he said it would be well that were done before your new commences, &c. So we parted.

December 30th.—So at 6 o'clock in the morning Abraham came and with him the two twelves, and after we had consulted further it was agreed to postpone the present solemnity until to-morrow, so that the other two twelves corresponding to the two legs of the grand man might also be present so that at once the basis might be so formed as that the grand man might stand erect on the feet. So this being considered best we parted.

December 31st.—Abraham, David, and St. John, with the four twelves,—angels from the heavens of the four earths in the universe corresponding to the thighs and legs of the grand man.

249. Friday Morning (9 o'clock).—All the above twelves were presented by Abraham, and afterwards St. John spoke as follows:—Here are come the four twelves; they are from earths

corresponding to the ultimates of the grand man. You are an agent in the hands of Him who is the only man to assist in forming and founding the basis or ground. Now will man ever, even when formed,—I say can he ever be finished and completed in eternity? I answer no; there is always something wanting on our part. I am speaking of the internals of man. This is the last month, and the last day of the month of your year. May you begin the new year with the same heart and outstretched arm in the same cause to eternity! We have had a meeting in order to take the cheapest method in founding this basis, and at last David here laid down his plan, which is this:—In the first place, he said that we could not do with less than twelve shillings, because this is a fulness; therefore we had better give eight shillings to the four twelves, and two shillings to each of the two men to pay for their sittings on Sunday. This is David's plan; but I was bidden to ask yourself whether you approved or not of David's plan. So I said that I approved very much of David's plan. I further said that the next earths which would present themselves would be those corresponding to the arms of the grand man, and when that takes place then there will be power and action in the ultimates. St. John said it would be so. He said further:—Some of our friends have been looking at the grand processions at Preston in honour of Mr. Hunt. There was one thing transacted [there] which although novel at this day, yet its correspondence is worthy of notice. They got one of the largest men about the town to walk before them, who was dressed in very ragged clothes, and pretending to be eating turf which he carried in his hand. This we were glad to see acted, because it shows that there are acts done in correspondence even at this day, although that noble science is long since lost. May the time soon come when mankind will see a correspondence in everything around them and all they even do in act. I rejoice in the hope of seeing that science cultivated in its once antient splendour. But to proceed. This man, being larger than common, represented the working class. His rags and what he ate [represented] their state and condition. He now bade me dedicate the offering in the most solemn manner, suitable to the present occasion. This I did in the strength of Him who is Lord over all. So those from the right thigh [came] and took the offering and again returned it; and next the left thigh came and did so also. Thus was my debt paid to these two twelves (my debt to the first twelve was from Sunday the twelfth to this day, and my debt to the second twelve, from the 23rd until this day). The other two twelves corresponding to the right and left legs, in the like

manner took their offerings. St. John said, thanks be to Him who liveth for ever; this is done! And the first twelve go their way, and the other three twelves will take you by the hand on Sunday, also my daughter will address you at the same time. I now said, here are eight shillings; the widow's daughter has been for some time short of work, this will be to her like a gift from heaven to end the one year and begin the other. St. John said, it was to make others happy that all were created. That principle has long been perverted, but it will again be restored. He now bade me say the blessing, and they all went their way except David, who came and kindly asked after my family, &c. Thus ended a meeting of the inhabitants of five earths in the universe.

THREE TWELVES FROM THREE EARTHS IN THE UNIVERSE,
CORRESPONDING TO THE LEFT THIGH AND LEGS OF
THE GRAND MAN.

250. Sunday Morning (10 o'clock), January 2nd, 1831 (Second Advent, 3rd year).—I met with the above angels besides our other regular friends, and St. John's daughter being the speaker, she bade me proceed with the regular custom by telling the news. So I proceeded first with the foreign news, next with the political news of the country, and next with the family news, in that I went to St. Peter's plain to see and hear Mr. Hunt speak to the people there, and I had the misfortune to get my pocket picked of four shillings. She now spoke nearly as follows:—My earthly parent told me that it is your custom when you first rise on the morning of the new year to read the first verse that you touch with your finger. He was with you yesterday when you did so, and says that the verse exactly accorded with the state of Europe at the present day, therefore it is desired by those present that you read the same verse now. So accordingly I read the 12th ver. of the 3rd chap. of Judges. She said, every country in Europe is in dread and agitation, and your own country more so than any of the others, and glad we are that we see it is so near an end as to its present wicked system; and fearful will be its end. How should it be otherwise? Do not the poor deserve a scourge as well as the rich? Mr. Cowherd said he was with you when a man with red whiskers and light brown coat took your purse with the four shillings, and he went away as soon as he had done the deed. You also went away at the same time. It was well you laid by the rest of your money before you went to the meeting. For the future, keep

your money in your hand when you are in a crowd, or even amongst your shopmates the dyers. We are all sorry for your loss, because your hand is always stretched out to relieve the distressed. It is by your charitable heart that a basis is laid for the Lord's everlasting church, and it is by the same principle that it can be an everlasting church. It is love to the Lord in the inmost of the heart. This love the Lord imputes to the man and the man knows that he receives it from the Lord. Your delight is in our company; as for my part, I rejoice in your company. But we [had] better proceed to perform that solemn duty for the which we are all met together this morning, and that is, these three taking you by the hand. So I rose up, and the twelve corresponding to the left thigh came first, and those corresponding to the right leg next, and lastly the twelve from the heavens of the earth corresponding to the left leg of the grand man. The female said, thanks be unto Him in whose hands we all are agents that is done, the basis is founded; and when the arms are done, then come power and action, &c.

This being the day for the two men to take their sittings she gave further instructions concerning the letter, &c. She also said the King's text this day is in Jeremiah, chap. 4th, ver. 6th, which I read and said the blessing and we parted.

N.B.—Perhaps I would have omitted recording about the pocket-picking had it not been that I thought the recording of it may be a means of causing others to reflect well before they do such things, as nothing is hid from an All-seeing Eye. I well recollect my standing with the man described as above.

January 4th, 1831.—I met with St. John. He asked me the news. So I said also that at present I was short of work. He said, thank God that you are not in want of food. There are in the country thousands starving and working, and thousands starving for want of work, and the cause has in a great measure been brought on by their greedy masters. He next bade me call on Thursday evening.

January 6th.—Accordingly I met St. John, who asked concerning the letter to Mr. Howarth if it was delivered to him last Sunday? I said my son could not find a proper opportunity to deliver it last Sunday, therefore it is postponed until next Sunday. He said if it had been delivered some one would have been appointed to see in what manner he would have received it.

251. Sunday Morning (10 o'clock), January 9th, 1831.—We all met and I as usual told the news, and the King said, we are all of us glad to see the terror and fears and dismay in which rulers are at the present moment, and in particular the

ruler in England, but still more particularly those in Manchester. The fact is the county you live in is the most despotic county in all England. We have given a vote of thanks this morning to Mr. Cowherd for bringing us good news of the terror which Peterloo murderers are in. We have also passed a vote of censure against those bloody murderers. Mr. Cowherd has just come from a hole and corner meeting held last night in order to get the county under the martial law. A meeting for the same purpose was held one night before. This also Mr. Cowherd watched; but Mr. Prentice is calling a meeting in order to state the falsehood propagated by the hole and corner meeting; and for this reason Mr. Prentice ought to be applauded for his conduct in that respect. (Let a man always be approved of for every good act he does.) All this we thought proper to inform you in order that you may see and expect before long inhabitants from the two earths corresponding to the arms. The den will assemble again next month. They only met and broke up this last time to meet again with pretexts to make further laws to keep the people down. We wish them success to go on their full length. Now can we do otherwise? All is in agreement with our book, and, thanks be unto God, there are amongst us those who can watch all their hole and corner schemes and they shall be watched; but we do not wish to stop them. The ends they have in view are what promote our cause. We will see you in the course of the week. This is only half a meeting. Read my text for this day, Jer., 3rd chap., 5th-6th vers. So I read the text and said the blessing, and we parted until the third day.

N.B.—I omitted to say that the Judge has also been to see the dragon's first feast (which we call Lumdale). He says it appears, to look on, to be very active at the present time. I have been informed that that second beast not only represents but corresponds to tyrannical power, and in particular to the civil power of this devoted country; and [that] the second horridly stinking beast corresponds to the law church in its present state.

Wednesday (2 o'clock).—St. John came and asked me when I could make it convenient to meet our friends, so that we might finish the meeting adjourned from the 9th instant. I said I am ready any time, even now. So he said he would call them together. So in a few minutes the assembly was present, and the King said as follows:—We have reason to bless, with thankful hearts, our Divine Maker for His Providence in giving us this opportunity in order that we

may conclude our meeting which we adjourned on the 9th instant. Now that we are all present with one another, let us in the first place rejoice together in that we have been useful agents in the hand of the Lord, and [that] He has revealed unto us, for all future generations, wonderful things, —things which none of us had the smallest idea of; yet what are we but finite mortals? You wonder when I say *we* are mortals. But recollect, that although we cannot die as to the body we may as to the soul; therefore it becomes us all to be on our watch-tower, keeping a sharp look-out lest the enemy come on us. *We* have enemies to fight against in *our* state, although not quite such as you have; therefore my advice is, that we all of us watch. The next thing I have to notice in respect to our affairs is concerning the calling out the militia, whether we are all safe in that respect. We wish to hear your opinion upon that point. We all know that your age will save you; but how will James and John stand in regard to that affair? So I said, John has a wife with two children, that I think will free him. As for James, the smallness, or rather the lowness of his stature according to his age, will, I think, free him. The King said, we have all been rather uneasy since we heard about the militia, wishing you might all be exempt from such a thing, as the intention is, to set the father against his wife, his sons, and his daughters; the son against his father, mother, brothers, and sisters, even to embroil their hands in their blood in order to uphold a system such as the like never existed before. No, and I hope never will again. After a few other remarks, the King bade me say the blessing and we parted, and I kept working at my employ.

Morning (9 o'clock), January 14th.—I met St. John and told him of Mr. Hunt's entry into London on Monday last. I also told him that O'Connell said he would support the people in that they had a right by law, by even natural right, to meet and consult for the general good, and proclamations against such things as are of no avail, but were high treason. St. John said, I am glad to hear of such things, I will go and inform our friends. The other two earths, which correspond to the two arms, are expected to present their faces. I will meet you again at five in the evening. Accordingly he came at the appointed time, and said:—The two earths have presented themselves unto us, and we have taken your agitated state of mind into consideration. We see that you wish still to be doing, whilst you are concerned about the means, knowing you are so much in debt. So in order that your mind may in some measure be relieved from so much burden we have

thought it best to finish all at once and bring the two twelves this evening by eight o'clock, and that you assist them to act in the ultimates at one and the same time, and by so doing your mind will have better rest. So I thanked them and the others for their consideration, and asked if no other earths would present themselves whilst I remained here on earth? He said the ultimates will now be finished, but the internals can never be finished to eternity. There is always something imperfect in man. So I said, glad am I that I have been an humble agent chosen to act thus far in this glorious revelation to future ages. It has been a constant source of delight to my mind from the first stage, except [that] at times reaction from self and the world blunted that delight. So we parted, &c.

THE TWENTY-FOUR ANGELS FROM THE EARTHS OF THE
UNIVERSE CORRESPONDING TO THE ARMS, &c.

252. Friday Evening (8 o'clock).—At the appointed time I was in company with Abraham, David, the former Judge, and the two twelves, angels from the two earths in the universe corresponding to the right and left arms of the grand man, and David spoke as follows:—This is the complete fulness in the ultimates as it regards the six last earths or rather the last four and the two now present; and thanks be to our Divine Lord for His providential care in conducting us all along even unto this fulfilment! Your affections now, whilst in the mortal body, are far too gross to join us in the delight we feel at present on this glorious event, for the celebration of which event there are now making great preparations in the heavens; and seeing that there is now a complete fulness of the ultimates with the earth on which your body is and those other earths, your earth corresponding to the sensual or lowest natural principle,—seeing the union of all these with respect to their correspondence, and also because I, when on earth, represented the Lord's Divine Humanity in ultimates; therefore I have been chosen to perform this office at this time, and glad am I to speak with a man living on the earth at this day, because I anticipate a state when all will be one family. How can we but rejoice when we think that angels can be so closely united as to act in oneness [with man]. As for you, you have acted in all your dealings with us in faithfulness. Your heart has ever been ready, although you had not the means otherwise. Here is your old and long-tried friend the Judge, likewise the faithful Abraham. His promise to you is sure to be

performed on his part, therefore fear not, rather be rejoiced when ruin and desolation are at hand. Like us, look at the end, to be productive of good. There will be action and reaction from this time, more so than formerly, at the ultimates. The power of the affection of good and truth is joined and founded this night at the ultimates through your means as an agent, and that persecuted female is to make the address on Sunday before these twenty-four present, and the twelve Prophets and twelve Apostles will also be present. We have chosen her because she, woman-like, opposed unto death all the combined hellish powers connected with the den. She was persecuted by wicked Kings. On Sunday she will represent the affections of good Kings, before the holy Prophets and Apostles. And let all this be recorded in your book, that it may stand, a lesson and example to all future generations. The next subject I have to mention is the offering. You are now in debt. The money in your purse is not yours; and [yet] this is a most solemn occasion. Let us put our trust in Him who has all along been our sole strength. We ought to give eight shillings for the two twelves present, and one for the female (Caroline), but we can let hers stand over for some time on account of our poverty at present, always remembering that before things of the world press too hard on you, Abraham has given often his faithful promise to apprise you of your removal into a far better world. You may now proceed with the solemnity. So I dedicated the eight shillings and presented the same to the two twelves. The twelve came first which corresponded to the right arm, and received and returned it again. Next, those others in a like manner; and he bade me say the blessing, and they went their way, and I sent the eight shillings to the widow, whose daughter has been some weeks out of work, none of them knowing who is the giver.

THE TWO TWELVES FROM THE TWO EARTHS CORRESPONDING
TO THE ARMS, ALSO THE TWELVE PROPHETS AND THE
TWELVE APOSTLES, &c.

253. Sunday Morning (10 o'clock), January 16th.—So after being seated the injured and once-persecuted Queen Caroline came near, asking for my welfare and bidding me openly tell the news. So I told the news of Poland, of France, of the action and reaction in Ireland for and against liberty, &c. So she spoke nearly as follows:—This solemn assembly have chosen me to address you this morning, and I will begin with

this :—We all see that the human mind is ever changing, but not so with the divine mind ; that mind is ever the same,—never for an instant ceases to love. This also ought to be the ruling principle in our hearts. It is the want of this principle which causes all evil in nations, in families, in individuals. The want of this love is sure either sooner or later to spread its baneful effects ; even innocent children cannot escape. I was long persecuted while on earth, and for what cause ? Because I felt for distress ; I had a feeling for my fellow-mortals. How many of the clergy shut their mouths against me ! May the history of those times be their only punishment ! But their ruin is at hand. I see a cry from one end of the country to the other against tithes. This is ruin to their Babylon. They and the aristocracy have almost lost the feelings of humanity ; and what must have been my situation going day after day to their infernal bar,—what was my support ? Prayers on my knees every morning to Him who knew my heart, and also confidence in my own innocence, with the advice of a few friends, otherwise how could I have faced such a hellish crew, with long robes,—incarnate devils ! You have undergone a great many hardships, but you never had to face such a set of villains. I have known prosperity and adversity. As a woman, I have travelled much both by sea and land, to visit the very spot where the Divine Body of our Blessed Lord lay in the tomb ; and in all the distant lands of Europe, Asia, and Africa I can say that the working classes are far better off in all these countries than they are in England, Scotland, and Ireland. This reminds me of a toast I heard given by a man in the ship in which I was. He was getting his allowance of some kind of spirits, and, with the glass in his hand, he said—“Here is luck ; and may poverty always be a day behind us !” I could not help laughing ; at the same time, I thought the toast contained more sense than the words seemed at first to convey. So I put a guinea into his hand. The man was a Scotchman. May poverty and distress ever be behind you. May health and prosperity attend you until you have finished your pilgrimage on earth, and I and thousands will welcome your happy soul into its endless enjoyments. Be not afraid of tumults in the country. The greedy aristocracy and clergy and monopolisers have deceived the country, and they will fall in the ruins. Every time they meet they make laws upon laws to rob the people. They have hundreds of laws. Surely a few laws in a country, if properly administered, is sufficient. Laws are only made for law breakers. They set the law of God aside and made laws of their own on purpose to ruin me. But through [the] divine mercy I have gained the victory.

They have brought ruin on their own heads. Oh, that they would repent in time, but they will not. Record all this in your book, that future generations may see and consider, and know that men on this earth at this day know (when the Lord of His mercy pleaseth) the condition of souls after the death of the body. This is a new and wonderful [thing], and a new and everlasting age. I shall conclude by saying, that John's daughter is to address you this day week in the presence of the present assembly, and after her address, the twelve Prophets and the twelve Apostles, and the twenty-four from the two earths corresponding to the arms, will take you by the hand. I am now to inform you, that John takes his text this morning in Jeremiah, chap. 9th, vers. 12-13th. Read the same now. So I read the text and said the blessing. Thus ended the meeting, and St. John bade me meet him to-morrow night.

January 17th.—According to promise I met St. John, who informed me that he had been taking a view of the state and motives both of the Russians and the Polanders. The Russians, he said, are determined to subdue the Polanders, and the Poles are determined to lose their lives rather than submit and be their slaves. I said, if it be God's will, may the cause of the Poles prevail! He said, it is God's will, therefore I am come to inform you, so that you may rest yourself content on that head. Further, if laws are ever made to stop your Press, we will give more liberty to our Press. So after thanking him for what he said, I observed [that] it was my belief their Press progressed in liberty as their minds advanced in wisdom, and this I thought he meant by more liberty to their Press. So after a few other observations, he bade me meet him on Thursday about one o'clock; with this we parted.

January 20th (1 o'clock).—St. John and Mr. Cowherd both came and the latter enquired after all those belonging to my family. They asked how I was pleased with the female speaker's address last Sabbath. They likewise said that they anticipated a grand meeting next Sabbath. I said that I anticipated another meeting on the Sabbath after, and asked if it were not so? Mr. Cowherd [said] it was agreed at a meeting held lately that there would be another meeting held with me on the last Sabbath of the present month. I said that I had some thoughts it would be so. Perhaps my internals were at your meeting? He said your internals came along with the former Judge and sat by his side all the time. I asked what else he had to remark as to my internal man during the meeting? You seemed in deep study and also eyed us round, but spoke not. So I remarked thus to him as how that man is a

wonderful being. So after some other remarks he bade me meet him at five in the evening.

At the time appointed he came, saying, I have taken this opportunity to say a few things. You have acted all along towards us with candour in every respect, only continue a little longer. There are still some rocks and barriers you have yet to climb over; face them boldly in the strength of Him who alone is able [to help you]. No one can get to heaven without trouble either in the natural world or in the spiritual world, and far better it is to overcome in the natural world. The Word has been opened in a wonderful, a new, and delightful manner, even to the very letter. We are in the world of causes, you in the world of effects. We have seen [them] going hand in hand. See the change in men's minds since the new opening [of the Word]. It is remarkable that the county and town you live in are the most tyrannical, and there is where you three mediums live through whom the heavenly sphere of liberty flows in an eminent degree. All this is divinely ordered by the divine wisdom with the divine love, &c. I have been looking at your son's sore finger. He is not fit to work all next week. Even if they discharge him, it would be better that he should beg with all his limbs than to beg with the loss of one. His shop-mates may laugh and say what they choose, he must not mind them. It never will get better at the work he is at, it will grow worse, therefore desist at once. When I was in the natural world men have come to me with lumps, which to look on did not seem very bad, on which account their sick money has been stopped, and yet I knew that those men were unfit for work; therefore are not the poor enemies to one another? Where they have the power, and [when] they have the power, they are as bad as the rich, &c. He now said that Abraham wished to meet me to-morrow between five and six in the evening. Accordingly I met Abraham, and he said, glad am I to meet you. I come to thank you for all your past kindness you have done me. You have not in one thing ever failed to perform *one single thing* which I ever requested of you; therefore I renew again my promise to you, that whenever the troubles begin in the country, so as I think you wish to be removed, I will send you the letter so often spoken of. So I thanked him, saying, let us shake hands on your promise. So we shook hands, and he said, let this be a covenant between you and me; and further, I will see that you shall be able to pay what you owe the Jews, so that there may be no reflections from that quarter. Remember, you and me are all bound in one chain; touch one, touch all. You have with manly conduct

assisted us in our need. We, in duty, are bound to assist you when you are in need. So I thanked him, saying, it would be well that more were bound in the same chain. He now said, they were anticipating what the female would say next meeting, as she is one of the highest female angels in the inmost heaven, and greatly respected condescending usefulness. After some further remarks, we parted, and I contrasted in my own mind the difference between a man who is afraid to think on death and a man who welcomes death as his friend. The difference cannot be described.

THE SECOND MEETING OF THE PROPHETS AND APOSTLES,
AND THE TWENTY-FOUR ANGELS FROM THE EARTHS
CORRESPONDING TO THE ARMS IN THE GRAND MAN.

254. Sunday Morning (10 o'clock), January 23rd.—I was introduced into the assembly at the time appointed. St. John's daughter the speaker. After exchanging respects, I proceeded and told the news, viz., what I had seen last night in Cobbett's Register and the *Manchester Times* paper. And the female spoke nearly as follows:—Your last remarks from Cobbett's Register I cannot but notice; he says that those labourers, although condemned for burning property, yet they are good husbands, tender parents, dutiful sons, even more so than the rich. Good: but sorry am I to see that such manly qualities should be so far perverted as to commit such actions as the burning of the fruits of the earth. And sorry I am also that these poor men have so long been deprived of the fruits of their industry whilst the rich are wallowing in luxury, and not only the rich landowner, but the church parsons [with] their worldly wealth which they receive in livings and tithes with their wicked lives! No wonder there are so many infidels at the present day; and when the people resist their worldly demands by rising up to redeem themselves from their tyrannical grasp the parsons are foremost calling them seditious and a rebellious people and make their hearers believe that all such go to hell; but God forbid! Is it even consistent with rationality that a people should be damned for resisting tyranny? No, no! There is an intermediate state where the motives of the oppressor and [of] the resister are clearly seen. Would your country ever be reformed if the wicked wolves were not opposed? But they will be opposed, and even unto death. The bright star of liberty is seen! That noble spark of freedom is kindled! The slave and the tyrant have grasped each other! I have been looking unto the ultimates

myself and see the petitions for reform, the petitions against the great emoluments of the Protestant church. I am glad to see the Protestant [church so] treated by the people. The dragon is near her end; and her sister the church of Scotland is also held in detestation. Two things in particular do I rejoice in,—the downfall of the Protestant church and that abominable blasphemy, election! This is the dragon with its tail, the downfall of which I rejoice in. All sensible men hate that election doctrine, even its own preachers are ashamed to preach it as formerly; and all men of sense hate the greedy and selfish church; therefore the end is come upon these two. I have been looking at Poland. There also has the star of liberty arisen. I see their efforts to resist the enemy who are ready to fall upon them, but I hope the Poles will drive them to where they belong; but I also see [that the] blood of rich and poor must be shed, because the spirit of oppression is in both. Every one tyrannises over those over whom they have the power. Oh, how different would it be if all would do as they would wish others to do unto them! It is for this end we are created. And this end shall be my polar star, whether I meet with the white man or with the black man, be he savage or not. Assuredly I will do all the good in my power as a creaturely being. I am no better than they are. I know indeed [that] I have made choice of things which some have not. But I am willing to give them all my things and [I shall] have nothing [the] less. I have just bethought me to tell you [that] when the Poles have beat their foes I will, even my own self, rejoice for one day. I know I am created a free being, and I am where I can act with [perfect] liberty. It is not so with you. You have the liberty to will, but not always to act with your will, because you are where liberty is abused, and this abuse is in the human mind. But we may see (human beings excepted) that all other things in the world of effects—the causes and ends—all testify [to] the grand principle of freedom. Two things I will mention:—Freedom by the light of the sun, also rain falling on the just and on the unjust. You may perhaps think that my address does not become one of my sex; or it may be thought that my address is inconsistent with the fine feelings of the principle of conjugal love in the sex of which I am. This you are at liberty to think as you choose; all I have to say on this head [is] that my motive is for good. I will now speak of your son James, John Martin, and yourself. When your son went last night to receive what was his due several of his fellow-workmen made very uncharitable remarks respecting his sore finger, as much as to say, you can work with it if you choose. Now can we blame

the rich men for such as this? No, no! The poor are as much in the spirit of tyranny to one another when they have any in their power as the rich, whom they all blame for tyranny; but what I was going to say is, the finger is very sore. It will require all this week to heal it, and lest the villains should say anything to set the manager against him, tell John Martin to lay the case before the manager, and whenever your son can go to his work let him bring a note from the doctor, and keep the same note so that it may be recorded in our book as a memorial of the working classes' conduct unto one another, and that where they have the power they are tyrants like the rich. I will also state this—I see the soldiers are even more in the spirit of liberty than the working classes [are]. They only want the opportunity to throw off the fetters from themselves. All this I have strictly observed and clearly seen by means of the newly-established union. I will now conclude lest I encroach too long on your time; besides I am to address you again this day week when the four twelves will take you by the hand. You may now read the text in the 9th chap. of the prophet Jeremiah, 18th–20th vers. The 20th is the text my earthly parent preaches from this day. So I thanked the speaker and said the blessing, &c.

N.B.—Although I cannot connect the speeches of the angels as they are delivered, yet I endeavour to record as much of the substance as my memory can retain. Our Sabbath meetings last about an hour, but to me it appears only a few minutes. John's daughter represents the good affections of the celestial principle, the Queen the affection of the truth of the celestial principle.

January 26th.—The King met with me and asked the news, and when I had told him my news he said he came on purpose to inform me that the Russians had fought against the Poles on Saturday last, but the brave Poles were victorious and drove the Russians before them. So I thanked God for the victory, and the King for his kindness in letting me know. So we parted until to-morrow.

January 27th.—Mr. Cowherd came and asked how James's hand was doing. He likewise said he had been looking at the Londoners choosing their chamberlain, and the schemes taken for putting one in suitable for the present system. So after some remarks on our internal affairs he said the King and the Prophet Daniel would call upon me at two o'clock, &c.

Accordingly they came. The King said, here is the Prophet Daniel. So Daniel took me by the hand, saying he thought it was his turn now to come and see me. I prophesied [said he] the downfall of the Jews when I lived on earth, and so it came

to pass. But the Jews had not such an opportunity of knowing as those called Christians at the present day. The latter have the old and new Testaments and a key to both, but all to no purpose. They are like unto Sodom. Are there ten just persons? The Jews are called a stubborn race. True; but the Jews [were] always very ready to turn any way. No other nation was ever so easily persuaded as they. But all mankind are by nature alike. It is their own lives and what they derive from their parents that make the difference. Where are there any Christians at this day? Their ministers, do they cry against the present evils? Even where the two young men go, does that minister lift up his voice against the known evils in his own congregation? In short, I am sorry to say such people as they are even worse [than the Jews]. They know the Lord's will and do it not. Therefore, God be praised! a terrible convulsion is near. Not that I wish to see the lives of men taken, but that evil may be put down to the ground. Your old faithful friend the Judge has been exploring into [the] sentiments of your son James's shopmates, and they are, at least the greater part, combining against giving [him] his sick money. It was agreed on the last Sabbath to get a line from the doctor; but we have some thought of another method. You are to prick his side next Sabbath, and with the blood write a receipt [or recipe] from Mr. Cowherd signed with his name, and let it remain in the proper page of the book, and when the time is that the book is unsealed, then this bloody memorial will be recorded as a proof of the writings of Emanuel Swedenborg. It will show that angels act with men in the natural world, for this will be your acting with full authority from Mr. Cowherd; also by the time our book is opened rivers of blood will flow from the bodies of uncharitable pretended Christians. I have this also to say, Abraham has promised to send a letter before you are too hard set on. Several others have promised you their assistance in that solemn affair. So likewise I do now give you my promise to wait on and be one ready to convoy you to your everlasting happy home. So I thanked Daniel for his promise, and he said he and two of the angels from the arms would meet me to-morrow at nine o'clock. So they went away.

N.B.—I omitted to say that Daniel took me by the hand when he came and again when he gave me the promise.

January 28th (9 o'clock).—Accordingly Daniel came with the two angels from the arms, and the two took me by the hand; so Daniel said that they all three would come again to-morrow at the same hour. He again reminded of the paper to be written with the blood from my son James's side, &c.

Saturday (9 o'clock), January 29th.—My three friends came again. I received another fresh charge from Daniel concerning Mr. Cowherd's paper written with the blood. He also told me that the arrangements for to-morrow's meeting were these:—I am to inform you, said Daniel, [that] John's daughter will address you first, then I will address you, and [then address] my brethren the prophets in particular [and then] likewise all present. Afterwards one of each twelve will say something to yourself and all will take you by the hand. So if you can, give two shillings now as an act of charity for to-morrow's assembly. Let the widow receive it in her present need. I said my daughter has sent me some money with which I intend to assist James in case they refuse his sick money, but I still think they cannot for shame to keep it from him. Daniel was of the same opinion. So I dedicated the two shillings and sent them to the widow. I also said I owed the Queen one shilling, and if James got his rights she should be paid in the morning. Thus we parted.

THE THIRD MEETING WITH THE TWELVE PROPHETS, TWELVE APOSTLES, AND THE TWO EARTHS, AND OTHER FRIENDS.

255. Sunday (10 o'clock), January 30th, 1831 (Second Advent, 3rd year).—After I delivered up my news John's daughter spoke nearly as follows:—From what you have now said, and from what some of my friends present inform me, and by facts seen with my own eyes, I rejoice to see ruin and desolation making hasty strides in your devoted country. You may ask me why I rejoice at such things? I answer, for three things I am glad. First, because the present torrent of evil will be brought under in a great degree; second, room will be made for a better seed; third, this new seed will increase; further, how can I be otherwise than glad at the ruin, when I see the horrid degradation of my own sex on those hellish machines? Treadmills amongst men! Are these the doings of men or of devils? I say it is the latter. What else are your Judges and all such but incarnate devils? Who would do such things with women? I say who most deserves the punishment—he who commits the crime or he who causes the crime to be committed? Who deserves the treadmill punishment, he who is willing to labour for his bread or those who rob the labourer and live in luxury? I shall leave these questions and proceed. I see in the town you live in, able [bodied] men willing to work, wandering in the streets starving with cold and hunger, craving charity and in dread of being

taken up. And shall I not rejoice to see a convulsion to put an end to such things? Besides, I have means of seeing the internals of men whilst they are in the natural world, which you have not. By means of the ministering angels in the intermediate state who watch over men on earth, I see their internal forms [to be] horrid beyond description, such as you could not believe unless you saw with your [own] eyes. I said, I believed what she declared, because Emanuel Swedenborg said also, such things in his writings. She said, such like are your present rulers for the most part; such like transport men and women from all that is dear to them with less concern than walking in the street. Such like cause more prisons to be built, more poor-houses, more soldiers, when they should be making every one of these things less and less until there were none of them wanted. I have looked at the great London, and I see industry losing its reward. Every one throws the weight off himself until it falls on the active labourer. I have looked into every country on your globe, and England and Scotland are the most wretched. They are truly heathens. The doctrine of election in Scotland has the effect of making them the greatest tyrants. And why? Because their god is a tyrant. Well may I rejoice to see such evils put down to the earth. Thanks be to our great Maker! the star of freedom is rising and its influence has in a certain degree reached all over the earth. It is felt in Africa, and the Indian in Asiatic Poland is free (but you will not see that in the papers yet). Germany is also beginning to speak out. The Privy Council in London is meeting oftener than usual. But for all these things, be you none afraid. You have the promise of Abraham to send you a letter (as you describe the solemn state). I will also attend (if I know) and assist you through the intermediate state, which every one must pass before they enter into their eternal place in the grand man. As for the misery of the wicked, none can form the smallest idea of their punishment, nor is it possible for any of us to know unless we were deprived of everything of goodness and truth. But I must not forget to bid you tell John Martin that a vote of thanks has been given him by all present for what he has done for your son this last week, also for what he has done for us all in times past. I will now retire and give place to another. So she went and sat her down, and the Prophet Daniel came and said as follows:—I have to state that a mission has now been sent to inform us that this assembly are all to meet again this day week, therefore the solemnity with the blood is to be deferred till then. It is not possible for me to describe the joyful state of my mind on the present occasion, surrounded by so many agents, male

and female, chosen for this honourable event. But let us all remember, that although our Infinite Creator has chosen us for this wonderfully holy purpose, we are but doing our duty, that we are only agents,—that all the human race are agents in the hand of Him who is willing to draw every one unto Himself. Neither can I describe the state of my mind when I was in my natural state, above two thousand years ago (at least, I shall suppose that period) when I stood before the face of Kings, Princes, nobles, and told them of the downfall of their pomp and splendour because of their wicked lives. This I did both to mine own country and others. What would be your state of mind if you were called to publish all you have written? How many would believe you? Would they suffer you to exist? What would be said were you to tell of this present assembly? Let us [only] look at the treatment of O'Connell, of Hunt, of Cobbett, and others. They also prophecy the downfall of the present system in case other measures are not adopted, and like unto some of old [the hearts of the men whom they warn] become more hardened; and God be praised! I hope a convulsion is near at hand to sweep them to where they belong unto; and God be praised! the star of liberty is rising and the minds of men are affected therewith, so much so that all the nations on the face of the earth are beginning to look at the star of freedom even from north to south, from east to west, and not only on the earth whereon you are, but other earths also; and God be praised for choosing us present here as the chief instruments in such an honourable and glorious cause; but unto Him only let us give the glory! I will now address my brethren the prophets. You, like me in the other state, had sore trials whilst in combat with the natural world; but like everyone present we chose the lot which led to eternal bliss, and in this lot we all stand at this day. We were all made to make others happy. This is a duty for ever before us, and whilst doing so let us be ever on the watch-tower, watching the enemy, knowing our own frailty, still trusting in Him who has given us the victory,—to whom be glory and dominion for ever!

Mr. Cowherd now came and said:—I come to thank you for taking my advice in respect to your son's finger; further I hope you will advise him not to go to his work until I declare him fit. So I thanked him, saying it would be followed cheerfully.

The Queen now came and with cheerful frankness said, James, I am come to nudge you for my shilling you owe me. Your son has got his sick money, and the widow's daughter is still out of work. I could not keep from laughing, and said

here is your shilling with all my heart. I told Daniel last night about your shilling. So she thanked me, saying it was but right everyone should have their own, and bade me send it to the widow. Mr. Cowherd now bade me read Daniel's text in the 9th chap. of Jeremiah, 23rd and 24th vers., and I said the blessing; and then Daniel said that that text was for the present state, but the text of the next state he would tell me to-morrow. Thus ended the meeting.

January 31st.—Daniel came, saying I promised to give you my second text of yesterday according to your time. It is the two last verses of the last chapter of the Prophet Daniel. I asked what further was said concerning standing in thy lot. He said, I showed that this was a proof of man's freedom to choose his lot whilst on earth, and at the end of his days he stood in the choice of his lot, as all my hearers did likewise. Now further, I said we were still on the race-course; we must run down the enemy of selfhood, this is Amalek in every state, and [we must] give the glory of the victory to our Divine Maker. After telling [me] the heads of both texts, I thanked him and we parted.

February 1st.—I met with St. John, so after telling him the news he said he intended to watch the proceedings in the den at the time of opening, and after telling me that Daniel sent his respects we parted.

February 2nd.—I met with the King this morning and he bade me meet him again at five o'clock in the evening, as by that time he could give me news of importance. So I met him again at the appointed time, when he said:—It is agreed that on Sabbath week all the twelves from the eight earths are to be assembled with us. A few words will be spoken by one of each twelve, in order to a further union with the earth whereon the Lord made His humanity divine. So I thanked the King for the news.

February 3rd.—I met with Daniel. We had some remarks concerning the villainous conduct towards O'Connell by the Government. He said it was all for the best for our cause, as every act of tyranny was still bringing their ruin a step nearer themselves, and we were keeping pace with them in our work, as we are to have a meeting with all the delegates from the eight earths in a short time. He also said that he was going to visit some countries on this earth; that St. John was at the den. So I thanked him and promised to meet him in the morning.

February 4th.—Accordingly I met Daniel, and with him Solomon. Daniel said, I have been my journey, first among those tribes called savages, and esteem them before those who

call themselves Christians, because they are far more humane towards one another than the present Christians are. I was likewise in India. I see in [those] there the spirit of liberty. The time will come when their oppressors will flee from that country for fear of their lives. St. John now came, saying, I have been at the den. I see they are determined to carry all with a high hand, and glad am I for the sake of our cause. There have been many secret meetings throughout the country, sending word to the Government not to make any change other than to put down the seditious demagogues, and they will give them all the support in their power; therefore you may expect to see some curious bills coming forward. This I forewarn you, not to be surprised. All this is in our favour. So I thanked John. And Daniel spoke again and said, it is agreed that you be ready at eleven o'clock to-morrow to receive eight delegates from the eight earths. They are to be introduced to you by our friend present—Solomon. Let us work our work with as much speed as our enemies do theirs. We can run as fast as they can. I said I was willing to do everything in my power for the sake of a good cause, &c. So Daniel said he would call again at five o'clock, and we parted.

At the time appointed I met Daniel. He said, I have just come from the den, and left it all in an uproar. I hope you will still keep your shoulder to the wheel and help us as hitherto, and remember the time to-morrow. Further, Mr. Cowherd bids me inform you that he discharges your son James from under his hand as a patient at this time. So he may resume his work on Monday, &c. So I said I would pay every attention, and we parted.

February 5th, 1831, 11 o'clock (Second Advent, 3rd year).—Solomon, Daniel, David, and Emanuel Swedenborg and eight delegates from the eight earths, so often spoken of above; the eight delegates were one of each of the former twelves from the above earths; and Solomon said as follows:—Here are now present on this solemn occasion human beings from nine earths, and this meeting is called now on purpose to react against the hellish plots in the den of abominations which is now open and in uproar. We are not come to stop them,—no, we wish them success in their tyranny until the cup is filled up to the brim. Evil has long been on the increase on earth, and of all the wicked nations your nation is the root; and blessed be the Lord! they cannot hinder us from meeting here: we in the heavens of nine earths, you living in the body on the ninth or lowest of all earths, all of us agents, connected as one chain or medium through which the spirit of liberty is flowing, not only to your earth, but to other earths also; and glory be unto Him who

has chosen us for such an honourable and glorious work! But let us remember we are only His agents, and that all are agents, and that when they have done their best they have only done their duty. This then, the spirit of liberty, is also now strongly manifested in the spiritual world, so much so that that abominable doctrine of election will soon be heard no more of in that world, and the reason is because there are so many who come from the natural world into the spiritual world who hate that doctrine from a principle of rationality. Now then, seeing [that] we are chosen agents through whom those abominations are to be cast out, let us be always willing to do all in our power. This solemn thing which we are about to perform now was intended not to be done till to-morrow week, but owing to proceedings in the cursed den have we come at this time. We have decreed three shillings, being the least that we could give on such an occasion as this. We know your condition, your son not at work, besides what you owe your son-in-law. All this we have considered; but fear not! He whose agent you are knows best how to act in His own wisdom, and remember while you are on earth you will always be short of something. It was [the same] with myself when on the earth, although I had more of earthly enjoyments than any other man ever had before me or since; but still I wanted something further. All earthly things are vanity, and why? Because the spirit is the substantial man, and it is only that which is substantial [that] can satisfy. It is the human mind in the love of goodness and truth which gives real happiness to finite man, &c. I thanked Solomon for what he said, and asked if he were then representing the Lord's spiritual kingdom. He said he was doing so.

Daniel now spoke.—He said after what has been now said by our friend I need say but little, and more so as I am to address the assembly to-morrow, only John's daughter will give a short address first. I have taken a journey to several countries and tribes in countries, but of all I have seen, your country, called Britain, is the seat of abomination more than any other; but I will speak freely on this subject to-morrow.

I now made a few remarks concerning the image, whose toes were part of iron and part of clay, and of the stone cut out of the mountain without hands, which brake the image in pieces. Daniel said these things were now accomplishing. Solomon now bade me offer up the offering according to the solemnity of the occasion. He received the same and returned it again to go to the widow. Each delegate from his own earth took me by the hand, asking how I did all in rotation, namely, the

heart, lungs, right thigh, left thigh, right leg, left leg, the two from the arms calling me by name when taking me by the hand. Thus ended this solemn evening.

THE FOURTH AGGREGATE ASSEMBLY OF THE PROPHETS,
APOSTLES, AND OTHERS, &c.

256. Sunday Morning (10 o'clock), February 6th.—I was introduced by Daniel into the assembly, who retired, and John's daughter [came forward], and when I had finished with my news she spoke nearly thus:—You may think it not becoming a female to enquire about politics. This you may do, you being taught to hold religion and politics [as] two distinct things. Nevertheless they are together like cause and effect,—in other words, like soul and body. Thus then, by looking into the spiritual world, I can see them manifested there before the actions take place. This advantage we have which you have not; and if you had, your freedom would be thereby lost. The reason of this is, because all come into that world with what they [have] acquired in the natural world. I was looking into that den of ruffians; and one good thing, Hume was trying to give more liberty to the Press. This is one good in his favour, for which we will applaud him. I [can] also inform you that O'Connell is kept back only by Government plans. But there will be some very curious things done in this sitting, and I wish them speed in their tyranny,—for, blessed be God! liberty is springing up and extending itself like a tree in a goodly soil, so as [that] that horrible doctrine of election [shall] be hurled to the hells from whence it has its birth.

Daniel now came [forward] and the female retired, and sat her down by some others of her sex. Daniel spoke at great length, but I will only notice a few things, as the complete subjects are all in the writings of Emanuel Swedenborg; and they who wish to know Daniel's religion may read "The True Christian Religion" [or "Universal Theology," by Swedenborg]. However, I will mention a few of the opposites to the true religion, all which Daniel called abominations, even unto desolation. He said, I think it may be about ten months ago, according to your time, that it came into my mind, and I desired to know the quality of and the ideas which men on earth entertained of things spiritual. Accordingly I was empowered by our Divine Creator and Saviour (who is here present) both to see and know the ideas they openly profess in the Christian world of God. All Catholics, Protestants, and the

greater number of the other sects call Him three persons. Now this is an abomination, being more Gods than one, and [is also] desolation, seeing [that] it is inconsistent with the rational mind. There is another class among those who hold that horrible doctrine of hell, called election. I even heard men of forty years [of age] pretending to prove from Scripture that infants are in hell. Is not this the most horrid blasphemy? Oh, how contrary to the words of our Saviour, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven!" With such opinions no wonder there is such tyranny. There are some who declare that Christ died for the sins of the whole world; others that He only suffered for the sins of the elect, and that if they can only have this faith in their last moments they are safe. Others believe in immediate restoration. This also is an abomination, inconsistent with all freedom. Others, with the Bible in their hands, maintain [that] Christ [is] only finite man. There are the Swedenborgians. Are they in the essentials of the church? Do they preach the truth? Do they believe that the Lord was personally upon earth in His Divine Human Person?—divine to the hair on His head and [also to] His nails [on His hands and His feet]. In a word, their lives are evil as others. They are grasping for filthy hire, like others. Did the Prophets ever require money? Did Jesus Christ require tithes? or did the Apostles or Primitive Christians require any? Under the Levitical law, tithes were commanded. But what was this for? It was for the orphan, the widow, the stranger, &c. The minister also had his share, but what was it for? He was obliged every day in the week, even all the six days, to visit every one of his hearers and to preach on the Sabbath. They [the ministers] had to give alms to the needy whom they visited, if even out of their own portion. This is not mentioned in your Bibles. But this law was written on parchments and hung up in all their places of worship. This [custom] was laid aside before my day. But one of the ministers of that time told me that it was faithfully done in his day. Besides, people were seldom in want in those days. If John Martin [were] to send a letter to his minister stating these things, he would answer him [by] saying [that] these duties are duties done in a spiritual sense. And if John said that neither the Prophets, Christ, nor the Apostles preached for hire, the minister would quote the passage which says:—"He that standeth by the altar should live by the altar" (and thus they turn the Bible to suit themselves). But John might say:—"He who serveth at the altar receives the living bread from Him whose altar he serveth at." I will now

picture the Church-Bible parsons, by describing one as a sample of the almost whole stock. See one who has nothing in his head but what he learned at some college,—a trade whereby to make his living. See [him] dressed all in black, silver knee-buckles, a gold ring on his finger, a wig all full of flour, and his black gown, with other fopperies. He tries all he can to speak fine words, and his hearers sit admiring his eloquent style of language. Then they [say] one to another,—“Oh, such a fine spoken man, such words for style; he spoke words I never heard before,—surely he is highly learned!” Those are the hearers; whilst the preacher is often casting his eyes either on the clock or his watch, thinking about his dinner, with the flour on his dirty hair, which ought rather to be in the belly of some hungry creature. I have watched these gormandizers eating and drinking wine until they were late for the afternoon [service]. I see also the fine ladies very condescending to the parsons with motions of their heads, &c. I was at a town yesterday week, it is called Ripon. There were two parsons by themselves playing at cards with a bottle of wine on the table. I thought they were playing who should pay? Surely the time is not far off when such abominations shall be cast down? None of my brethren present [can tell] what feelings I had whilst by facts in the natural world I saw all such like abominations. I will now address my brethren present before me. You, my brethren, who have undertaken by example and precept to teach your fellow-creatures so to live as they may become more receptive of the love of our Divine Creator and Everlasting Redeemer;—I say be not afraid, be independent of finite beings, deliver your message, your King’s errand in love without fear of offending your hearers; and remember [that] although you have [to struggle] no longer against the flesh in the natural world, yet [that] we have brought within us something of self which ever requires that we should be on our watch-tower for fear the enemy should come at unawares. Daniel turned towards me and said:—This meeting cannot be concluded at this time, therefore Mr. Cowherd’s paper written with blood will of course stand over until the meeting is finished next Sabbath. In the meantime you may read to us the copy of the intended paper. So I read the copy, which they approved of. He also bade me tell John Martin that a vote of thanks is given him for his manly conduct. He next bade me read his text, Psalms 22nd, ver. 4th [or 21], and I said the blessing and we parted.

February 7th.—I met with Daniel and told him how that my master had now stopped his works, so that this week I am

only working one quarter each day, and I think this week will finish all required of me, therefore I will be quite out of employment. Daniel said if that be so it would be well if Abraham were to send the letter, so that you may be amongst us; but cheer up, I will tell the other of our friends. A few hours after I met with Daniel [again], and he said I told our friends of your present situation when we were just about to take a repast. They are all sorry, and particularly your old tried friend the former Judge rose up from the table that instant and went out without speaking to anyone. I was sorry afterwards that I had mentioned it at the time. I thanked Daniel, and bade him give my respects to the Judge, &c.

February 9th and 10th.—Some arrangements made by David and St. John concerning my present want of employ.

FIFTH AGGREGATE MEETING, WITH THE ADDITION OF THE EIGHT TWELVES FROM THE EIGHT EARTHS.

February 11th.—Daniel informs me that all the former twelves from the eight earths are to be present next Sabbath morning.

257. Sunday Morning (10 o'clock), February 13th.—This morning as usual [the meeting] was opened by news from the earth with the addition of the present state of my domestic affairs, which latter took up a large portion of our time, the particulars of which I omit now but will at some future time record the subject if required. With regard to the affairs of the European countries spoken of in our meetings afore-time, Daniel spoke at considerable length. With regard to this nation he remarked that Government is stretching its arm through all Europe. But there was only a certain length it could stretch without being broken. He maintained that the people would receive no good at the hands of the present ministry. That when he looked outwards on their actions in the natural world, and turned and looked into the spiritual world, there he saw the sphere of freedom overcoming the sphere of tyranny; but when it would break out into proper acts in the natural world, no one but the Great Infinite could tell. He concluded by saying, here are all the twelves from the eight earths, and on next Sabbath will be added delegates from the same earths. I will then explain to you concerning the ribbons with which you represented, &c. And as for the paper, that also will be settled at the same time. And with respect to yourself, remember you have Abraham's promise [that] he

will send your letter (or rather summons) before you are too much in the way. We are all in one chain; your son James and John Martin will assist all they can. So I returned them thanks, and said the blessing, and we parted.

The text this day is omitted purposely.

February 16th, 1831.—This evening I had an interview with Daniel. I gave him the news both national and domestic, and he said that he expected to have something of much importance to inform me of on Friday evening, for which I thanked him.

Friday Evening.—Daniel said that there were to be with us next Sabbath six delegates from another earth. So I thanked him, saying they are from the earth corresponding to the memory. He said it was so. I said that I had given up thinking of any other earths coming whilst I remained on this earth. Daniel said the Divine Being alone knows best how to dispose of us at all times. So after some remarks we parted.

Sabbath Morning (10 o'clock), February 20th.—I made ready, and Daniel met [me] by himself, and he said I am sent to inform you that our Divine Creator has bid us postpone our meeting until this day week, therefore I am sent to inform you. We are all finite creatures; He alone knows best; therefore I am glad that our meeting is put off another week, because it will be productive of greater good. I asked if all our friends were engaged in any particular way this day more than common. He said they were, and asked me the news. So when I had told him all the news, and in particular of a large army going into Poland, and asked how that agreed with what John's daughter said, he replied you may rely on what John's daughter said for a truth. The Russians are making another effort, and your own country has assisted the Russians in all their plans in order to crush the Poles. We and all the eight twelves are doing all the good we can for the cause of freedom. There is one angel amongst us appointed to conduct that cause, and we all assist him when he calls on us. Angels take the right cause and infernals take the opposite. I asked if the six who came last have anything amongst them in this present affair. He said no, not yet. I will, he said, inform you from time to time how things are going on in every respect connected with the glorious end we have in view. So cheer up your heart until I call on you again, &c.

February 21st.—Daniel came attended with Abraham and St. John and the six from the earth corresponding to the memory. Daniel said, here are six new friends. We are come on purpose that they may receive of your hand a small gift

so that they may perform charity on the earth through you as an agent before they assist our other friends in the cause of the Poles. Our low circumstances will not permit us to give more than one shilling. Dedicate the same to the glory of Him whose agents we all are. So I offered the gift and the six received and returned the same again. This went to the widow as formerly. I asked how our friends were coming on in regard to the Polish affairs. He said, the arrangement made by the Poles for the defence of their country is well planned. I asked if these, our six friends, were going to assist along with our other friends. He said they were now ready to assist them. So I was bidden to say the blessing, and Daniel said he would meet me on Wednesday evening, &c.

February 23rd.—Daniel met me and said, the Poles are determined to lose their lives rather than submit to the hordes of Russians who are invading their country. Further, freedom is springing into activity in Italy, and the Grand Duke is fled. To meet on Friday.

February 25th.—Daniel said, the struggle is hard between the Poles and the hordes of Russians, [so] that it is thought we cannot hold a meeting next Sabbath because of assisting the Poles. Everything is going on well in Italy in the cause of freedom. To meet Daniel at the usual time on the Sabbath.

Sunday, February 27th.—Daniel only met me this morning at the usual time and said that all our friends were in attendance on the Poles, therefore they could not come until it is decided, and [that] the Poles have determined to give death to all those who have volunteered to fight against them. Further at four o'clock.

Four o'clock.—He came again and said the Russians have attacked the city and the people are determined to die in its defence. To see Daniel again to-morrow evening.

February 28th.—Daniel came and said that the contest at the city still continues with rigour on both sides, but he hopes for victory to those who fight for their just rights. To tell me further on Wednesday night at nine o'clock.

March 2nd, 1831.—Daniel came and informed me that the plan of the Poles is well arranged; that there are great hopes of victory over their invaders; that the city is firm to its cause. More news to-morrow night.

March 3rd.—Daniel came and asked me about the kind of reforms proposed by our ministers. So when I told him he said the ministers and others were only acting under a cloak to deceive the people and put them off a while longer. He next said that all Italy is crowned with civil liberty; that

Poland is so far crowned with victory that we can all meet on the Sabbath before what is called "The Blanket Day," or the tenth of March, when the first stone was laid for the first church in the new heavens. There will be present two other new earths. They are from the interior of the heart. Six men from each of these two earths. Your son is to give from his wages three shillings on Saturday to the widow, an offering from these two earths. Thus on the Sabbath will be met inhabitants from twelve earths, and before them you are to be presented with a crown for your constant attention and manly conduct towards our glorious cause for the good of the human race. Further it is expected [that] the book is to be sealed up until the time appointed. Nevertheless some of us will always attend on you. So I said I will gladly receive the crown for the sake of others, but not for the sake of an outward ornament for myself.

THE SIXTH AGGREGATE ASSEMBLY; PRESENT, INHABITANTS
FROM TWELVE EARTHS, &c.

258. Sunday Morning (10 o'clock), March 6th, 1831.—Daniel the speaker. I was introduced by Daniel, who desired me to give the news from the earth. So I gave the news of the reform more fully, and the discussion which had already taken place respecting it. Daniel remarked that it was not given with the expectation that it would pass in the extent proposed. It was given for the sake of causing long discussion and postponement; besides its being unjust, like every other thing they did. I also told him how glad Cobbett says he is about the reform, and how manfully Hunt spoke against it. So Daniel spoke again as follows:—Everything is in favour of our cause. Some of our friends are just come from the brave Polanders, stating that since last night the Poles have taken eleven cannon from the main army, so that by this day week they will be crowned with freedom. This will be a great blow to all the despots, because all their hopes rested in the strength of the Russians. The Austrians are making ready a great army in order to re-conquer Italy, which they no more can do than you can lift that factory which stands opposite to your window. And, God be praised, I can say all this with confidence! The Turks are thinking [that] this is the time for them to take Greece again; but this I hope they cannot do. France is still in great agitation, so is Spain. Indeed I might mention in particular [that] all the countries of Europe are sick of king-craft, and some are tired of priest-craft which is even worse than king-craft. Such crafts

must fall to rise no more. And why must they rise no more? Because [the former] has become a worldly trade instead of teaching mankind the way of happiness. The Catholic Roman church, the Protestant church, the church of your own country, called Presbyterian, and even all the sects which have sprung up from them, they are all abominations, which maketh desolations. The covetous lives of the priests and [the] false doctrines taught truly cause their hearers both to live and to cheat. Their fundamental doctrine is a lie in the first place, because they say God is three persons. Add to that is the faith in which you were first taught, that horrid faith of election, making God a tyrant, the author of evil. Oh, oh! how could horrid doctrine like that enter into the minds of rational beings? I request you never to let such abominations enter your mind. Look to your Maker and Redeemer in the true light. He alone is innocence and wisdom itself. It is by His wisdom and innocence that His agents of twelve earths are assembled here this morning, and this for the good of the whole human race, both as to their temporal and eternal welfare. There is no church on earth at this day; there is no knowledge of God amongst mankind, even amongst those whom you call the church; they call Him a spirit. True; I call Him God Incarnate, and I worship Him with that idea. This may be new to you, but it is no less true. He became Incarnate that He might redeem the human race, and redeem them to all eternity. Worship, I beseech you, this your glorious Creator and Redeemer. Besides it is far easier to live a good life than an evil life. But oh, oh! the false teaching of priests is the root. May their priestcraft be cast off! Not the priests as they should be, but the craft—the hellish craft. God be praised! it is begun to be hated. Even the temporal power of priestcraft is put down at Rome itself. You were sent two times to Ashton to the Israelites. They also told you that God is the author of evil. Now the reason why you were sent to these people is, because they are [the] ultimates of the present church, which is called the Christian church. Now you have heard what an awful judgment took place last Sunday amongst them. Thus surely shall judgment follow through all the different sects. Nay, even the Swedenborgians, their priestcraft, with their indolent reading of their long liturgies, shall be exposed; besides their very priests are money hunters, like other priests; but God be praised, there is a foundation-stone laid upon a rock! Thus a church will be built, not to hunt after money, but to give to those who need. This church is hid; it is still in embryo. It was intended that the book should be sealed up this day; but word is come to keep it still open for a few weeks

longer. It is near the tenth of the month, the anniversary of the foundation of the first church in the new Christian heaven, being fourteen years since the poor men were going to London to pray for their rights and were stopped by the way, even by priests, calling on the soldiers, saying "Damn them; cut them down!" The anniversary of that day we will keep more than ever. Look you and see! how since that time natural and spiritual things have been in correspondence! See, even a spirit in your country for church building! But the book will show these things. However, we may say that we have nearly completed our circle, and, God be praised, during that time you have undergone a great deal of persecution and trials. Yet you always attended to us both early and late. In cold or heat you were always willing to serve us; therefore here is a crown presented to you in reward of your service. We know you care little for it as an ornament for your head. Nevertheless I am selected to set it on your head before all this assembly. So Daniel set the crown on my head and pronounced a blessing with one hand on [my] head. He next said a vote of thanks is given to James because he faithfully gave the three shillings to the widow last night out of his wages, it being the gift to the two last come earths, &c. I was now bidden to say the blessing, and we parted.

March 9th.—I met Daniel; he said, to-morrow is the 10th, or what is called "The Blanket Day," the anniversary of the laying the first stone in foundation of the first church in the new Christian heaven. We are to have a grand procession. You three will be there as to your internals. I have also to say, that you may consider the Poles free, although you will read contrary to this in the papers. I will visit the den and see you on Friday, &c.

March 11th.—Accordingly Daniel came and said, the procession was greater yesterday than any hitherto, because we have won the victory. You three also walked,—you with your crown and crook; John with his crook. The Poles have had hard work, but are determined to save their city. I was at the den. I see that they all hate this Reform Bill except four or five of them. Fear makes them speak in its favour. All eyes are looking towards Poland. Again, supposing this Reform Bill to pass, will the working classes be any better off? I say no. So after some further remarks we parted.

THE SEVENTH AGGREGATE MEETING—TWELVE EARTHS PRESENT; A NEW-COMER, MRS. JONES, WIFE TO THE PRESENT MR. JONES, MINISTER, PETER-STREET, MANCHESTER.

259. Sunday (10 o'clock), March 13th.—According to custom, I told our friends the news of yesterday, namely, that Warsaw was taken by the Russians; also of the Reform Bill's reception by the people; also of a motion of Lord Howick to send the working classes out of the country, &c. Daniel now spoke as follows:—Thanks be to Him who governs all things in wisdom, that we are all assembled here! and all the tyrants in hell and on earth cannot hinder us. Warsaw is not taken, and I hope it will not be taken. Rest you content therefore. In the second place, the Reform Bill will neither feed the working classes better nor mend their morals. Only think of Lord Howick's motion. Is not a nation enriched by the number of her children? In the next place, I am to tell you that this meeting is to be still an adjourned one, perhaps more than once yet, until we see how things go on, because there are still fresh things coming forth. The Poles are still struggling hard. St. John's daughter, the Queen, and also Major Cartwright and Major Byng were at Warsaw this morning. It is safe. John's daughter told you that the star of liberty was shining in the atmosphere, and I see France, Italy, and Belgium extending their arms towards Republicanism. In the meantime, no tongue can express what we are doing in the world of spirits to preserve and to separate the good from the evil. At the same time let it be remembered that this is also a work which we have to do in ourselves. It behoves us [therefore] at all times to be on our watch-tower. I have also to inform you that we have got another worthy female added to our number, who will be glad to take you by the hand. She only knew you by sight in the natural world by seeing you at Peter-street Church. We sought her out last Wednesday because, among other qualities, she was a true advocate for the injured but now victorious Queen. In all companies did she plead the cause of the Queen. She is the late Mrs. Jones. She begged of her husband always to pray for the Queen along with the royal family. She also says her husband gave over naming "bishops" in his prayers, but calling them "ministers." Let us use her like others according to our present circumstances. I said I will leave the gift to your judgment. Name the sum and I am ready to give it. Daniel said I will venture to give eighteenpence. It is less than she deserves, but we must act according to our ability. So I dedicated the gift to Him who is the giver of all good

gifts; and Mrs. Jones rose up and came and received the same, and returned it again with thanks, saying, when you put off your mortal body I hope to take you more fully by the hand than I do now, and if it is in my power I will repay you double for what you have favoured me with at present. Charity is a principle I have been taught from my youth, and the doctrine of charity my husband always held forth to his hearers; and let charity be your ruling love whilst you are living in your state of trials, and may all present examine each our hearts and guard against self-love. We are—at least, I feel I am—in danger of falling unless upheld by Him who is my everlasting Redeemer, to whom be glory for ever! I will now retire as our friend has more to say. Daniel now said, we see your feelings are hurt concerning the money you owe your daughter and son-in-law. Now our plan is, after Easter John Martin and your son James must do all they can to assist you to pay that debt, so that we may be all independent and not hurt the feelings of others. Mention this to the two next Sabbath and hear what they say. Mr. Cowherd came and said, your son has hurt his breast in lifting a heavy lift; he has not told you, but you tell him to take for a few nights well-boiled thick porridge, and stop at his work without any fear, the pains will all go away in a short time. This is my advice, but please yourself whether you approve of my advice. So I thanked him, saying that his advice should be duly attended to, &c. Daniel now said we intend to meet this day week and this day two weeks; by then we can better judge of this sham Reform Bill, and thus before we conclude this meeting. You may now read my text. (See 2nd Kings, chap. 6th, vers. 4th, 5th, 6th, and 12th.) So I read the text and said the blessing, and we parted; and as formerly, I sent the gift to the widow.

N.B.—Let it be observed that a few of the above earths have joined since we began the aggregate meetings.

March 14th.—Daniel met me and gave me the news of the state of things in Poland, hoping that liberty might be the result of the present contest in that country. He next told me a few of the heads of his text of yesterday. [He said] that the “axe” signifies the divine truth; “water,” natural truth; the “stick” cast in, signifies divine good; the axe swimming signifies the fruits produced. That everyone should have his axe and acknowledge it “borrowed” from none but the Divine, &c. He further remarked that the Prophet had no hand in the matter further than when it fell, &c. He also explained the twelfth verse, and proved that no man is alone; even Moses when he slew the Egyptian was seen; that there

is an Eye that is ever watchful on every individual of the human race to eternity, &c.

March 17th.—Daniel came again and informed me that the Poles had taken a considerable number of cannon from the invaders; therefore he still hoped that they would win their freedom, seeing they struggled hard to obtain it. He also asked what I thought in regard to the Poles, whether they would win or lose at the present time. So I said it does not look probable the Poles can win single-handed against the strongest power in Europe, their country being small and long kept under by the tyrant despots. Now when I look at that and all the news contained in our weekly and daily journals my faith is somewhat staggered; but on the other hand, when I look up and see the hand of the Divine Providence thus far manifested that the cause of liberty is undertaken by angels sent by the God of heaven from twelve earths, and when I know what those earths correspond to as they respect the human frame—I say when I look at all these wonderful things, [and] further when I look at your own visions and also see you before me a mortal man on earth, yet with a mind so far enlightened by facts and by the Word—therefore with such evidence my faith is [that] the Poles will win; [that] the Kings of Europe will be confounded, and [that] other countries groaning under the yoke of tyranny [will be] ashamed by the victory of the brave Poles over despots the most tyrannical. So Daniel bade me meet him to-morrow evening.

March 18th.—Daniel came as he promised and said that the brave Poles, although pressed very hard by their invaders, were still determined to die or be a free nation. He also said that some of our friends were at the den, some others at Spain; among those at Spain was Bonaparte. We had also some remarks concerning the Reform Bill. Daniel thought that Government had their eyes fixed on Poland for an object. So after some other remarks we parted.

Sunday (10 o'clock), March 20th.—Daniel came and said as follows:—Some of our friends are helping the Poles, whilst others are at Spain, Rome, Naples, &c., and whilst I am sent to you. John's daughter told you that the star of liberty is risen; and thanks be to Him who created us all here agents! that that star is now sending [out] its cheering rays so that man may rejoice once more in that glorious liberty which he forfeited by the abuse of that liberty. Not only in the natural world is that star arisen but in the spiritual world likewise [where] it is increasing in splendour, and has been so doing ever since the last judgment [1757], and more so since the last jubilee [1821]. See America! That country became

free after the last judgment, and has therefore been ever since an example, even to other Governments, if they had taken the example. But again, what changes have you seen since the jubilee in your own country? And whatever changes you see, I also see corresponding changes in the spiritual world. Again, even in Africa they see the [star], and feel their chains, and are only waiting for the opportunity to break them to pieces. Again, there is Greece free! And as for Turkey, it will be a longer time before that people can be brought to see liberty. They correspond somewhat to the nature and quality of the Jews, with a mixture of the quality of the Gentile nations. They love one another, and are externally civil to strangers, whilst in their hearts they murder them. But because of their love of one another their time of change is not yet come, but they will suffer much before they are brought about. But above all the nations in the world, Britain,—but I shall say England, Scotland, and Ireland—these three nations are the most wicked. The first of the three is the root; the second for the abomination of the doctrine of election; the third for Popish priestcraft. Nevertheless, England may at some [future] period become the highest. At Botany Bay the convicts are about to form a Government of their own, and no doubt but they will have a better Government than the one who caused them to be transported. They have been transported by a Government whom they know to be no better than themselves are, therefore they will form laws and regulations for good moral conduct amongst themselves. This will prepare them for a good life (so far good). I will speak something further on the text of last Sabbath, so that you may also tell it to John Martin. So Daniel explained the text more fully. We afterwards shook hands and parted till to-morrow evening, eight o'clock.

March 21st.—Daniel said the Poles were at present engaged with their barbarous invaders. To call on the Wednesday evening about this time.

March 23rd.—Daniel said the state of the Poles is now arrived at a crisis. Remember them in your prayer this night. We all of us pray for their success. Meet me on Friday evening.

Sunday (10 o'clock), March 27th.—Daniel met me as he had promised, so when I had told him the news he said thus:—I have now left our friends at a thanksgiving repast on the account of the Poles having gained their freedom, at least for the present; further we are to have a grand procession to-morrow, after which Abraham will preach a sermon suitable

to the occasion. I am ashamed to see the Austrians going into Italy. I am for saying that they could not go there; but I am [also] ashamed that the inhabitants of Italy should be such dupes to priestcraft as not to stand up in defence of their rights. I am ashamed that the human mind should be so degraded by Popes. This is the cause of my mistake. Nevertheless these invaders will not long be in that quarter. As to the Reform Bill, you have only to watch narrowly their proceedings to see their intentions in wishing to dupe the people. This country will not be reformed but by the sword, because of the quality of its evils, an instance of which the Judge told me which he himself saw last week near Rochdale [on the part] of the overseer of the poor-house. [Here Daniel gave the full details as they are stated in "The Voice of the People," of that horrible transaction all seen by the Judge from first to last.] Daniel next extolled a speech which he heard Mr. Hunt make last Thursday, and concluded by saying [that] it deserved to be printed in golden letters. He also lamented that the health of the speaker was impaired at this time by the untimely hours; further Daniel condemned the conduct of O'Connell for depriving the forty shilling freeholders of their votes, &c. Daniel next told me of a speech addressed to our friends by Mr. Cowherd, tending to prove that the present pretending Reform Bill was not intended to benefit the working class. He next told me Mrs. Jones sent her respects. He also desired me to say the blessing and meet him to-morrow evening, and we parted.

March 28th.—Daniel came, and said that the procession was at the present going on; that the internals of us three were walking with them; so he bade me meet him on Wednesday evening.

N.B.—My internal man at this interview was adorned with a crown.

March 30th.—Daniel told me that Abraham, at the end of the procession, took his text from 22nd Psalm, vers. 5th–6th, and that he (Daniel) afterwards preached from Rev., chap. 9th, ver. 6th. To meet on Friday evening.

April 1st.—Daniel informed me that it was expected that we should resume our meeting on the Sabbath; but if otherwise he would let me know.

Sunday Morning (5 o'clock), April 3rd.—Daniel came and said thus:—Your wife being unwell, we have thought [proper] to postpone the meeting this day, but I will tell you good news. There have left Paris fifty students who fought so bravely against the despots, whose love for freedom is such that they are set out in the journey to assist the Poles. It

appears by the agitation through Europe that the awful crisis is arrived. I hear that the militia and Cheshire cavalry are to be put up on the 24th of this month. Keep your eyes on the Reform Bill hoax. Tell John Martin to watch. I have also to inform you that Joshua will call on you some time this week. Daniel next gave me a full account of seven men who were murdered in a horrid manner by the blood-despot at Lisbon, the Judge being witness to the whole of that horrid affair. After giving me some consolation I said the blessing, and we parted.

April 5th.—Daniel came and said, I have come in order to introduce our friend Joshua. So I thanked Daniel and welcomed Joshua, hoping he was come to assist to drive [out] the evil nations, as he did in former times. So Daniel said there is an exact correspondence with the former nations and the present nations. In the meantime Joshua shook hands with me, and bade me meet to-morrow evening. So we parted.

April 6th.—Accordingly we met, and Joshua said, I am desired by our friends to inform you that they are all to meet to-morrow and consult whether John Martin is to assist you to pay the money you owe the Jews (as we call them without any offence). It seems John told you that he is in debt about thirty pounds to his brother, so some think it not right that he should help to pay your small debt whilst he owes so much; therefore as it is to be settled by vote to-morrow, you are to let me know your vote in the first place, so that I may inform our friends, &c. So I said my vote is that John should not assist me, because his case is far worse in that respect than my own is. Joshua said he himself would leave it amongst ourselves, he only being a new comer. He now said let me again take you by the hand, so that I may enter fully on the mission for which I am come; and by this present act I am now in the fulness of my commission. Eight o'clock.

Friday Evening (8 o'clock), April 8th.—Joshua met me and said that our friends had not yet given in their verdict concerning how my daughter and her husband were to be paid, but at the meeting on the Sabbath morning I should know. He also asked me what Mr. Hunt said respecting the Reform Bill at the meeting on Wednesday, and said that our friends wished that I had gone and shaken hands with him, and hoped I would do so the first time I had the opportunity. I said that I would see when he came the next time. Then we parted.

Sunday Morning (5 o'clock), April 10th.—Joshua met me

and said the following things:—Our other friends are called off to France. The Austrians and Prussians are about to make war against France. As for the Russians, Poland and the Turks will be enough for them at present; and the Poles are also in a better state to resist the Russian bear now than lately. As for Britain, it is the root. It must feel more distress before [its] eyes are opened. I have also taken a view of the churches of all the different sects. (Sectarians they should be called rather than churches.) I see they are all seeking the things of self and the world. Even the church which you call the New Church is a sectarian also. All of the sects must humble themselves before they become churches. I have now to warn you not to give yourself so much trouble concerning the money you owe your daughter and son-in-law, but put your trust in the Divine Providence. Remember I tell you this morning that you will pay them in this world and meet them face to face in another state with far more honour, and reward them still further for their good nature. I, who conducted the Israelites through the Red Sea and the River Jordan, will also attend you until you have passed that great river. Our friends tell me it is the custom to give a gift to any new comer, if so I will meet you again at ten o'clock. I will take no more than I can help, but I think I must do an act of charity on the earth this morning with your help and agency. So we parted.

10 o'clock.—I met Joshua according to agreement, so he began and spoke nearly as follows:—Well, I told you before and I repeat again cheer up your heart, the star of liberty is rising and will shine with more and [more] splendour, not only in Europe, but in all nations on the earth. I have been looking into the state of all nations in order to ascertain the quality and judge accordingly. I see a small remains of good in all nations. This has always been my principle in both worlds. As for the remains of evil I will fight against [it] until there be rest for the people. I will speak of the donation, and as I know the small remains of your finances, therefore I see a correspondence with the remains of good in all the nations. This I believe also is the tenth day of the fourth month. Four is a holy number. Can your gift reach four shillings for the widow? So I said four shillings is my all at present; nevertheless I will part with the same with all my heart. So I offered up the gift, and Joshua received the same, bidding me send it to the widow, saying may the Lord bless us in all our meetings, in our outgoings and incomings. May the Lord guide and direct me in this

mission until the end for which I am sent is accomplished. Amen! Joshua now took me by the hand and said I will stand by you until you have passed the Jordan. Meanwhile I act in the natural through your agency. So I thanked him and bade him tell Mr. Cowherd that my wife [is] very ill with the jaundice; and we parted.

Evening (8 o'clock).—Joshua came with Mr. Cowherd and asked concerning the health of my wife. So I described as well as I could the state my wife is in. Mr. Cowherd then described the nature of the disorder, saying, that as long as the liver is not affected there might be a cure. He also told me of a remedy—a certain cure, if the liver were not affected, but quickly fatal if the disorder had reached the liver. I thanked him, but said it required fortitude to administer it. After some further remarks we parted till Thursday evening.

April 14th.—The former two met. Joshua asked the news. So when I had told him my news, he said there would be great changes in Europe before long, and he believed [that] France would be a Republic in less than a year from this time. Mr. Cowherd next said [that] he had examined and [found] that the trouble my wife laboured [under] had not reached her liver. So after thanking them both we parted.

THE EIGHTH AGGREGATE ASSEMBLY FROM TWELVE EARTHS.

260. Sunday Morning (5 o'clock), April 17th.—Joshua introduced me into the assembly, saying, that our friends here had left their respective stations on purpose to attend this meeting, and would return again when the meeting was over. In the meantime, according to order, I might report the news from the earth. Accordingly, I told them that the news of the freedom of the Poles for the present had now appeared in our newspapers, and for this every friend of liberty was glad. I also said that the people of this country were mad with blindness and gladness at this great boon, the great Reform Bill now in the den, and [that] the silly people were gaping with open mouths at the goodness of the King and his ministers in granting this boon, it being far more than they expected, &c. So Joshua spoke nearly as follows:—As it is my turn to speak now, therefore, before [this] grand assembly of men from twelve earths, I will speak of the craftiness of men. I have lately been looking into the state and quality of Governments from the time I lived on the earth until now; and this I can say with truth, that your present Government is founded in the

most cunning craft of any that has ever existed. Further, that crafty insolence has been on the increase since the first commencement of the present plan of Government. The English and Scotch have outdone all other nations in craftiness. They have so deeply laid their plans as to make the people believe they are free,—even so free that there is no other nation on earth so happy and free as the free-born Britons; whilst, at the same time, as soon as a child is born the taxes lay hold of something appertaining to its existence in the natural world. They have a plan so laid as to elect one another, and then they make the blinded people believe that they are truly their representatives, whereas they are only representing themselves and making laws to rob the working class. This they have always done, and this also will be a further oppression if this Reform Bill should pass; but their craftiness is such, that they have ordered matters so that it shall not pass, at least this time. They are only playing off another farce to hoax the people, and in this way they promise things which they never intend to perform. In Britain grows the tree of corruption. We must get our axes ready and hew down the tree, and destroy its roots so that tyrants may no longer nestle on its branches. But on the other hand, if the Reform Bill should pass, and the Corn Bill be taken off, would not the morals of the people still grow worse? Therefore keep your eye on all these things. The innocent will suffer with the guilty. Our friends here wish to try by some means or other to find means to see Mr. Hunt and shake hands with him. He will be glad to see you because of the letter you sent him. We think he has the good of his country in his heart. So I said I would do my endeavour to see Mr. Hunt the first time he came to this town, &c. Mr. Cowherd now asked for the health of my wife. I said, I thought she was still getting worse. So he bade me meet him to-morrow evening. So I said the blessing, and we parted.

April 18th.—According to promise, I met Mr. Cowherd and he said this:—The disorder of your wife reached her liver last night at twelve o'clock. Mr. Schofield may so far prevent it from being fatal at present, but remember the grave-mark is given; still her natural life may be prolonged by medicine. You had better apply to Mr. Schofield. Tell him all that you observed of her case between eleven and twelve o'clock last night, for you were then awake and she fell into sleep a few minutes before the disorder touched the liver. I will meet you to-morrow night. The Poles have gained another victory.

April 19th.—Mr. Cowherd asked me again concerning my

wife. So I told him of the remedy Mr. Schofield had applied to stop the further progress of the disorder in the liver. So after he had given me consolation concerning my present trial, we parted.

April 21st.—Joshua and Mr. Cowherd. They asked after the state of my wife's disorder. They tell me of further successes of the Poles, of their taking a Russian general, and that they are going to try him by the laws of God whether he is guilty of murder by coming into their country to rob and murder the innocent inhabitants, &c.

Saturday, April 23rd.—Joshua and St. John came and told me that the Parliament is dissolved, or rather that the farce is concluded for the present, and the electors have now the opportunity to choose members who will grant them the grand boon; that they are to meet on the 14th of June. So I thanked them for the news, and we parted until to-morrow.

THE NINTH AGGREGATE ASSEMBLY, &c.

261. Sunday Morning (5 o'clock), April 24th.—Joshua the speaker. After I had told the news from this earth and that the Press was all running against Mr. Hunt (the *Leeds Patriot* excepted), Joshua spoke nearly as follows:—I will again speak on the cunning and crafty Government of your country, and when I have finished you will be better able to judge whether I am a politician or not; you will at least see whether the actions of the present ministry be in agreement with the gift of the grand boon so much talked of. See then, have not the same ministry found a true bill against O'Connell for standing up for the rights of his country? Is not Carlile undergoing their sentence against him, not for his being an infidel, but for his political principles? and for the same also have they not found a true bill against Cobbett, and Cobbett may flatter them by his scandal against Mr. Hunt; but all this will be of no avail to him when he is called on to receive his sentence; also is not the present ministry transporting Englishmen to distant lands where the state of the atmosphere is unlike that in which they were brought up? Before I did so [*i.e.*, submitted to such treatment] I would kill the fattest of them; further, have they not augmented the army, raised the militia and pensioners? Whereas they ought to have disbanded the army, taken off the Corn Bill, and done away with useless places and pensions. I could go on still further, but this is enough to let you see that I am on the watch to judge by actions and motives the proceedings of your ministers; but

I must not omit this one fact concerning the grand boon granters. They have done all they can to win over Mr. Hunt, who is proof against all their bribery, and now they have got all they let loose against him. This is nothing new. The blind multitude always persecute their truest friends. Mr. Cowherd now rose and said—Your wife I see will recover for a short time only, and if you can, don't let her work so hard. So I thanked him for his advice. Joshua now bade me read his text of this day, Exodus, chap. 14th, vers. 12th–13th. So I said the blessing, &c.

Evening (same date).—Hearing that Mr. Hunt was to sleep at Mr. Foxe's, I went and let him know [that] I was the person who sent him a letter some time back. So he rose, saying, he often since had wished to see me. So we shook hands. I told him to keep a good heart, that he had all rational men on his side; further, that Englishmen burnt the effigies of Washington, Paine, and Priestly. He thanked me, saying, the people would see their mistake before long. Thus I have performed what the angels often told me to endeavour to do; only this was corporeal hands-shaking,—not so with the angels, which is impossible; it is my internal man in the latter case.

Friday, April 29th.—Joshua and the Judge. The Judge after asking for the welfare of my wife at the desire of Mr. Cowherd, spoke as follows:—I have been lately taking a walk through all the places in the which you travelled with your music some years ago when I was your conductor. I see a great change in the face of the people since that time. Were you to go the same round now, you could not get so much by one half as you got at that time; distress has become so general among the working class. I see that the old woman at Mottram whom you lodged with is gathered to her final home some time ago. I always thought she was a fair dealing woman. Several changes have taken place in the houses you lodged at in our travels. I just thought that I would enter into that state in order that I might see the present state and compare it with the former, and give you the news. So I thanked the two angels, and we parted.

N.B.—I will just notice here that sometimes I write the word Sunday, other times Sabbath. The angels, I observe, sometimes name that day by the one name and sometimes by the other. This I have observed lately. It seems any way is right if the heart is right.

THE TENTH AGGREGATE MEETING, OR ASSEMBLY OF
ANGELS FROM TWELVE EARTHS.

262. Sunday Morning (5 o'clock), May 1st.—We all met, and Joshua being the speaker, asked me the news from the earth. I said that Mr. Hunt is elected again for Preston in spite of the power of the Press, and that the borough-mongers were doing all in their power to oppose the Reform Bill in the new Parliament, by collecting a large sum of money already for that purpose, &c. And Joshua said, I have been looking at the state of your country; it is in an awful state. What with the villainous Press and what with the parsons, and what with the people's money which is robbed from them,—and lastly, what with the blunders and madness of the people themselves, the country is in an awful state,—never once thinking whether the moral conduct of the nation is to be reformed or not,—never looking higher than man, who has deceived them and will deceive them still further. The next news I have to tell you is, that the Russians, Prussians, and Austrians are holding their councils whether they should join together to subdue the Poles. This I am sorry to tell you. But I hope for the best. When this meeting is over some of our friends are going to assist the few against the many. So I will not take a text this day owing to our present affairs. Mr. Cowherd rose up and asked how my wife is. I said that she seemed to be getting better. I was now bidden to say the blessing, and they went to assist the Poles.

May 2nd.—Mr. Cowherd met me, and desired to bid James get a sweat, as he has got a great cold; and further, to wear flannel on his body next to his skin, and this because his [present] employment does not agree with him, he being used formerly [to work] in hot factories. I asked him what he thought would be the result of the Reform Bill in the new Parliament; and he said that so far as he could see into their internals the ministers would act another hoax on the nation. So I thanked him for the advice concerning my son, and we parted.

Evening (8 o'clock), May 4th.—Joshua met me and asked the news. So I said that I went this day to St. Peter's plains and heard Mr. Hunt deliver a speech to a great number of people. He complained against the public Press and made an appeal to the people whether or no they had not misrepresented his conduct by their lies. His conduct was approved by a show of hands. So Joshua said that the greater part of the Press cared for nothing but gain. He also said that Mr. P—— is no

real friend to Mr. Hunt. So after some further remarks concerning the villainous Press he bade me meet him on Friday evening. By that time he expected further news from Poland. To meet on Friday evening.

Friday Evening, May 6th, 1831.—I met Joshua, and he said that the three despots, namely, Russia, Prussia, and Austria, had consulted together, and the latter power would have nothing to do with the Poles, for were they to interfere against the Poles they said the French would be on them, and drive them out of Italy. So, for this reason only, it was considered best to be quiet at present. So I thanked him, &c.

THE ELEVENTH AGGREGATE ASSEMBLY OF ANGELS FROM
TWELVE EARTHS.

263. Sunday (5 o'clock), May 8th.—Joshua presented himself as speaker, and I, as usual, told the news from the earth; and the principal news from the earth was about the ardour the people displayed in the present election of members of Parliament, in order that they may have men who will support the King and his ministers in the Reform Bill; and I hear [that] there are already a great number of those who voted against the Bill rejected by their former electors, &c. Joshua now spoke nearly as follows:—I have made it my business last week to spy into the secret consultations in the cabinet; and oh! if you were to see them with your eyes and hear them with your ears, as I have done, surely you would think with me, that some terrible judgment was going to fall on their guilty heads. This then I can inform you, that the King and his ministers hate all thoughts of a reform; further, nothing could be farther from their intentions than to do away with the rotten boroughs so often mentioned, and they are now sorry for proposing such an extensive Reform Bill at the first. And does not that villain, Brougham, say that it is more extensive than he thought of? but the fact is, they never intend this grand boon to pass into a law,—this stepping-stone, as the mad and foolish people call it. They are all gaping with open mouths; but oh, how they will be disappointed when the new Parliament meets! Depend on it, in the end they will see that this is nothing but the craft of courts. I will explode their cabinet councils to future ages. Even Cobbett this week has turned against them; and this he does because his trial comes on, and he partly knows his doom. He has overshot his mark by his writing against Mr. Hunt, who, like an honest man, spoke his sentiments concerning the Bill from the first. Further, what would you think to see Wellington

and Peel in again? This has been spoken of in the cabinet should circumstances turn out so as to require it. Wellington has said that he could conquer all England with ten thousand men; therefore keep your eyes open and look about you, so as to detect and detest their craftiness; and in the meantime let us here rejoice that we can assemble with no other motive than to endeavour to set up liberty in the room of slavery, so that virtue may be rewarded and vice trodden under foot. Mr. Cowherd here bids me remind you that your wife should take care and not do anything which may have a tendency to hurt her frail body, and also that you may make up your mind to part with her before long. Read my text. (Jer., chap. 19th, ver. 11th.) So I said the blessing, &c.

May 9th.—I met Joshua. He asked the news. So I told him how it is reported that above one hundred members who voted against the Bill were thrown out, and their places supplied with new members who had promised to vote for the Bill when they met. Joshua said were it five times the number the Bill will not pass. The bishops have given orders to all the parsons under them to preach against reform, and they are obeying the orders, and Mr. Cowherd heard one of them yesterday doing so at St. John's Church. The parson said that it was our duty to reform the heathen nations equal to what we are ourselves before we seek to alter the great antient laws of our own country. So I said if the parsons have begun to cry out in this manner no fear but the Reform Bill will be stopped, at least it will be retarded by some plan or other. So I thanked Joshua, and we parted.

Friday, May 13th.—Joshua said that all our friends were gone to Poland, as the Poles had met with a disaster, therefore they were going to assist them, only this was not in that province where the city of Warsaw is. Further particulars on Sunday.

THE TWELFTH ASSEMBLY OF THE FORMER TWELVE EARTHS.

264. Sunday Morning (5 o'clock), May 15th.—Joshua asked me the news. I said I have not looked into the papers these two weeks; I have in a great measure given them up. I am thinking to rely on you only, because you can spy into the cabinets and secret councils of Kings and ministers, and have news at first hand. So Joshua said as follows:—You say truly, I can and do all these things. But it is not because I love to go into their smoky dungeons to pry into wicked intentions, [but] it is for the sake of us here, and for the sake of future ages that

I do these things. You might go into a house where bad females were singing their songs without hurt to yourself; and thus it is with me. You are right not to mind the lying Press so much, therefore I will give my news to all our friends now here. In the first place, the Poles met with some loss owing to their imprudent confidence in themselves. But this is not in the part where Warsaw is. In the latter city they have just tried two Russian generals, and found them guilty of death by the laws of God, and they are to suffer death for going into their neighbour's country to rob and murder. This may not be seen in your papers of English news, nevertheless it is true. The next thing I will notice is your Government [who are] laying their plans how to act when the new Parliament meets. Their present plan is, Mr. Hume is to make the motion for the first reading of the Bill, and some other member is to move that it stand over till the next session, in order that the new members may weigh the Bill fairly before they decide such a grievous matter. Another scheme is, that it may pass the House of Commons and be altered very much in the House of Lords. They have other plans; but to be short, when they find that they can cajole the people no longer it is intended that Peel and Wellington come in again. These are some of their present plans unless they change, for the fact is they are sore afraid in the meantime, and glad am I it is so. I had almost forgotten to mention another particular plan of plans. They are thinking of making Adam Clarke a bishop, and giving the Methodists' ministers black gowns, thinking by this to keep a great part of the working class from being reformers. (Is not this a crafty scheme?) It is well they cannot accomplish all their desires. Some of us think if they were even to take off the Corn Bill that the working classes would receive no benefit thereby, and for this reason, because their wages would be reduced in proportion in order to compete with other countries. They are surrounded with snares made by themselves, and glad I am to see them so. The Poles have tried two Russian generals this last week at Warsaw. They have found them guilty of death according to the law of God for coming into their country and committing murder and robbery. May this be an example to all nations! But nevertheless this may not appear in your papers. One thing more I will notice. France, I think, will be a Republic before four months, and if so, can England's iron hand keep Ireland? Our time or rather state is nearly expired, so you may read my text in the 6th chap. Matt., vers. 3rd, 4th, and 5th. So I read the text and said the blessing, and we parted. Thus ended the twelfth meeting of the angels of the twelve before-mentioned earths, the head of whom at present

is Joshua, who led the twelve tribes to their possessions in Canaan.

May 16th.—I informed Joshua yesterday evening of the cruel treatment Mrs. Cowherd received from Brotherton, and Joshua said he would now go to Poland and let Mr. Cowherd know. He also told me to meet with Mr. Cowherd to-morrow evening. Accordingly this evening both Joshua and Mr. Cowherd met me. Mr. Cowherd bade me relate all the particulars over again. So I said, your earthly wife, now widow Cowherd, had a few days ago been the worse for liquor, and was in bed on that account. Word of this went to Mr. Brotherton by some means. So he and Mr. Tyso came and saw her in that state. She pretended to be indisposed in health and they pretended to think her so, and advised her to go to Runcorn a few days for the benefit of her health. To this she agreed. So when she was going from the door her dog was following her, and she was about to send the dog into the house again, when they told her to take the dog with her, otherwise they would be its death. So when she and her favourite dog arrived at the end of their journey, they sent Mr. Prophet to inform her that Mr. Brotherton had now the possession of the house, therefore she must not think of returning to it again. I added, this is the account given me by John Martin, whose father is one of Mr. Brotherton's principal members, &c. So Mr. Cowherd spoke as follows:—Does that man profess to be a Christian minister? Does he preach the doctrine of Christian charity,—love to one another, forbearance, meekness, bearing with the infirmities of each? If he preached all this, let him for ever after this be dumb and preach no more! But a state will come when both he and the wronged widow will be brought face to face before me. I know she was guilty of drinking. But is she to be robbed of her just rights and driven from them like a dog? And are such actions to die with the body of the doer? No. Now the favour that I ask of you is, go now and acquaint Mr. Schofield [who at this time resided in his house adjoining the church in Every-street, Ancoats], of the matter; perhaps he may find some way to replace her in her just rights. Give me your hand and go now. So we shook hands, and he desired me to meet him to-morrow evening. And I went and told Mr. Schofield, but he had heard of the matter before, &c.

May 17th.—According to promise, I met with Mr. Cowherd and told him that Mr. Schofield said that he would rather have heard of Mrs. Cowherd's death than that she should have been used in the manner she was used in, by being turned out of her house by one who professed to be a Bible Christian minister.

So Mr. Cowherd said as follows:—Mr. Schofield says that the two Brothertons, Mr. Prophet, and Mr. Clarke, were by me appointed trustees to see my will duly executed. But when I have said what I have to say about the matter, judge you as you please afterwards. Now I would not allow *both* the Brothertons. Therefore, in my first will there was the present Joseph Brotherton, Mr. Prophet, and James Clarke. I afterwards objected to Mr. James Clarke; and you ask why. It was for this: When I was lying sick I had some money account to pay, and I knew that Mr. Clarke could assist me if he chose. So I asked if he could lend me fifty pounds this day, as I had occasion for that sum. He said he could and would bring it to me this night. I was then lying sick. So about six o'clock in the evening, as he did not come, I thought that he might be detained by funerals, so I sat up in the bed till seven o'clock, but no Mr. Clarke came. So I thought perhaps some friends detained him; so I waited till eight o'clock, but still no Mr. Clarke. Well, I still waited in some hope until nine, but no, no; Mr. Clarke never came. So I gave him over and passed the night over, and in the morning came Mr. James Clarke and asked how I did; and added, Mr. Cowherd, I promised to come with the money last night; but, Mr. Cowherd, suppose I had brought it, what security have you to give me that I should have my money again? It is not likely that you will ever get better, therefore why should I risk my money when that is the case? So I rose and sat up in the bed, said Mr. Cowherd, and looked him full in the face, saying, Mr. Clarke, did you not promise faithfully last night that you would lend the money? And what had I to trust to but your word? Therefore hear me: had you kept your word, this church should have been yours, the house also at the death of my wife. Further, whether I rise from this sick bed or not, remember I drop all connection with you from this time. Look me no more in the face. And further, I say that among all your pretending friends there is not a gentleman about the church except my pupil, James Schofield, and to him I will leave the church as long as he preaches the doctrine. Mr. Clarke, what is a man if his work cannot be depended upon? My pupil never once deceived me; good morning. Then I made a new will, and in my new will I had Joseph Brotherton, John Wright, and Mr. Ryder. In this new will I left my wife thirty pounds per year money in the first place, and so much of every funeral as I considered would amount to above one hundred pounds per year; [also] the house to live in while she lived; James Schofield to have it then, added to his other property mentioned in the will, provided he still preached the doctrine.

The members to keep the church in repair, and all the money arising from graves, funerals, &c., to pay off my debts to Mr. Brotherton, &c., with the exception of what went out of the funerals to my wife. I endorsed several bills for Mr. Leemen, which I had to take up with the help of Mr. Brotherton. It was for this reason I made him one of the trustees, otherwise I was nowise partial to him, although he was often hanging about my knees; but, as I said before, James Schofield was the only gentleman who was amongst them, and I wish I had told him that the church was his. So after some further remarks I told Mr. Cowherd that I would enter all he had said on record. This, he said, was right; and thanking me, we parted.

May 18th.—I met Joshua, and he bade me meet him on Friday evening. This I promised.

May 20th.—Accordingly I met Joshua; so he told me that Henry Aruott had been to North America, and is now come [back] again with the news that the Canadians had declared themselves independent from England. I thanked him for the news.

May 21st.—Nixon met me and we exchanged respects with each other. He informed me that the Russians came suddenly on the Poles towards Warsaw; [that] they are now fighting, and he was glad he could say that the Poles at present had the advantage. So I thanked him, and added that I hoped that Joshua with his twelve earths [would], with the Divine assistance, drive away the Amalekites; and Nixon returned again to the friends that sent him.

Sunday, May 22nd.—Joshua came at three o'clock in the morning and said:—I am come to inform you that in consequence of the Russians [coming] unexpectedly on the Poles our meeting is adjourned until the first opportunity. I hope the Poles [will] prove victorious, as yesterday one of the Russian generals was wounded mortally. Meet again on Thursday evening.

May 24th.—Accordingly Joshua came and said that the Poles had taken a great number of prisoners and war implements; also a great many of the Russian soldiers had joined them; further they had taken one of their officers whom they had tried and found guilty like the former. So I thanked him for the news. It was now proposed that we should hold our meeting on Thursday morning (being the race week). In the meantime he went to watch the enemy.

Thursday Morning (5 o'clock), May 26th.—Joshua came and said:—The enemy with another reinforcement has made another attack on the poor Poles who have at present the better. God

grant they may gain! Therefore excuse me at present; our meeting is also adjourned.

· May 27th.—St. John came and told me that a third reinforcement of Russians have in like manner come and joined the others; but at the present time they appear to be afraid to engage the hardy Poles, on account of the two defeats in the two last battles. So I thanked him, &c.

Sunday Morning (5 o'clock), May 29th.—The old Judge came and asked after mine and the welfare of my family, &c. He next said:—I have been sent to look into the English Cabinet, which I have done. I am now sent by our friends this morning to acquaint you that they think you will be content to dispense with their company until Thursday week, when things in Poland will be settled; but in the meantime I am to inform you of the state of the cabinet; and the fact is, they cannot tell what plans to adopt owing to new occurrences always rising up which undermine their former plans. To-morrow the militia is called, and the soldiers in Ireland have refused in some cases to fire on the people. This is not mentioned in the papers, nevertheless it is true; and how far their minds may be further agitated before the meeting of Parliament is more than I wish to know at present. But, thanks be to God that our cause is prospering,—and may our will incline us and our understandings direct us, under His influence, to persevere in promoting the good of our fellow-men through endless ages. Mr. Cowherd bids me say that he will meet you to-morrow evening; in the meantime I return to our friends. So I thanked him, and we parted.

Evening (8 o'clock), May 30th.—Mr. Cowherd came, and with him Joshua and St. John; so Joshua asked the news. Also I read before them the letter which I had written for Mr. Cowherd to Mr. Brotherton, which they approved of. He also said that the last battle for the present with the Poles ended this day at the eleventh hour, but added that the Russians intended to muster a stronger army again, and try once more [to] regain the prey which the right owners have wrested out of their paws. So I thanked them for the news, &c.

THIRTEENTH AGGREGATE ASSEMBLY, &c.

265. Sunday Morning (5 o'clock), June 5th.—I was amongst my friends [and] Joshua began by thanking our Divine Maker that we were with better motives than cabinets, met this morning. They meet to invent means to enslave mankind, whereas we meet in order to restore ourselves and others to that state

of freedom wherein only mankind can be happy, and for this end it behoves us to be on our watch-tower lest the enemy entwine itself around us when we are off our guard. We have each of us a serpent ever ready with its cunning, therefore let us all be on the watch. After making these observations I will make the following statement of things that are now doing by your Government:—I see them numbering the people, and this alone belongs to the Infinite; and they are augmenting the army. What is this for, when they are saying they are about to give the people a grand boon? again some of the boroughmongers are selling their rotten boroughs; again how is it that the church ministers did not walk in the procession on the King's birthday? Further I see working classes about to petition for the Reform Bill [to be] extended and the middle class taking no part with them, although the former assisted the latter. Now, in the midst of all this medley, what will be the purport of the King's next speech? I have laid down these things before all present, and if any can see a clear way for the King and his ministers to walk in, well so be it; and in Ireland a great many are starving, and some are dying with hunger, and some are shot by the police. In one place there was the funeral of a woman, and when they [were] bringing the corpse out the police fired amongst them and shot the husband of the lately deceased wife, the police thinking it was a mob gathering. This fact may not appear to the eyes of the public. So after some remarks passed on what was said, he said Mr. Cowherd thanked me for sending the letter to Mr. Brotherton. He also said that the texts on account of the Poles which he had chosen for this day were in Genesis: morning text, chap. 15th, ver. 5th; afternoon text, chap. 12th, ver. 1st. So I said the blessing, and we parted.

June 9th.—Joshua and Mr. Cowherd informed me that at present the Poles are at rest, so far as is connected with our part of Poland. I told Mr. Cowherd that Mr. Clowes is now amongst those in the other life. Mr. Cowherd said he knew [it], as one of our friends was sent unto him. They further said it would have been better for Mr. Clowes if he had come out from amongst the Government church, and not have brought with him the mark of the beast. His life depended too much on the false church in taking money from Government. They hoped he would soon be better, &c.

THE FOURTEENTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

266. Sunday Morning (5 o'clock), June 12th.—Joshua introduced me as usual, and then spoke afterwards in the following manner:—We will speak this morning of the downfall of some of the evils spoken of in the beginning of your book. You have it written down how the venerable Judge here sounded his trumpet against public places wherein so much vice is committed. Look now at the public-houses, how they are breaking, shutting up, and selling off, in their places of drunkenness. Look again at the parsons who took part with the police when the reformers were chased about in their white hats by the police, insomuch that parents were obliged to have the hats of their children dyed black. And again, look at these black-coated parsons on the reformer King's birthday! They would not walk with the procession, and why would they not walk? No doubt they think the King is no reformer, therefore they manifest outwardly what they think the King is inwardly. The next subject is the downfall of Kings. I am glad to see the hatred of the people to the present Kingly powers. I am one who will do all I can to put an end to tyrant Kings; and further, I will uphold any King who strives for the good of the people. Point out one and I will take him by the hand. King Don Pedro has left his Kingship to his infant because he durst remain no longer in the country. In short, it is by force that any of them are Kings, and England is the root whereby they think they are safe. Even England can no longer keep the present system up but by craft and cunning. It must be by the crafty plans of Grey and Brougham in making the King's speech to blindfold and decoy the people and [by] a besotted people looking to an arm of flesh for help. Now I have said thus much concerning outward things, let us not forget our inward principles. We all of us here have within us Kings and wicked nations either to put down or to keep down; therefore whilst we are looking afar off let us not forget to look with a sharp eye into the first thing most needful. Let us remember that [the] false and evil is ever ready like the snake in the grass; but let us be ready to crush its head with our heel. We are rational beings and God gives us power, and with His power let us act, and everything in us will become subservient, even the lowest thing will be made useful. You may read my text in the 2nd Sam., 12 chap., and last verse. So I did so, and said that the infidels quoted such

like passages of the Word in contempt. He said were you to hear me this day on that text you would certainly be delighted. I would explain it to you now, but it will be far better to hear it when you come here and enter into the enjoyment of life here. I said that I wanted only things in proper order. I said the blessing, and we parted.

June 13th.—Joshua met me this evening and asked the news. I told him that the news had now come concerning the victory of the Poles, at which the people were glad; but he said the working class were glad, yet the others were not. Such as [the] high church and high King party were not glad at such news. He also said that some of our friends were come from paying a visit to Mr. Clowes and said he was coming about very well. I said that I hoped he would soon come to our meetings. He said he hoped he would, &c.

June 16th.—Joshua told me he had been in Ireland and that there were many dying through hunger, and further that the police were shooting them as if they were wild beasts. He wishes the people would exert themselves and shake off the yoke from their necks, &c.

THE FIFTEENTH AGGREGATE ASSEMBLY OF THE FORMER TWELVE EARTHS.

267. Sunday Morning (5 o'clock), June 15th.—Joshua again introduced me to the assembly, and being the speaker said as follows:—Be of good cheer, our cause is still becoming more prosperous, for as John's daughter said, the star of freedom is rising in both worlds, [the] spiritual and [the] natural. The Poles are determined on death or liberty. They openly acknowledge that God is their helper because He wills the freedom of all His creatures. In Canada they have begun to look back. They seem to think that they had better submit than run [the] hazard of losing their trade and commerce in the cause of liberty, and thus they are falling out among themselves. The French King is becoming more vile in the eyes of the people, therefore his throne is tottering. So is Spain. In short the thrones of despots stand on very slippery ground, and glad am I to see such things. As for your English Government, it is the grand model of Governments for grinding the active working class, and it will be seen in a short time whether they can throw more dust in the eyes of the people or not. Something must be done, but that something will be of little service. Joshua concluded with an exhortation to all present, that each of us examine ourselves and see whether

there be not something wanting in us, whether we were not dupes to something within us which ought to be removed, seeing [that] we all are but finite mortals, that our greatest enemies are those of our own household, &c. He now bade me read the text (Jer., chap. 12th, ver. 6th), and I said the blessing and we parted.

June 20th.—Joshua told me that the Russians seemed as if they were withdrawing their troops; but whether it is done on purpose to come again and take the Poles unawares or not, time will show. So I thanked Joshua for the news.

June 21st.—Joshua met with me and said that he is watching the proceedings in the den.

Saturday, June 25th.—Joshua came and said as follows:—I am sent by our friends to inform you, that if to-morrow morning is wet, then the meeting is to be deferred until to-morrow week. The subject for to-morrow if we meet will be on covetousness, and the Sunday after it will be on temptations; and if we meet not until to-morrow week, then I will speak a little on both subjects. Some of our friends are gone to visit the blind man who used to be often at your house when he was on the earth. I hope you will go and see his remains laid in the ground to-morrow. It is true you were not invited to the funeral, but show your respect by going. You can wait in some place until the funeral comes from the house, and thus you will pay your last tribute [of respect] to the remains of your long acquaintance,—to one who spent many hours in your house. So I thanked Joshua and said that [I] would attend to his advice, and we parted.

Sunday, June 26th.—I told John Martin and my son James how that Joshua bade me attend the funeral of John McLaughlan's remains. So we three went and saw the remains interred, but would not go to the house.

June 30th.—Joshua and Mr. Cowherd. They bade me cheer up my heart because all our concerns are doing well, and Mr. Cowherd bids me tell John Martin what kind of medicine to give his wife for her present disorder, saying that her inside cannot be restored, being too far gone.

THE SIXTEENTH AGGREGATE ASSEMBLY OF THE ANGELS OF THE TWELVE EARTHS AFORE-NAMED.

268. Sunday Morning (5 o'clock), July 3rd.—I met all our friends, and when introduced, &c., Joshua spoke as follows:—The first subject is covetousness. Now as no minister preaches what covetousness is as it should be preached, therefore it

appears that they do not know what it really is. Now we all of us here being finite, and therefore mortal beings, it becomes us, as covetousness is forbidden in the Ten Commandments, in duty to enquire and see how far we are tainted with it, for none of us can say that we are clear in that respect. For instance, if we perform any little good in our own name we thereby covet; but there are so many ways whereby we are covetous that it behoves us to be well on our guard for fear of that enemy. The ministers preach up against coveting, yet they are among the most guilty [in that respect] at the present day. And is not your Government most guilty of coveting, in that they have taken away the rights of the working class, so that they have not their proper reward for their labour? Even this present Reform Bill is horrid covetousness, for they only intend to chain the people still faster than they now are. In short, I have been at the den, and the whole of their desire is robbery by giving way to covetousness. But there is one man in the den—I am glad to say he is honest; and I am glad you had the honour to take that man by the hand. May he go on thus, forming a basis whilst on earth, so that he may enter into the fruits of his delight of uses in the eternal world. This same Mr. Hunt is the only friend of the working class in the den. The next thing I should speak on is concerning temptation. This also is a subject not understood, because it is according to the faith of the person under temptation. For instance, some are taught that heaven is altogether pure. Therefore, they think with themselves that they never can be pure, and of course [that] they never can attain heaven. On this account some fall into despair. But let me tell you [that] it is the humble mind—the mind willing to be taught the truth for its own sake, which becomes an angel of heaven. None can go to hell unless they delight in evil, neither can they go to heaven if they are in the delight of any known evil. For instance, here is your old comrade John McLaughlan; he had no outward show of religion; he was, indeed, taught the Calvinistic doctrine, but he is a man of a feeling heart, and few are so honest at this day. Now, could such an honest man go to hell? No, no; he must give up his good qualities first. The next thing which I have to inform you is, that the Poles have given the Russians another defeat last Thursday. This is not the Warsaw Poles, but men and women [who] rushed on their enemies and took cannon and baggage, &c. We have received notice to meet next Sunday morning at three o'clock. Further, there are some gone to inspect the two beasts of the dragon. The first I understand you call by the name [of] Lumdale, and the other [by that of] Crackey. The text is

Matt., 7th chap., 17th or 19th ver. [also] Isaiah, 21st chap., 11th ver. So I said the blessing and we parted.

THE SEVENTEENTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

269. July 10th.—Last evening Joshua came and said that word was sent for us to hold our meetings at three o'clock for three Sundays. So accordingly I went to the fields at the time appointed this morning so that I might not be disturbed, and after being introduced by Joshua he began and spoke as follows:—It is one of the wonderful laws of divine order that the natural world is so connected with the spiritual world. This is plainly seen by us present because you are in the natural world and we are in the spiritual world. You [also] are in the spiritual [world] as to the [or your] internals which is [or constitute] the real quality of your life, and so it is with every human being on earth. Every one is seen individually according to his state. The natural world is the world of effects, and the effects [or reaction] thereof are seen in the spiritual world. They who went to see the dragon's two beasts inform us that the first beast is very brisk, prancing about and shaking its sword, only the sword remains in the scabbard as yet; and with regard to the second beast it is quite different from its first state; whereas in its first state it was as if only full of wind, now it is well fed [and] more active, but it is [also] more horrid. So I said, if I judge rightly, the two beasts correspond to the Church and State. The first beast corresponds to the State and the second corresponds to the Church. And Joshua spoke again, saying:—All the actions of a man's life in the natural world are presented before him in the spiritual world after he leaves the earthly body. So this also you will find true, because the effect [or the reaction] is from the world of effects. Thus also, we know by the first beast that it is the present intention of your Government to keep up their state by the sword. We also know by the increasing stench of the second beast that the false and evil actions of the false church are better seen by the people, and therefore more hated by them. It is seen by all rational minds that money is the principal end in view with the clergy. In short, have not the priests, instead of an intermediate state of souls after the death of the body,—I say, have they not made a purgatory?—telling the simple that they can by their prayers (but not without money) deliver souls out of purgatory, &c. And do not the Protestant divines exact money for baptisms? &c. No wonder

that the beast stinks to rational perceptions! Again, what rational mind can believe their doctrine concerning the resurrection of the mortal [material] body? This is so absurd; that if it were true the ways of the Divine Providence could not be in harmony with itself. This would be turning matter into spirit. I might say much on this subject, but why need I? None of us here have mortal bodies. As for you, you are on earth with a mortal body, and we are more perfect without the mortal body. The next thing which I will notice is the plague in the Russian army. And I ask, how is it that such numbers are cut off by it, and so few of the Poles? There must be some cause why it is so. So I said that the plague very often attended camps and armies. Where war and destruction by the sword are, there also are famine and the plague in attendance. So Joshua said that the reason why the Russians suffered most was, because they were acting against conscience. They knew the Poles were in the defence of those lawful rights which they (the Russians) were in the most savage manner taking from them. This is the reason. When the Russians were beaten the first time they said it was the frost and thaws that were the cause [of their defeat]. Now they have the plague to contend against, and they blame the atmosphere. So it is thus that man blames everything rather than his own evils. We have brought your old friend John McLaughlan here this morning, but he is not in a state to speak with as yet. Nevertheless, he is before the learned, and Rev. Mr. Clowes can come. This shows that God is no respecter of persons. I intended to have spoken on the agony in the garden and on the passion of the cross, but we see you are unwell, as you did not sleep for fear you should not awake in time. Hard labour and want of sleep are the cause of your chilliness this morning. I will tell you my two texts this day,—2 Kings, chap. 4th, ver. 6th; the same chap., ver. 22nd. So I said the blessing.

N.B.—About noon St. John came and said that they had all agreed that I should only come at my ordinary time for the future, because they saw that I was afraid to fall asleep for fear I should oversleep myself. So I thanked them for their care.

July 12th.—St. John came, and I told him that the Jews were giving me hard hints about the money which I owe them. So St. John said that Joshua and he knew that the Jews had been doing so, therefore they would let me know on Sunday what they consider to be the best method to pay that debt and relieve my mind from trouble on that head. So I thanked him. He next said that my old friend John McLaughlan is coming on well in his new state.

N.B.—I will only observe in this place that the money which I owe my daughter and son-in-law has given me trouble in mind, and I cannot blame them for wishing to have their own; and there is no doubt [that] if they knew for what purpose I have given my money but they would have done so likewise.

THE EIGHTEENTH AGGREGATE ASSEMBLY OF THE ANGELS OF
TWELVE EARTHS, &C.

270. July 17th.—As usual Joshua introduced me this morning, it being about five o'clock, which was thought soon enough for me by the assembly. So after I had told the news Joshua began as follows:—The Divine alone knows the wisest and best means whereby mankind can be reformed, and the best means whereby mankind can be reformed are plainly revealed in His Word. It is not the hellish acts doing in the den which will reform the nation. Their acts have opposite effects even to set one part of the people against the other. They are on purpose to set the ten-pound voters against the working class so that both may be robbed. This is the real intent of all in the den, except Mr. Hunt. There is not at present another honest man in that den of robbers. You see Stanley's horrid craft to take the arms from the Irish, and you see the King's plan in making more Peers. All this is done on purpose to keep up the system. Only let them pass the Reform Bill and get the King crowned, then see how the working class and the Press will stand, I mean if anything is said and done against the powers that be. Some of our friends have been looking at the two beasts, and when any go near them they put themselves in a posture as if they were about to spring on their prey, and the first beast or man-monster puts its paw on its sword as much as to say, touch me at your peril! I will now speak on a subject of far greater importance, namely,—the bloody sweat in the garden; also on the passion of the cross. Now in the first place, a garden is a place set apart and cultivated for the purpose of retiring to delight [or indulge] in meditation; and who can find a fitter place than a garden with different kinds of fruits, and paths adorned with flowers? This represents the mind of man in a state of prayer, which also is a state of contemplation on his Divine Maker and His redeeming love. It is a state of the most sweet peace of the mind. It is the garden of Eden. This state man loses by sin. Thus it may be seen that the sweating of blood in the garden represents the love of our Redeemer to mankind. It was love and love only. Now in the passion of the cross the human suffered, but not the

Divine Human. It was the human which said, "My God! my God! why hast Thou forsaken me?" But it was the Humanity made Divine which said, "Father, into Thy hands I commend my spirit." And it was Jehovah through the Humanity become Divine which said "It is finished." I have a few remarks to make on this subject of all subjects. Now it is thought mostly by men that our Redeemer suffered dreadful torture which caused the blood to forsake its channels and burst through the pores of the skin. This is not so; but the bloody sweat in the garden is a state of love. Again, it is thought by men on earth at this day, that the Lord left the body when He was hanging on the cross, and that the body was then a dead body. Now this is also a mistake, inasmuch as the body was, and is, the divine truth, which could not be disunited from the divine good. Man gives up his spirit and the body dies. But in the other case, it was the Jehovah Incarnate who permitted men thus to treat Him. And in this manner was the Word treated which was made flesh. Thus you see that these truths are not taught at this day, because mankind are not in the good of charity, therefore they can neither see nor believe in the condescending love of Jehovah to the human race. St. John came and said thus; I am going to state the plan which I have thought, in order that we may pay the Jews. I propose that John Martin and James pay no more for their sittings in the church until the Jews are paid. The money was borrowed for our use, and we have also passed our word to you that it shall be paid. Now this is my plan. Let me hear what you think. So I said that that plan was quite agreeable to me, that I thought it was better to give my daughter and son-in-law the money which they wrought hard for than even to give it for sittings in such a reading church as it is. So Joshua said that it ought to be known whether the two men would be willing to attend the church when they were no longer paying for their sittings, and if they did not attend the church then they no more gave the example to others. So I said that the best way would be to put it to a vote in this form, namely, whether this money which was lent in time of need should still remain unpaid, or the two men not to pay for their sittings in the church till it was paid. So after a pause for a few moments Mr. Cowherd came and said I agree for one that their sittings' money in the church go to the payment of the Jews, and I will state my reason. I have examined, and therefore I know that the principal leaders in that place of worship are boroughmongers, or rather they are of those who will turn any way to answer their own purpose, in short they will run any way the Government runs. They are the supporters of boroughmongers, and

why should we support them? And if the two men choose they can read the new church doctrines in the same books which the minister himself reads. So Joshua put it to a vote, and it was settled that the two men let their sittings' money go to the payment of the money which I borrowed from my daughter and son-in-law. The sum now is one pound eighteen shillings. Joshua now said that John McLaughlan was not yet in a state to speak in the assembly. Texts: Matt., chap. 25th, ver. 11th, and Isaiah, chap. 19th, ver. 5th. So I was bade say the blessing, and we parted.

July 22nd.—I met with John, who asked me the news. So I told the then present news; so after some remarks he bade me prepare for our meeting on Sunday.

THE NINETEENTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

Sunday Morning (5 o'clock), July 24th.—This should have been the third and last morning that we should have met at three o'clock in the morning, but my being taken unwell by coming so early on the 10th instant, caused the plan to be given up, for fear my health should be injured by it. Accordingly Joshua asked me the news. So I said, the working classes are getting their eyes opened so as to see that this Reform Bill is to do them no good. They are sending petitions from many towns for universal suffrage, annual Parliaments, and vote by ballot; and they cannot get any member to present their petitions except Mr. Hunt. There is a monument erected to the memory of Major Cartwright, and [there was] a dinner given in London the other day amongst his friends. Mr. Hume was in the chair. So the chairman and his Whig party would not allow freedom of speech to any but their own party. It was with much trouble that Mr. Hunt could get to speak at all. There were other men there also who were of the same principles as Major Cartwright, but the Whigs would not let them speak. Joshua said, the conduct of the Whigs at that public dinner shows what the working classes may expect of the ten-pound voters when the Reform Bill is once passed. But it is blasphemy to call it by the name of reform, therefore call it no more the Reform Bill, call it the deluding-act, or the hoax on the people. The Belgian Whigs, with the assistance of the other despotic Kings, have got a new King against the people's will (he is fond of a Kingship, knowing that to be the state of the country). The despots are all in a compact to restore Charles

the Tenth, even with the consent of the present King of France, if matters can be brought about. Thus you see, strong is action and reaction for and against Kings. Major Cartwright rose up and came near, and said:—I heard my name mentioned concerning the dinner. Now let me say that I would not take up arms against the Americans when they fought for their liberty. All my life my principle was universal suffrage, equal representation, and vote by ballot. My principle is still the same, only instead of the ballot here, we vote openly by merit [or according to the merit of the person or subject]. Mr. Hume is a man I could never take by the hand; his heart is false and he knows it. But Mr. Hunt is the man who ought to have been in the chair; I was always fond of Mr. Hunt. I paid him a visit when he was in prison, and although the Whigs knew I had been to see him, yet they did not even mention his name, so much as to ask how he did. We have just received [word] to go to Poland, and to meet you next Sunday morning at ten o'clock. We have also given a vote of thanks to John Martin. Tell him to read the Arcana, and when he meets with anything which he cannot understand, let him ask you, and if you are at a loss to know, then you can apply to us. John McLaughlan can mostly hear all we now say, but is not yet so as he can speak with you. Joshua bade me tell you that his text this day is Psalm 10th, ver. 2nd, and Isaiah, 19th chap., 5th ver. He now bade me say the blessing and we parted.

July 28th.—I met with Joshua and he informed me that the Poles were now engaged with their foes, but [he] could not tell how matters would go at the present struggle, but he hoped that for the sake of freedom the Poles would be victorious, &c.

Sunday Morning (10 o'clock), July 31st.—Joshua came and said as follows:—We were all of us assembled about two minutes ago when word came for us to go to the assistance of the Poles as the enemy is on the alert again. They have already failed in their attempt to cross the river towards Warsaw. So he shook me by the hand, bidding me do all in my power for the cause of liberty.

August 4th.—Joshua came and said that the Poles have got the victory once more over their enemies, therefore he came to inform me that so I may be glad of the news. So I thanked him and we parted.

August 6th.—Joshua came and bade me attend at the hour of ten o'clock to-morrow forenoon, &c.

Sunday Morning (10 o'clock), August 7th.—Expecting all our friends I was ready at the hour appointed, and Joshua

came and said:—I am come with your old friend John Mc.Laughlan that he may take you by the hand. Our meeting is again postponed. Our other friends are gone to assist the Republicans in Belgium. Leopold is only going to be sham King and keep the nest warm until the despots restore things to their own liking. They have made it up that the Dutch King is to fight against the Belgian sham King; in this manner the Dutch King is to regain the Belgian Kingship and the sham King after performing his part of the farce is to come and enjoy his fifty thousand pounds a year as formerly; and when that is settled Wellington or some other borough-monger is to play sham King over the Poles until they are again subdued to the order of the Kingship of the day. In the meantime we are going to assist the Belgian Republicans. So I said that such deep plots as those would never have been seen by me had I not been told, and may God prosper you, so that an end may be put to such hellish plots. For if the present race of Kings with their councils can sport with the lives of men in that manner it is time to drive them from off the face of the earth; they are pests to the human race. So Joshua said he was a friend to Kingly Government, also to Republican Government, if so be they acted for the general good. John Mc.Laughlan now came forward and asked for the welfare of myself and family, and also how the crafty parsons and boroughmongers were going on, saying at the same time that he was glad he was safe now by being out of their fangs. He also hoped that I would keep a good heart whilst on earth, and he would be one who should welcome me where I would be repaid for all my labour. So I thanked him, telling him that he did not know when he was coming every week to my house that I had constant correspondence with angels. He said, nothing of the kind entered his mind, but if it were more common it would be more consistent with Divine order. So after shaking hands, they went to join their friends.

August 9th.—I met with Joshua. He said that the Dutch and the Belgians had fought, and the Dutch had the advantage of the Belgians. He added, we are instilling into the minds of the Belgians the principles of liberty as far as we can, and you are now to record the freedom of the Poles. It seems the English and French people threaten to interfere and assist the Poles if [and] in case the Russians continue to trouble them any further. So I said, that perhaps the Russians wish these two powers to interfere, so that they (the Russians) may have that pretext to give up the contest, as the Poles beat them in every battle; and further, the plague no doubt puts them in great alarm likewise. Joshua said that if the Russians had

beaten the Poles none of the despots would have hindered them, or why is it that they never interfered until now? So after some few remarks on the subject, I thanked him and said that I would record the news of the liberty of the Poles, and give the praise to the God of heaven and earth, &c.

THE TWENTIETH AGGREGATE ASSEMBLY OF THE ANGELS OF
TWELVE EARTHS.

272. Sunday Morning (10 o'clock), August 14th.—We met; and Joshua was ready to introduce me, and asked the news, I said I had heard that the Dutch engaged the Belgians and had beaten them twice, &c. Major Cartwright rose up and said [that] what I had heard was true, and further, that the Dutch were withdrawing their troops, as the English would interfere if they did not withdraw them. Joshua now began and spoke of the craft of some men, and the schemes they take to accomplish their wicked purposes. He told how —, the deputy-constable of this town, got his office. It was by getting Thistlewood to join him in a plot at London, and when the plot was gone as far as he thought proper, then he got Thistlewood and others put to death. The blood is on his head, although their blood recommended him to the office of Manchester thief-catcher. Such men are seen in the form of men by mortals on earth, nevertheless, they are hideous monsters, and at the death of the body every one enters into his proper life whether good or evil; and awful is the state of those whose life is the life of evil. But what shall we say amidst the blasphemy preached in every country by ministers from the pulpits? There can be no peace on earth whilst the present doctrine of election is held up, and the present doctrine of the atonement, also passive obedience to men. These three are from hell—they have their origin from the bottomless pit. It is because Hetherington, the editor of *The Poor Man's Guardian*, is obliged to flee from the bosom of his family [that] people should support him. The Government hate him worse than they do Carlile or Taylor. Cobbett's Register of this week ought to be read by every man. I have myself seen it; it is worthy to be commended. I hear that the plague which is now raging in Russia is imputed to different natural causes. But they never impute it to the right cause. It is the sphere of hell received by the murderous spirit on earth, and thus their actions on earth bring often punishers, even on earth. [Or it is the sphere of hell received by the murderous spirit of earth, and thus men, by their actions on earth bring about

that which often punishes them, even while they are on the earth.] Your friend John McLaughlan is with us here. We still bring him, but his real state is, as yet, in the intermediate state. Truth must be learned by degrees. We should have spoken on the origin [of evil] this morning, had it [not] been that some of our friends are not here at this time, &c. I was now bidden to say the blessing, &c.

August 16th.—I saw Joshua and told him of the procession to and from Peterloo in commemoration of the bloody deeds committed there. Text: Jer., 9th chap., 1st ver. He said our friends were at Poland on watch of the Russian robbers. I said I had recorded the freedom of the Poles, as he had bidden me. He said I had done right.

August 19th.—Joshua came and asked if the editor of *The Poor Man's Guardian* was still out of the claws of the haters of truth. [He] said it was hard when a man was obliged to flee from the bosom of his family for the sake of speaking the truth. It is the duty of the people to defend such men. But they shut their eyes until they are opened by starvation. But when the hoax Bill is in act, new laws will perhaps be made to put down the reformers and their greatest friends. Will the country [submit to this]? Now is the time that the reformers ought to bestir themselves before it be too late, &c.

THE TWENTY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

273. Sunday Morning (10 o'clock), August 21st.—We all assembled, and Joshua desired the news. So when I had done Joshua said, with respect to the Belgians, it is likely they will not get their freedom until the French assist them; otherwise they and the French are in heart Republicans, and should be both joined [into] one nation. As for what we call our part of Poland it is safe, and they are determined to have no King. They are aware of the policy of the despots with regard to their new-made Belgian King. I heard you reading *The Poor Man's Guardian* last night concerning property—that property caused all the war and discord in the world; and, in short, I was glad to see truth so plainly laid down. I wish the people may read and support such truth. Now let me ask you if you can tell how long it is since men began to contend with each other about property? for surely the earth is as free to men as is the light of the sun or the air. So I said the oldest and only

time account begins I think about the time of Abraham, when his and Lot's herdsmen contended with each other. About the same time also there is an account of Kings fighting and taking property from one another. These things are to me historical facts such as they are recorded. Joshua said they were facts, and when seen in the spiritual sense were excellent food for a mind desirous of instruction. I will give at this time my opinion of Mr. Hunt, and also of Mr. Cobbett. Both these men have been tried for their principles as reformers and friends to their country. Now Mr. Hunt is in principle the more consistent of the two, and I need only state this fact as one of many which might be produced. It is this—He will not be stopped from addressing the people in public when he comes to Manchester, although the authorities several times tried to keep him from doing so. On the other hand, Mr. Cobbett dare not withstand the mandates of the powers that be; they have even stopped him from passing through the town. This they could not have done with Mr. Hunt, at least they must have stopped him by force, had he been in Cobbett's place at that time when Cobbett was on his way from America; but Cobbett has the best talent for politics. I will not speak on our internal things as was promised some weeks ago, namely, what original sin is. Now it is certain that sermons in great number have been delivered and books in great numbers [been] written on this subject,—some saying it was eating fruit which grew on a natural tree, and some calling the kind of fruit an apple; also they say that by the first pair of the human race doing this act of eating every child born since is alike guilty of original sin, at least I understand this is the general opinion of Christians at this day. Now the plain and simple truth is no one can sin unless they know they are doing that which they should by no means do. They must know what is right and what is wrong, and they must be capable of reflection also. It is in this way every one is guilty of original sin in act; also when he knows and thinks wrong, and delights to indulge his wrong thoughts, then is he eating forbidden fruit, because whilst one is thinking then is the mind receiving its food. Thoughts to the soul are as food to the body. We all ought to be on our guard against this eating. Oh! how simple truth is, and oh! how it is falsified by man. On next Sunday I will first speak on the atonement, and John Mc. Laughlan will next speak with you, therefore you may tell him the news of the earthly subjects. It is in this way that we have thought to introduce your old acquaintance. So I said the blessing, and we parted.

August 27th.—St. John came and informed me that on the railroad between Manchester and Liverpool an accident had taken place by the bursting of the boiler, and sixteen persons were killed thereby. I said that such accidents would cause people not to trust themselves in such kind of machines. I asked how the Poles were doing. He said they were doing well and were in no fear. So I thanked him and we parted till to-morrow, when the atonement is to be explained by Joshua.

THE TWENTY-SECOND AGGREGATE ASSEMBLY OF THE
ANGELS OF THE TWELVE EARTHS.

274. Sunday Morning (10 o'clock), August 28th.—Joshua after introducing me to the assembly, said it would be best for me to tell the news to John McLaughlan, and when he had finished his address then it would be time to speak on the atonement after. Accordingly John rose up and came near, and I told him all the particulars which I knew, and he made his remarks accordingly. Joshua next spoke as follows:—Only a few words and this simple truth is seen. Every one who is sorry for his sins has made an atonement. There is no other atonement but repentance. The Christians have not anything to do with the Jewish ceremonies and the external rites. I need say no more on such a plain simple truth. But mankind at this day have, by their love of sensual things, so darkened their understandings, that religion has become a matter of mere opinion and argument. No wonder that there are so many deists and infidels at the present day. Money is the god of all the sects and parties of the mere professors of Christianity. This every thinking man sees. Fine clothes go a great way, but the man with the money, he is the highest. The man who has enough of money can divorce his wife, and the minister is willing to join him to another. This also is one of the laws of the country,—a law to allow the rich to commit adultery, agreed on by the church and state. But from such a church and state good Lord deliver us! Thus, then, they make laws to be in conformity with their evil passions. I have sometimes looked at ministers changing their clothes in the vestry before they begin the service. Sometimes they put on a white gown, other times a black gown, with their silver cup and wine standing before them. And some of them must have some one to carry the bottom of their gown. But again, I say from such idolatry, good Lord deliver us! So I said the blessing and we parted, to meet with Joshua to-morrow evening.

Evening (8 o'clock), August 29th.—According to promise, I met with Joshua and he said, the angels have agreed that you should get the hat from your son and wear it yourself, and that he buy another instead. So I said I had no need of that, as I had already two besides the one I work in. So he said, your son carried on his head the two bloody signs, therefore we now wish you to get the hat in which those signs were carried, and let the hat now be yours, and wear it daily. St. John and I will meet you to-morrow evening and give you further particulars.

August 30th.—St. John and Joshua met me, saying it was agreed that James should deliver the hat wherein the papers [written] with his blood were carried; that he give it to you on Saturday first, if so be that he can borrow one pound from his brother that you work for, and which he is to repay at five shillings per week. His brother can lend it if he chooses. All this is [done] in order that the heavenly influence may be stronger in the natural world. It was the heavenly influence which has delivered the Warsaw Poles from the strongest tyrant. Every rational man may see that it is not an ordinary means which has saved them. They have, I suppose, been in bondage many years, and the hand of Providence comes almost in the last extremity. For one thing, witness the plague in the camp of their enemies. Let this also be a lesson to yourself. Do your duty,—fear not. Know [that] the angels are encamped around you and every one that does so. Enter this on record, that mankind may read in future generations this truth.

September 3rd.—Met with Joshua, and told him that we could not raise the one pound; that James could not even borrow five shillings from his brother, who is a public brewer; that he pretended he could not lend the five shillings which he had promised to lend the other night. So Joshua said never mind, he is a passive being; he must face us in another life,—whether he has told the truth or not will then be seen. I next said that John Martin also had been trying some friend, but to no purpose. Joshua said the arm of the Lord is stretched still,—we have nothing to fear; our work cannot stop. You have done your duty,—it will be seen at a future day. Enter all this on record. So we parted until to-morrow.

THE TWENTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

275. Sunday Morning (10 o'clock), September 4th.—I was introduced into this twenty-third aggregate assembly by St.

John, who said as follows :—To each [one] of us assembled here who can look in and around him, this coronation is a matter of serious [concern]. Grand and serious [the coronation of] a good King; but if of a bad King, [then] I may say [that] it [is] gloomy and serious. If a man were going to be crowned by the people for his merit [then] it would be grand; but this is an infernal who is to be crowned by a part of the people only. This is he who professed so much economy by turning away foreign cooks, &c., neither would he be crowned until the bill to reform the abuses was passed. This is he who was to lessen the burdens of the nation and [yet] asks one hundred thousand pounds a year of the people to give to his widow. As for his Queen she goes among the lords and makes to them three courtesies for this gift robbed from the working classes. Again she has a young niece. She has the impudence to ask ten thousand pounds a year for her schooling. This is the Queen who with her frugality was to allow her servants such and such things to save the nation's expenses. Surely no man who sees all these things can join in the procession? I will give this as my opinion [that] all those who voluntarily join in the procession are unfit for voters if they are arrived at manhood. Some will be compelled to join it against their wills. Again, all who seeing the state of things will not therefore join in it,—these I say are the only men fit to vote, and these are the real people, and unless these people join, the King is not really crowned, except by a faction who are robbers of the people. In former times none could be crowned except by the consent of the people, now it is otherwise. Oh, the laws made for the rich to commit adultery and for the eldest son to rob all his brothers and sisters! From a country with such laws, good Lord deliver us! and may the people with the assistance of Providence soon deliver themselves from such laws. Tell John Martin that you are not to reveal to him what you were going to do with the money till after your death when he will see it recorded, otherwise you will tell him with your own lips after you leave your mortal body. In the meantime bid him be of good cheer. The former Judge next came and made his address nearly as follows:—I have made it my business lately to take a view [of] many countries on the earth in order to see what progress freedom is making in the minds of mankind, and I see the seed of liberty springing up in every country. I see that king-craft, priest-craft, and lord-craft are on the decline and will fall, and the sooner the better! and may they never rise any more until titles are conferred according to uses performed. I see the

French nation is for doing away with peers, and this is one reason why Governments are on the alert in raising more soldiers, in order to protect the present state of things. As for the Poles, if they go on in the manner they are now doing in their divisions against one another (and in this way they are leaving us), they must feel the goad of their former masters [and that] until they are fit to govern themselves. But I see that their leaders are taking bribes and selling their country for money. It is money which is God among the professing Christians of this day. Major Cartwright came and asked how the Radicals were going on. So I said [that] most of the papers wrote against Hunt, and that Cobbett also was against him. I also told him that the reformers say, that it will be proper they should have a national conference. I also said, there were eight men now in prison for selling unstamped tracts, but it was considered by some who are well versed in law that it was false imprisonment. I said also, that some are making a deal of fuss about the coronation of the King and Queen, which takes place on Thursday, &c., but the Preston reformers talked of going into mourning on that day. The Major spoke nearly as follows:--I believe it is a few weeks more than ten years since George the Fourth was crowned by a faction only, and that day was to me a day of extreme sorrow for the innocent Queen. When I heard that the points of soldiers' swords were presented to her heart, I went home but could eat no dinner. I had been taking a walk by myself, because I would not join the procession. I met with a gentleman, and when he told me the sad tale I had then heard enough. And if such a thing could be that I should walk in the procession on Thursday next, I would walk in mourning if it would do any good. As for the Press running against Mr. Hunt, that is what he may expect. It is because he takes up the cause of the working class. I was the one who put him in the way of bringing the villains to trial when he was in prison. I went three times to visit him while he was in prison. I also sent letters to him. Thus, he overcame the magistrates. I also got the governor [of the prison] turned off. Mr. Hunt could trust me for advice, and I respected him for his manly conduct and consistency. Even Mr. Cobbett learned much of his politics from being with me, but I always thought Hunt more consistent than Cobbett, and a man in whom I could place confidence. I approve of the national union of the working class with a national conference, therefore I will record it in my note book. I next told him that I had his book on "The Antient Law of England." He said it was a book well worthy of having.

So after some remarks on the contents of his book, Joshua asked how long we two Radicals were for talking. So he bade me say the blessing and we parted.

September 8th.—I met with Joshua and gave him the news of the coronation bustle and fuss which have been in the town this day. The only thing worthy of attention was, some of the working class walking in mourning with a black flag and the picture of a coffin on it. They had also sticks with herrings and cabbage leaves on the ends of them and potatoes also, &c. So Joshua said he was glad that some men had the spirit to show in that manner the state of many thousands. He next said that the leaders amongst the Poles, by their covetousness in receiving money and selling their country, which villainy was found out, had caused fighting among themselves. In the meantime the Russians had taken the advantage, and Warsaw was in danger of falling into the hands of those hordes of robbers. I said, surely they will not be overcome now, seeing you bade me record their liberty some time ago. He said, true; they may not be overcome, but until the French declare themselves a Republic, the Poles can never be said to be safe. I say still, if they put their trust in Him who alone can save, and abstain from covetousness, all the powers in Europe could not overcome them. Thus we parted.

September 10th.—I met with Joshua and told him my news, &c. He said the Poles were at present in great distress, but were better united among themselves in the present critical state they are now in; but on the morrow I should hear further at the meeting if nothing occurred to prevent us. So we parted.

Sunday Morning (10 o'clock), September 11th.—I prepared for our meeting as usual and met Joshua, St. John, and the former Judge. They said all our other friends were at their posts; and that another crisis had arrived which would decide the fate of Warsaw once more as the two main armies were engaged, and God only knew how it would be decided. Joshua added that as their presence was wanted they could stop no longer, but [I must] be sure to meet him to-morrow evening.

Evening (8 o'clock), September 12th.—Joshua came according to promise. He said the Poles had a sore battle, but they got the better of the Russians in the end, as they caused them to retreat with great loss. So I thanked him for the news, and we parted.

THE TWENTY-FOURTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM THE TWELVE EARTHS.

276. Sunday Morning (10 o'clock), September 18th.—We all met and Joshua desired the news of the past week which I gave as far as I knew, and he began and spoke nearly as follows:—With regard to the Warsaw Poles they have had a great victory over a numerous enemy; but what are numbers if Providence is on their side? Look at Samson, David, Moses, and many others who might be mentioned, and God is the same still. He is always trying to save mankind if they but stretch out their hands unto Him as their Helper. This we have been telling the Poles, time after time, but they mind us not; therefore they reject Him who sent us. And how can we help those who are at enmity among themselves? The Poles are now in the state in which the children of Israel were when Pharaoh and his host were behind them and the Red Sea before them; they are at a standstill. They ought to stretch out the rod. As for the people of Russia, they are becoming every day more and more dissatisfied at seeing their friends forced to go to fight against a nation contending for liberty. The 7th chapter of the Prophet Jeremiah applies properly to the state of Europe at this day. There is one thing I will let you know. The English ministry are holding meetings to devise some plan to put a stop to the cheap tracts. They see they will be blown up by these tracts. This is unknown to Mr. Hunt; but O'Connell is in it and most of the other members mean to crush the Press before the Press crush them. Another thing, gold is getting short, trade is getting bad; but in spite of everything, provisions will be cheap this year, and wages will be getting lower. These are things I have thought proper to let you know,—at least, I thought you ought to know concerning your rulers' dread of a free Press. And how can they bear the exposure of their crafty schemes of robbery? But God be praised, the star of liberty is risen in every part of the earth, even among the savages (as they are called) is liberty in some degree springing. What a change has taken place since 1812! and more so in 1815! and greatest since 1821! Oh, how willingly our Great Redeemer would redeem men from all slavery if man would be willing! The Divine is always willing and ready to save. His Divine Providence is in operation for the redemption of every nation as much as for the Poles, according to their respective states. There is no respect of persons or nations with Him, the difference is in the disposition of the creature. Now in regard to yourself, your work is too

hard for one of your years. But set you a good example at all times before men, so that by doing your duty whilst on earth, you may also be an ornament to us when you come to take up your eternal abode where joy and peace have no end. Joshua now asked where the bishop took his text at the coronation. I said, the text was in 1st of Peter, chap. 2nd, ver. 13th, and the words of the text are,—“Submit yourselves to every ordinance of man for the Lord’s sake.” I added, that I had no doubt but that passive obedience and non-resistance were the principal topics of the discourse. So I was bidden to read all the chapter, which I did, and after some excellent remarks on the chapter I was bade say the blessing and we parted, but to see Joshua in the course of the week.

September 21st (8 o’clock).—Joshua said the Poles were again in great distress. The enemy is at them, through their own falling out. This hurts us, so that we cannot assist them as we wish to do. France is in a convulsive state against their Government for not taking up the cause of the Poles. There will be hot work yet between the Poles and the Russians. The Poles and the French know that the present struggle is likely to last until France becomes a Republic. To be sure to meet Joshua to-morrow evening.

September 22nd.—Accordingly I met with Joshua at eight o’clock in the evening, who told me of the very distressing state which the Poles are in. But still Warsaw is not yet in the hands of their enemies, and the French are at present, by actions, showing their detestation of the conduct of their Government for not taking part with the Poles. So I answered Joshua by wishing the Republicans in France to prosper, so as that both they and the [peoples of] other despotic countries might shake off their chains, not only of bodily slavery but of mental slavery also. So we parted.

THE TWENTY-FIFTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

277. Sunday Morning (10 o’clock), September 25th.—We all met. So when I had paid my respects as usual Joshua desired me to tell the news. So I said that news had come that Warsaw was taken on the 7th, &c. Joshua said Warsaw is not taken yet, but part of it was taken last night at twelve o’clock. God only knows whether the other will hold out or not! But do you record this as a warning to future ages that if there be internal discord in a nation, or in a society, in a family, or in an individual, then is the enemy within. We

have done all we can to protect them, but if they set worldly things between themselves and us they lose our willing help. The spirit of liberty may by the physical power of the enemy be shut as if in narrow bounds for a small time, but it will burst forth with greater force in the end. All the despots are against liberty; but the French nation is determined to rescue both themselves and the Poles, and if they should declare for a Republican Government then will all the despots be at war with them, and if so then will there be another opening for the Poles. I asked Joshua if the Poles intended to maintain the part of Warsaw which still holds out? He said the present forces of the Russians could not take that other part if the Poles were resolved to keep it. He further continued as follows:—Look around you and see if the working classes in your own country are reforming their own lives. You hear them talk about reformation of things without, but nothing about internal reformation; and therefore [it is that] your country is in an awful state from the highest to the lowest. It is the same cause which has brought those external afflictions on the Poles. It is the neglect of internal reformation which is the cause of external calamity. How much better would it be to be wise in time. For “wisdom’s ways are ways of pleasantness, and all her paths are peace.” It is far easier to live for heaven than it is to live for hell. What kind of lives have many of the rich of the world when they so often fly to their bottle of spirits, and for no other end than to keep them from thinking thoughts which give them pain? Who would envy such a state? I spoke of spirits. All these are good when taken for the use of the body. Will not a man, if weary on his journey, find a glass of gin of better service to him than a glass of water? And is there not far more nourishment in one glass of that beer which you brew than there is in a glass of water? Let then all these things be enjoyed, and it is well; but there cannot be an enjoyment in the abuse of anything. The next thing I have to notice is the “delusion” bill. Will the Lords pass it in the present shape or not? If they pass it even in its present form, then I say it would be better for the working classes if it had never been brought forth. For the ten-pounders will be as the present National Guards in France;—they will, from this stepping-stone, step on the shoulders of the working class. And could the Lords only see its effect in this light certainly they would be glad to pass it, only they cannot [bear to] think of parting with anything. But let us always bear in mind that this grand boon,—this stepping-stone, is a complete delusion on the working class. This Mr. Hunt time after time has said. And now I propose a vote of thanks

to Mr. Hunt for his manly conduct in dividing the House on the question of the Corn Bill. So accordingly the motion for a vote of thanks to Mr. Hunt and those who divided with him was put and seconded, and every hand held up in favour thereof, all being angels from twelve earths. So after we had made some remarks on the best plan to adopt to pay back the money I owe the Jews I said the blessing, and we parted.

September 28th.—Joshua informed me that the Poles and Russians still held each their positions in Warsaw, although not on very agreeable terms. But the main army of the Poles held the town at present.

October 2nd.—Joshua told me that they have been engaged on Friday last with their own internal things; therefore they did not know the exact state of the Poles, and also [that] the Poles, by not looking upwards, hurt the feelings of the angels.

THE TWENTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

278. Sunday Morning (10 o'clock), October 2nd.—I delivered my news by saying that the hard-hearted tyrants had got Mr. Hetherington in their fangs, and that the people's "delusion" bill is now in that part of the den called the House of Lords; and that the Dutch King had been publicly thanking God Almighty because the Russians had taken Warsaw. Joshua spoke as follows:—If there were one thousand in Britain such as Mr. Hetherington, they would overturn the system; but are there five hundred such? No. If the people did rightly they would pull the prison down. As for the "delusion" bill, well may it be called by that name! For they who framed it, with their adherents, are deluders. Some of them appear like sheep, some like lambs, and other kinds of docile animals. But what they really are cannot be described to you in your present state. But their affections make their forms horrid to look upon. They are devils incarnate in their present state. As for the Dutch King and his thanksgiving, he included also in it the putting down the late disturbance in France likewise. The papers give no account of that. Now if the people were not blind they may see that all the kingly despots are fully determined to keep freedom down. Warsaw is not taken; a part of it is given up to the Russians at present because the Poles left us. They are still determined to die to a man rather than give up the cause of liberty. Further, if they act so as we can assist them, the next battle they fight will give them victory. Their present plan is good. I say the next engage-

ment they will beat their enemies. But as for the next after, I will not say. Further, let Warsaw be taken, that will not hinder the freedom of the Polanders. Russia is in a desperate state herself, owing to the war against liberty. Even the Indies are in a convulsed state at present; and may they see and know that they are men, and be determined to be free! I will now address those here. And in the first place let us all examine our own selves and enquire whether the enemy is trying to take our city. Let us be on our guard lest there be in us evilly-disposed Poles who would betray us and let the Russians get part of our city. In a word, it becomes all of us to keep our house in order. I will now speak to yourself. And in the first place be not afraid nor cast down when you see things which you think are against you, for the Divine Being orders all things for good. Truly nothing can hurt man but his own evils. Live so as you can welcome the hour of your departure from the mortal body and think that you are about to enter your real life. St. John's daughter is to address you next Sunday. She bids me say she wishes you to be exact and keep the hour of ten in the morning. Joshua bade me be sure to meet him to-morrow evening. So we parted.

October 3rd.—Joshua said the natives of some part in the Indies had turned out; but for further particulars to meet him to-morrow evening.

October 4th.—So we met, and Joshua said it was Jamaica where the natives had turned out. They had just fought a battle with the soldiers and have lost for the present, but they now see they are men and will be free.

THE TWENTY-SEVENTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

279. Sunday Morning (10 o'clock), October 9th.—I was introduced this morning into the assembly by the former Judge and John's daughter. The Judge bade me tell the news. So I said there was nothing in the paper which I had seen worthy of notice. All was concerning the hoax bill and a few minutes only have passed since I heard that the Bill is thrown out of the House of Lords. For this I am glad as it is only a deform bill. The Judge said he had just come from London and the people seemed very dissatisfied about the Bill being thrown out; but he said he would retire and let the female proceed, which she did as follows:—It is of the Divine mercy that we are met once more, and this morning I address you. We are all of us here glad that the Bill is rejected

by the Lord Bishops as they call themselves. We are glad because the ten-pound voters thought to be law-makers for the working classes. Oh! what an awful state to profess to be Christians, and yet to love the passive things of the world far beyond those whom they ought to consider brothers and sisters of one family, thousands of whom are starving in want, even thousands of poor widows and orphans starving with cold and hunger, while they with their wives, sons, and daughters are gossiping with dainty dishes and their wines, feeding their mortal bodies as if they were sent on earth for no other purpose; but let us rejoice that sweet liberty is on the march in every country when men will hold merit in greater estimation than worldly property. The present is a crisis wherein the Governments of Europe are in an awful state for fear the people dash the chains they have been so long bound with in their faces. It is their armics which they alone put their trust in. And what are the soldiers but the people also? I now said that the last account I heard of the Poles was of their total defeat, therefore I am at a loss how to reconcile these things with what I have written in the book. Can you tell me what is the present state of these brave people? She said, none of us have been near the Poles these some [several] days, because they have adopted ways of their own in which we cannot join. But take not any thought about what you have recorded, for in heart the Poles are free. And further, the French in heart are Republicans, and will soon act from that principle, so will the dissatisfied Belgians; and the Poles will find out their weak places where the enemy got in. And thus it becomes us all to be on our watch lest we be taken by the enemy when we think we are secure; and in particular you, who are in a passive body and in a state of trial. May you rest your confidence on Him alone, who is all our dependence, and of whose mercy it is we are all here His agents. Oh! continue worthy of the calling, that we here may welcome you among us when you put off the mortal body. So I thanked them and was bidden to say the blessing. She said she would address me this day week again.

THE TWENTY-EIGHTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

280. Sunday Morning (10 o'clock), October 16th.—I was introduced into the assembly by Joshua and St. John's daughter. She bade me tell the news. So I said, the only news at present was, great lamentation among the ten-

pounders that their bill was rejected. In this they were joined by the ignorant of some of the working classes, but the intelligent reformers cared nothing, further than that it caused the French to declare against their own Peers. I also said that the ten-pounders in this town were beaten by the real reformers at the meeting held last week, and on this account they were angry at the reformers, &c. So the female said that David would speak on that subject as it was more suitable for him than for one of her sex. So David came and said—I am glad for Mr. Hunt's sake that the reformers got over the ten-pound gentlemen at the Manchester meeting, and so have they also at Middleton and Oldham. I hope they will do the same to-morrow at Bolton, although the ten-pound gentlemen have sent word to the Reformers' Committee, begging them not to speak at their meetings, and some of the committee have promised not to speak nor interrupt them in the least. In the meantime the word is gone from Bolton to other towns to come and assist them. So true is the saying that union is strength. I have also to say that the French have declared against their Peers in earnest since they heard how the English Lords rejected the Bill. So all things tend to the general good in the end. Even the defeat of the Poles has its good in that respect. So let us never be cast down. The Divine conducts all things to proper ends. Mr. Brougham has made a speech which it would be very well if the people saw in a proper light. The mask is thrown off so that the people may see what they may expect from him. You were told by us long ago that he was a villain. He can hide the cloven foot no longer. He seems to want some change so that the Bill may pass in some other form, and he wants at the same time still to keep his place. Now it would be well if the reformers would wait until the new Bill came round, for I have no doubt but it will be altered; that it will anger the ten-pounders by leaving them no vote. At least this I hope may be the case, seeing they want to be law-makers for the working classes. In China the people wish for a change in their Government; so also they do in Turkey. France will not remain long in its present state. The mob and the rabble, as Brougham calls them, are seeing that they are men. Let them only read Major Cartwright's book on the antient laws of England. This would open their eyes to the rights of mankind; he lays the subject in such a plain manner before the reader. I say further, he has made an amendment, even since he came amongst us, to a rule we have long adhered to, for which we rejoice, as we always adopt anything which promotes the general good of society; in short, we wonder how we had never

thought on such a thing before. So I said, perhaps it would not be proper for me to ask what alteration he had proposed, which you all had so gladly adopted. David said, it will be better that you should wait until you come amongst us, then you shall know. So I thanked him and he retired and sat him down. And Joshua said, all here assembled rejoice that liberty is extending itself on the earth, and thousands of the human race are extending their arms to receive it. But here is the question. Are mankind at present in a state to receive liberty,—whether they would use it as they ought to do, or would they not rather abuse it in their present state? If this be so, then must there not be first a vastation in every country before liberty can be received? Evils are rising to such a height in Britain that the sword must pass through the land, and this is an awful thing, and more so as the innocent children of the wicked parents must suffer also. And what is the cause of all this but pride and ambition? So I said that everything but man is in order, therefore to restore order, the Divine tries the best means. And as I know this, I think within myself, what need men be afraid if they do their duty? As for ambition, it is a very low degrading principle to a rational mind. If a man only has what will make him comfortable, for his own labour that is all he needs. At least, for my own part, I would rather be independent with what I can earn with my own hands than be born to an estate; for certain I am that worldly riches can never buy happiness, except we had a heart to do good with them. Joshua said he would retire, and the female would deliver her address. So she began, and spoke as follows:—I thank my Maker, who in His mercy has brought us all here at this time; and although I am a female chosen to address this assembly this morning, but a weak female as I am, [yet] I cannot express how glad I am that I am also addressing one amongst us in his internals, although at the same time he is in his passive body on the earth. I am glad that your sentiments are so nearly like my own,—for, let me ask, what are we all created for but to do all the good we can for one another? As for my own part, I want no human being to serve me. It is more blessed to give than to receive. How happy would mankind be if such were their lives. But, as our last speaker observed, there must be a great vastation before this principle is received on earth, and yet it is far easier to live a good life than otherwise. I appeal to all present if it be not so. “My yoke is easy and My burden is light” are the words of our Redeemer. We are all of us finite beings; further, we are all of us mortal, because we may lose our life if we stray out of the right path; and knowing this,

it becomes all of us to be on our watch-tower for fear the enemy should come in. Let us press forward to further reformation to all eternity, for the human mind is such that it can advance from state to state for ever. Oh! what must be the lot of those who make it their study to keep the human mind in darkness, so that they may live in luxury at the toil and expense of those whom they make their dupes, when it is well known that religion teaches love and charity to all men;—in a word, they dare not preach the truth for fear of their worldly gains. Is not this an awful thing among professing Christians? Surely it is time the working class should bestir themselves. They now see their enemies. Bishops, Tories, and Whigs are all clearly to be seen [as] enemies to the working class. I see some of the strong men, who can get no work about London, so enraged at the Lords that they are forming a plan to go in when the Lords are in the house and make an end of them. This would be serving them right, with their man-traps and spring-guns. Let all of us thank our Everlasting Redeemer, who has in His Divine Providence ordered it so [that] evil is its own punisher. You may see me on Tuesday and Thursday next. I will let you know if anything transpires worthy of notice. So I said the blessing, and the meeting adjourned till next Sunday.

Tuesday Evening (8 o'clock).—According to promise I met with the female angel. She said she was glad to inform me that all the towns around this part of the country had, like the town of Manchester, voted for their rights such as human beings ought to possess. This she was glad of for the sake of poor widows and orphans,—hoping to see the day when the chains would be broken asunder from off the necks of the innocent sufferers on earth. She also observed that she thought something of importance was near, seeing that she was sent to address at the two last meetings, also next Sunday. I thanked her, and we parted.

October 20th.—I met our female friend about the same time. She said she had nothing of importance, only she asked what I thought of the unmanly conduct of Brougham falling down on his knees, and from the woosack praying to the House of Lords, &c. I said I had thought that perhaps he did so in order that as he paid them so much reverence, the people also ought to look on them as something above them; or otherwise he did it in order that the people might think he was really in earnest to pass the hoax bill, whilst at the same time he and the Lords [had] agreed that it should not pass; but as these were things which merely struck my mind at the moment of reading the account, I took no further

notice. Still it is an unmanly thing for any human being to bow his knees to any except to his Maker. She said as follows:—Our other friends say that Brougham has by that one act shown himself to be a low-minded, evil-disposed man, and as for my own part I say that he is no man; therefore record in your book that whoever doth such an action or whoever accepts of such like thing is far below the beasts. It is manly to acknowledge a fault done to another and God-like to forgive, but an abomination [it is] to bow the knee to mortals. I will now take my leave of you until we all meet on Sunday. I asked her if she is to address the meeting any longer than next Sunday. She answered, I cannot tell. I am only a willing agent and for the present I bid you farewell. Thus we parted and I have recorded it as I was desired.

THE TWENTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

28th. Sunday Morning (10 o'clock), October 23rd.—I was introduced into this meeting by St. John's daughter, and she bade me tell my news, namely, [that at] all the meetings around this part of the country their cry is for Radical reform; further the working classes are beginning to see that Whigs are their enemies as much as are the Tories, boroughmongers, or bishops, &c. So she said as follows:—I am desired by Mr. Cowherd to say that —— is likely to be exposed by his villainy to widow Cowherd, as it seems some of Mr. Cowherd's relations are making a demand on —— to deliver up Mr. Cowherd's estate with all the rents due since Mr. Cowherd died, and this has made him very uneasy in his mind; but John Martin will give you further particulars when you see him. I will now retire, as your old friend the Judge has something to say. So she sat her down, and the Judge said thus:—In all the operations of the Divine Providence we all may see wonderful order. You have been saying that all the towns around Manchester have sent forth the cry for universal suffrage, &c. And [that the] Manchester meeting is the first on the list [which] has dared [being] called by the borough-reeve and Whigs to carry its own motion in spite of the Whig motion. I say the hand of God is in all these doings. I was your conductor many years ago when you travelled through all these towns in your forlorn state (as you then thought) with your pipes. There has been also a declaration similar to that of your own town at Paisley in Scotland. You were born in Blantyre, a neighbouring parish, I may

say, to Paisley, in which latter town you also lived some years. Now by this I say, not that you were at any [*i. e.* every] time sowing the seed of freedom, but Abraham said that from your earliest years you loved truth. For this you are an agent with us to your own knowledge [now] many years, therefore you are now a voluntary agent. Further, all of the human race in both worlds are agents in the hand of our Maker. None is without use of some kind, though too many on earth at this day are in the love of evil uses; but all have their choice. I will now retire, as the female has not finished her address. So she came and said:—I was speaking concerning ——, and I am bid say that he is still cut in heart over the cutting letter you sent him, and wonders if it be the person who sent him that letter that has also given the notice to Mr. Cowherd's [family] of his [———'s] conduct concerning the property, because the letter appeared as if it came from one who knew something concerning the will. This is the people's friend. This is he who was picked out to be the [first] member of Parliament for ——-. Thus he has lost his membership with the loss of the grand hoax bill, and thus his stolen goods are come to light. And glad am I, because of his villainous conduct to the widow. Glad also am I to see the fate of the hoax bill, which all the nation, or rather all the dupes were gaping after. It is well that you entered it on record as a delusion. So I said that I had entered it as such; but that I had also recorded the freedom of the Poles, and they are totally again in the paws of the bear. She said, trouble not yourself any further on that head, the Poles are free. The paws of the bear cannot lay hold of the spiritual principle, and that is the quality of liberty. It is true their bodies are now sold (for a short time only) by treachery and the love of gold to the despots of Europe, but their minds are more free than ever. But shall such a brave people with such a fine country be delivered thus to the Russian despot? No;—they will soon rise with double vigour. Well, it was this which caused your Church and State to be seen in the light it is now seen in. By this the working classes see the quality of their enemies from the King to the lowest Whig. This is of the Divine Providence, who in His wisdom orders everything for man's salvation. There is now a great change in men's minds in every country, from east to west, from north to south, the human mind is expanding, and glad I am [of it], seeing that so many missionaries have gone to preach in foreign parts, and too many with no other intent than to rob those whom they pretend to teach. They take their land from them and make them pay taxes after they have robbed them of their native

country. By this they bring an evil name on Christianity. They hunt the farthest corners of the earth for worldly gain. I will now tell you that the people are deceived at Birmingham by Atwood. He is a property man; he is a tool in favour of the ministers. The other unions should either make them declare themselves Radicals or have nothing to do with them. I heard you read that Atwood would not allow *The Poor Man's Guardian* in that town if he could prevent it. I will now speak to each of us present. We all see those evils at a distance in a clear view; but let each of us examine ourselves and try if there be any [thing] selfish in us, whether we love others as we ought to do. Let us consider that the end of our creation is to do good one to another. The man or woman who keeps a number of the same such beings as themselves to wait on them individually ought to be ashamed of themselves. Why should people in health want others to attend and serve them? It is only the infirm that need attendance. It is infancy and old age which ought carefully to be waited on. Those rich females who, in the vigour of their strength, put away their infants to be brought [up] to childhood by others, I shall only say do they either love the father or the child; or do they [not] rather please themselves with the pleasures of insanity? Our time is expired. Buy Mr. Hunt's letter the first, and you may tell some of us its contents in the course of the week. So she bade me say the blessing, and we parted.

October 25th.—I told Joshua the contents of Mr. Hunt's first letter to the people of Britain, and Joshua told me that Government were devising means to stop the union of the working classes.

October 27th.—Joshua said to me thus:—I have been looking at the state of trade in your town this day, and one great tradesman has sold pieces made six months ago at eight-pence loss on every piece. I saw a weaving frame which cost above one hundred pounds three years ago sold for two pounds three shillings and some odd copper. Since the time the frame was new it had cost also twenty pounds in repairs. These are only two samples of many facts I could inform you of. Thus is the country in an awful state as regards trade, but such things we expected.

THE THIRTIETH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS, &c.

282. Sunday Morning, October 30th (10 o'clock).—Speaker, St. John's daughter. This morning our female friend intro-

duced me into the meeting, and after usual respects I told the news;—that trade was growing very bad, &c., and that the London political unions had agreed in wishing that all the unions in town and country should hold their meetings on the 7th day of next month, and each give a solemn declaration of their principles, &c. And she spoke as follows:—Where there is action there is also reaction. All the crowned heads in Europe, or rather, all the despots in Europe, are joined in a bond to assist each other in keeping down liberty. All their eyes are at present directed towards France. If they can check the spirit of liberty in France at this time they think all will be safe with them; but now is the time for the French people to bestir themselves when the agitation is so strong in England. But I cannot help making this remark. I see great stir and hear great talk about reform of political things without man; but oh, how is it possible there can be a reform unless it be from within! Oh, let it be from within us, so that the divine principle may flow freely through! then would there be a reform, and no bloodshed. But, as it is, physical force must meet physical force. Let such things not alarm you. Some of us and you have already spoken of those awful wages of evil. As for the Poles, let me tell you it will not be long before they make another desperate effort for their full rights as men. They are not and will not be put down. The spirit of liberty is within,—it cannot long be inactive. Joshua has told us that he has taken a view of all the countries in Europe, and says that all the other countries are afraid any longer to place confidence in Britain. This being so, trade will soon be worth little, and such is the state of trade in this town you live in [that] of men in your town, many would give over trade if they could; but having laid out their money in large buildings and other vain speculations they are thus so wedged that they cannot retreat but from ruin to ruin. Our friends have bid me ask you if you would at their request write a letter to Mr. Schofield concerning his appearance on the Whig side of the hustings at the last Manchester meeting. Mr. Cowherd in particular thinks he deserves a reprimand for such conduct, he who altogether pretends to be on the behalf of the working classes. So I said I will write the copy for John Martin. James Schofield knows my handwriting, but not John Martin's. She said we will let you know next Sunday. Mr. Cowherd told us of an anecdote which is in one of his books and thinks James must have seen it also. It was this:—There was a law in America that every man worth forty shillings could give his vote, and there was a man who had an ass for which he paid exactly

that sum, and that was the whole of his property. Well there came on an election where the man with the ass lived, and in the morning of the election the ass died and they would not let him vote. Dr. Franklin wrote an essay on the man and the ass, showing that it was the ass who was the voter and not the man. It seems [that] at that time no one worth less than forty shillings of property could vote; but whether that law is altered since I cannot tell. Is it not a shame that property should be set before human beings? In such cases mankind are only proxies for their property, and as for my part it appears to me [that] the greater the property the less honest is the owner of it because the more that he has so much less other men have. In short how can a man that is rich love his neighbour if his fellow-mortals who are around him are in a state of starvation? It is time that we should also look into ourselves, even all of us present here this morning. We can all see evils out of us. But let us ask each of our own selves if there be not something within us which needs casting out. For we may rest assured that none is perfect. We cannot be standing still whilst we know this. We must either be going forward or else we shall be going backward. There is no time to be lost. Therefore let us fortify strongly our camp and wedge out the enemy. Let us by every means guard the city. Let all our tribes be always arranged in order, so that at the smallest danger all may fly to their proper stations and make common cause against the enemy. So after some further remarks, she bade me meet some of them in the course of the week. So I said the blessing, and we parted.

November 1st.—I met Joshua; the news I told him was, that Mr. Hunt was received into this town this day by the Manchester and Salford political unions, with bands of music, flags, &c., attended with a vast concourse of people to the bloody field, Peterloo, where he gave an account of his Parliamentary proceedings, &c. Joshua thanked me for the glad news.

November 3rd.—I told Joshua of the riots at Bristol, &c. He said, no reformers would destroy property. That such doings were hurtful and ought to be put down by every reformer, and that moral force should be tried to the utmost in the first place. This I agreed to and we parted.

THE THIRTY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

283. Sunday Morning (10 o'clock), November 6th.—I was received into the assembly by St. John's daughter, who desired me to give the news. So I told of the Bristol riots, of Mr. Hunt's reception in this town, of Mr. Schofield being in the carriage with him, also of my anticipation of the London and other meetings, which should be held to-morrow by the Radical reformers. She said, we here cannot join with riots. We gladly join in the unions which promote the general good. We are in doubts concerning the Manchester meeting to-morrow. The proclamation of the King is on one of the corners at New Cross. Now if they meet not confidence will be broken, and what will the Londoners think? We wish them to meet, if it should only be for half an hour. Unshaken union in the cause of liberty we will never desert. In this we wish your assistance. Send James to his friend Brooks, who is one of the speakers; he will come with him to you, and you make all the enquiry into the matter, and we will all wait here till you return with the news. So I sent my son, who returned with Mr. Brooks. It was half-past twelve o'clock before I could join the assembly, who were still waiting. So I told them that there had been one requisition drawn up for the meeting to-morrow, but few would sign it. It was thought rather too bold; therefore it was too late in the [day] to get another ready in time so as to give proper timely notice to the public. Nevertheless they had given timely notice to their friends in London, in order that confidence might remain unshaken. He said that there would be a meeting to-morrow, but only to meet and adjourn. I told him that I should either go myself to the meeting or let my fellow-shopmate go, whilst I did both of our work until he returned, &c. So the female speaker said, as unity with good motives is our principle—for unity is strength—we wished to know if anything hurtful to that principle would take place if the Manchester meeting did not take place to-morrow. But now, from your information, we are satisfied; and in your absence, for your zeal for us we have given you a vote of thanks. As we have been so long detained, we will finish what remains at the next meeting, and we parted.

N.B.—I omitted to say that before they sent me to enquire concerning the meeting, they bade me read what Major Cartwright says of the rights of the people to meet, which I did, &c.

November 7th.—No meeting at Manchester this day, but it was held at Hollinwood.

November 8th.—Joshua met me and said, that the Londoners showed themselves yesterday in such a manner as pierced the hearts of the ministers. It was not a regular meeting with a chairman, as it was by them thought prudent as things stood to postpone the meeting. Nevertheless, the people were determined to show themselves, and did so; and glad am I for the spirit they displayed after the preparations made by Government to deter them from meeting. So I thanked him and we parted.

November 11th.—I saw Joshua also this evening, who told me that the French working classes were making it their study, by what means they should free themselves from Louis Philippe whom they hated worse than Charles the Tenth. He also said that many of the Poles were leaving their country, preferring going to America rather than in their own country submit to be governed by the despot of Russia. He also said, remember to meet on Sunday. So we parted.

Sunday Morning (10 o'clock).—I as usual went to meet with my friends, and on the way I met Joshua, who said that our other friends were at Barbadoes assisting the natives to regain their freedom. I asked if they were likely to gain their freedom at this time. He said he thought they could not gain it now, but hoped that when they made the next effort they would drive their tyrants from their land altogether. I now said that *The Poor Man's Guardian* stated that the meeting in London did not take place for fear lest it should be dispersed. So he said as follows:—True; the leaders were more afraid than they needed to be, for had they held their meeting none would have interfered. But it is better they did as they have done, for it shows they wish peace in the first place, and in the second place they see plainly that the middle classes are their deadly enemies. But as I told you before, I saw enough of the manly spirit of the working class on Monday, by their going to the place where the meeting should have been held to convince their enemies that they are determined to have their rights. I will set a few things before you at the present time and do you exercise your reason so that you may see that everything is working for the overthrow of the present horrid system, which is founded in blood, and that stream must wash it away before a better state of things can exist. In England the Catholic religion was the only religion for upwards of seven hundred years, and that religion was better, because the bishops left no money to their relations, but all was left to the poor, the strangers, the widows and orphans. They it was who got

the Magna Charta, the bill of rights, &c. Their example in everything was far better than the Protestants who have turned them out. Their doctrine was better, in that they held an intermediate state. To be sure, their notions as to the nature and quality of an intermediate [state] were wrong in some respects, but it is a truth of the Word, and shows the mercy of God in a far greater degree, in that He has in His goodness provided an intermediate state. But this truth the Protestants would not admit into their church. And was not this last-mentioned church founded in blood by an adulterous King? And has it not been upheld by robbery and blood ever since? And what is this present King William the Fourth? He is an old man with a young wife, palmed on his distressed people, to be kept when he dies at one hundred thousand pounds a year. Is this a reforming King, or is he a robber? I will let Mr. Hunt's answer at the meeting say the rest concerning the present King and his bastards, whom the country has to keep also. I will now ask you if there is any difference between the Methodists and the Protestant church? They give no account of the money they collect from their hearers; they are all greedy after worldly things; they rob the simple, and place in the hands of the Government their plunder, so that it may be safe until they want it for the use of the parsons, with their wives and children. I will not pass by the church of your own country, viz., Scotland—both the established and dissenters. The first is called the Kirk of Scotland, and the dissenters have their different names—burghers and anti-burghers, &c. They all preach election—that horrible doctrine, making the Divine appear even worse than a tyrant. Again, amongst all those churches and dissenters is there such a thing to be found as equal rights for their hearers to choose their minister? Is it not all done by property? Is it not property which gives the vote? Yes. Even amongst the dissenters it is not human beings who vote, but property; therefore, mark, the reformation Church and State are founded in blood, and the same stream, even according to reason, must wash it off. Again, have not the bishops brought themselves into contempt by their thirst for worldly things? although the lying Press always holds them up to the public as the Most Reverend Fathers in God; and thus they have been worshipped too long, until pride and ambition have made them the scorn not only in England, but of every other country in Europe. This also I have to inform you of [that] I went last week to see what the King's ministers were doing in the cabinet, and to hear what they intended to do for the country, and by their

present plan between themselves and the Tories they are to bring in nearly the same Bill which is to be rejected again by the Tory Lords—the Tory Lords contending that the boroughs are their own ancient right, and none but themselves have any right to dispose of them, nevertheless they will set some of them apart to please the people; but they will only give up such as they themselves choose to give up. The present ministers on that head are to give up their places unless the King and the middle class wish them still to retain them. Now in all this bear in mind the Whigs and Tories keep up a joint plan on purpose to delude the people. They may have different plans before Parliament meets, but some of us will be on the watch. You may meet me on Monday evening. I will now take my leave as I have to meet your old friend the Judge. So we parted.

November 16th.—I met Joshua according to promise. He asked what news? I said that in the farming districts they again were at the doleful [work of] burning the fruits of the earth. Joshua said it was a most wicked thing that they were doing. Those, said he, are not reformers, they are worse than what is called savages. He also said that in Barbadoes the natives or slaves were at present put down; but their spirit for freedom would not be put down, but would break out again and gain its end in spite of all their tyrants. So we parted.

THE THIRTY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

284. Sunday Morning (10 o'clock), November 20th.—We all met. St. John's daughter introduced me and I told the news, as that it appeared as if the people were beginning to lose their confidence in the present ministers; [that] the state of the country is still growing worse, and the rich are so afraid of the cholera morbus that they are giving some of the poor a little more food and clothing, for fear the poor should be attacked with that disorder, and by that means they [the rich] would be in danger. So the female spoke as follows:—I made up my mind this morning to speak concerning the Holy Word, but since you have mentioned the King's ministers and the cholera morbus, [and] I shall add, the grand boon which has been held out to the unthinking people. Well, the Holy Word is truly a grand boon! This is freely given by our Creator as a guide to happiness on earth; and the light of that Word is the delight of us here, because the more we examine that

grand boon the more of the mercy we see of the Giver. None of us here (and I hope we may include you also) see our Blessed Creator otherwise than a being of goodness and mercy, the fountain of all good. I, as an individual female, declare that in all His works which I see around me everything declares His goodness and mercy. But, oh, how is it with man on earth at this day! Either we here are in error or men on earth are in error. I understand your bishops have composed a prayer that God may not send the cholera morbus into the country. Oh, blasphemy! Can the Fountain of Life be also the fountain of death? Can He whose touch healed all manner of disorders whilst on earth, I say, could He or would He also emit from His Divine Body disorders to afflict any of His creatures? He is the same now as He was then. He was the same then as He ever was. It is because men will not examine for themselves. They take it [to be] just as others say it is. Thus they are deluded with truth or the word, because they are passive to men; and for the same reason the greater part were deluded with the grand boon which we called the hoax. Did not the greater part of men gape, wonder, and stare with joy at the grand boon, without ever thinking that freedom is the right given to every man born into the world? Neither did they see that the boon is a partial boon with stronger chains forged from hell in order to prolong the system. I will in the next place suppose that there are at present in Britain thirty sects of Christians, as they all call themselves, (there may be more or there may be less), and can none of them with the Bible in their hands vindicate the Divine Providence? I shall only say, if they cannot the more is the pity. I will now retire as Mr. Cowherd has something to say; so Mr. Cowherd [came] and said, I believe something is going on with —— and his hearers. I wish you to inform me of all you know in that affair, so that I may use all my influence in the cause of the widow, and that justice may be done to all who are concerned in that matter. So I said, one of the members says that your relations demand all the rents due since your decease, along with the property; and that —— was crying last Sunday in the pulpit to his hearers saying, they would be obliged to leave the place. It is also reported that he has sold the property in Hulme. Whether true or false, these are the reports at the present time. Mr. Cowherd said, —— knows he is acting wrong, and tries to make his hearers believe he is a Christian. After he wronged the widow, his joys were of short duration: like the man in the gospel, he enlarged his barns. Will he now submit himself and go and hear Mr.

James Schofield? Or will they take the church at Salford at a yearly rent? Or will that church be shut up? What are your opinions? I said my opinion is, —— will go to America rather than he would submit to go to [hear] Mr. Schofield, and as for any other plans [which] he and the members may adopt, I cannot tell. Mr. Cowherd said, the doctrine taught in that church is false, but no one can say I ever taught an evil life. I always lifted my voice against every oppression. —— and none else can gainsay me in this assertion, and I am glad James is rather leaving off that doctrine by degrees. So I said the doctrine is most false, the sooner it is done the better. Mr. Cowherd said he would do all he could to put an end to such a false church. He now said he would retire as David wished to speak next. So David came and said—the doctrine put forth in the church at Salford is an abomination; it ought to be put down as a great evil; there is no good in it; they deny the Word. How then can it be called a church? The sooner that block is removed the better. But before I say further give your opinion; you have learnt enough of what is held forth in that place to enable you to say whether I am right when I say they deny the historicals of the Word. You, who are a man living in the natural world and have felt yourself often delighted with the historical transactions contained in the Word, say candidly what is your opinion of the basis or ground-work of the faith held forth in that novel sect? So I said I neither will judge nor condemn any one who holds the opinions thought in that place. I lived the life of the opinions four years (I will not call it faith), [and] during that time I trusted to my teacher. I was afraid to trust to my own judgment. I was told that the original languages, such as the Greek and the Hebrew, conveyed the very ideas put forth in that church only. I was honest to those principles whilst I thought they were true. I began at last to think that I ought to submit my judgment to the Bible, as it is through the Divine Providence, translated into English. My opinion now is that the historical letter of the Word is totally destroyed in that church, so that there is nothing for a basis to build on, but men's false opinions. So David said let the block be removed out of the way; even the minister who preaches the evils and falses in that place has been too long a deceiver among the people. They cannot as yet see that act of turning out the widow from her house to be an act of cruelty and oppression, therefore [I] am glad [that] he must deliver up the stolen goods, and may that be one stepping-stone towards the removal of that doctrine which is founded on evil, in that they have

totally destroyed the Word in its ultimates, by denying the historicals—the natural facts recorded therein. It also is a branch of the reformed church which is founded in blood, and the same stream must wash it away. David next asked if I thought John Martin's father would go to hear Mr. Howarth if an end took place with ——'s system, or if he would rather join with Mr. Schofield. I said I could not tell. He said, at Mr. Howarth's church their hypocrisy was openly seen. —— had long been under a cloak, and the principles of Mr. Schofield were more liberal than they were formerly. David next said, that Mr. Hunt is the only member we have on our side, and whilst he did advocate the people's rights we would support him. He also said that he intended this week to visit the Cabinet and see what plans the faction thought taking now. So after telling me that they had given a vote of thanks to John Martin this morning for his manly conduct since he joined with us, he asked next for the welfare of my wife, and said that one side of her back bone is so diseased as to become yellow. Therefore she is pained across her back towards her right shoulder, which also caused her to be troubled with wind at the stomach. I said, it is so, therefore I always keep her as cheerful as possible. He now recommended the conduct of Mr. Hunt by saying, we had no one but him in the den to act with us, and that he (David) would himself go and see and hear what schemes they were acting on in the Cabinet, and let us know the particulars of their present plans. At the same time [he said] they would get quickly on with their work. He next bade me inform John Martin that all present sent their respects to him, hoping he might have joy in his present situation. So I said the blessing and we parted.

November 24th.—I met with Joshua, and I informed him that I had now heard that the King had put forth a proclamation against political unions; but the working classes intended still, as they had the right, to hold their meeting on Monday, and to declare first [of all] their just rights. I further said that I had now one of the bills calling the meeting. So he bade me read the bill, which I did; and whilst he was commending the spirit of the working class with respect to the intended meeting, David came from his mission at the Cabinet. So I also told him the same that I had told his present friend, of which he approved, and spoke as follows:—The Ministers are in a sorry plight what to do; but Brougham, who is the blackest villain that ever filled that office, is more strenuous to put down the unions than either Grey, Althorpe, or Melbourne. Brougham says they must and can be put down. Althorpe thinks it ought

at least to be fairly tried to put them down; and Melbourne says they can be put down, and appeals to how he stopped the London meeting; but Grey says things are gone too far,—the people are too well acquainted with their own rights and might to be put down, and thus they are in a sorry plight; in short, black as the deeds of Peel and Wellington are, Brougham far out-does them all. In regard to Manchester and the meeting on Monday this is very serious; but let us all, as active agents in the hand of our Maker, use every means in our power to promote the good of mankind. We see evil still on the increase. The sooner that is put an end to the better. You are an agent for us in the ultimates. We all know that the sword must be put down before the evils can be removed. Let us then lay a ground of external policy [on which] to raise a fabric; and in order that this solemn thing may be done, send your son James to Oldham to-morrow with the bill you have read, and bid him give it unto one of the union men of the working class. Enter all this on record. All this I promised should be done. He asked what hour of the evening it now was. I said it is half an hour past six o'clock. So he bade me say the blessing, and we parted.

November 25th.—I met Joshua, and told him that the mission of James to Oldham was accomplished according to promise, and he told me [that] Mr. Hindmarsh lay sick. He also said the real ground of the Salford church turning against Mr. Hindmarsh was his going to York as a free witness on behalf of Mr. Hunt. He also bade me read what he [Mr. H.] gave as a witness, in answer to the questions put to him. Joshua was well pleased at his [Mr. H.'s] manly conduct. I said this shall be recorded. He said, be it so.

THE THIRTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

285. Sunday Morning (10 o'clock), November 27th.—David introduced me this morning, and after some remarks on the kindness of the Father of us all, for giving us so many opportunities to assemble together, &c., he began and said, the authorities in Manchester are now sitting in conclave in order to take advice as to how they should act in regard to to-morrow's meeting. Some say [that] the speakers ought to be arrested this night; others say let them meet, and then take some of the speakers whilst on the hustings with warrants; and in case of resistance, the soldiers will be ready should it go so far. It will be the only way to stop these radical meetings for some

time. Others again say there is too much agitation in the country already to try such experiments. So in this manner the conclave are delivering their plans. Now, as for my own part, I hope the meeting will take place so that the people may declare their rights like men! Further, if the authorities molest them I hope the people will resent any attempt made to stop them. I [shall] also go to the meeting myself and see fair play. So I said he had better take his sling and the stones to throw likewise. He said he would take the two-edged sword. He continued: Will the middle class do anything for the working class? No. They are only trying to make stepping-stones of them until they get their own ends accomplished when they will turn round and dare them to their face; therefore now is the time for the working classes to assert their rights with boldness. Only think of the manly boldness of Hetherington. Is it not a great Providence for the people that he has stood their advocate against the whole host of corruption? He alone with his penny newspapers has kept together unions of the working class. He and Mr. Hunt are the only two public individuals who stand firm in the cause of the people. I heard you read concerning Hunt being at Leeds and the conduct of Baines towards him, and the cool manner of Hunt towards the liar of the north, as Cobbett calls him, whilst the men of Leeds say [that] Cobbett tells the truth in that respect. As for Atwood, the leader of the Birmingham union, and Burdett, the head of the London union, they are [both] only tools under the Government to lead the people to what ends they think proper for themselves. I shall now conclude by telling you [that] the town you live in is the most corrupt in England. The country you live in is the chief root for the support of tyranny in every nation connected with it. It is now time for us to attend Divine service. Meet me on Tuesday evening. So he bade me say the blessing.

November 29th.—David came and said:—Lyons, the second town in France, is in possession of the working class after hard fighting. In other parts [of the country] things seem very serious. I said, I am glad of the news, and am glad [also that] the people in this town declared their rights in the meeting yesterday.

THE THIRTY-FOURTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

286. Sunday Morning (10 o'clock), December 4th, 1831.—
Being the first day of the fourth year of our Lord's Second

Advent. Accordingly we all assembled, and St. John's daughter introduced me and asked the news. So I told the news of the past week. I also said, my eldest son by his tyrannical conduct towards me yesterday has caused me almost to resolve to leave him, thinking it would be better for me to take the country with my pipes rather than submit to the bad treatment of my son, knowing that I always did his work from a principle of justice. In short, that I thought it would be better that I should be cast into the fiery furnace than to fall down and worship the golden image of Nebuchadnezzar. To me it appears that one of these things I must do. So the female speaker spoke as follows:—All of us here have had your case considered already, and it behoves you in particular to examine well and reflect before you cast yourself on the country with three sticks over your shoulder, and sleeping at nights, perhaps, in beds whereon persons with foul disorders have lain; for I am told by Mr. Cowherd that such beds will communicate the disorder to a clean person. But above all, reflect on what would be the state of mind of the old woman were you to go away with the three sticks over your shoulder. Would she not [blame] her son as the cause? Besides, has not her life been preserved lately almost by a miracle? She, like you, is almost seventy years of age, and would she not, perhaps, be obliged to break up the house and live with her daughter? Reflect on all these things. Were it but yourself, no fear but you could make a very good living with your pipes. But above all think on her whom you ought to protect. Further, you had better go to your old master, Mr. Favare, he will give you a good character; keep that by you, and when you can get another place you will have that to show. We know your son would be vexed were you to leave him; but where can you go to escape from tyranny? Your very oldest son is a tyrant, and your mind is above such selfish principles. If things were as they should be, you might have been provided with means at your age to support you without any selfish motive. This is what we want to see. We want to see industry rewarded. Man is not made for himself but for others, and with my warm heart's blood I pray that that state may soon come without the horrible shedding of blood. So I thanked her for the counsel given me. She said that Peter had bid her urge the matter in its proper light. I next asked concerning France. She said, Lyons is still in the hands of the people who have formed a Government of their own, and they will not be easily turned out of it. The workmen at Northampton are also in possession of the town; they ran the soldiers out of the town, and the authorities also have fled. The people want bread. They are not disposed to

burn anything, because the soldiers did not fire on them. Major Cartwright wishes John Martin to put forward at some of the unions,—that all of the unions send a petition to Parliament to put an end to that fiend-like treatment of flogging men. This might stop that horrid practice. It would also let the soldiers see that the people were their friends. I said I would do all in my power to promote such a humane action. She next enquired for Mr. Cowherd's widow. So I told her how the will of Mr. Cowherd made in the year 1811 was now printed, and a copy of the same in the hands of each man who composed the present committee at—— church. That I had seen a copy myself, stating thirty pounds a year to the widow. To this the female replied:—the villain takes care not to show the will made since the period you speak of. She now exhorted all present to examine (and particularly myself) whether any of us had a Babylon within ourselves, so that it might be pulled down. As for her own part, she said she knew there were many things within herself not as they should be. I was afterwards bade say the blessing, and they went to their churches.

December 6th.—I met with Joshua this evening. He informed me that David was at present looking into the state of the French, and Major Cartwright is looking into the den.

December 10th.—Joshua came to inform me that on tomorrow Major Cartwright is to address the meeting.

THE THIRTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

287. Sunday Morning (10 o'clock), December 11th.—I was introduced by Major Cartwright and I informed them the news. When I had finished he spoke as follows:—It is the desire of this assembly that I this morning give before them, and in particular to you, an account of some of my life whilst in the natural world; also how it was that I became a Radical Reformer. So I begin by stating that when I was a young man and began first to [look] into politics the present William Cobbett was in America and was just commencing the first of his writings; but before this I must inform you that I was a captain, possessed of some property, and the Government at that time was about to extend their funding system, and knowing [that] I had money they set their agents at me to induce me to lend. So I began to think within myself how far the public [good] would be promoted by lending all this to the Government, and at last I saw that it was only a few individuals that would share the money among themselves

and the working classes must pay the interest. So I began to see that they were like the drones taking the honey from the active bees. So I would not lend, although I got letter after letter. At last they set the colonel at me, and I told him candidly the nature of the funding system; that it was a system of robbery as I thought, and in the end he began to see it as clearly as I did. So ever after that the colonel took to me, and consulted me on all matters of importance. So as I told you Cobbett was writing all in favour of the Government, and the colonel and I used to read his writings, although I did not approve of them; but the colonel liked them well, but after he became a Radical he would have no more of Cobbett's stuff, as he called his writings. At last the colonel began to find that he would not be long in the world. So he said to me that I had better be colonel in his stead when he was gone, for he said by his word, and also by the way that I was respected, it would be easy for me to be advanced to the colonelship, and he added that it would be more money for me also. So I thanked him for his kindness, and said that I had no family to support and was content with my present circumstances; therefore I declined the offer altogether; but he would take no denial until I had three weeks to consult my own mind. So at the end of three weeks I was still in the same mind, but he still urged further by saying that such a man as I would be less expense to the country because he knew that I would take no advantage if I would only take the command and there were too many who acted otherwise. So he bade me think on the subject other three weeks. So I began and thought that if I could be doing good by taking that office surely it is my duty to take it, even though it is against my own mind. So I went at the end of the three weeks and told the colonel the result of my mind, at which he was very glad. At last my friend died, and some time after I had the command. The Americans began to want their rights, and the Government wanted me, like others, to go and fight against them. But this I could not do, so I gave up my commission. But Government begged of me to be some post in the Army, so I consented, and was made major, but I would take no pay from them. Thus I have given the account so far. I shall now relate only one thing more concerning the regiment I was in during my majorship, for, as I said, I would take no pay. One of the men stole his comrade's shirt and pledged his own for drink, —and being found out, they held a court-martial, and sentenced him to the punishment of one hundred and fifty lashes and a month's imprisonment. This I opposed as

severe. They said they would go by the Articles of War. I asked, who made those Articles of War? The new colonel said they were made long ago, by Admiral So and So and Captain So and So, &c. So I told [them] that the Articles of War were no law unless the common men had been at the making of them; therefore Admiral So and So and Captain So and So and all the others could make no laws—they were only a faction; and the common men had more right to make laws than all the Admirals So and So and Captains So and So. Oh! but nothing will do for the Army, said they, but martial law, and we will abide by the sentence. So I said—Gentlemen, the man has offended against the civil law, and that law is the English law,—therefore, before you try him in that manner, I will bring him and you, and all you with your Articles of War, before the bar of the civil law, and we shall see which is the law. So when they saw that I was so determined, they dropped the flogging, and gave him the other part of the sentence. That man used to be a very drunkard before this, but after this no man in the regiment behaved so well. Further, he told me afterwards that had they flogged him he would have put an end to his existence. That man would have done anything for me, so would the rest of the men, for they all looked upon me as their best friend. I will now come to the trial of the Queen. That was one thing which hurt my feelings more than any other thing I ever met with. Oh! those two villains, Brougham and Denman! Those two sold one whole Queen. They wanted her to take a bribe and retire as if guilty. And I believe she would have done it had it not been for me [in that] I advised her not to agree to any such terms, but to be tried openly before the world, [as] otherwise, I told her, she would lose the esteem of the people of England, and I am one of the people. I told her also that I would [see] her as an injured woman every day of the trial. This I always did, and every time she entered the den she was sure to cast her eyes to where I sat. I always attended her to her carriage, and when the trial was over I wrote to Brougham and Denman stating that they [had] sold the Queen for money. Again, when she died I accused each of them in a letter to each, saying, that they had murdered an innocent woman, one of the best Queens that ever was in England. I asked if there was another female in England that could undergo what she had done. Further, I stated to each of [them] that were it not for the office they filled, old and grey-haired as I was, that I would meet them wherever they chose and risk my life to avenge the murder of one of the best of her sex. Always

when they saw me after they tried to avoid me. And here in this assembly of angels from twelve earths, is the same Caroline, safe from the fangs of all the crew of the den. I see the state of your country is still growing worse, but blood must wash out the former bloody stains. I also see Mr. Hunt following the same rule in the den which I would myself were I in the same place. So after he [had] finished he bade me say the blessing, and the meeting ended.

December 14th.—I met with Joshua and he said, the major is on a mission at the den; a thing not so pleasant because they were under a strong influence of evil, which made such missions very arduous. Nevertheless, that was counterbalanced by anticipation of the good to be produced by the Divine power of our Lord. So I thanked him and we parted.

THE THIRTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

288. Sunday Morning (10 o'clock), December 18th.—We all met. The major asked the news. I said I had only just read the speech of [Lord] John Russell concerning the hoax on the people, and I thought [it was] something like the former one which their lordships rejected. So the major said, true;—in its present shape it is something like. But in order not to waste words and time, it will be so altered before it pass the Lords that it will not be like the same; therefore it is already planned that — is to resign his office. This is what is already the plan of farce the second. They may alter this movement, but do you keep your eyes on what I have said. Trade may go on a little better for some time after, but the market will soon be glutted, prices must fall, the masters must have their profits, Government must have their taxes,—all must come from the workers, by robbing them, because the represented are sure to fall on the unrepresented to keep up their profits. It would be well if the working class could see, and also in union react against such tyranny. In Spain they are forming unions, and in France they are far from being quiet. It is expected that if they proceed with vengeance against the workmen in Lyons that Paris will revolt once more, for they are very dissatisfied both there and in other parts of France. The major next asked if I ever heard Mr. Noble preach. I said only once I heard him preach and that was in Peter-street. So he said he often went

to hear him in London and liked that doctrine better than any which he heard anywhere else. I asked him if he ever read any of the writings of Swedenborg. He said that he read some of them, but could not give them the credit they deserve, although they appeared very rational in every respect except being in another world. This he could not understand, and further he wondered why others had not the like gift as well as Swedenborg. I said the reason why others have not the privilege is because they do not live the proper life. Swedenborg must have been a simple-minded man loving truth. He must have thought he knew but little, and [have been] willing to live the life of the little he knew. Such a mind as this the Divine can flow into. So Emanuel Swedenborg, who was present in the assembly, rose and came near and said as follows:—As my name has been mentioned I thought I might venture to say something unless you think I intrude. No, no, [was replied.] True [he said] whilst in the natural world I loved truth, and I love it still. I gave up several places of great trust and profit for the sake of truth, and even after all I was only doing but my duty. I could find but few whom [I] could venture to trust with my sentiments, but I always made it a rule never to withdraw myself from any one, be their religion whatever it might. I only shunned the principle and joined with their religion as far as the general good of mankind was promoted thereby. As for the general rule of my own private life from my youth upwards I always made it a rule to examine myself when I laid me down on [my] bed before I went to sleep. I knew I was a finite creature; but I also knew that my Saviour had set an example by His own life while in the world. This I thought it was my duty to follow as far as I could, for I used to take much delight in the history of the life of our Redeemer, as given us in the Gospels. It is purposed by our friends that this day week some of us address you on the nature and quality of love. This is a thing which few on earth know at this day. So, for the sake of yourself as well as others present, we have agreed on love as the principal subject next Sunday, being Christmas Day; neither will we omit politics as a part. So I said I would gladly hear love properly explained, particularly as I have read what you have said on the subject already, and I thought you had made it very plain. He next said, your bodily frame undergoes too much labour. I mean, you work too hard for one of your age. This we all see. Your oldest son would only be doing his duty were he to keep you more at ease. He is one with the boroughmongers—all for self. So I said, had it not been for the counsel which St. John's daughter gave me

I believe I should have taken my pipes and travelled the country; but no doubt it is better as it is. To this he said:—Abraham told us that rather than you should travel the country again he would have sent you the letter so often spoken of; but it is better for the old woman. What could she have done in that case? I said, would she not have still been in the hand of Providence? He said, true; but the Divine Providence operates by means, and you are the means whereby she is supported. I have further to inform you that you acted like a father to the widow. I said I only did in that case as I was bidden. He said it was by the Divine you were bidden do it. You obeyed like a faithful servant. I said I wish it were in my power to do much more. Mr. Cowherd, Joshua, and Emanuel Swedenborg now said they were speaking the sentiments of all the assembly by bidding me cheer up my heart, &c. So they bade me say the blessing, and we parted.

THE THIRTY-SEVENTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

289. December 22nd and 25th.—On the 22nd I met Joshua, who informed me that Major Cartwright is looking into the state of the people of Ireland. I said that the poor in that country were giving over the payment of tithes, and this was the occasion of great disturbance. He said the crisis is come; the Government must either put the people down, or the system must be put an end to. I said I hoped the people would assert their rights, and he hoped the same, &c.

December 25th.—We all met, and after the usual compliments of salutation the major said:—Be not vexed at us, we are called off on missions—some to Ireland, some to Prussia, and some to other parts; therefore the subject on love is postponed till next Sunday; you will then begin another year. In the meantime [let] all of us cast the present filth off us before the new year. Further, in the meantime look at the dates in your book, and remark the things which have taken place in both the inner and the outward world, because there is on our part a constant effort to put down evil and plant good in its room. He now said, we are going. So I said go; and may the God of heaven prosper you all in this your mission of doing good, as He will do! So they all bowed as usual and went their way.

December 29th.—This evening I met with Joshua. He asked me the news. I said I had none at present, only that

Cobbett is giving lectures in this town this week, and the Radicals had a meeting on Campfield on Monday last. There they burned the *Times* newspaper and the *Manchester Guardian*. Further, they think if Cobbett were a true friend to the working class, he would have shown himself at their meeting. Joshua said they ought to have burned Whittle's paper also, and as for Cobbett, he can turn any way. I asked Joshua if he had any news. He said that I would hear the news on Sunday, bidding me cheer up until then in anticipation of the news. He also bade me to mind the verse that came first to my hand on Sunday morning, according to my regular custom on the first day of the new year. I said that on the first Sunday of September last, the hat which my son carried the two bloody papers in is now worn by me, spiritually, ever since that time, and no doubt that is one reason why I have undergone so much temptation ever since I have adopted the influence communicated through the medium of the hat. But with the Divine assistance, I still am a willing agent. So Joshua again bade me cheer up, and we parted.

THE THIRTY-EIGHTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

290. Sunday Morning (10 o'clock), January 1st, 1832.—[I was] introduced by David, and he spoke thus:—Let us now enquire into the nature and quality of love, as few know what love is, although it is the very life of every man; but I will omit this subject, as it is clearly defined in the true Christian religion. David next said, I have been looking at your country, and amongst other things I see a horrid act done by masters to their servants. It seems they can hire a man for a year, more or less, and also at any time turn the man away. Thus they hired the man to fulfil his engagement to themselves, if they choose to keep him; and if the man does not fulfil his engagement it seems they can put him in prison; therefore in that case there is law for the rich but not for the poor. This is a horrid state. God forbid that it continue long! Ireland, France, and Italy are all in great ferment at present. England is the root of the tree; the evil root must be dug up. It took root in blood, and the same stream must sweep it away. Many think the change for the better will be done in an easy manner; but the bloody sword [is] for Britain, both for high and low, and in these things the innocent also suffer. I now asked how long I am supposed to be in the possession of the hat wherein the two papers were. He said you finish and

fulfil that sign on the twenty-first of this month. So I again said, when I arose this morning I opened the Bible, but it was at a certain part of the Book of Ruth, but understanding that that Book was no part of the Word—(Here David said—No; that is no part of the Word)—I said my verse is the 32nd of the 23rd chap. of Ezekiel. I was bade read the verse; and when I had read it David said, if you had sought [through] all your Bible on purpose, you could not have got one portion better suited to the state of your country. David next enquired for all my family, and in particular for the Jews (as we call them—my daughter and her husband). So I said I had only five shillings lying in my chest for them. So he bade me let it remain till Providence sent more. He next said the Poles are in a sore state at present; they are like the state of Joseph when he was sold by his brethren. And have not the Poles also been sold to the despot Nicholas? But his own subjects are becoming very dissatisfied with him. I will now address all of us present this morning. This is the beginning of a new year, as you on earth reckon. Let us then from this day begin a new state. Let us examine each of us our past and present state. Let us [see] what filth is still about us and remove it, so that we may accomplish the great end for which we were created. Let us advance nearer and nearer to the Great Infinite Being. We are all finite beings—we can never be perfect, but we can keep going on to perfection unto the never-ending eternity, with the blessedness thereof. And as it respects you who are living in the natural world, I beseech you look over your account of the past year, and see whether the talent you have received from your Lord has or has not been properly laid out for use, for none but the Creator of all knows how soon you may be called to give your account. And, oh! remember that you are in a mortal body, which soon must become the prey and food of worms, and then will your quality be seen according to the real life. As the tree falls so must it lie. This is truly a most solemn consideration. Oh, think seriously on a never-ending eternity for a soul not duly prepared! Again, I request [you] often to ask [yourself] what is my principal delight? Am I sent into the world for my own good, or am I sent an agent also for the sake of my fellow-creatures? May you never lose what I have told you this morning; and be sure you impress this also on the other two men. And may the love and mercy of the Lord Jehovah-Jesus rest on you and [them] for ever. It is time for you to say the blessing. So I thanked him, said the blessing, and they went to their churches.

THE THIRTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM THE TWELVE EARTHS.

291. Sunday Morning (10 o'clock), January 8th.—David introduced me into the assembly. I said I have little news this week, owing to not having the opportunity of seeing any of the papers except *The Poor Man's Guardian* and Mr. Hunt's letter. So I informed them of the contents. Then David spoke as follows:—The state of Europe is very unsettled at present; but as one of our friends is to speak on that subject next Sunday, therefore I will give him the preference. He has been looking into the state of the Poles, which state is deplorable. He intends also to look at the Russians this week's end. The statement is to be laid before you, so that you may give your opinion. So I asked who this is. David said he attends our meetings,—he is an American. He fought for the liberty of his country when they broke off the English chains. I asked if his name is on the public record. David said he was not recorded as a public character on earth. David continued: We all think there is something of importance at hand, by the present aspect of the four beasts. We have tokens by which we know. We have the evils of evil-doers represented according to the quality thereof if we chose to examine where they appear. I said I understood there were two beasts. He said, there are since you came amongst us two new beasts, distinct apparently, but they are the real quality of the four. The last beast of the four is the quality of the horrid doctrine of Calvin. In this manner the end of the four is seen distinct. The evil and false are seen also as two which you say correspond to the false Church and State, which is true. In that respect England is the root, and what are its Church and State but evil and false? In the complex, evil; the four beasts in the complex are [or represent] evil. But with regard to the two living beasts we told you of, the first beast has its sword drawn up a little out of the sheath, and seems as if thinking to draw it totally after looking and putting its paw on the sword, as if not knowing which way to proceed, neither does it remain in one posture, but prances about and cannot rest one moment. The second beast is likewise unrestive, with a nasty greenish foam running out of its mouth, besides [which] it stinks worse than ever. These things are to us signs of approaching trouble at the ultimates. But do you cheer up. We all of us know of the promise of Abraham to you concerning the letter. David next enquired for the welfare of John Martin, and I said, John brought me a

cheese seventeen pounds weight last Sunday, which I took with five shillings and gave to the Jews in part payment, and the Jews bid me not to be uneasy about the remainder of the payment, but let it stand over until I could spare it easily, and if I could not easily pay they would rather not have it. And David said, no; but we borrowed the money and we will pay the money in full. The kindness of the Jews shall be rewarded. I was next bade say the blessing and they went to their respective churches.

January 14th.—As Joshua has been my conductor ever since the first Sunday of April last, of course we often converse with each other, although I omit the notice thereof, unless it be of use hereafter. I told him just now that the spinners are again having their wages reduced. This, he said, is well; it will be the means of making them look about and better themselves. We parted.

Sunday Morning (10 o'clock), January 15th.—I made ready to go to the assembly as usual and met with two of our friends, Major Cartwright and the friend from America, who was to have addressed the assembly this morning. So after paying respects the major said:—We are sent by our friends to acquaint you that we were all called off last night at eleven o'clock to Belgium to assist the people against their tyrants. We all hope you will pray for our success; by so doing you will assist us as far as you can. I have been at the secret Star Chamber in London, and heard their plans there. We will have no service next Sunday forenoon, so that we can give you all the news. They have all sent their respects to John Martin, bidding him to cheer up. So I thanked them, and wishing them all success, they went off with haste.

N.B.—You see through mistake I have ended this number on the page whereon I should have begun it; this is not the first mistake of the kind, but they are all pointed out.

January 18th.—I met with Joshua and he informed me that the insurgents (as they are called) were beaten by their Belgian tyrants; that, said he, will help to cause the Lords to throw out the present Reform Bill, they also thinking that could keep down the same kind of insurgents in this country. He asked how they had gone on with the trial of Colonel Brereton at Bristol. I said when the colonel saw matters going against him he went home and shot himself, and the report is that the colonel was a man of very humane spirit. Joshua said, well, I will report this now to our friends, and we will bring the colonel and try him again on Sunday. He shall have a fair trial, and we shall see who is the murderer.

Sunday, January 22nd.—Let me notice here that on yesterday

the time ended for me any longer to be, as it were, the wearer of the hat wherein my son carried the two papers written with blood, [the] first [written with blood] from his right shoulder, the other [written with blood] from his right side, both of which papers [were] awful signs against the evils of Britain; he for the externals; I for the internals, &c.

THE FORTIETH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

292. Sunday Morning (10 o'clock), January 22nd.—I was introduced into this meeting by our American friend. So after our customary respects paid on each side, I said that the only news I had was that a meeting was to be held this day in St. George's Fields, concerning the legal murders at Bristol; and that I had sent the Radical Reform Bill to John Martin, therefore I could not at present give a proper understanding of its quality, &c. Our new friend said, my discourse must be but short, as we have here Colonel Brereton. He is to state before us all the reason why he with his own hand put an end to his natural existence, as every one ought to have a proper hearing in their own defence. But in the first place, according to promise, I will tell you that Russia is in a discontented state owing to the expense of the war against the Poles, and I am glad to see that the spark of liberty is quite alive in the breasts of the Poles; in short, that fire is alive more or less in every country. May its flame burst forth and consume every tyrant on earth! I shall now leave the colonel the opportunity of stating his account of that affair [at Bristol], and I heartily wish that his motives may have been such at the time as to lessen the crime, for it is a crime, no doubt. Accordingly the colonel came forward clothed also like the angels themselves, and we paid each other friendly compliments. Then he began as follows:—James! whatever may be the result after I have stated what I have to say I can in the first place declare that I am glad now that I am safe out of the reach of my former enemies. I served the Government of my country as a soldier like a gentleman for many years, and no one in the regiment can say that I ever wilfully omitted my duty. So well was I respected for my conduct both to the officers and men, that once when I had been sometime sick the officers made me a present of a handsome sword. I think this was about the year 1816; but be that as it may, ever after that I was always watched by the Government with a jealous eye. They thought I did not keep a proper distance from those under my command, for even

the men were always ready to oblige [me] at any time ; but all this I regarded not knowing [that] I did my duty. But to come to the Bristol affair ; after they had kept me in prison two days I was brought before their court, and amongst other false charges brought against me I was called a coward. I defended myself by saying [that] it was the civil power who first broke the peace by striking the people in an unlawful manner ; that there was no mayor nor magistrate [to] head me up with my men and read the Riot Act, which ought to have been read in public and in the hearing of the people, and when done an hour given [to] the people to disperse, and if after this the civil power could not effect the dispersion [of the people], then it became [my] duty to act according to law ; but God forbid ! I said that [I should] begin and murder my own countrymen—Englishmen—which I should have done had I acted otherwise ; and as for being a coward, I never deserved that name in my life. Further, I challenge any man present who dares to call me a coward to meet me, each singly, with any weapon they choose, and [in] any place they choose. But they said, we will have no such insolence in this court. So accordingly when I got home I began to reflect that I was to be tried by the martial law. No doubt they would pass sentence of death, and therefore they would cause me to be shot by my own regiment, and this I was certain they could make my men do. Of course the regiment would be condemned and sent into some distant land, far from their friends and everything dear to them,—and many of their lives would be shortened by the different climate. I thought within myself perhaps sixty of these men may die five or ten years sooner by being sent abroad ;—and besides all this, I know that all condemned regiments are worse used than any others. So I said, shall these men all become victims for my sake ? No. My enemies are sure to take my life, so, at all events, I will save my innocent men. I have given a true statement of the situation I was placed in, likewise [of] the strugglings in my own mind, and all here present wish to hear your opinion. So I said, what can I say [other] than that the tenderness of your heart led you to deprive yourself of your natural life, in order that the lives and happiness of others might be prolonged. But still in this case you did not consult the understanding ; nevertheless if I were one of your jury, I would not only acquit but would also reward you. Our American friend said, true he was led by his own will at the time ; but the best of us have at times made false steps. Even if we look at the Bible from beginning to end we cannot find one mortal perfect. This ought to humble all of us before the Infinite. I have to inform you that we have all agreed to

raise the colonel higher still. The colonel bowed to all the assembly, and went and sat him down; and the speaker proceeded:—We have examined what they are doing at the den, and I think the Lords will pass the Reform Bill in some shape. This seems to be their intention at present, but who can say how soon they may change their minds again? As for the Radical Reform Bill, it is so foolish it ought to be burnt. Why does it mention the disfranchising of some towns and the enfranchising of other towns? This is as bad as the Whigs or Tories. Why do they not act according to the Bill presented to the public by Major Cartwright? He enfranchises every male unstained by crime at a certain age. If they had disfranchised all the State place-men and pensioners, that would have been like a Reform Bill. We wonder that you overlooked all these things in the Bill. I said I did not like so many schedules and stuff of that sort, but I had not given it a proper examination before I sent it to John Martin. He said some desperate thing is about to be acted in your country. I have seen the two beasts, they are quite unrestive. The first beast has drawn his sword and keeps flourishing it about, and both beasts have their horns as formerly. Therefore give your son James some sharp weapon to carry with him to the meeting this day to defend himself in case he may be attacked. He must conceal the weapon until needs be. Yet I think the meeting will not be disturbed this day, but we have signs to look at which you have not. We have told you some of the signs. Can you tell how long it is since what is called the Reformation first began in England? I said, at present I cannot give the exact number of years, only thus far [that] it began in the time of Henry the Eighth. He said—well, I may venture to say it is three hundred years since the present system was founded on the pink dye, and the pink dye must wash it out. Some of us are going to the spinners' delegate meeting; we will tell you to-morrow how they have ordered matters. He now bade me say the blessing, &c.

January 23rd.—Our American friend came and said that the delegates of the spinners did not all meet, so those who did meet could not come to any proper arrangement. Thus the matter stands at present.

January 25th.—I met Joshua, and I told him that there was very great interest making everywhere to save the lives of those men condemned for the Bristol riots. Joshua said, according to so many soldiers being called in Bristol, it looks as if they intended to let the country know their [the Government's] power and determination to act as they choose, both in that and other things that may occur at any time, &c.

THE FORTY-FIRST AGGREGATE MEETING OF THE ANGELS
FROM TWELVE EARTHS.

293. January 29th.—This day I was introduced into the assembly by the American friend, and after the usual salutation I was desired to inform them the news. So I said, the meeting of the reformers in St. George's-road is to be dispersed this day by law. As for the fate of the men at Bristol I have not yet heard, but the spinners are taking their reduction of wages as yet very quietly. So the speaker said, in our internal world everything goes on well; and with respect to the meeting, let them only meet like men with sober heads, and let them on this sacred day perform their sacred duty. They wish to redeem themselves and their country from the grasp of tyrants; therefore let them meet, and meet with sober heads. I myself fought hard as a man and as every soldier ought to do for his country. This I considered my duty to do on any day. It was by reading the works of that brave man, Thomas Paine, that I first learned the sacred rights of man, and I often wondered since that men cannot see all the same rights in their Bibles. Paine's "Rights of Man" were condemned because of their true policy, and a fine laid on any one who should lend them; and landlords would not let their houses to readers of Paine's political works. And are there any of those men who can condemn Paine for living an immoral life? We have nothing to do with the religion of any man,—that is a matter betwixt him and his Maker. It is his conduct in society which affects,—his opinions need trouble no one. I could not agree with Paine's theology, but I always respected him as a man who wished well to all his fellow-mankind in the world. This is the duty of all Christians, is it not? Further, if any man thinks himself better than his neighbour, by so doing he lets himself low indeed! I recollect that in my childhood, when I was at play with others of a like age with myself, if I had a plaything which any of my playmates wanted, I always either gave or lent it to them. I will now take the liberty to mention a circumstance which happened when I was about twelve years of age. My mother used to employ a woman to wash for our family. This woman was always fond of me. She used to instruct me in many things by giving me good advice, &c. But it happened that mother and she differed, and she must [therefore] come no more, and this for a long time, and I kept always begging my mother to have her come again.

So at last I was sent off to where she lived, about three miles distant. She was to come the next day. So off I went with a glad heart. I had of my own money in my pocket to the value of about two shillings, if it was in your country. The woman had several little children. So in order to get her to accept the money I made a lie, saying my mother had sent it. So when the woman came she was not long in returning my mother thanks for the money. So accordingly this brought on an explanation, and I was called up. My father being present heard all, and he made me strip; when he told me, as for the money it was my own,—it was for the lie he would punish me. This he did with a strap, in such an unmerciful manner that I was obliged to keep my bed for two days. This I shall never forget whilst I exist. However, I believe this was a check on me ever after, and after due reflection he could never forgive himself. He often told me that he ought only [to have] given me a sharp rebuke; but I forgive him, and I believe it did me good, yet parents ought not to chastise their children in a passion. Now let me have your judgment on all this matter. So I said, what can I say but [that] you were led by a good heart, and [that] an act of charity was done to a poor family before you had come to years to consult your judgment, and [that] a gentle reproof and admonition instead of punishment would have been more prudent. The speaker now said, it has slipped your memory to mention Cobbett's dinner to-morrow. He has turned his back on the working class, and not only so, but is acting contrary to what he asserted in former years. He shows himself a selfish money hunter, &c. We heard you last night read Carpenter's foolish letter on the conduct of Mr. Hunt; that letter of lies will soon be answered by Hetherington, who deserves praise for his impartial dealing between Hunt and Carpenter. I will here notice that the first beast is very active in tossing its sword about, an indication that some hellish action is about to be performed; but here is the colonel, I will retire until he has spoken with you. So the colonel took my hand and asked kindly after all my family's welfare, likewise for John Martin's family. Next he asked how the trial was going on with the captain at Bristol. He said the captain is a brave man and one fit to be trusted; that he told him what he would [do] at his life before morning, but he only laughed and would not believe [him]. He also said that it was at the private examination they called him a coward, &c. He next asked me if it was true [that] the Radicals spoke of a monument to his memory. I replied, the Radicals said he deserved one

for his humanity. He said, I am thankful to my Redeemer that I am safe here, surrounded with real Radical Reformers, men known in the natural body; and as for you, lay your hand now on your heart and thank your Divine Maker for His wonderful goodness in surrounding you in this manner with so many holy angels. Here are the best Englishmen that ever England produced, and not only so, but here are before [you] all the ancient holy men who are mentioned in His Holy Word. So I said I am thankful beyond expression and God is no respecter of persons, and all this shows the love of God to the human race in that He wills they [may be] all one family, and he said you have [been] true, and you are blessed with a large attendance of angels of both sexes. The speaker now said it is the desire of all present that you burn just now in our presence that foolish obnoxious Bill called the Radical Reform Bill, but by no means commit it to the flames unless your own judgment be in accordance with ours; but this we know that Major Cartwright's simple Bill consisting only of five elements [or clauses] is the most just and rational for any country. So I said, surely you all know [that] I have condemned the foolish Bill. Thus I put it in the fire, saying so be every evil and false! Amen said the speaker; this is a solemn act, and whilst it is being reduced to ashes let all of us pray that the fire of Divine love may purify our minds more and more. All the assembly were solemnly engaged in the above act. Afterwards I was bidden to say the blessing, and we parted.

February 1st.—This day I met with Joshua, so I told him of the dispersion of the meeting in St. George's Fields on Sunday last, &c. He said, I was present and saw the cowardly conduct of the constables laying on the people with their sticks in an unmerciful manner. I did not think Englishmen were such cowards as to put up with such usage; but indeed the constables showed themselves [to be] the greatest cowards to strike men who showed no signs of resistance,—and more so when they had so many soldiers to back them in case the people attempted to resist. But the truth is, the wages of some are too high for them to assist the hungry man who cannot get work, and the hungry men who will work hard cannot get [the] wherewith to allay the calls of hunger; therefore wages must come more on a level before a proper union of the working classes can be accomplished. I see they will not put down corruption as an evil of itself. I am desired by the Judge to make an apology for him, in that he omitted to tell you last Sunday morning of the four men who were murdered at Bristol which he was an eye-

witness to. In short, he thought on the matter, but did not wish to interrupt the speakers at the time. In this way it was forgotten, and remembered after the meeting was over. So I thanked him, and bid him tell the Judge there was no occasion for any apology, &c., and we parted.

THE FORTY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

294. Sunday Morning (10 o'clock), February 5th.—I was introduced to this meeting by Joshua. The only particular news which I spoke of was, the meeting with the dispersion of it on Sunday last, &c. I also said, it was dispersed because the Sabbath was an improper day to hold such meetings, and therefore the meeting was unlawful. Now we hold our meetings on the Sabbath day, and moreover, it was on the Sabbath day that you at the head of the army of the Israelites compassed the walls of Jericho, when they fell, and you took the city. So Joshua said, it was also on the Sabbath [that] the first-born in the land of Egypt died, and the Israelites [were] sent out in haste; and we meet to pull down the walls of corruption on this and other days. Now we wish you to send for one of the leaders of the reformers, namely Mr. Brooks, so that we may know what method they intend to adopt next; likewise see what he has to say concerning the foolish Reform Bill. We will appoint that two of us will wait after this meeting to hear your conversation. In the meantime I will retire and let the Judge speak, as he is come near. So the Judge said, our American friend who should have spoken this morning is gone on a mission to visit a society in the east, therefore I will take the liberty now to inform you that I was witness to the murders of the men who were hung—first, of those at Bristol, and next of those at Nottingham. And if I could have put the necks of judge and jury in the ropes instead of the poor men whom they murdered, I declare before this assembly I would have done it, and the base villain, Wetheral, should have shared along with them also. The state of such judges is horrid, and confirmed in evil. The judge and juries are chosen on purpose to murder. And have they not condemned every one who begged that the lives of the men might be spared? To me it appears as if your country is becoming hell complete, in the ultimates. The first beast with its tail, horns, and sword, is greatly on the alert at the present time, therefore you may expect to see greater outrages committed by the crew who rule with the

sword. Only look at the distinction between masters and servants; they are no more one class as should be, and as they once were. But now masters think themselves far above the very men who produce all their comforts, and yet they ought even to think the servants equal if not better than themselves. "He that is greatest amongst you, let him be your minister." As soon as any one thinks himself better than his neighbour, he is that instant fallen. I heard Swedenborg preach a grand sermon lately on this subject. If we in this country were to esteem ourselves better than others, we would cast ourselves out. Joshua now came and asked if I had heard of the fast-day Percival, and of the reply given by Mr. Hunt. I said, this Percival has been talking of a fast-day often, but I heard nothing of Mr. Hunt's reply on the matter. Joshua said that Mr. Hunt bade him keep such a fast as is recorded in the 58th chap. of Isaiah from ver. 6th, &c. We think this was a noble thing for Mr. Hunt to say in the den of robbers. Joshua now bade me say the blessing, and we parted.

February 10th.—I met with Joshua, and I told him that the powers that be of this town were busy in taking up the leaders of the Sunday meetings. Joshua said, it is not because they met on Sunday that they are angry at [them], no,—it is because the people told the truth, by calling the hanging of the men at Bristol, legal murder. That is what galls them. He parted with me after bidding me remember the meeting on Sunday next.

THE FORTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

295. Sunday Morning (10 o'clock), February 12th.—I was introduced this morning by our American friend. My news was of the powers that be hunting after the leaders of the Sundays' meetings; the disturbances in France, and Hunt's victory over the editor of the London *bloody Times* newspaper, as Cobbett calls it. So the speaker said, surely there is something done in behalf of the poor men who are taken up! All the unions ought to see that the families of those men are supported. I can tell you some good news [as to] what Hunt has been doing. He has demanded an investigation into the murders committed on St. Peter's field, and Hume and O'Connell joined with him also. But Lord Althorpe said it could not be done now, as so many years have gone by. But Hunt reminded his lordship of a captain who was tried

and hanged for a murder he had done twenty years before; this certainly shows judgment in Mr. Hunt. Again, Hunt last year could get only one to vote with him for household suffrage, now he has got eleven. All this shows the public the good he is doing. As for Hume, he at the best is no friend to the people, and as for O'Connell none can tell what he is. At Birmingham he was a Radical and in the den he is a Whig. As for Earl Grey he is turning still blacker. With respect to France it is in an unsettled state, we came right from it to this meeting and will return as soon as this meeting is over, and whether the people are to be put down this time or not we know not; but wherever there is an effort made for liberty we will be at our posts in its behalf. We all wish to put down that beast whose horn is at present very sharp and bright, these are signs to us of evil actions at the ultimates. The Judge now came and said—I attended you for a long time in your days of hardship and distress and we have seen such things take place as we never expected to see. So cheer up your heart and let your motives always point to good, and when you are called from your earthly stage I will be one of the first to assist you. Whatever I see best for your good, to that good it shall be my delight to lead you, and I hope you will in like manner tender your advice to me, and in this way assist each other to rise nearer to the end for which we were all created. We all of us here love others better than ourselves. I will now take my leave for this time and may the Lord be your chosen conductor, and He will guide you into this happy country and be your life for ever. The speaker, our American friend, now said that Benbow had his goods taken from him for taxes as he is determined to pay no more under the present system. This is acting as the unrepresented should do. The speaker [asked] next for the welfare of all my family, and also said that Mr. Cowherd still held the opinion that my wife would go off sometime very suddenly, and when that event comes I must not be too much taken by surprise. So after bidding me give all the company's respects to John Martin, wishing him well in all his undertakings, I was bidden to say the blessing so that they might go and assist liberty in France. So I said the blessing and they went their way.

THE FORTY-FOURTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

296. Sunday Morning (10 o'clock), February 19th.—This morning I was received first by the Judge as speaker. My

news was that it was reported that an enquiry was granted and was soon to take place into the murders of the 16th of August, 1819; and likewise there is to be a national congress of the deputies of the Radicals to be held at London on the 3rd of April, &c. So the Judge spoke as follows:—If one takes an outward glance over all the countries in Europe it would appear as if liberty were totally put down and that [the] despots had gotten a complete victory. Poland, although naturally situated for a distinct kingdom, is now out of the scale of nations, and Ireland still more formed by nature for a distinct kingdom is become part of England; but can saying so make those things so? Again the French are put down for the present, but the question is how long can they keep them down? In Italy they are also put down and this in a great measure by priestly-craft, and I venture to say that as the priests of old were destroyed by their idolatry, so must also the priests of the present system. It is altogether founded in blood, and blood must be its end. Again, is the spirit of liberty put down in Poland, or [in] any of the afore-named countries? I answer no. Only witness in Ireland the non-payment of tithes! Only let things go on in that manner,—let them no longer support the hellish church! Let it return to from whence it comes! Did not the whole crew in your own hell-hole (as Cobbett calls Manchester)—I say did not the whole crew (with only a few exceptions) sanction the murders on Peterloo by signing their names in favour of the bloody work? Hindmarsh, Schofield, Gadsby, Jones, Clowes,—they like men opposed it! And this was our reason why the votes turned Hindmarsh away. We all wish to put down the ugly beast. It is flourishing the sword and its horn is very sharp and shining at present. May its reign be short as I hope it will be. Again, amongst all the places of worship which exist at this day is there one to be found in all the number where the rational mind can receive its wholesome food? I answer no. Therefore let you three join with some of them, but let your good motives be seen in your outward and daily conduct before all men, always bearing in mind that you are no better than those of your fellow-mortals around you, for there is nothing good of man's own, and our great Creator is no respecter of persons. Whenever any one thinks himself better than another he falls that instant. May you from this day so live as to be advancing nearer to that Being in whom we all live and have our being. Do all in your power whilst in your mortal body to lay a ground-work wherever your building may stand through all the everlasting age. Let the Word be your and my guide, and when you are

called from your present state be you ready, and when you come here I will welcome you as a brother, and let us, like brothers, go on advancing and assisting each other to become more and more useful, not only to one another as individuals, but to all the human race. It is for this end that our Divine Maker created all for us. May we then study to fulfil the end of our creation by loving mercy and walking humbly before our great Maker, knowing we are sent as agents by Him for the good of others. This is the state of our lives in this country. This makes heaven in and around us. But oh! the reverse is the state of these principles [in the world] wherein you now dwell. Let us always be on the watch, lest such principles of evil creep into any of us, &c. So after asking kindly for John Martin I was bade say the blessing, &c.

THE FORTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

297. Sunday Morning (10 o'clock), February 26th.—I was introduced into the assembly by Joshua as speaker. So I told that I had no particular news, only that the spinners in this place are all in the hopes of getting their wages raised again, as the report is that some of the masters have already given the advance. And with regard to the hoax Bill, it was being passed in the lower House, although nothing was hardly mentioned now among the people about that great boon. I also said the enquiry into the Peterloo affair is put off till the 15th of next month. So Joshua said as follows:—My news is [that] liberty is extending itself in every country, and the beast cannot prevent it. I have lately been thinking that any reflecting mind may see the hand of the Divine Providence in that the bishops, by their throwing out the last Reform Bill, have shown to all nations the state and quality of the church called the Reformed Church. It has caused the people in every country to hate every church connected in any way with king-craft and priest-craft. It at once shows that the clergy are the greatest enemies to liberty. This has given the grand blow to priests, and the people now openly hate the whore,—and may they never rest till they have driven the teachers of idolatry from off the face of the earth. As for the present Bill, the ministers cannot tell what to make of the country in reference to it. They are quite at a loss what to think of the people's indifference all this time in regard to it. They see that the nation is not alive to the present Bill as it was to the former one. But the truth is [that] Hunt has opened the

eyes of the middle class to see the hoax, as he also [opened the eyes] of the working class, although all the lying Press was against him. But how the Lords may clip and pare down this Bill before they pass it, or whether they may pass it at this time or not we will not say. But let us still bear in mind that it is only a hoax. Joshua now said that Mr. Cowherd wished to know what they were doing with the widow and her lawful rights, which were left for comfort and support. So I said, that as I heard nothing of the estate he had left nor of the widow for some time back, I could give no account at present, but would make all the enquiries I could as soon as possible, &c. Joshua next said, you see this great convulsion in the church since the bishops threw out the Bill;—you see those Fathers in God, as they call themselves, detested with their great livings, which are robbed from their flock (at least, they rob the working class to pamper themselves);—thus you see them exposed to scorn and contempt because they would grant nothing (even if it was the smallest good) to the people. Nevertheless the Bill would have done the working class no good even if it had passed. Now let me ask you as an individual, is there anything passing in your own mind which ought to be thrown out? This is a serious thing, which you ought to examine whilst you are on earth,—for there is a state into which you must enter when all within in your heart will be laid open. I request you, in the most tender manner, from my heart, to throw out everything contrary to the Word, and make the Word your guide, so that when you leave the mortal body we may receive you with joy amongst us. Do not be vexed at my bidding you throw out, for we all have in us something that wants throwing out. It is, therefore, a bounden duty on all of us to watch lest something should come in that would need to be thrown out again, for there can be no solid peace but by watching. So again I address you. Be on your guard and watch, and may you look always to Him who created you for direction at all times. Amen. I was now bidden to say the blessing, and we parted.

Sunday Morning (10 o'clock), March 4th.—We all met. I was introduced by Joshua, who asked me the news. I said my news is only that there are some sermons this day at New Islington, in behalf of the seven men who are to be tried for the Sunday meetings. And further, I have made enquiry into widow Cowherd's affairs, and it seems there were seven weeks after she was turned out of her house that she received no pay, then went —— and gave her one pound, pretending that he gave it out of his own good will. But now the property is put into Chancery, and she now received ten shillings weekly;

and the two houses which —— sold in Hulme were his own property, but built on Mr. Cowherd's ground. So Mr. Cowherd rose up and came and asked me how they came to turn the widow out of her house, and also to give her less to live upon, and how it was that the Court of Chancery did not allow her according to the value of the property. He also asked how long they would keep it in the Court of Chancery. So I said, I cannot answer your second question otherwise than that perhaps they did set an evil report against her; perhaps they might say that if she got any more she would only make a bad use of it. But be this as it may, there is not the least doubt but [that] by wicked counsel the woman is robbed. As to how long it may be in Chancery, I cannot tell. Sometimes things lie there many years, and often it falls out that the proper owner loses it altogether for want of money to hire the law of justice on his side. So Mr. Cowherd said, I heartily thank you for the information you have given, and also for the good news delivered by you this morning. So I said, do you call it good news for your widow to be robbed of the comforts you left her, and all your estate to be perverted in the manner it is? Yes, said he, I am glad that the evil deeds cannot be always hid, and that that church is showing itself openly to belong to the dragon. Like all the others, they must be swept away; their foundations are bad. I will say something to you about that church and the things of that church, and of the people of that church. First, I built that church in order that I might stand opposed to Mr. Jones. I set up self for the foundation, therefore it cannot stand. Secondly, the things of the church were its false doctrines, and the sooner an end is put to them, so will the truth have place the sooner. Thirdly, as for the people, I always in general found them willing to be informed, and if they are led wrong in search of truth, their motives will be rewarded when they put off the earthly body. I have, by the advice of all my brethren, given you this statement as a memorial to stand on record to warn every one to build always on things substantial for the public good, to keep out all of self, to set up the good of others, and then your own good will come also. Therefore make a memorial of this. Again I say, let every one know that self is an empty thing. So I said, that I thought that all things at the present day in this world have at least too much of self as the leading motive. This is the giant at whose forehead the stone should be thrown. I will record what you have bid me do. So he said, we here are all brethren. We hide nothing. Each one endeavours to promote the good of all. Our delight is to serve, and the best way is to lay a solid foundation whilst on the earth. Let this

be the principle [of a man's life] in the natural world, and the formation is laid [in him] for an eternal building. With respect to the men who are to be tried for meeting on Sunday, we all here feel interested in their behalf, and [especially on the behalf of] those of them who have families, for it is not [for us] to say what the hellish crew may do to them in order to deter others from standing forward in behalf of freedom. Those who can do anything for them ought to give with a free heart. Earl Grey is making out a bill in order to force the people of Ireland to pay tithes. This is one thing he has begun to try which will be his downfall if he gets the Bill into a law. It is a most infamous Bill, and if they put it in force it will exasperate the people worse than they are, and the church will show itself in its true colours. We have been looking into the temperance societies this last week. We see some of the Government at the head of that scheme for the purpose of taking the attention of the people from the reform [movement], also that the people [may thereby] be better able to pay other taxes, also to need less from the parish, whereby the farmers will be better able to pay their taxes [and rent] likewise. It is not done for the sake of the morals of the people. No; no such thing. Nevertheless, Government is making a rod for themselves, and they will fall out with one another over these temperance societies. It is a pity that men cannot be temperate from principle. Better would it be were they reformed by the precepts of the Word than by the rules of clubs. Lastly, I cannot omit the crafty scheme about the cholera morbus. We have often told you that God sends no disorders from one country to another, but they say anything to delude those whom they rob and plunder until they are starved with hunger and cold, and then to save themselves they say that God has sent the cholera over from another country to punish them (the poor they mean), and to dupe the people still further (and further to their blasphemy) they make a fast! Oh, mockery! So after bidding me give his respects to John Martin, and asking after the health of my own family, &c., Joshua came forward and bade me finish with the blessing. So they went their way.

THE FORTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

298. Sunday Morning (10 o'clock), March 11th.—I was introduced by David this morning. I said the news of this last week from me is of little importance, save that I hear

there are many signing their names for the enquiry into the murders of the 16th of August, 1819. He asked if I had heard anything further of Mrs. Cowherd and the estate which was in the care of —— . I said that one of the members told me that the church is on the decline, as several of the members are leaving the church. He said he was informed by Mr. Cowherd that they could not have put the estate into the Court of Chancery but by proving the widow insane, and this they could not do except by false assertions, and their villainy is thereby more manifest. I said she had only ten shillings weekly; besides, she had rent to pay out of that sum since she was turned out of her own house, therefore I have been thinking —— ought to have another letter on such usage. David said, we have all of us thought another proper letter should be sent to him, and see if that will alter his conduct towards doing her justice; and [do you] let me know that you know more of that affair than he is aware of. But this we will [speak] further about in the course of a few weeks. We think it was the letter you sent him which caused him to give her the sovereign after he had starved her for some weeks. The next thing which I shall observe is, that in all the states of Europe we see nothing but disorder and hatred,—the rich grinding the poor, and the poor (in particular where you are) spending their money in drunkenness; at least, this is too generally the case, that they act contrary to what they know they should do; they look at man and at passive things. This is the state of mankind at this day; this was the state of the Jews of old. They set up man and looked at men. They made men kings, and looked to their made-kings. And what is now become of that nation? Are they not dispersed all over the world, as it was foretold would be the case if they set up any object between themselves and their Maker. And it is an eternal law that evils punish the doer thereof; and should not this be a lesson to Europe,—they who have the [Word] and [who] call themselves the Christian Church? Whereas the Jews were only the representative of a church; and yet in this Christian Europe do we not find men selling men, and things worse than [any] the Jews ever did? Look at their endless clubs: Orange clubs, Oddfellow clubs, Mason clubs, &c., besides the sect and party clubs. All these encouraged by Government for the sake of the plunder obtained by such divisions among the people. God forbid that I should condemn any man in any of those societies, but I fear that there are few amongst them who see that they are only dupes for Government. They have their club meetings, club feasts, and drinkings, and thus they add more strength to their

oppressors. I recommend that men join and assist one another in case of sickness and funerals, but let it be done in modesty, without such expense and parade. I have next to inform you that when that infamous Reform Bill is passed the den, then comes Earl Grey's Tithe Bill. This will be a trial for the people of Ireland. So will it be for Earl Grey. I will now conclude by this advice to all present. Let truth and justice be the foundation-stone on which we build. We know we are all living agents in the hand of our Maker. You are on the earth at present, it cannot be long before you must leave that mortality to the worms. Examine carefully the foundation of your building. Remember it is the surest foundation when laid in a good life whilst in the mortal body. So keep laying the ground on the precepts in the Word whilst you are in the ultimates, and when you have finished your warfare on earth you will be received with gladness by all of us here into your eternal habitation. He next bade me say the blessing, and we parted.

March 13th.—I met David this evening about eight o'clock. He asked if I had any particular news. I said nothing in particular, only at Lancaster they were busy trying the men concerning the meetings held in St. George's Fields on the Sundays. He said the men need expect neither mercy nor justice from that tribunal; but there is, after the death of the body, another tribunal where the judges and juries must be tried. He asked if I could form any opinion concerning the French troops going to Italy. I said by the accounts I have seen it appears that the French troops are not made welcome by the Pope. David said the French troops are better received by the inhabitants of Italy than Austrian troops are received. So we parted.

N.B.—A few weeks ago I asked one of the angels how the Rev. Mr. Clowes was coming on, and if he was yet in the intermediate world. The angel said,—Mr. Clowes is yet in the intermediate state [and] is doing well. I said he was a useful man in this world, and yet he remains longer in that state than some others who left the world after him. The angel said, "He who knows his Lord's will and does it not shall be beaten with many stripes."

THE FORTY-SEVENTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

299. Sunday Morning (10 o'clock), March 18th.—David introduced me into the assembly. So I told the result of the

trials of the reformers at Lancaster, also that Mr. Hunt had by a great majority lost the enquiry into the bloody deeds on the plains of Peterloo. So David said, I have good news; it is this:—The Judge here says, the landing of the troops in Italy has so alarmed the Russian soldiers who are in Poland that Nicholas has sent an ambassador to Austria concerning it. They are afraid of the inhabitants of Italy joining the French and repelling the Austrians, and afterwards going and assisting the Poles. But be this as it may, I see that it has depressed trade very much. Trade should be very good at this season of the year, whereas it is not; and further, I think trade will be very bad this summer. Mr. Cowherd has something to say, therefore I will retire for the present. So Mr. Cowherd came and asked if I had heard anything further of the widow, whether they had given her her proper and just rights mentioned in the will, or if she were daily robbed of her just rights. I said that the robbery is daily the same as formerly, for anything that I had heard to the contrary. He said, it is you that I have to thank for that twenty shillings she received from him after he received your letter. My opinion is, that they intended to starve her altogether. I said, I will give him another letter if that will do any good. He said, we will let you know when to write the letter, in the meantime you may tell John Martin and see what he thinks of the matter. I said now that the property is in Chancery ——— only holds it as any other tenant by paying rent and showing the account [of] money received for graves, funerals, &c. Mr. Cowherd said the Court of Chancery will not examine his books, they will take his word, his word will do for them, he being a Christian minister and [also] the head trustee. He will now think himself like a lord of an island; but for all this he will bring himself to judgment. It would be better if men would think [of] this while in the mortal body. The next thing that I shall notice is the respectable appearance which the Irishmen made yesterday in their procession. They conducted themselves like men. In their dress they had no party colours to give offence to any one. Whoever it was that put them on the plan they adopted yesterday did well, and my wish is that when they have a procession the next year they may wear the colour of their native country in freedom which it is their right to do. There is another thing we ought to rejoice at—the tithes are at an end in Ireland. Let [them take] whatever plans they choose they cannot ward off that blow from the church. The filthy beast may prance and Grey may pass any Tithe Bills he chooses, but all will not avail, for the blow is struck, as David said to you this morning. Nothing but bad

trade is the view of many tradesmen, but I hope you are safe for this summer. As for James he must do the best he can where he is until something better falls in his way. As for John Martin, with the help of his own friends, we hope he will be safe also. Therefore all you three may thank the Divine Providence that your comforts are far better than many others are. As for yourself I think the time is not far distant when you will be called home to a country [where] all is perpetual spring and itself in eternal spring. In the course of two or three weeks, when the mornings are warmer, we hope you will walk out to the fields and let us meet you when nature is springing around you. So I thanked them, and said that I intended as soon as the weather would answer, to hold our meetings in the fields, for there around me in the natural world there was also peace, &c. He bade me say the blessing, and we separated for the present.

March 20th.—I met with Joshua who asked the news. I said, an acquaintance of Mrs. Horrocks died last Friday; her name is Mrs. Berry, said to be respected for her charity. She was one of ——'s members. Her mother once assisted me in my need. Now would not Mrs. Horrocks be a proper agent to assist the lately-arrived spirit? If you think so let her know. Seeing they were both of them members [of the same church], therefore Mrs. Horrocks knows the better how to act so as to get her out of the false doctrine taught in that place. Joshua said I will do as you have suggested, because Mrs. Horrocks, I think, is a proper person to go on that mission. No doubt he [——] will preach on next Sunday morning the funeral sermon in memory of the same Mrs. Berry. I next told Joshua how the enquiry into the murders was rejected because too many years have gone by since the deeds of that day were committed. Joshua said, no number of years can wash it out. I said they differed with the founder of Christianity in what He says in the Gospel of St. Matthew, chap. 23rd, ver. 35th, and it was a pity but Hunt had quoted that portion of the Word. Joshua said it would not be amiss to let Mr. Hunt know that before he moves for the trial of that bloody affair again. So we parted.

THE FORTY-EIGHTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

300. Sunday Morning (10 o'clock), March 25th.—Joshua introduced me into the assembly this morning. So I gave the account of the processions of the different trades unions in

London on the mock fast day and of the liberation of Hetherington, &c. So Joshua said, I informed Mrs. Horrocks concerning Mrs. Berry, as you wished me to do. Mrs. Horrocks is at present with Mrs. Berry, and on that account she is absent this morning. We are all glad that the union of trades acted so manfully on the Percival fast day at London. We can also inform you that your Government is in great consternation about the troops in Italy. They think the French Government is to become enemies to the English Government by so doing; but the fact is, it is against the will of Louis Philippe that the French troops went so near the seat of the Pope. It is the leading men in France who undertook the plan. They are angry at the Austrians and also at Louis Philippe in allowing the Austrians to interfere so much in Italy. They are angry that Philippe did not help the Poles. If the Russians or Prussians offer to interfere by sending troops to Italy, then in that case the French will pour in their troops and drive the others out altogether. Then will they make a Republic of the seat of the Pope, also a Republic of Poland. How in this case will the despots look? Dare England interfere in that case? They have more on their hands already than they can manage, and who knows but all this may take place? Who can tell by what means the Divine Providence operates the good of mankind? We know that tyranny must be put down, and it is for us and every humane man to do all in our power to put it down, and to plant freedom instead thereof. I see also that the landing of the French in Italy has given a shock to Grey in regard to his Tithe Bill, so how he will do time will show. As for the other Bill (I mean the hoax), I think it will pass in some shape, but at present they intend to shape all the ten-pounders out of it,—they intend only to include the high rents and rates in the Bill from the Lords. Now from all that I see, it appears that confidence is likely to be broken up amongst the foreign powers. This will cause dull trade this summer, and wages will be further reduced. Provisions may be lower, but where is the money to buy with when there is so much machinery, causing such numbers to be unemployed? He next enquired after the welfare of John Martin and family, and of my own family, &c. Mr. Cowherd now rose and asked if I had heard anything further of his late concern. I said it is reported that your own earthly relations are looking after it, and it is expected soon to be settled,—and surely it will be better in their hands for the widow's sake. He said he would be glad if the villains were out of the house and the widow restored. I said, it perhaps may not be long before Ahab has to restore the vineyard again to the right owner. He said it

would be well if every one would look at home when they read that portion of the Word. I said, if I heard anything further by this day week of the matter that I would let him know. I was now bidden to say the blessing, &c.

March 26th.—Joshua said that at Naples there are disturbances,—the people against their tyrants and the tyrants against the people. He said the people had had the better, but he thought the people would be put down in the meantime; at the same time, he was glad the people showed such symptoms of liberty. He said that all the despots in Europe were alarmed at the present state of things, and all their heads were at work to crush the spirit of liberty; and thus they would go on until the people could no longer bear it. Then, and not till then, would the people turn upon them, and free themselves from bondage like men. Wicked Governments think themselves most secure when the people fall out with one another about religion; therefore the people should beware, and be no longer duped, &c. So we parted.

Sunday, Morning (10 o'clock), April 1st.—I made ready to meet the assembly as usual, and was met by Joshua. He said, our friends are at Naples and they sent me to inform you; excuse their absence at present. I am also desired by them to bring what news you may have. Also, Mr. Cowherd wishes to know if there is anything further from Salford concerning the widow. I said, there is nothing further concerning Salford church or the widow, nor have I heard any other news, only it is reported that the hoax Bill must be carried by the help of new Peers. So Joshua said, I am desired by all our friends to inform you that Grey is determined the Bill shall pass this time, but it will be so that it will be worse for the people when passed than at present. I am also to say that the present contest with the Protestants and Catholics concerning the teaching of children the Bible at the schools, is intended to divide the people about religion. They have thrown this apple of discord between those two parties in order that it may disunite them now that the two parties are already united not to pay any more tithes in Ireland. So that if they can make them fall out about religion, then will the tithes be secure to them again. If you see this in its true light, then do all in your power to let others see it also, although indeed many sensible men see it already, and it is a pity that every one does not see it also in this its true light, wherefore we thought proper to inform you of that hellish plot lest you had taken no notice of it. The next thing [which I have to notice] is some of the villains in the den calling the working classes "wild beasts." They first call them "the populace" (not the

people), and then they are insatiable wild beasts. Does not that show with what contempt they look at those who keep [them] at their ease by providing for them every comfort they enjoy in the world? And to call their own flesh and blood "wild beasts!" It is most horrid for any rational being even to think of. But thus they are permitted to go on until those men whom they call "wild beasts" turn round all them and their expectations. They also wish to augment the army to make the people pay the tithes. But we hope they never will be able to make the people comply in tithes-paying any more. And further, we are glad to inform you that O'Connell is acting a noble part for his country at present. Whatever may be in his heart we cannot tell, but he bids them withstand the payment of tithes. Further, he says Ireland shall be again a nation, even other countries will assist if needs be. So if he in heart join us let us look over past things. And let Hobbouse, the pretended reformer, raise his army, it will not avail. I now said, this being the first Sunday of April, I am reminded thereby that the first church in the new heavens was opened on the first Sunday in April, only the first Sunday in that year fell on the fifth day of the month. I added, none of you say anything this long time concerning the new heavens. So he said, if there was anything which you ought to know, we would inform you of it, but all the sects retain still the same positions you were informed of. So I thanked him, and said that I would walk to the fields on the morning of this day week and meet them where nothing would disturb my attention. So after bidding me give the respects of all our friends to John Martin, we parted.

P.S.—The twelve earths from which the angels who meet with me come, are as follows, namely:—

Two	corresponding	to the	heart and lungs.
Two	„	„	shoulders and arms.
Two	„	„	thighs.
Two	„	„	legs.
Two	„	„	vessels in the heart.
One	„	„	memory.

Our earth, added to the above, makes the twelve earths.

April 8th, 1832.—Fourth year of the Second Advent of Our Lord.

THE FORTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

301. Sunday Morning (6 o'clock), April 8th.—I was ready, and was introduced by David, and told the news,—that the leaders of the processions of the trades unions were taken up for walking in the streets of London on the mock fast day; also that it is reported that the city of Paris is in a disturbed state, &c., and that the deputies of the unions of the working classes in England, Scotland, and Ireland are to meet in London on the 23rd of this month. So David spoke as follows:—You had better not meet with us in the fields until the weather becomes warmer, lest the cold take hold of your frame; but we will be as short as the matter will allow this cold morning. To be short, the disturbance is put down for this time in Naples. The French are still holding and likely to hold Ancona in Italy, and Philippe has little confidence to put in the National Guards. As for the hoax Bill it will pass in some shape, but to the grief of the Duke and Co. How that double-faced Grey thinks to keep up tithes in Ireland time will show, but if they cannot force the Irish to pay tithes the example will be soon followed by the English. I see in Cornwall that the people are very adverse to tithes in their hearts already, and glad I am that these greedy wolves are thus manifested to mankind. Their wicked lives have brought the name of Christian into contempt with many; that is one chief pillar of the bloody system. The people of Ireland are determined to support it no longer. May their example be followed everywhere on earth until the present system of priest-craft and king-craft is totally cast down to where it belongs. Mr. Cowherd came and asked me if there were now news from Salford church. I said nothing in particular has transpired that has come to my knowledge but what you [have] already heard from me, only it is said that the minister is held in less esteem by most of his hearers than he formerly used to be. He said the sooner that church is done away the better. David now bade me say the blessing, and we parted.

N.B.—Shortly after the meeting was over I met with Joshua. I said unto him that I forgot to ask when at the meeting this morning concerning Mrs. Berry, only as Mrs. Horrocks was absent, I conclude that she is with Mrs. Berry. He said in that you are right, she is still with Mrs. Berry who is doing well; therefore we hope she will soon be received in amongst us. I thanked him for his information given me on this affair. So we parted.

N.B.—I could not help but take an interest in this matter, as John Martin had heard her recommended for her charity, also [for] her kindness to Mrs. Horrocks's family.

Sunday Morning (10 o'clock), April 15th.—I made ready to meet our friends, and met with Joshua. He informed me that all our friends were gone to conduct Mrs. Berry. That it was agreed not only for the sake of Mrs. Berry, but also for the sake of Mrs. Horrocks, that they would all go and welcome Mrs. Berry amongst them for her charity to her fellow-creatures, and that they may [also] pay their respects to both females for the sake of Mrs. Horrocks. On this account he was sent to inform me that the meeting is postponed until this day week. So I said, glad am I of your good news this morning, and [I] hope our new friend will grace our meeting this day week. So he bade me record this matter with the day of the month, &c. [15th of April or the 4th month]. I then told him that the account of the second reading of the hoax Bill was received in this town last night, so that the Lords have added one reading more to it this time; but how the reading may go on the next time is the question. He said, the Government may see if they will what they ought to do in the present state of the country. Now is the time when trade should go well, but it is quite the reverse; thus they ought to know and act accordingly. So after bidding [me] to give his respects to the two enquiring friends, &c., he went his way.

THE FIFTIETH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

302. Sunday Morning (10 o'clock), April 22nd.—I was introduced into the assembly by David, and after the common respects paid on both sides, David said we have one more added to our number this morning. I said I also, on my part, gladly receive our new female friend into this assembly. So she rose up, and came and shook hands with me, and went and sat her down again with Mrs. Horrocks. David said, now that we have gone through this ceremony in proper order let the next thing be your news from the earth. So I said I have seen an account in this week's news of the Irish tithe's affairs. There were five companies of the 92nd Highlanders, soldiers, and twelve Lancers, and two pieces of artillery, taken fifteen miles to protect the sale of a cow which had been seized from a farmer by the parson for his tithes, and the cow was bought by the parson's brother for twelve pounds. Also [that] it is thought the dead-body Bill will pass the House of Commons in spite of

Mr. Hunt; and as for the Reform Bill, some think it will pass and others think it will not pass. So David spoke, saying he had no doubt but that it was made up for the parson's brother to purchase the cow which they stole from the farmer, and it is my opinion [that] the tithes system is done [for] in Ireland. The same mode ought to be adopted in England, so that robbery by parsons may be totally put an end to. As for the Bill to cut up the bodies of the dead, it will be a lasting stain on the age you live in. If it were the bodies of those who forfeit their lives by breaking the bonds of society, that would be different; but even in that case, their remains ought to be committed to the earth with solemnity, after the doctors for the sake of science had done with them. Otherwise [it] brutalises the mind by hardening the human feelings, and who can tell how far the human mind might be brutalised by adopting such like horrid deeds? I said, if something does not stop such deeds, I sometimes think they will next cut up their fellow mortals alive on pretence of benefitting the science. David said, there is no saying how far evil will go before it returns on itself, but of good there are no bounds. The hoax Bill is the next subject that I will speak upon, and that is a most villainous hoax they are doing in the face of the nation. It is an atrocious attack on the rights and liberty of the industrious people, but few there are who see it in its true light. True, it will lessen the influence of the Tories, but it will add to the influence and power of the aristocratical, and the result will be that the manufacturing part of the country will be robbed in like manner as the agricultural part has been. It is well known that their wages were reduced so that the workers burnt the stacks of corn in rage. By that means the further robbing of them was put an end to. Now by this Bill, this stepping-stone to further reform, this grand boon to the nation,—I say by this atrocious Bill will the manufacturing districts be brought as low as the farming districts are, and the manufacturer, like the farmer, to save himself, will rob the workman until he also can bear no longer. This is the quality of the Bill if it pass, and I think it will pass, and then I will tell you further concerning this grand stepping-stone now that I am beginning to be acquainted with politics on the earth. [He then said] we understand [that] some dark circumstance has taken place with the members of the Calvinistic Church in Rusholme-lane. If you have heard what it is tell us, and if you have not heard of anything make enquiry and let us know, for there is a something. I said if there be anything particular I will see if I can find out what it is, and let you know this day week. David enquired if there was anything further respecting ——— and his conduct

towards the widow. I said no, not anything to my knowledge. So after a few other remarks, I was bade say the blessing, &c.

April 28th.—Joshua is still my conductor, I often meet with him. I met [him] this day [when] he told me that Mr. Cowherd is the speaker to-morrow and will open some desperate things which the Queen [Caroline] has told him respecting the Royal Family.

THE FIFTY-FIRST AGGREGATE MEETING OF THE ANGELS FROM TWELVE EARTHS.

303. Sunday Morning (10 o'clock), April 29th.—I was introduced into the assembly by Mr. Cowherd, who, after the usual salutations had passed, asked the news. I said that I had made enquiry into the Rusholme-lane Calvinistic Church affair, and the report is that the teachers of the school had been accused of committing sodomy and two of them had absconded. So he said that a very dark and doleful sphere had been seen which was the reason why they bade me make the enquiry. I said the next news was [that of] *The Poor Man's Guardian* giving an account of a cow selling for sevenpence and a pig for fourpence in Ireland for tithes. He said I heard you read the account last night and was glad to see that no one would buy, except some of the agents of the system. In short I heard you read the affair to the end and was glad to see the manly conduct of the people, and if they only remain true to themselves their end is gained. I next told of the new Post Office Act in Ireland. He said that Act was made in order to stop any letters of information passing to and fro among the people. Nevertheless the people would find means to convey their plans to one another in spite of all their Acts. I next told of the sad distress in some parts of Yorkshire, mentioned in *The Poor Man's Guardian*, to which he said distress will be more general before long, trade is growing still worse, and even when the Bill is passed the state of things in foreign parts is such that little confidence can be placed so as to give encouragement to trade; wages of course will be further reduced until distress becomes more general. I also see that where your youngest son is employed things are very likely to be very flat, but you and John Martin will do something to assist him, and if so tell him to be of good cheer until things get better with him. I will now inform you of an affair which the Queen told me of, and she knows the horrid transaction in fact. It took place in the time of the war and we wish it to be recorded in the book. It is this:—The late King George the Fourth at

that period was deeply in debt. Sidmouth was at the head of affairs. So it was planned amongst them to borrow from some of the moneyed men one million and a half of money. This they got from certain rich men in Holland, to whom they agreed to pay a yearly interest, and the late Duke of York and your present King came good for the money and interest as agreed unto. Accordingly the bonds were given and accepted. At the year's end the men called for the interest. This was evaded. Another year and they were put off as formerly. I think on the third the bond-holders came to make a demand on the Government. So the bond-givers and Sidmouth, with some others of the crew, let the Holland King know the whole of the transaction, and prayed his assistance and agreement to pass the Alien Act under pretence that the country was in danger by strangers and foreign spies. So the then King or Governor of Holland joined the English in the plan, and the English made all haste and got the Alien Bill passed, and the next morning after the Bill was in force they took up the men who had come from Holland to see after their money and put them into a ship which they had ready for the purpose, and when they had got the ship to the place intended, all the crew left the ship with the bond-holders in it and took to their boats which they had all in readiness for the purpose, and left the ship to sink with the innocent men in it who lent the million and a half of money. The bottom of the ship was so constructed as to accomplish their purpose quickly. Thus was the nation of Holland robbed of one million and a half of money, and the men who lent it all murdered for the honour of King-craft. Wherefore, it is the wish of this assembly that you enter this on record for a memorial to future ages, so that it may warn nations how they ought to guard against giving their power into the hands of tyrants. We are glad that those unstamped papers are so active in laying open the long-hidden abuses to the eyes of the people. As for Hetherington, he is doing more for the good of the people at present than any other one we know of. He is, in the estimation of the world, a poor man, but worldly poverty neither makes nor unmakes the man. I said, now that most horrid transaction concerning the money is of itself enough to bring an awful judgment on any nation guilty of the like. I will record it, and may it be a warning to future ages to keep a free Press, so that no such evil can be hidden any more from the eyes of the public. He then said, it appears that your son James is likely to be short of work where he is, but betwixt you and John Martin let him not be in want of a crumb of bread if you can help him, if so [be] he should need your help. To which I said,—it is my duty to do all I

can, and as for John Martin, I am sure he will do what he can. I also, after returning my thanks for the care they took of the welfare of my son, said,—that as the month of May would begin on Tuesday next, therefore in the hopes that the weather [would] be warmer, I thought it would be better for me to go to the fields on the morning of this day week, about six o'clock, and meet with them [there]. To this they all agreed. So after a few observations, Mr. Cowherd bade me say the blessing, and they went their way. Thus ended the fifty-second aggregate meeting.

Saturday Evening, May 5th.—Joshua came, saying, he was sent to inform me to be sure and attend the meeting at the usual time in the morning. I said, it was agreed last Sunday that I would go to the fields, but perhaps as the weather has been, and is still cold, they have thought it best to defer meeting in the open air for another week. He said, perhaps it was thought so. I asked if he had any other news. He said, the Judge was watching the Privy Council. They were consulting on the means of putting a stop to *The Poor Man's Guardian* and all such like publications. And further, the same conclave were planning how they could compel the Irish to pay tithes. I asked him if he did think they could stop those penny publications. He said he could not tell, only they were hatching their eggs, and the reformers must watch and hatch their eggs also. So I thanked him and parted.

Sunday, May 6th.—Joshua came to me this morning at 10 o'clock, saying he, by mistake, had been the cause of no meeting taking place this morning, hoping that I would forgive him. I told him that mistakes ought always to be forgiven, and if my own mistakes were not forgiven me I should be in a woeful state. But if you think it proper for my information you may explain. So he further said as follows:—When I was sent unto you last night I had been busy playing on the piano by way of a little amusement. There were present Swedenborg and David and several others. So they bade me tell you to be sure to meet at the usual time. This you know I did. Now they meant at the usual time, when you came early in the morning in the open air, and I thought they were putting off the field meeting for another week. Thus some of them blame me, and say it is my fault that we have no meeting with you this morning, and perhaps some of them will be at me again when I return. So I said, tell them not to blame you for a misunderstanding until they be sure themselves that they can never be mistaken in any matter nor misunderstand anything whatsoever. But that there will be no mistakes next Sunday, rain will not stop me from the fields unless it be more

than common. I have met there many a cold and wet winter morning. He said, true; but your frame cannot bear such-like now. Our friends bade me give their respects to all enquiring friends. So I said there are only two friends that will enquire, and those are John Martin and my youngest son. No one else durst I give your respects unto unless I were desired to do so; but I hope the time is coming when men will gladly receive and believe such things. We, therefore, in the anticipation of these things, took leave of each other for the present.

May 11th.—This day Joshua came and said he was sent to inform me that it is not fully settled whether we meet in the fields or in the house on Sunday, but our friends will settle the matter to-morrow, and in the evening he will let me know where and when we are to meet. He next asked me the news. I said, the nation is all thunder-struck at the defeat of the Bill and the resignation of the ministers; but, for my own part, I am glad that the hoax is thus come to light, for I always believe that ministers, kings, and lords have all along been in concert through the whole;—that it is a plan concerted and acted upon by them to this its last stage, &c. Joshua said, the Judge watched the proceedings in the cabinet, and saw and heard them lay down the plan which they are now acting upon,—the King not to create any more Peers and the ministers to give up their places, &c. All this was agreed to by those villains in concert with each other. So we parted.

May 12th.—According to promise I met Joshua, who said it was agreed by our friends to meet at my house at 10 o'clock, as usual. He said, perhaps something may be said to you which will cause you to open your eyes. He asked if I had heard anything particular from Ireland. I said no. He said there was something, he believed, had transpired, and bade me enquire. So we parted.

THE FIFTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

304. Sunday Morning (10 o'clock), May 13th.—We all met and David introduced me, he being the speaker this morning. He asked the news. I said this country is at present all in a fermentation through the Bill being thrown out, and there is a meeting to take place in this town to-morrow to petition the Commons to withhold the supplies until the Whig Bill be in force. The Radicals will be there also to oppose them, they wanting a Radical Reform. The Whigs have been at the leaders of the Radicals wishing them to compromise their

principles on that point and become of their party. This they will not do. This will cause opposition on both sides. The meeting is called by the Whigs, wishing all public works to be shut up for the occasion. So David spoke and said,—in that case the meeting may be of a serious nature. The unsound, foolish speeches of the Whigs and the usage the Whigs gave them at the Sunday meetings have caused the Radicals to lose all confidence in them,—nay the men hate their duplicity, and well they may, and the country people are madder at them than the people of the towns; besides there is no Government at present. The people see no future prospect for the better, but rather for the worse; therefore many of them think this is the only time to make a stand as they know it must come to that in the end, and if you were to hear them in public you would be almost convinced that they would make a stand even to-morrow. Now I will not say that it will be so, but lest it should be so let us prepare as if this were the last meeting we should have with you on earth, because if great disturbances should begin we think your time on earth will be short, so it is best to act as if it really would be so. Infinite wisdom only knows those things, and to Him alone it belongs to know. I said you know that Abraham's letter is promised long ago to give me notice of my change from this world. He said the letter will be given you [as to] when you come here, and in case we should meet you no more on earth still cheer up; but in case a serious disturbance should be the result of the meeting to-morrow do you deliver the possession of the key of the chest wherein your writings are to your son James in the presence of his mother, so that she may know that your will is that he take care of them. You may perhaps see him no more after to-morrow. He may have to fight in behalf of his country, and if it be the Divine will he and John Martin may live and extend this noble and holy science to others so that it may ever grow more into fulness. You have kept it holy as it ought to be kept, you have also well fought for your fellow-mortals, this your book bears witness. I said may my principle be to eternity against pride and oppression, and may I consider nothing beneath me but vice; in a word, may I never think one fellow-man inferior to another. He said, those are the principles we practise here. We cannot think of such a thought as being above another. But on earth even property is set before the soul. And all this is owing to the system of Governments. Property is their god, and all their life is correspondent thereto; therefore the sooner such things are put down so much the better. And can we wonder if the meeting to-morrow should take it into their heads to make a

stand and take possession of the town, and keep it also in spite of Whigs and Tories both? They have Hetherington; he with the greatest coolness could direct how to keep and defend the town. It is well he is amongst you at this time, as he can with ease talk [with] any of the Whig party, and show the foolishness of any arguments they may bring forth. If they initiate the people and they once begin, there will be little mercy shown to them. They know that the soldiers are wanted in London, and [at] all the principal towns at this time; and in Ireland they cannot do without a great number, even more than there are in it; so this step which ministers, with King and Lords have taken, has caught them in a trap which they cannot well get out of. The [house of] Peers is now strongly guarded with soldiers, and perhaps they think they can put down the people with force of arms still. But can they? I hope they cannot. In the meantime do you cheer up. You have done your duty to your country. Therefore, I again say, be of good cheer! We cannot tell how things may turn out to-morrow. Future things are only known to Him who made us. The state of your country at the present time is such that we thought it best to act at this assembly on this wise, lest it might be our last with you in the natural world. I thanked them for being so plain with me, and asked if they had any thoughts I should meet with a sudden death in the disturbance which might perhaps occur either on the morrow or any other day soon. David said, no such thoughts as those we have; only we hope you will be soon taken away from seeing civil war in this country, although you see that for the good of the country it must come, seeing that evil is on the increase. He now bade me say a blessing suitable to the advice now given, which I did, and thus ended the meeting.

May 15th.—I told Joshua that the Whigs and Radicals were all friends at the meeting yesterday. He said it is well, if so be the Whigs want all to have equal rights. He asked how the mother looked when I gave James the key of the chest; so I said she looked somewhat surprised.

May 19th.—Joshua warned me to meet to-morrow morning in the fields at half-past five o'clock. David chosen to be the speaker.

THE FIFTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

305. Sunday Morning (half-past 5 o'clock), May 20th.—We all met, David being the speaker. So I began and

said, that I thought the Radical reformers were taking too much part with the Whigs at present in the hoax Bill to get it passed in the House of Lords. In short, they are sailing along with the Whigs about stopping the supplies until the Bill is passed, &c. David said it is plain to us here that the ministry is not yet properly settled. Further, we know that they are applying to other countries for assistance. The French King says he cannot help them with men, for his own people would never submit to such a thing. They have sent to other courts also for help; therefore they will likely do nothing but talk the time away until they receive word from those courts. We want Grey to remain minister, so that he may finish the present system according as we said formerly, that we thought they would be the last batch of the present system. In short, we will do all in our power to make them the last batch. It appears that the people must be brought further down before there be any reform. How foolish and blind must the Radicals be to run with the Whigs for that scandalous Bill! Has not God given every one the same right? And why should they sell that right to the Whig faction? Better it is to suffer the death of the body than [for man to] be a slave to his fellow mortal. If the Radicals had acted with wisdom, they would have sent an address to the King, thanking him for his not making more Peers, telling him also that they did not want the Bill. Thus they ought to have left the Whigs and Tories to settle the Bill as they could. The Radicals should stand to what they always said they would do. This they should do until the Whigs see their own foolishness. Suppose the Whigs and Tories pass a Bill so as to suit themselves, and suppose all the common people were against such a Bill, and suppose foreigners were to assist the English Government to enforce their Bill if need were,—now I say in that case both Whigs and Tories, of property would join the foreigners against the rest of the people, and further, there would [be] many of the people [who would] fight for their Whig and Tory masters. It is their being led so easily to any side which causes me to say this. The fact is, they are wanting help from other countries, and if the people take some of the power from the English Government, all other Governments will share the same fate. Therefore other powers will assist [to prevent] any alteration from taking place in your country. But how they are going to act in that respect toward your country we will let you know this day week, as we have a mission out for the purpose, but you may be sure something

of importance is about to take place in England, Scotland, or Ireland, because the beast is so unrestive at present. The next thing I have to mention is, you performed your promise in the ceremony of delivering the key to James in the presence of his mother, as you were bidden. This is well. But you have another thing to perform this day. You are to deliver your book of receipts to John Martin this day. The book is the one you intended he should have at your decease. We wish you to give it him this day of your free will. Let him also have the treatise on conjugal love, but not till after your decease. It may be of use to him as he is likely to have a young family; but give your son James the true Christian religion in particular. Tell John to cheer up and conduct all his affairs with order, and that you will do your best to guard him even when you are in another life, and [also] that you will be ready to welcome him when he has finished his life in the body. Give the same counsel to your son James. Let them set the Christian example before all men at all times, and the greater will be their reward hereafter. David made next many remarks on the horrid national debt of this country from its commencement until the present time. He afterwards bade me say the blessing, and we parted till next Sunday.

THE FIFTY-FOURTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM THE TWELVE EARTHS.

306. Sunday Morning (half-past 5 o'clock), May 27th.—We all met, David the speaker. I said the greater part of the people are in hopes that they are to have the Bill at this time; but I say to those [whom] I happen to speak with on the subject that it will turn out another hoax in some kind of shape. So David spoke as follows:—It is but right for all or any of us when we err through mistake to make an acknowledgment thereof. We have been in error concerning the motives of Lafayette and others [in] sending French troops into Ancona. It was supposed it was against the consent both of Philippe and the Pope and the other powers, [also] that those troops took possession of Ancona, but not so. It is a plan of King-craft and Pope-craft; but the fact is the French have been and still are very unsettled, so that if anything serious were to take place in France likely to endanger Philippe those troops with the Austrians would pour in to his assistance. So in order to deceive the people this Lafayette, like

Grey, is acting the hypocrite. So from this closer investigation we have found out our former error. In the first place we were led by the pretensions of Lafayette to the friends of liberty. In the last case we have sounded the Cabinet. Further, the French have an army in Belgium to keep Leopold on the throne, and they are planning a marriage between him and the daughter of Philippe, in order to unite King-craft firmer. In a word, all the Kings in Europe are in a bond to crush liberty. And would you believe it,—they have extended their plans to crush the Americans after they have put down liberty in Europe! But there is a Power above,—One who wills the salvation of the human race. He will frustrate such hellish plans. I see your Government has been sounding the army whether they will stand true to the King in case the people are disappointed in their expectations and dissatisfied about anything as regards the Reform Bill; so you may expect another hoax. So may send a letter to Mr. P——, and tell him that he said at the last meeting that he would bring something in his hand the next time. So you may bid him make ready his pike as soon as he chooses, for the hoax Bill will come in some shape or other. They may shuffle and put it off awhile, but it will come. They are also pushing on the Tithe Bill at a quicker speed, determined to carry all before them. But it rests with the people whether they can or not carry all before them. I also see that the Turks are beginning again to enslave the Greeks if they can. But perhaps the other powers will wink at it at present, as liberty is so hateful in their sight. In the meantime, cheer up. Know that God is above the devil, and evil will fall by its own weight; therefore cheer up! So I said I am none afraid of all their cunning devices, only I could wish [that] they would get on with their work, with what they have to do with all speed. But in short, I am almost confounded at the conduct of the man who is so much extolled by the people of France—the great friend to liberty—Lafayette! After him, who can be trusted? But I will write down what you have said to me concerning him. David again said,—it becomes us to examine and try ourselves, whether there be in us any principle corresponding to a Peel, a Wellington, or a Lafayette, or a Grey, and if there be any such principle, let us cast it out,—minding at all times to be on our watch-tower lest the enemy come on us unawares. Some of us are again missioned to the continent, so we will give you further news when we next meet on this day week. Give our service to John Martin; tell him to cheer up, and act as he has done hitherto by setting a good example both in his family and

elsewhere. I was next asked if I had given John the book spoken of last Sunday, and if he seemed glad with the present, which I answered in the affirmative. So I was bade say the blessing, and we parted.

May 28th.—I told Joshua that I sent the letter spoken of to Mr. P———. Further, this being the birthday of the King, I also said that the birthday was not so much attended as formerly except by the soldiers, and they of course must attend such things. So we parted.

THE FIFTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

307. Sunday Morning (half-past 5 o'clock), June 3rd.—We all met, David being again the speaker. So I said that the Bill is to be read the third time to-morrow, when nothing more will be wanted but the King's name to make it the law. That in Ireland it appears tithes are at an end. So David spoke thus:—We have examined all the cabinets on the Continent, and they all agree that in the present state of Europe the English Reform Bill had better pass, because the Press is too free at the present time. That the Bill will divide the people in the first place, and in the second place there will be a better opportunity to lay shackles on the Press. Now as for my own part, I do think they will either stop those unstamped papers or otherwise make them pay as others do. Besides, down must go the unions. This the Whigs know and will agree to if once they get the Bill which they long so much for, and the Radicals may either remain as they are or otherwise contend with both Whigs and Tories. Indeed, this the Radicals might have seen all the while. In short, we always told you that this Bill was a hoax on the working classes, and this you will see. But for all this, Government is very down at present, what with the state of Ireland, and the tithes, and what with their being forced to pass some kind of a Bill. For bad as it is, they would rather have things as they are than pass it, hoax as it is; for mind you, it will not be the same Bill which passed in the Commons House—this you will see. But perhaps they may yet throw the Bill out in order to prolong time, and then Grey must make his Peers. And if the King can create Peers to overturn the standing rights of the House of Lords, then in that case it cannot properly be called the House of Lords, but in that case we ought to call it the House of the King. But in short, we have had more discourse over them and their hoax Bill than I like. So on the next Sunday,

it being Whit Sunday, we will have a subject of our own. They are talking of reform, therefore we will speak of what ought to be the laws of the real Christian church Government, as we are beginning a new era. We will say something about it this day week, and when we have spoken on that head, the colonel wishes to ask you some questions on religious things; and the week following, as the Bill stands nearer to you than to us at present, we will on your account give it another glance. We will not totally lose sight of the wicked beast until it is put down to where it belongs. But to conclude, I think this secondary measure, as they call Grey's Reform Bill, will be settled this week according to their own account of it. But be that as it will, let me warn you that the Bill is a different Bill, and [at] the best [is] but a hoax. I was afterwards bade to say the blessing, and we ended the meeting.

THE FIFTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

308. Sunday Morning (half-past 5 o'clock), June 10th.—David [was the] speaker, so he said:—The things which are at present in our way, and [which] are occupying so much [of] the attention of all Europe have also caused us to postpone the subject we had appointed for this morning. So this morning I will speak on the temperance societies first and other things in course. So let me tell you that these societies are truly not intended by Brougham and such like founders for the good of the working classes in a moral point of view. No; but the real object is that the less the people spend either in drinking or in eating so much also can they reduce their wages and put that money into their own pockets. It was for this they were first instituted; and mind you this, when the Whig Reform Bill is once become the law both Whig and Tory will join to protect the commerce of the country in order to keep up the system; and owing to the debt and taxes they cannot compete with the foreigner but by low prices, and for this down go wages; also for this the money which used to be spent in drink will go into the pockets of the masters. Do they not publish what is consumed in gin, &c.; and do they not say at the same time that they had better want and use no such thing? But the fact is they mean to deprive the people of that sum of money by reduction of wages. This is as true as [that] you sit on that ground where you are in the mortal body. This also you may see; but this is not the first of their dirty acts. Did they not plan and establish the savings

banks and thereby get hundreds of poor people to deprive themselves of the proper comforts of life to put into these banks? And when it was seen that so much money could be spared by the working people it was seen in like manner by the Government how they might tax them, and by the employer also, who takes his tax by taking from the wages of his workman. Now I say, if the Whig Bill becomes law down go wages, and also political unions, and unstamped papers, if they can by any means [accomplish it]. These two latter things have been talked of in the cabinet these last few days past, but they are at a loss how to proceed in those matters at present. I ask, how came the King not to sign the Bill? King John was made to sign his Bill in his days. I say, how came this King not to do his work also? The reason is plain. He keeps the lords on his side and likewise the bishops. It was the barons and the bishops who made King John to sign at that period. In the one case it was a national good, in the other it is a national delusion. With regard to France and Belgium, they both are very uneasy. They see by the marriage between Leopold and Philippe's daughter the chains preparing for them; but Lafayette is now begun to be more on the side of the people than he has been for some time past. The next thing I have to observe is, perhaps there may be a change in the ministry. Although I would wish Grey to finish the system, yet Wellington may come in, and the balls made by Grey will be shot by Wellington, for it is a joint concern amongst the whole crew,—and may they speed until all the dross and scum are seen by the present generation, and may it be a lesson for ages to come! I told you last Sunday that the Greeks were acting manfully against the Turks, but I cannot say so much as yet in favour of the present struggle which the French people have commenced against their despotic Philippe. But one thing I can tell you, it was the present state of things in France which caused the Lords to pass the present Bill even now, otherwise they intended to have thrown it out again in spite of the people; and even when they did pass it the King said he would not sign it, but would not hinder any of them from doing the job for him. Thus far for the noble patriotic King William the Fourth! On the next Sunday Bonaparte will address you on gratitude and hospitality. We wish to know his opinions on those subjects, so that you may the better understand his motives whilst acting in the world where you are. I said wherever instruction comes from for the good of society, I would gladly receive it with thankfulness. So I was bade to say the blessing, and we parted.

THE FIFTY-SEVENTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

309. Sunday Morning (half-past 5 o'clock), June 17th.—David introduced me into the assembly. So I said that the common law was suspended in Paris, and the free Press put down, so that we could not get any news to depend upon; but according to accounts, the people in the west were up in large bodies, but in Paris they say all is quiet and still at the present, and as for our own grand procession, it is at present postponed. So David spoke thus:—All is not quiet in Paris, and in other parts of France the people are very tumultuous, so much so that they will not be so easily reconciled with their King Philippe and his despotic Government. He is sending very curious letters to your cabinet of the jeopardy in which he is at present, but your cabinet think the disturbances will soon be put an end to, although we here think otherwise. Perhaps Philippe will be obliged to fly to the head-quarters of the despots, even to your own country, the real nest of King-craft. But the way in which the French King is acting with the people of France ought to be a warning to every nation not to put their trust in Kings. They may see that they are all of them after their own aggrandisement, regardless of the welfare of the people. The same is the case with the Whigs. They care nothing now about the stepping-stones, now that they have got the Bill, as they think. But suppose they have again to petition to get the same [a similar] Bill made into law? They cannot tell what shuffling [there] may be before it becomes law. No doubt they will put it off as long as they can if ever it becomes law. They are speaking very strangely about it in the cabinet, for some of them say it would take two other sessions to do justice to the other two Bills [*i. e.* Irish and Scotch], and that Parliament ought not to be dissolved until this is settled; but I will retire and let Bonaparte address you. So Bonaparte came near and after common salutations he spoke as follows:—As I am to address you on the subjects of gratitude and hospitality, I will first say that in my opinion whoever is grateful is also hospitable; but in the first place I will mention a circumstance which took place with me in Spain. I was going to take a town and near it there stood a small house belonging to a gentleman if I might so [say]. I wished to make a wall on the spot in order to save the lines of my men. So I sent to see what the man would take for the house. He sent word that he must have five thousand dollars (I think it was), but be that as it

may, I sent the five thousand, but he told them he would not take less than ten thousand. So when they told me I said give him the ten thousand. He next said he would have fifteen thousand, [and] in this manner did he add five thousand more each time till he asked thirty thousand; but I said no. Let him keep it. I will have nothing to do with either him or it. Yet what he asked at the first was by far too much, only I did not care for the money so much as the value of a man's life. Perhaps I would have served the miser better to have turned him out at last, but I did not. If you have read the account of my life you will know better what kind of money it was. I said I have read only part of the account of your life, this you have told is new to me, but I have read of some small plot you wanted to purchase of a poor man in Paris, and how that he began to double the price till you gave it up. So he said that was also true, and the man repented of his folly when I would not take it, besides people tormented him so much that I was obliged to interfere for the poor man's peace. You have read about the death of General Moore, how he fell fighting in Spain. I said yes, I recollect about the time, also the place by name. He said, I was so sorry for that noble English general's death that on the day they told me I could neither transact business nor eat nor drink, nor could I bear company. He was worth ten of your great captains of the age, and for the sake of his memory I gave the English money to erect a monument for him in Spain. I said that also is new to me. He said, then perhaps you do not know my real motive for going into Russia, but I will tell you. My principal motive was to go to the East Indies, but first to divide Russia into several states with Kings over them, for although I hated Kings, I was obliged to make them to please others. In short, I wanted to put down all such foolish titles, but people were not so well versed in King-craft and priest-craft at that time. That was one thing I did for France. I made all religions alike equal, as they ought to be as to freedom. But each kind used to beg of me to prefer theirs, &c., but I used to tell them [that] they all worshipped one Divine Being, and why should they not be all brethren? Well, as I told you, I meant to divide that unwieldy country, Russia, and then I afterwards intended to go to the East Indies and stop the sugar and other articles from [going to] England, and thus force them to make peace. In short, I intended to put a stop to the villainous monopoly in India altogether, and let the natives have a free trade in their own country. This was my principal motive for going into Russia. But the Divine Being in His wisdom saw that it should be

otherwise ; and no doubt it was better for myself. Perhaps had I prospered always I might have become too proud and ambitious. I said, had you gone on and prospered, we would not have known so well as we do now that Kings, priests, and lords, are the very enemies of those who perform the greatest uses. So he said, although I made Kings, lords, and such like, and was freed I may say to have a grand title myself, out of policy, yet I never looked upon names but as empty sounds, because I found many a poor man more worthy of those offices than many of those I gave such titles unto. I have told you a part of my life in the world in which you live. I will now conclude by telling you that happiness consists not in worldly riches and honours but in doing good to others. I will now retire, and perhaps I may on another occasion address you again. So I thanked him, and David came forward and bade me say the blessing, and then we parted.

June 18th.—I met with Mr. Cowherd. He said, I was present with you and John Martin yesterday, and heard him telling you about what would be thought of the holy man, ———, as how he sat in the bower made for him in the school-room last week. Is it really true he did so? I replied, —John Martin says that his own brothers assisted to make a grand artificial bower last week in the school-room in honour of their minister, ———, and I said to John, it was a wonder the man was not afraid that he would be eaten up of worms, like Herod of old. I said that a great King of old through his pride came to eat grass. Mr. Cowherd now said, such doings, in particular for a minister to do, are an abomination, and that his hearers must also be insane to do such things. Is that an example to set before men, in order that they may walk humbly before their Maker? So we parted.

THE FIFTY-EIGHTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

310. Sunday Morning (half-past 6 o'clock), June 24th.—Mr. Cowherd the speaker. He introduced me and asked the news. I said the people were in activity as to the pledges they intend to demand from their new members when the election takes place, which things if the members do and also perform, the present system of Government will be totally at an end. Mr. Cowherd said, have you heard anything further concerning the artificial bower in the school-room? Give the account before the present assembly which you told me of that man who has stepped into my shoes and thus acted the abomination in the

school-room in the Whitsun week. So I told the same as I had done on the 18th instant concerning the minister ——— in his grand artificial bower, sitting as if he were something more than mortal, surrounded with roses, flowers, &c. William Mc.Farlane now came forward and said, I think such an example as ——— has set in so doing an abomination;—it is an unmanly action,—it is hurtful; and from what I know now I can say that no man can be happy who sets up his own self. I also know that the happiness of this our everlasting abode consists in the love of doing good to others. David Mackie next came forward and said:—It is now my turn to say that pride cannot be here. I see and know that the delights of heaven are to perform uses to others. It is a living truth here, that it is more blessed to give than to receive. So again I say, the joy of heaven is the love of doing good. I thought it was right that I should give you these my sentiments. So he also retired to his seat, and Mr. Cowherd said, you were a hearer of mine before either of these two, therefore you will make a memorial of this in your book of memorials. Now in the next place, in answer to the politics [or political news], it is right that the people should make up their minds as to the men who are to represent them; but when is Parliament to be dissolved? Is it the wish of either of the two Houses to have it dissolved; and what plans do they wish done before it is dissolved? Now the Government knows not how to act at present. They see the spirit of the people, and they would fain put in Wellington to make the batch stronger, for it is all one batch. Even if he and his crew were in, it is altogether a joint concern to patch the system up. All the courts are rejoicing at what Philippe has done, as they think. This they also did when they put down the Poles also. But have they put down the spirit of liberty of either of the two nations? No; but yet they also think they can prevent the hoax from taking away their emoluments. On the other side, let us likewise turn our eyes and examine well. Let me ask you this question: Do you observe among the working classes in general whether, by their conduct, they are not bringing a rod likewise on themselves? I said, we are at present near the spot where we passed sentence on this nation a few years ago, and since that time I see no sign of any reformation in either rich or poor; I mean, as it regards the people in general as to their moral conduct. In short, I think that the rising generation will be still worse than the present unless something puts a check to the evils. A good Government could, by example and precept, do much to check vice by promoting virtue. We have an account in the Word of two Kings making a great reformation in their days by their

good lives. Those two Kings were Hezekiah and Josiah. Mr. Cowherd said those two Kings restrained the then prevailing evils in their days, but the nation was not in reality reformed. I can show and prove from the Word that no nation on record ever was reformed until they brought the sword down upon themselves with its train of other calamities. I can likewise show the same from other histories, and will such a wicked nation as Britain be reformed in any other way? I will also prove to you both by the history of your own country and by facts that the sword must go through the land. You will live to see it begun, and when you come here I have every reason to believe that the Divine Being will permit us to show you by facts. You will be permitted to enter in into your present ideas with all the attendant circumstances even to the spot where you now sit, and all this in order to show you that we wish to instruct you truly. You have been an agent with us, and for us on earth, therefore I have no doubt on my mind in making you this promise. So I thanked him and said I had not the least doubt on the subject, for the Divine, for wise ends, permits the spiritual inhabitants to enter at times into their former ideas, and every page of my book of memorials is enough of proof to me on that point, though I was convinced by the Word long before I saw my book of memorials; only this I will own, that I now see it as a thing altogether most rational and altogether in harmony with Divine order. Mr. Cowherd said, we are sorry you have exposed your body to the cold and wet this morning, therefore for the future, when the weather is wet or cold, we will meet you in your own house; but still in the summer season, in a pleasant morning, it is better for your health to meet with us in the open air. Some of our friends will visit some of the countries on the Continent, and if there be anything useful for your information we will let you know. You will give our respects to John Martin, and tell him to keep cheering up. So I was bade say the blessing, &c.

THE FIFTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

311. Sunday Morning (half-past 5 o'clock), July 1st.—We all met, David the speaker, this morning. I said I had no particular news, only that it is reported that the ministers have sent off someone to Russia to demand there the Poles who have been banished for their political principles, to be again restored to their country. To this David replied as follows:—If such a demand were sent to Nicholas he would tell the English to

restore the banished Irish first before they bid him do such things for the Poles. But the English Government is in a sad state themselves, and they rather want help from Nicholas, to assist them to keep down the Irish, Scotch, and English. They are often consulting by what means they can put a stop to the penny papers and the political unions. They know well that they must either put down those two enemies or be put down themselves. They are afraid to begin just yet, and still they know the longer they delay to put them down [the more] the people will gain greater moral force. So by this you may know that their beds are not so soft and easy as they appear to be. They are likewise afraid of a new Parliament now since the Reform Bill has passed, for they see a strange determination in the people to have a cheap Government, and all the courts in Europe are combined against a cheap Government in any country. David asked if there were word when the Parliament was to be dissolved. So I said that there was no time named as yet, at least I have heard no particular time mentioned, neither when they are to break up or whether they are to be dissolved at the end of the session, or how they are to do. But I omitted to inform you that Marshal Ney's son has sent a noble letter to the Birmingham Union (here I stated the subject of the letter), and Bonaparte rose up and came, saying, I was anticipating that you had something of the kind in your mind to inform us. I thank you for the news, both on behalf of the earthly parent of that son and also of myself. In cold blood, the hard-hearted Wellington took the life of a man ten times at least a better soldier than ever he was. Bonaparte went and sat him down again, and David said, we anticipate something remarkable concerning the plans of the [events] passing before your eyes before the winter sets in, and I say this, may they get on with their work until their Babel is at its highest, so that it may fall to rise no more! In the meantime, let us here, even all of us, examine whether we have any false building which should be brought down. If there be, let us up and pull it down, and leave no rubbish. Let us not rest as long as there is a particle remaining. When we see around us the evils of Kings and rulers, let us recollect that these are matters of less moment to us, if so be that we have the evil principles in us corresponding to those evil Kings and rulers. Let us now finish with your saying the blessing. So we parted.

July 7th.—I met with Joshua. He asked the news. I said, the only news I have is, that there is no want of men, both Whigs and Tories, to represent the town in the coming election, for there are already many who are offering themselves both to this town and Salford, giving fair promises of what they

will do for the country if they get into Parliament. Therefore the people are in great expectations of things being better by the Reform Bill. Joshua said, we always told you they promised things they never intended to perform. We are still of the same opinion. So we parted.

THE SIXTIETH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

312. Sunday Morning (half-past 5 o'clock), June 8th.—We all met, and David bade me tell the news. I said I am quite short of news this morning, as I had seen no paper as yet to give the news of the by-gone week. But what I am short of in that respect perhaps you can make up. So David said, as far as it regards your political affairs at present I likewise have but little to say this [morning] either, only this: There is a conclave held by the Kings as to how they should act in the present state of affairs. Some of them think the safest way is to oppose the will of the people at once, whilst on the other hand others think it will be better to flatter them by pretending to give them a little more freedom in order to render their own kingly power still more secure and always to frustrate the plans of the people when they proceed too far by giving them now Kings like as was done in the matter of France and Belgium. Those are some of the means they speak in favour of at present in order to keep up the craft so that the system may be kept up. They will always continue to live on the people until the eyes of the people are open. See how they continued to grant your present Queen [Adelaide] no less than one hundred thousand pounds a year during her natural life after the decease of the old man. What kind of doings [are these] to give a foreign woman such an income and widows starving in [the same] their own country? Mr. Cowherd told me he had reckoned up what it came to every hour, be she awake or asleep. How much do you think it is? So I said I never had reckoned it up by the hour, but I could reckon it if I chose. So he said it comes to the sum of eleven pounds eight shillings and threepence one farthing and some small fraction every hour. Now what would a thinking people do in such a case as that, but just make those who voted her that money make it good out of what they call their own property? Mr. Cowherd now came and told me how hardly my son James was treated on Friday by the overlooker under whom he works at present. I will not at present mention the name of the cowardly villain who is the overlooker, only this far I will say,

let every one be careful how he acts. Mr. Cowherd said he himself felt hurt to see the actions of the overlooker towards James, and I am also very much hurt. However, they bade me cheer up; the time of this mortal life at the lowest was but short when compared with [an] eternity of bliss, &c.

THE SIXTY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

313. Sunday Morning (half-past 5 o'clock), July 15th.—We all were again present. David the speaker. So I told them of the reformers in this town, as how they went in procession last night and met Mr. Hunt on his way from Preston, and of the speech he made to the people on St. Peter's Field. I next told them of the cruelty of the Russians towards the Poles, as how they had torn many thousands of children from their parents and sent them afar off. I also told of one mother who in despair plunged a dagger into the bosom of her child rather than that it should be taken from her by force. And to crown all, this bloody Government gives money to Nicholas in order that he may subdue the Poles. So David said, with respect to the conduct of Mr. Hunt, the London people are fully convinced in the firmness of his conduct, in that he attended and was the chairman at their meeting last Monday. The M.P.'s sent, some one excuse and some another, but not so Mr. Hunt. He was there at his post, as he had promised. In short, he is getting still more friends; even so much can they trust him that some towns have sent for his advice as to whom he would recommend to be their member. He says that he knows but of two whom he could recommend—a Mr. North More (and he is already engaged), the other, Ed. Grundy [whom] he recommends as one also worthy to be trusted in Parliament. He knows they [the Government] hate him, and knowing this, he fronts him with the greater boldness, caring for neither Whig nor Tory, but standing firm in what he first set out with. The next subject is the cruelty of England's Government and the despot of Russia towards the Poles. Yes! England gave millions to crush liberty in Poland! And how have they blasphemed the Word where our Lord says, "Suffer the little children to come unto me"! How are the children used in the English factories? Both countries, at the point of the sword, have destroyed innocence in cold blood. Also in Russia this is done. Again, will the Ten-hours Factory Bill pass? And if it do pass, is it [not] a shame to make children work so long? After what Nicholas has done that cup is full, and

were the French rid of their King, Nicholas may run. As for the mother who took the life of her child, who can blame her? I say she did right in that case, and her soul is as pure before the Divine Being in that act as the soul of her child is. She saw and knew the end of it. So I said, even the wild beasts will lose their lives for their young ones, much more must this affection be in the human heart! This mother chose the quickest method of relieving her child from, perhaps, a long life of torture in a land of barbarians. So David said, I was even hurt myself at the usage your son James received last week from his brute of a taskmaster, who struck him on his ear till it inwardly was filled with blood. Have you told his mother or John Martin of the matter? I said not yet. He said, tell John this day, and tell him that it was not from James you heard of it. So I said, to be short, I will let John know who told me. David said, do so, and you three stand fast by each other. I wish there were four of you in union. Nay, I wish you were forty—yea forty thousand. Union is strength. But to the other subject:—Were you to know your son to be so used week after week, as long as he might live in the world, I believe, in short [that] you would rather see his life taken at once. I said, were it not for the sake of what he has done, and may yet further, as an agent, do for the Lord's church, I would say the sooner his is ended in this world the better, because he is too easy in the temper to work where tyranny so much prevails. Thank God I never was so used! He said it is a Providence you never were so used. I believe you would lose your life sooner than be struck by any fellow mortal. And why should any man let another tyrannise over him? It is inconsistent with Divine order. And we are striving to restore order among mankind and this can only be done by degrees. But above all things let us not neglect to enquire into ourselves in the first place. None of us are as we ought to be. Let us still be pressing forward, in loving to do all the good we can; for this end we were created. We are doing all we can to redeem James from under his present tyrant who is over him. They both must face each other in another life, a state where the tyrant must face him who on earth was his slave. There is it seen who is the man. So after, David said that in the course of the week they intended to visit France and Poland, in order to ascertain what was going on in those two countries, so that they might give a statement next week. The meeting was concluded as usual with the blessing.

THE SIXTY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

314. Sunday Morning (half-past 5 o'clock), July 22nd.—David the speaker. After the usual compliments I said that my news is, that there have been two large meetings in Ireland against the payment of tithes. One of the meetings was held on Sunday, and consisted of about two hundred thousand persons, the other of about sixty thousand. The account I read last night in *The Poor Man's Guardian*. And with regard to the Parliament, I hear that it is not to be dissolved before the first of December. So David said as follows:—We are glad to see that the low church has received such a blow as it never can recover [from]. But remember, both Church and State are so joined with one another that they must fall together. We also told you by what means they both were founded; nevertheless, King-craft with all its grades is all in a bond to keep things as they are. But the Republicans in France are determined that Nicholas shall alter his proceedings with regard to his usage of the Poles. They have also given notice that if any lives are taken of the people of France connected at all with the late disturbances in Paris it shall be life for life, and for this reason even the civil law is afraid to proceed with the trials of the prisoners. They tell Philippe to take care of his conduct, lest they send him after his predecessor. I have another thing to inform you. The soldiers belonging to France are all glad that Mr. Hunt has played his part so well concerning the doing away with flogging men in the army, &c. The next thing is the two brothers fighting for the kingship in Portugal. These two brother Dons are at open war before the world, and shaking hands with each other behind the curtain. So much for your information on that head. As for the Parliament being dissolved, that depends on whether the Government is likely to have the strongest party of new members or not. This they can very easily ascertain by the first of December. If this were not the case why wait so long? All the books with the voters' names could be completed in the space of one month if they choose. But you bear in mind, that you were told that the Bill never was intended to do good;—it is a delusion on the nation. The new judge attended the meeting of the taxpayers, at the Town Hall, the other day. He said the people showed themselves determined to have their money to better uses than it has been. And I heard you reading in *The Poor Man's Advocate* last night of the abuses done in the New Bailey prison. It is

well all such things are coming out. Some are exposing abuses in the palace, others abuses in the prison. (Let these two ends meet) to make up the black list. Let all be exposed—from the boiler of cow heads to the King, and from the King to the boiler of cow heads. We will all of us keep a strict eye on the plans of the Conservatives, as they call themselves; but this name does not belong to them. I would ask, who are the real Conservatives? I answer, the working class are the Conservatives. This is our opinion, whatever may be your opinion. You were told by us that trade would not be good this summer; in this we were right. So will it also be bad in winter, as things are in a very unsettled state in other countries. The next thing is, we wish you to pay a visit to Thomas Owen and his partner on some Sunday. Those men were always taking your counsel on many things; and even if you were out of work at present I believe they would employ you, although they are worldly men and you in years. It is for the sake of James that we wish you to be in friendship with them. No doubt if he stood in need of employment they would employ him for your sake; therefore we wish you to pay your respects soon. At the next meeting we will say something respecting the malignity of the hells for your instruction, &c. I was now bade to say the blessing.

THE SIXTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

315. Sunday Morning (half-past 5 o'clock), July 29th.—We all met. So after our usual compliments David spoke as follows:—Our subject this morning is on the malignity of the hells. The reason why I say the hells is, because each society of a like quality is a hell of that degree of evil,—and according to the degree of evil, so in like manner and quality are they malignant. But the more direful of all the hells are those which are called the hells of the genii. Their delight is in the tormenting of one another with horrid tortures; and if there were not the restraints of the fear of their being themselves punished in the like degree (as they know they must be), they would keep extending their horrid devices of cruelty. The forms of the hells and of the inhabitants would fill you with horror. But I need not say much on this subject, for no doubt you have seen the accounts of the qualities of those hells in the writings of Swedenborg. So I said, I have read an account of these things in Swedenborg's books, and further, I often remark from the words and gestures of people when

enraged at others, that they in spirit are of a like quality as those direful spirits are, and it is well that there are laws and other restraints to keep them within some bounds, or otherwise there would be nothing but disorder. David said, it is of mercy that there should be restraints on evil, but the evil brings its own restraint and its fear of punishment. Even evil Governments, with all their armies, are afraid of the people. This you may see by your own Government. It is fear of the people which hinders them from stopping the Press and putting down the unions, and it is only through despair and malignant rage that they will venture so far now, as things are. There is nothing good they will do for the people if they can avoid it. If a Bill is brought in to do the people good, they must have it before a committee to enquire into and to retard it, and to put the people to all the expense they can. Even they have a committee to enquire whether infants should work only ten hours each day! But such Bills as Stanley's, which are against the people, these need no committee, because these Stanley Bills are intended to compel the people to support the Church and State. But I hope the people will have gotten their eyes open so as to shut their pockets against being the dupes of such a corrupt church Government. One of our friends told us, that he saw a short time ago the people make a stand against the tithes at a little town not far from Manchester; the name of the town is Glossop. We were all of us glad when our friend told us how the people stood out against the tithe collector, and if you can get to see the *Cosmopolite* any time this day you may read the account. The spirit of liberty is still extending, and Governments are combining to crush it. Your own King, while he was pretending to let the people have a grand boon, was at the same time joining the Kings in other countries to assist them to put down liberty in all countries. Next Sunday Mr. Cowherd will speak of the disorder which is taking off so suddenly such numbers of men and women. I said, all disorders are from hell, and no doubt some of those hells are now open of which we were speaking. He said, you know the heavens are open, therefore you may conclude the hells are open. Everything has its opposite, in order that there may be freedom; or in other words, that man may be in a state of perfect freedom. So after a few more observations on man's equilibrium, and the goodness of the Divine Providence in so doing, I said the blessing, and we parted.

August 5th.—I arose this Sunday morning as usual, but it being wet, I did not go to the fields, as they had on a former occasion bidden me not to come to the open air when it was

wet, but to defer it till the hour of ten o'clock, and they would meet me in my own house, when my wife was gone to Mr. Schofield's church. So at the hour of ten I was ready and was with my old friend the Judge who was by himself. So I asked him if there was to be no meeting. He said, we all met at the usual time in order to present ourselves, but had you come, they could not have stayed this day only just to have told you that several of them were going right off to the new earth which corresponds to the heart, as word had just come for some of us to go as soon as possible. They left me to tell you this, and other news will be told you next Sunday, as Mr. Cowherd, who was to have been speaker this day, is gone on the mission also. He next asked what news I had got. So I said, there is to be a procession on the ninth in this town for the great boon the country has got. There are also accounts from the German States that the people there are determined to have a Press in spite of the powers that be there. So the Judge said thus:—I will venture to prophecy that some remarkable thing will take place before long; and my principal reason is because of our friends being called off to the new earth in such haste. So what may take place, even at your procession, or at some of your elections, it is not for me to say, neither is it for me to say when a thing may come, but the state of things in your country is all in our favour. Every act of [your] Government is in our behalf. May they speed! I am glad to see the people so enlightened as they are in your "hell-hole" as it is called; and it depends on what influence the non-electors have over the ten-pound electors as to the kind of members your town will have to represent its wrongs. The masters will get the men to promise votes, but when the time comes the men will act as they themselves choose. From this I believe much disturbance will take place; but let us be glad at everything which tends to remove the rubbish and filth,—still let us not forget our human frailty. Let us look into ourselves with a strict eye, lest there be also something which should be removed that we overlook. Tell James not to be afraid of his overlooker, but show himself that he is a man. But I see that James has already begun to take his own part better than formerly. This is well, for the wretch, his taskmaster, wishes to keep him quite under, and afraid of him. I will shake hands with you, and take my leave for the present. My congregation, I hear, has begun the singing. So we shook hands and parted.

Monday, August 6th.—As Joshua still remains to be my conductor, amongst other things I asked of him how many of our friends are gone on the mission to the earth which corre-

sponds to the heart of the grand man in the universe, so that I might note down the number. Joshua said there were gone on the mission seven of our friends. He also said it was well to note down all such things. When I told him of the great preparations for the procession on Thursday, he said never mind,—they will only be the more vexed when they get their eyes open to see how they have been deluded with the grand boon. He added, you are vexed at their folly; but you ought rather to pity them, and be thankful that you know better.

Saturday Evening, August 11th.—I told Joshua that the overlooker had again struck James this day, therefore I considered it time that some method should be adopted to put an end to such doings. Further, the tyrant has engaged his own father for twelve shillings weekly, to do the work which James does for ten shillings; and further, James for his ten shillings is to teach the father. These things the master ought to know. Also the same tyrant caused by his evil conduct a sober, steady man to leave his place whose wages also were only ten shillings, therefore two shillings are to be taken from the master and given to another who has the work to learn; and the one who teaches him has not only less wages [than he has] but [gets] abused besides. Joshua said, I will get a jury of our friends called, if you will go according to their decision be it what it may, for were I used in such a manner I would rather beg my bread from door to door; therefore if you are sent unto his master by the jury, then you must go. But we will wait till the matter is decided, and you will know in the morning. So I said that I would abide by the decision of our friends, and if required I would face either the tyrant or his master, for it was time that such-like acts were put an end to. So with this agreement we parted for the present.

THE SIXTY-FOURTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

316. Sunday Morning (half-past 5 o'clock), August 12th.—David being ready to introduce me I related the news of the week, and he made his remarks thereon which for the present I will omit; but as to the internal news concerning the mission to the earth which corresponds to [the heart of] the grand man, he said thus:—You are an inhabitant of the natural world, therefore I cannot describe by your language even in I may say the smallest degree the nature and quality and the progression in love and wisdom attained by the inhabitants of that blessed country since we first found it. Everything was

far beyond our expectations. So I need only say let us rejoice in humility that we are humble agents in the hand of Him who created all things; that He has chosen us agents to proclaim His Second Advent to the human race; wherefore let each and all of us take care that we give Him the first place in all our affections, and by so doing no internal enemy can hurt us. Mr. Cowherd now came and said:—It is now my turn to speak on the present alarming disorder which is taking off so suddenly such numbers of people, not only in your country but in other countries also. They call it the cholera morbus, saying it comes from other countries, but the fact is they cannot tell what way it comes, nor do they know how to cure it, simple as the cure is if taken in time. Let me tell you that it is not a disorder which is carried from place to place like some disorders,—that it is not inhaled by the lungs like some disorders. You might be within a room where many were down in that trouble and not take it; but still it is prudent to be cautious where trouble is. Where sickness is there should be always something to overcome the sickly smell. If you were fully here as we are I could show you where and how the present disorder first makes its attack on the body. This we can see in the clearest manner, in a way that none in the mortal body, with all their knowledge in anatomy, can do. The present disorder begins with a small spot on the inside of the stomach, which becomes stained with something either from food or drink, and unless that stain or sediment be removed from the coating of the stomach a pain in the bowels will begin; also a small black spot on the left side of the heart, next the seat, begins to putrefy, the face grows black, and death ensues. Anything which will take out that stain, or rather, which will remove the sediment, stops the disorder. If taken in time, the best French brandy, burnt, will remove the stain. You may form an idea by taking spots out of linen, &c. The want of proper nourishment in particular, and too much also, is bad at the present time. The rich are now included as well as the poor. This is well; otherwise they [the rich] would think they are favourites. Beef is not good at this season of the year. Changes of diet [are needful], in short, everything in its season. I said, what with the present disorder among professing Christians in all countries, and what with the political commotions in Europe, give me leave to ask you what inference you draw between the effect and the cause of those things? Because there is always a correspondence between spiritual and natural things. Mr. Cowherd said, all the hells are in a desperate state of commotion at this time, and such things are

at times permitted of the Divine Providence for wise ends. (Say nothing of this, but let it remain in your book. The disorder is in correspondence with the state and quality of the present evils.) Joshua now came and said,—we called a jury on James' case. We also heard you give your opinion to James, that he ought to go himself to his master the first thing in the morning and state how he is used, also that he work no more in that place unless the master gives his promise to protect him for the future from being abused by that tyrant. So we have all agreed that he should take our advice, and be sure that he tells every particular of his case,—how that he lost a week's work by the blow on the ear, also that perhaps he may never hear with that ear as he used to do, that he laid hands on him a few days after, and only yesterday he struck him again; therefore an end must be put to these things. We will not allow it any longer. Let him also tell how the bookkeeper caught him drunk and asleep on Friday last. Lastly, let him say that neither Banks nor he being in the Dyers' Union, and not joining in their habits of drunkenness, was the cause why all the abuse was heaped on them. Let him state all this to Mr. Crouse, and tell some of us how he received the information at his hand, so that we may know whether we must take any further steps towards his safety. So I thanked them for the interest they had taken in regard to my family concerns, and said I would pay proper attention, &c., and was bade to say the blessing, and we parted.

Monday Morning, August 13th.—About nine o'clock James went to Mr. Crouse, his master, and stated his case in full; and his master told him that he would look into the matter, also that he might go to his work, as he would take care not to allow any one to be struck in his employ; but in case they did not do their work [he would] rather let them be turned away. James said that no one in the shop could charge him with neglect of duty. James came and informed me of what passed betwixt him and his master, &c. Joshua came afterwards and said that I ought also to face the master to back what James had said. So I agreed to go this evening at five o'clock. Accordingly I went but was informed that the master was gone, and therefore I could not see him to-morrow. I again met Joshua who thanked me for doing as far as I could his bidding, at the same time telling me that the master had called the overlooker before him and given him a proper reprimand for his conduct, telling him the law was open and against him for striking except in self-defence. Joshua concluded by saying we have done our duty in putting down this one evil.

Let us thank our Maker for the victory! So James may go to his work in the morning; and we parted.

August 14th.—I met Joshua who said thus:—I was charged by all our friends to keep a strict watch over James and his shopmates this day, and I see that he will have no more peace so long as he remains in that shop, so the sooner he leaves the better. So I said, true, but work is not easily to be got, so he may be looking out in the meantime and take the first opportunity he can get. Joshua said, he is your son. I have warned you. I said, well he had better leave at the end of the week. Joshua said, I will not answer for his safety another day. I said, suppose his case were yours, what would you do? He said, before I would go to work in that shop with those men I would go where none knew me and beg from door to door until something better turned up for me. He is your son, he has been a useful agent to us. If the connection is broken off (which would be the case were they to take his life) an end would be put to our further corresponding with you; but if such is to be the case let us thank God for his assisting us in the grand work which we have already done. I said, do they mean to do him bodily harm? He said, what will [not] wicked men do? He is not in the Dyers' Union. Union is a good thing where the object is charity, but it is a curse if self-love is the motive in view. Wonderful things have been accomplished through the medium of you three earthly agents, let us preserve the chain while you are in the body. I said you know work is bad to be got, and I have not the means to assist him, how then must I do? He said, Providence—you know Providence! I said true, but we must act also, therefore I want good counsel. He said I will call a jury of our friends on the subject and let you know how we decide. I said, give me your own opinion at once. He said, well let him go to-morrow to Mr. Horrocks, try him first, then let him try Thomas Owen, something will turn up. You were told the hells are in great commotion, and we are doing all we can against evil. Your son represents the ultimate principle of the church. The hells are enraged against all of the church. There are nine of its agents joined in a plot against your son. Let us avoid the danger; let him go no more. Out of sight, out of mind, as the saying is. Let us do our duty and cheer up. This hellish assault cannot last long. Were I in the place of James I would even let them keep this day's wages. So I thanked him, and we parted.

August 16th.—I went this evening with the procession to the plains of Peterloo, this being the thirteenth year of that unavenged bloody murder, &c. James went to Mr. Horrocks

this day, because Mr. H. was from home yesterday, but he was received with something like contempt. On that account he left him. On his way he met with Joseph Martin, who told him he would think on him and employ him the first opportunity which offered, &c. This I stated to Joshua, who said, let him never mind Horrocks if he can get into John Martin's brother's employ.

August 17th.—I likewise told him that James went his way this day to try Thomas Owen. He did not see Thomas, but saw the other partner John Heartly, who bid him come down on Monday, and in the meantime he would arrange the matter with Thomas Owen, and perhaps they would make room in some of their departments for him. Joshua said, it will be too far for him to go in winter, but if he can get work for a few weeks until Joseph Martin can employ him, let us be thankful in the meanwhile. But it will not do for him to leave the house of our widow as yet, and when we get him with Joseph Martin his work will be nearer his home than it has been formerly. So I thanked him, and he bade me cheer up, and we parted.

THE SIXTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

317. Sunday Morning (10 o'clock), August 19th.—This morning being wet, therefore, according to a former agreement, we met at the above-mentioned time, and David, being the speaker, asked the news. I said, that the den is shut up for the present, and that many of the people have got their eyes open to see the Reform Bill in its true light;—that it is a real hoax, &c. David said, we have thought it was proper that we should pry into the real motives of the most active upholders of our present system. The three most determined are Grey, Brougham, and Wellington. These three are agreed to hoax all they can, and if the people offer to go on too far for them it is their determination to keep them down by force. This also is the determination of all the other powers on the Continent, and in this they are all united in a bond to assist each other. Now in order to prepare a Bill and manage their plans for the accomplishment of their schemes, they have prorogued Parliament with a view to meet again and pass other laws, so as to put down the political unions, because, say they, if the political unions and the penny newspapers go on the Government of the country will soon be at an end. Now the question is this, can they do all these things? Will the people suffer them any

longer? I hope the people will be men. The next thing I have to speak of is the fall of the church in Ireland, next in England, afterwards in Scotland. I say also in Scotland because the dissenters there have in like manner to support the law church before their own places of worship. They hate the church made by the Government even as the Catholics hate the law church. David now said that they hoped that James would be employed by Thomas Owen to-morrow; and also, at the same time, he hoped that James would not accept the money for the day's work he did on Tuesday, because the money was earned after the villain had struck him. Mr. Cowherd also said that they were all of them ashamed that James suffered himself to be beaten like a dupe without making some kind of resistance; and the only way now was not to take that day's wages even if it were ten times more, but let it remain in their books as if accursed unto him. Mr. Cowherd next said, that about a teaspoonful of the chloride of lime, a glass of the best French brandy, and fifteen drops of laudanum, if taken in time, would remove that stain or spot from the stomach in the present disorder. He omitted to mention the last two articles last Sunday. The chloride removes the sediment, whilst the laudanum eases the pain, and the brandy warms. I was also bade get Cobbett's fourteen propositions to read before the assembly next Sunday, &c. So I said the blessing, and we parted, &c.

August 20th.—I told Joshua that James was received by Thomas Owen in a very dry and cold manner, making at the same time an unnecessary number of excuses. Joshua said that he went with James, and saw the way that he was dealt with. I next said that James went again to where Mr. Horrocks is the manager, and the overlooker told James if he would enter into the Dyers' Union for the sake of his own peace, that he would try as soon as possible to employ him; that he himself was obliged to enter into that union for his own peace, although against his will. So James told him that he would let him know in a day or two what he would do,—and, at the same time, he thanked the overlooker for the offer on these conditions. So Joshua said he would consult with our friends, and would let me know to-morrow. He also said that unions were good if properly conducted; but if they were oppressive to their fellow-workmen they had better be let alone. He next said there was just come a deputation from the earth corresponding to the heart, whom he had just left in order to speak with me. So he bade me excuse him for the present, so we parted.

August 21st.—So according to promise Joshua met me and

said, that they had agreed that James should use his freedom in what he thought best for the present, at the same time to keep an eye on Joseph Martin, by telling John to keep him in mind of his promise to James. He further said, that we must trust in Providence. That by their advice James had left his former employ, because they could not bear to see him used like a dog, and inasmuch as we had taken their advice, they would stand by us, hoping ere long he would be better settled than formerly, and in the meantime, John Martin and I to help him all in our power until the present combat is finished, and to keep in mind, that the hells are enraged at all things of the church in man. So I said that we would keep these things in mind, &c.

August 23rd [1832].—I informed Joshua that James agreed to enter into the Dyers' Union on condition they take the entrance money by weekly payments, and that James receives weekly ten shillings in hand for a full week's work, and whatever more he pleases to give him per week above ten shillings is to go towards the payment of the entrance money, which is about one pound one shilling. When this is paid, then James receives the overplus also. So the overlooker said, that nothing could be more reasonable on the part of James, and on that account he would let him know as soon as possible [when] he could employ him, but at present the other men were very short of work. So Joshua said, that that was the best thing we could do at present, but still we must keep our eye on Joseph Martin, as it was near home and winter approaching. I next said, there was to be a procession in this town on Saturday for Mr. Sadlier, as he is a great advocate of the Ten-hours Bill. Joshua said, Sadlier is one of the Tories, but nevertheless, let a man be what he may, he ought to be rewarded for good actions, therefore it is well they should honour Mr. Sadlier. So we parted.

THE SIXTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

318. Sunday Morning (half-past 5 o'clock), August 26th.—We all met, Mr. Cowherd being the speaker. So I said that there was a meeting in this town a few days ago in favour of the Poles, and only yesterday Mr. Sadlier was conducted into the town by a large procession consisting of the slaves of cotton lords; the factory children were the foremost in the procession with their flags, the spinners and others followed after in order. So looking at the intention of the procession, I thought it ten

times of more value than the hoax-bill procession. Mr. Cowherd said, we have had a deputation from the earth corresponding to the heart of the grand man, and they rejoice that our Maker has created human beings with faculties of receiving to all eternity. They also say, that as God has made everything for man that is in the creation around them, therefore it is His will that they should make themselves acquainted with all things which He has made, so far as lies in their power; because they say that man is a medium whereby all things in the creation ascend to the Creator from the ultimates. The next thing is, you were informed last Sunday that I was to speak to you this day concerning the duty of every man becoming his own doctor. Now it is easy to see that this is a duty, because it is a duty for every man to know as far as he can the structure of the human frame, as it is the most curious workmanship of all the things in the universe. It is itself a universe, complete in a lesser form. It is the earthly habitation constructed so as to contain for time an internal man, intended by his Maker to advance in perfection for ever. It would be worthy of man if he would devote some of his time to the study of the structure of such a curious machine as his own body. There are many good books on anatomy to be got which he might study profitably. He might also obtain a knowledge of herbs, and herbs are the best medicine for the disorders of the human body; but, above all things, let him lead an orderly life. As things are at present there is little opportunity for a working man to advance himself in the study of either botany or anatomy; but these things might so far be done as that every man might be his own doctor except in some serious cases. The Methodists will tell you not to look to the things of the world, but heed them not. Man is sent into the world to form a rational mind by the things around him in the world and to contemplate his Maker's goodness and wisdom both in His Word and in His works. Thus he becomes a rational human being in both worlds. I am not against the man who from delight makes the knowledge of medicine the only science he wishes to follow. This is commendable if he delights in the uses of that science; but when one looks at the vast number of medical men at this day who depend on that craft for their livings we may easily conclude that things [in these respects] are not as they should be. In short we may at once conclude that it is the vices of the people which have called into existence the great number of those medical shops in Manchester and other towns. The next thing is those meetings got up in favour of the Poles and in favour of the freedom of black slaves. They are only meant to take the

attention of the public off from the present wretched state of their own country. The next thing I have to speak of is the present pestilence which had its commencement with the Russian army. It has, in the compass of six months, taken off three millions of the inhabitants of China. So you see it is not confined to the professors of Christianity. You may not see this account in the papers, nevertheless it is true. I will now speak on things in which we here are nearly concerned, and that is the distressed state of mind of your son James through being out of work. He has been and [still] is comparing his present state with [that of] his two brothers. He first looks at his brother Edward and sees him doing well, then at his brother David, and lastly at his sister, and sees them all doing better by far than himself; at the same time, he is receiving help from you, his father, an old man, and also in work; whilst he, a young man, is cast about for want of work, when he ought rather to be helping his old parents. Therefore we wish you and John Martin to bid him cheer up, and that you both will help him until things come more in his favour,—at the same time trusting in Providence, who never did deceive, remembering also that the enemy assaults the weakest parts first. I said that we three, with the help of God, certainly would not give up our colours into the hands of the enemy. At all times may this be our determination! Mr. Cowherd now said that he was speaker for next Sunday, and that John McLaughlan, my old acquaintance, would speak the Sunday following. So I said the blessing, &c.

THE SIXTY-SEVENTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

319. Sunday Morning (half-past 5 o'clock), September 2nd.—I was introduced to our friends by David. So I related the news of the past week, and David said as follows:—There is likely to be a change in the English ministry by their private manner of conversation. Some of them intend to retire behind the curtain, and to perform on the background, instead of acting as formerly, in front. So by this they have some delusion to play off upon the nation. Now if this scheme of theirs is put into execution as they at present intend it will only be still the same hatch as we told you of when they first came into office. I next told about the trial of Doherty for a libel against Parson Gilpin, of Stockport. That Doherty was brought in guilty, although he had eight witnesses in the court to prove that all his statements concerning Gilpin were facts. This they were

ready to prove. I said certainly, if the court had been held in hell itself what else could have been done to be more opposite to justice? David said, it is hell; and even the very same actions constitute hell. I now told him that Adam Clarke departed this life this day week. In order that Mr. Cowherd might know, caused me to mention this circumstance at present. David said that Mr. Cowherd had been with him since [his removal] asking him some questions, and that Mr. Cowherd, in company with himself, intended to visit him again to ask some further questions. I said it was understood that Mr. Cowherd would be the speaker this morning. David said we all agreed that Mr. Cowherd should postpone addressing you until this day week, in order to let you be informed further respecting Adam Clarke as to his state in the internal world; for even this same day the Methodists will have him exalted into heaven before this time, therefore Mr. Cowherd will inform you this day week, and John McLaughlan will address you the Sunday following. I have another thing to state. Perhaps you are not aware that it is the Quakers in particular who have employed Mr. Thompson to go through the country lecturing against the slave trade. Now this is really the case, although the Quakers are themselves the greatest slave-drivers in this country. They drive white slaves, and the others drive black slaves, and the latter are far better off than the former. In short, the Quakers are English Jews. This is their general character as a body. I said, are they not, in their arrangement, in the other life next to the members of the New Church? David said, it is so, but still they are on earth English Jews, grasping at the money,—a self-interested sect,—tyrants to those who work under them. Let them begin at home with charity first. The meetings concerning the slaves, and also the Poles, are in part got up in order to take the attention of the people off from their own affairs at home. This is the main object of those intended by those meetings. It makes us glad to see that they want your son James to return to his former employ; they see his value now that he has left them. It appears that they got one to supply his place at the same wages. They are now aware that he did the work of a man for the wages of a boy. Now, in this case let him take his own counsel what he does, only I know that he could not bear the cold in winter at the work they want him to do. The mornings are getting too cold for you to meet us in the open air, therefore we will now, as formerly, meet you in your house. So I said the blessing, and we parted.

THE SIXTY-EIGHTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

320. Sunday Morning (10 o'clock), September 9th.—I was introduced this morning by Mr. Cowherd. So I mentioned a few of the news of the past week, and ended by saying that all my news was only one load of stuff after another,—that it was wasting time this morning to go on with all the details. Mr. Cowherd said that he himself had been looking at some of the dirty work that is going on in Manchester; but first let me tell you, as I promised to do, concerning Adam Clarke. He is at present not disposed to discourse either on religious subjects or politics. I have been with him several times, but as yet he keeps a strict guard on his sentiments, and it was far from my intention to press any matter as yet; but I will visit him again, and do him all the service I can to rub off the dirt. I said I hoped that he never would be in such a filthy state as Wesley is in. Mr. Cowherd replied as follows:—According to the things which are around Adam Clarke,—things which correspond to the affections, I see his internals is another and better quality; but I will now leave this subject, and tell you some of the stuff and dirty work going on in Manchester, which I have seen and examined myself,—the editors of the two leading papers in Manchester, the *Times* and the *Guardian*, namely ——— and ———. Those two men have made it up to write in favour of the candidates for Manchester, who in heart are against the interest of the working classes. I have read both their papers of yesterday, therefore I saw their villainous doings in that respect. I do not think so much about ———, as his principles have been known long since, but the two-faced and black-hearted ———, the pretended friend of the people! It is a pity but the people could see these things for themselves and let their papers drop altogether. Again, there is a ——— who is on the same side of the question. He is on two committees; on one for Phillips and the one for Lloyd. Now these two candidates will prompt nothing for the good of the people. Cobbett, like a man, has told what he will try to do if he gets in, wherefore then are they going on against one who gives his promise for the good of his country? At the same time I allow that Cobbett is all for self; nevertheless he has long condemned the system in his writings, and has still the greatest number of the people on his side in this town as a candidate. But for all that I will tell you that Cobbett will not get in for Manchester, but I will not say but he may get in for some other town. There is another

thing which perhaps you do not as yet know, it is this:—Cobbett has sent letters to the other candidates for Manchester, to meet him to-morrow on St. Peter's Field, and then before the people each to state what ought to be done for the good of the country. He also tells them that they may speak in rotation as they chose,—that he himself will speak either first or last, or any way they chose. Now I call this fair dealing, whatever faults Cobbett may have otherwise. I will again return once more to Mr. ———, editor of the *Times* paper. You are not aware of his holding money collected for Mr. Hunt's electors at Preston. He was the secretary to the committee appointed to collect money to assist the payment for the medals presented to Mr. Hunt's electors in Preston. This money he has got and will not part with. Mr. Hunt, when last in Manchester, wrote to him on the matter, but he paid no attention to the letter sent by Mr. Hunt. You may inform John Martin, that in consequence of his friends being concerned as to whether the father of his wife, who went to America, is alive or not, so in order to make sure we sent this past week to the first man, and he told us, as formerly, that the aforesaid Simon Whipe died about the time which he had before mentioned, and has been existing ever since in the spiritual world. You may also tell John Martin to cheer up in the midst of his present difficulties by saying that you hope he will not even harrow the same ground that you have ploughed. My meaning is, that his crosses in the world may be so much less compared with what you have undergone; for rather than you would submit to be a dupe to a man you preferred to cast your lot on the wide world and to wander through the country with the bagpipes,—a hard case indeed to fly unto by a man like you, willing to work, having a good head and also good hands to work with. A hard case for your independent mind to submit unto! So I said that I had now given James all that I now had to pay the widow for his lodgings, &c. Mr. Cowherd, after stating that John McLaughlan would be ready for addressing as speaker next Sunday, bade me say the blessing, and they all went to their churches as usual.

September 14th.—This date of September I left the employ of my eldest son through his harsh and unmanly conduct, to which rather than submit I have resolved to take my pipes and travel the country once more. Winter comes on, to be sure, which makes sore against my plan in travelling,—and which is worse still, trade is sure to be very bad this winter. But in the face of all these things, with the help of God I will undertake all these difficulties rather than so far unman myself by

submitting to the tyranny of my eldest son. But, in the first place, I will state my present case before the angels when we meet on Sunday morning. I will then know whether all the angels who are from twelve earths will advise me to submit to a tyrant or not, and in particular that tyrant being my own son; because of the two hard cases above mentioned I believe I must choose one or the other, for the which I have entered this memorial in this book for the use of others, otherwise I would not be so particular with domestic affairs belonging to my own family. Further, I also represent the state of the celestial principle of the New Church on earth at this day to the angels.

THE SIXTY-NINTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM ELEVEN EARTHS.

321. Sunday Morning (10 o'clock), September 16th.—Mr. Cowherd received me into the meeting this morning. He said that unexpectedly John McLaughlan was called on by the Divine order to attend on a higher society, but left word that another opportunity would come when he would perform his privilege. Mr. Cowherd next asked the news, to which I said, that my news this morning altogether consisted of matters concerning myself and family. But, in the first place, I asked how it was that several of our number were absent this morning? The twelve who had come from the earth corresponding to the heart of the grand man returned to their own country on Wednesday last, &c. So I began and explained all that passed between my eldest son and me on Friday morning last; how that I went in the morning before breakfast and did my work as usual, only with this difference, that I found he had not left things as usual. On seeing this, I began to suspect that he was laying a scheme for a pretext to find fault if possible, but at any rate I determined not to do anything which could in reason be called a fault. Well, having finished my morning's work, I went to breakfast, and again returned; and as soon as I entered the house he began on me with his tongue in such like manner as I suppose a slave-master might speak to a slave whom he had bought with money. I said little at first, but being irritated after he had gone some length further, I began and said, I could nor would stand such usage longer. He also bade me go! which I have done. I need not tell you all that passed. You all know, no doubt, every word that passed between us both, and although I considered myself his servant, I also felt myself a man; and if in the end there be faults on

my side, still he gave the first grounds of the quarrel, therefore he shall send for me before I apply to him. I will wander the country with my pipes before I submit so far to unman myself as to be a dupe to him. Peter the apostle said that my eldest son corresponded to Nebuchadnezzar, and I will not worship his image. Mr. Cowherd said, we do not wish you to be a dupe to him nor any one else. We also think he is first in that affair, but you must examine whether you are not in some of the fault after it was begun. Consider also that winter is at hand, and many years are gone since you travelled in that line. People are worse off now than in those times; but I am not saying this for you to go and cringe to Nebuchadnezzar,—no. He ought to come and invite you to go again, as he was in the first fault. Consider the changes of beds almost every night; all these things you must undergo. So I said all those things I knew were to be encountered, and all such things I was ready to encounter rather than forfeit my own principle founded on justice and truth. Surely it would certainly be unjust in me were I to go and say that I had committed a fault, when I knew I did not the fault. The thing that will afflict me the most is, our meetings will be ended if I must travel; but even that great blessing I will forego for a season, rather than worship the image. Mr. Cowherd said, you will think further of those things through the course of the week, and on next Sunday John McLaughlan may have something to say. In the meantime keep cheering up your heart till we meet again. But it is time to say the blessing. So I said the blessing, &c.

THE SEVENTIETH AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

322. Sunday Morning (10 o'clock), September 23rd.—We all met. Abraham introduced me this morning. He asked the news. I said I have been so put out of my way since I left the employ of my son that I had not seen any public news in particular. So Abraham spoke as follows:—I see you have been much hurt by the conduct of your son towards you; but I see you are determined to travel the country with your pipes rather than crouch before his face, and for this your resolution I rejoice in you. Oh, how willingly with outstretched arms will I receive your spirit when you quit that mortal body, only stand fast in this trial as you have done aforetime in your trials, and when your spirit leaves that frame it will appear as spotless as any of us here. None of us are altogether spotless. But you, like us here, will be in the delight of doing good to

all other human beings. It is fifteen years, I think, since we were thus [first] connected with you, and during that time you never once omitted one thing which we bade you do for us; and shall I not receive you into my bosom with open arms? Let your body be found in the open field or in the ditch, your immortal part shall be well guarded by your friends here into your eternal abode. The conduct of your son towards you is a crime for which I can hardly find a name to express it by. And yet by this same action you may see the quality of the false church in its last struggles. Your eldest son has with [his] hand laid the knife against the throats of his old parents, against the throat of her who carried him in her womb and fed him at her breast. He is the murderer of those who were instrumental of his natural life in the world. Most assuredly there will come a time when he will be tried by a jury before your face, and in the sight of angels [be] condemned. It is hard for you to be informed that these things shall take place, but they are already down in a book, and will stand on record an everlasting memorial of the awful depravity of the human mind in the age you live in. Can such a monster be your son,—even his wife and kindred devoid of candour? Did you ever see the beggar bestow a blessing on the inmates while you worked under their roof? Moreover, they want to bring you down to beg of them to forgive you, and to take you again; but before you should think of such a thing I would rather see your carcase lie by the wayside. But, God be praised, no such thoughts will enter your mind! Cheer up, then; do your best; let your motives be good and just; and although an end will be of all our meetings by your travelling the country, nevertheless we have your internals safe here. Fear nothing from the world by night or by day; and if I see any signs of your latter end approaching I will by some means bring you home, so that your friends may see the last of your remains laid in a Christian-like manner—dust to dust. Then the victory is yours in the name of our Maker. Tell John Martin to do all he can for James. I see you are more concerned for James than for your own case. Further, tell John that you can lay you down on your bed without anything to disturb your mind as to your own conduct, and that you rejoice that he can say the same of his own conduct. So I said that we were all three of us now out of employ at present, only John's friends were willing to assist him. I also said that my son-in-law, with my daughter, were much to be commended for the interest they took in my present situation. My son David takes much interest likewise, but their means are too low for their rendering assistance, therefore I thank those whom we

styled Jews and him who Peter said corresponded to Saul—I thank them for their kindness and respect to their aged parents. As for myself, my mind is made up to starve rather than humble myself before my son, and the more so he being in fault. Abraham said, were you to search records from the most ancient times and examine the history of all nations under the canopy of heaven you could not find one example of a father begging pardon from a son, or of a mother begging pardon from a daughter,—there is in it something so disgusting. Yet this is what your son is trying to make you submit to. This we have entered on eternal record. By this you may see the awful end is at hand; by this also you may see that our own internal things are going on well. We will all meet again some time to-morrow, and John McLaughlan will deliver his address also either before or after me. And lest it should be our last meeting, you had better set all your writings in safety with John Martin, as your wife wishes James to go a week or two with you at first lest harm befall you. But we are sorry that a young man like him should travel, yet, as he is out of work at present, what else can he do better for a few weeks? Abraham now said, let me take you warmly by the hand once more. Thus we parted.

THE SEVENTY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

323. Monday Afternoon, September 24th.—Abraham received me into this assembly and asked the news. I said, my news is that I see the determination of my son that I should submit to him, and it is my determination not to submit, but to travel. Abraham said as follows:—Our Infinite Maker in His wisdom knows who are, and whom to choose as His agents to accomplish the purposes of His will for the salvation of His creatures. All of us here ought to rejoice that He has chosen us to perform what we have already done. As agents we have laid a foundation which all hell cannot overturn. We have found a chain so strong as cannot be broken, nor unlinked. All this we have done as agents only; but we must not stop. All the wonderful things revealed in your book of memorials are still but the commencement of greater wonders. And if you should have finished in the book all that is needed on your part, let all of us rejoice with you; and if this should be our last meeting with you on earth still be of good cheer, remember my words to you yesterday; also, bear in mind that I only supposed to you things on the darkest side, in speaking of

what might happen before you returned home, therefore cheer up, and may the Divine blessing be with you in all your difficulties. So after some remarks on the villainous conduct of my eldest son, as corresponding to the general evils of the present age, he went and sat him down, and John McLaughlan [came] and said :—Often have I come to your house for the sake of your company and conversation, let me therefore shake hands with you. He then spoke as follows :—I can heartily shake hands with you, not so with Edward. I always looked [though] I was dark. But I saw with my mental sight that that son of yours, Edward, had always a nasty way of trying to contradict anything that was advanced which he did not like by a kind of qualifying and criticising of his own. I never could abide him for that unmanly way. He is one who has considerable knowledge. I will allow that he seems to have wisdom also ; but there is nothing solid,—all in him is jumbled in confusion. Another thing I will tell you : my son Andrew told me that Edward used to laugh and try to make sport of him when he passed him at any time. That I did not like, although I never told you. With regard to politics, it seems as if all were at a standstill at present, except the intrigues of all the courts in Europe, which are in the greatest activity,—and at the same time also the eyes of Europe are steadfastly fixed on Britain. The next Parliament will show the worth of the Reform Bill. James, I may perhaps see you no more until you, like me, be divested of that body ; but if I know when you do put it off, I will be with you if I can. Many of our friends have promised to be with you in attendance at the time, and I have as good a right as another, being often in your company before any of them. I hope you will say the blessing before we part. The former Judge now came and said, if John and you be older acquaintances I think at least I have been oftener in your company. To your own knowledge, I was your guide in all your former hard travels, and I am chosen to the same office again by our friends here ; so it seems they are pleased with my conduct. And if you have no objections against me, here I am ready to attend you through thick and thin ; but I warn you that the country is far worse than formerly. So I said I am glad you are so willing, after your having seen my former hardships ; surely it cannot be a very pleasant undertaking for you, I think. The Judge said, nothing gives me so much pleasure as to assist virtue in its struggling against vice ; so if you must go I will go also willingly,—only this I say, it is a pity it should be so. It is lamentable the world is in such a state, that one like you at your years should have to adopt such a life for the sake of a just principle. Yet so it is,

But cheer up. You may say the blessing ; but I must ask you to arrange and leave all things in order. I said I would seal my book and leave it with John Martin. So I said the blessing, and we parted.

October 15th.—I have again got matters settled with Edward, and also received my writings from John Martin, therefore I will return back to the 26th of last month, and carry on the memorials in the regular order.

September 25th.—Left Manchester to go into Derbyshire. It was early in the morning and rather dark, and whilst crossing the Medlock river upon a narrow wooden bridge, I stumbled and fell down at full length, and my pipes fell into the river, which was black with dye stuff, which rendered them almost unfit without fresh reeds, and those I was short of. I told Joshua my misfortune, but he bade me cheer up and trust Providence, and at some future time the circumstance would be revealed unto me.

September 28th.—The last two days past before I could put on resolution to begin playing, but I said to Joshua this morning that this day I would put on face and begin, which I did ; and presently Joshua came with the Judge, and delivered James and me into his care.

Sunday, September 30th.—We stopped at Tideswell, Derbyshire.

Sunday, October 7th.—We were at Matlock Bank, and on Monday I resolved to go to Sheffield to try if I could get some cane to make reeds for the pipes, but could get none, therefore we made our way for Manchester, intending to go to Liverpool, as the only likely place to buy cane. On the 11th the Judge bade me meet with our friends before we entered Manchester.

THE SEVENTY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

324. Evening (6 o'clock), October 11th.—We all met before entering into the town. So Abraham said, I thank you for your firmness in that you have so well withstood the tyranny of your son, and I see by your mind that you seem more determined even than when you went away. The Judge has told you that there has been a resolution in your favour, and some of us here think that you will be sent for to your work, but others of us think you will not be sent for as yet. Again, some of us think that if you are sent for you ought to go, [while] others of us think otherwise, therefore we all wish to

hear your mind on this subject. So I said, if he had sent Anthony for me before I went away, I would have gone back to my employ, but now having lost all this time, besides having pledged my best clothes, also my watch, and my daughter having given me five shillings, and James four shillings, on the evening before we went away, therefore, when I take everything into consideration, I am determined not to go unless he comes for me himself. He it was who gave the offence, therefore he it is who ought to come and invite me back to his house again. Abraham said, we all see that you will rather lose your natural life than allow yourself to bow before a tyrant; but in the meantime, before you go to your own house, go to the house of your son-in-law; hear all, but say not anything of what the Judge has told you. Keep all that to yourself. I thank you again for fighting so hard against worldly property. It is principle against property. May principle gain the victory! I said, I was chosen to represent the inmost principle of the New Church, and for the sake of the New Church I will lose my life rather than be a dupe to any tyrant on the earth. So after a few more observations, we all parted to meet on Sunday, and James and I went to my son-in-law, stopped all night, went home the night following, and was given to understand that Nebuchadnezzar was as hard as ever. So we began to make ready to go off again on Monday, but if James got work he would remain at home.

THE ADVICE FROM ABRAHAM.

Sunday Morning (10 o'clock), October 14th.—Abraham came and said that the meeting was put off until Tuesday. So I said that I intended to be off on Tuesday morning before daylight—in short, it had been my intention to have been off tomorrow morning, but on second thoughts it was postponed one day longer, in order that James might try if he could get employ in the morning; and if not, we would both go together again, for it appears that Nebuchadnezzar is still in the same mind, saying that I went away of my own accord, and I may come of my own accord again if I choose. This is what he says to others ever since I left his employ. Now this being the case, let us hold our meeting some time on the morrow. Abraham asked what time I would name? I said, at two in the afternoon. Abraham spoke as follows:—We have already had a meeting concerning whether you go to your work if you are sent for. There was a motion put and also an amendment

But it is to be held again when you are present, and I have pledged my word that you will abide by the voice of the meeting:—that if the voice of the meeting be that you go to your work then go you must, but if the voice of the meeting be that you travel then so be it. All this I have promised you will abide by. So I said there is one thing which I hope you have considered in your promise, namely, that I am to go with honour or not at all. He said, on no other terms do we wish you to go. Likewise if he send for you in the morning you are to go; and if the voice of the meeting be that you leave him then you must abide thereby also. So I said I will abide by that also. He said, in order that everything may be done in the most impartial manner, and that all parties may have fairplay, we have chosen Jacob chairman; him we consider one who will neither turn to the one side or to the other, wherefore he wished the matter to be decided before your face. But you will recollect that I have passed my word that you abide by the voice of the meeting. So I said, certainly I will. So we parted.

THE SEVENTY-THIRD AGGREGATE ASSEMBLY OF THE
ANGELS FROM ELEVEN EARTHS.

325. Monday Afternoon (2 o'clock), October 15th.—I was introduced into this assembly by Jacob, who said:—I am chosen chairman to preside at this meeting, and I believe it is the custom for the chairman to address the meeting on the principal ground for calling the meeting; but this I have no need to do at present, only to tell you in particular that if peace can be made between you and your employer, that is, if an honourable peace can be made between you and your son without taking any advantage on either side, then I shall be one who will gladly hail the event,—in short, I wish fairplay to all parties. Your son, although he is not present, shall have equal justice with yourself on my part. I will hear what any one has to say on either side, and the general voice of these present will decide the matter, remembering that the eyes of our Maker are on each of us. I think there is no need for my saying more, only to invite any gentleman to come forward who wishes to address the meeting on the subject for which it is called. So Abraham stepped forward, and bowing to the chairman and the assembly, said:—Mr. Chairman and gentlemen, I have carefully examined into the affair between James Johnston and Edward Johnston. I have viewed the matter as master and servant, also as father and son, and I wish

to be impartial, and if I should stand alone in this case, I cannot help saying that Edward Johnston is the aggressor, and that James acted manly to leave him. Therefore I make a motion, that James go not to his work, although he should be sent for,—no, not until Edward Johnston comes personally himself to invite him, as he ought to do. John McLaughlan stood up and said, I second the motion. So Nixon came forward, bowing also to the chairman and the assembly, and said:—Mr. Chairman and gentlemen, I make an amendment; and after I have stated my reasons for the amendment, you can decide as you please. The amendment I make to Abraham's motion is, that if in case Edward Johnston sends any one for his father to return to his usual employ again, and to let what has passed remain at rest and [be] done away with,—on this condition,—I move that James gives in, and returns again to his former employment, that of a brewer. And my reasons are, that the winter is at hand, and that he is nearly seventy years of age. Is it consistent with the course of things that he can overcome a long winter, travelling in a country so distressed as it is? Think also of a lone woman, left by herself in a cellar. How is she to be supported, whose years are nearly seventy also? Further, Mr. Cowherd informs me that masters will even sacrifice a great part of their property rather than grant their servants justice, and that some masters have even ruined themselves in order to deprive their workmen of their just rights. I now leave it to the wisdom of this meeting to decide as they choose. Mr. Cowherd rose up saying, I second the amendment. Jacob said, Gentlemen, you have heard both the motion and the amendment. It is you who are the Judges. It now remains with me to put the motion in its first and proper place. All who are of opinion that James Johnston ought not to go to his former employ, even if he were sent for by his master, but that his employer, Edward Johnston, must personally go himself and invite him first, will signify the same by holding up your right hand. Out of this large assembly there were only a few hands held up. Jacob said, there is no need to put the amendment. Abraham rose and said:—Mr. Chairman and gentlemen, I give in to the sentiments of the majority. Jacob now spoke to me and said, I need not address you on the subject just decided, as Abraham passed his word for you in this important matter. But this must be entered in your book of memorials, for the sake of future generations. With respect to the conduct of the Judge who conducted you, he informed you where to lodge, and where not to lodge, when you wanted his counsel in those matters. I said, I return thanks to the Judge for his attendance and his counsel all the

time we were away. Jacob bade me state if anything had transpired since my return. So I said, as for my own part I was making ready until eleven o'clock this day. As for James, he was in search of work. About eleven o'clock, Edward sent a man bidding me come to my work and let things drop altogether. I said, that I could not go until three or four o'clock, as I had an engagement to fulfil in the first place. (I had forgotten that Abraham bade me go if I were sent for.) The man enquired if I would come at the forementioned time, as Edward seemed very troubled about the matter. As for his own part, it was the first time that he knew there had been a difference betwixt us. I said, Edward caused the difference, but since he has sent you I will certainly go. So the man said, he would go and inform him what I said. Therefore I intend to go from this meeting to my employ. Jacob said, go, and face them up undauntedly; perhaps Edward will keep out of the way, and if so you will only see the mistress. You have beaten them with their own weapons. This is as it should be. (Thus we parted, and James now lodges with us, and the widow and her daughter live in a small room.)

THE SEVENTY-FOURTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM ELEVEN EARTHS.

Sunday Morning (10 o'clock), October 21st.—Abraham, as speaker, asked the news. I said the only news I had was a great meeting, to take place in Birmingham to-morrow week, of the working classes, &c. Abraham said, this morning I will speak of internal things, and the text for the subject this morning is—"The fool hath said in his heart there is no God." Now in what class of mankind are there such as my text applies to, with which I should begin? Some may think that I should begin with one class, and others may think that I ought to begin with a different one. But I will begin with priests and parsons, men who preach, with the written Word lying before them, that there is a God, yet, in their doctrine, make God a partial being like themselves, and in their lives say "There is no God." They preach up passive obedience to men who make evil enactments. In short, the priests and the parsons are the cause of all the blood that is shed. Only look at Ireland, and you will see this plainly. The parsons with their tithes in blood, and the priests advising the people to be passive to those things. The English call the Irish cowards, because they allow some of their party to be shot, and [because] the living run away instead of rushing upon the murderers at

once. But I say they are not cowards. They are brave people. It is the priests' influence over them which is the cause. They are afraid to break the law of the priests. Englishmen! look at home. Look at Peterloo! Priestcraft made you run at that time. Blame not Spain nor Portugal. Priestcraft! you are as much in the power of priests as any country. No! I must say you are about to open your eyes. Thank your hoax bill for that! Again, all who set property above merit say in their hearts "There is no God." In all places of worship where the man of property is respected because he has property, those worshippers say in their hearts "There is no God." In a word, all who do not love their neighbour as they love themselves say in their hearts "There is no God." The more I look at those things the more awful they appear. What right has *any* man to say, "All this land is *my own*?" Is not the earth the Lord's? So that one man has the same right as another. But I will tell you who has the right to *hold* any portion of the land. It is the man who can make it produce most for the benefit of the public. If man would only examine how he is made he would see that he was made to be useful to others; this it is which makes our heaven,—this would make heaven on earth,—this is what the Lord is at all times trying to accomplish,—and this is the delight of our hearts, that it will be accomplished. The Divine Providence is over all, although it may look dark in the eyes of us finite creatures. Even the brave Poles who fought so hard for their freedom with the loss of their lives, them we welcomed. Again, that despot forces them to climates where they cannot live long, and gladly will we assist them to climates where they lay down their mortal part; and I hope when you come here that you will rejoice to join us in such glorious work. Again, look at the Divine Providence as it regards the freedom of America! Can all the despots keep down liberty while the country is free? The Divine Providence is always striving to redeem the human race in every state. I saw Calvin the other day (speaking in your kind of terms) with his elect about him. His sentiments are still the same on that subject of election as when he was in the natural world. I remarked to Abraham, that I had read an account of Calvin in the writings of Swedenborg, where it appears that Calvin was in hell. Abraham said true; but the Divine Being is always using means to reform and save all; therefore Calvin, like others, is let into his former states at times, in order if possible to effect his redemption. I was next desired to state my reception when I went to my work. So I said that I went in, and remarked that I had made an engagement previous to

being sent for by Edward, therefore I could not come sooner. The mistress said Edward was gone out, but had left word that the brewing might be put off a day longer. She also began to ask me about my journey, if it were pleasant, &c. I said yes; but, I added, it is best to let that drop,—it is over now; let it remain at rest. I am here again, the man still that I was when I went away. My principle is to do that which is right. She agreed it was best to let things drop. So I went home till next morning. I then began my work as if nothing had happened. There was only one shilling kept off me for the lost day, Monday. So after approving of my conduct I was bade say the blessing, and we parted.

THE SEVENTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM ELEVEN EARTHS.

326. Sunday Morning (10 o'clock), October 28th.—We all met, and Abraham enquired the news. I said the only news I had was the grand meeting of the non-electors expected to take place at Birmingham to-morrow. This to me is better news than the war which is so much talked about between the two dons, and also than the war likely to take place with Holland against Belgium. Abraham said as follows:—If that meeting do take place, as I hope it will, I shall be there on the hustings myself with the speakers, unless I am called on to attend at something else which I know not of at present. You may recollect that we told you long ago that Attwood was one of the tools in the hands of the Whigs to bind the people harder by the passing of the hoax bill. However it is well the people have found it out. They have all turned round and joined with the Radicals. This is a grand victory for Mr. Hunt, and no doubt but he will rejoice at the news. A few months only have made a great change in men's minds. Further, it was the Whigs who first began the political unions in order that they might carry their measures, and the Whigs will be obliged to join the Tories to put down these unions if they can. The operation of the Divine Providence is wonderful! See the blow the church got by the Bishops voting against the people's grand boon. It has opened the eyes of all Europe more than any thing has done these many years. All State churches have got a shock. No doubt their doctrine may stand many years, but the expense will be less felt by the people. Great has been the change in men's minds in the space of one year, and we anticipate great things

in the space of another. I have also some things very particular for your information, and which ought to be done by you three, or at least by the other two, for you will be exempted from its performance. We wish the other two to begin on the first Sunday of the new year to go to the church. But first, ask them both if they are willing, and let us know next Sunday. So I said, are they to go only on Sunday, or are they to continue to go as formerly? My reason for asking this question is, that you know it was considered that there is no church at this day, and that [even] where they attended the corrupt system is upheld as strongly as anywhere else. Now these things I have recorded already. So Abraham said, we all know the truth of what you say, and we say still that there is no church. Yet their example by going at times may be of greater good to others. John's wife has often told him of his neglect in that matter. His parents know no other than that he attends that place of worship; but still they may please themselves whether they take sittings or not. In short, we do not wish them to love it with all its formalities. The doctrine is good, what little is said. Besides our Lord took every opportunity to attend the worship of the Jews, which was become altogether a matter of form, and nothing spiritual. They need not bind themselves to attend every Sunday, knowing as they do that there is no external church. But we think great events will take place in the course of another year, and a time will come when the memorials will be brought forward. These are our reasons, state them to the two men. So I said, the reasons are good, and no doubt they will heartily agree to the same. But James has all his Sunday clothes pledged, like myself. But Abraham said, he hoped that things would soon be better for James; before long he would have some post open. I think, when Mr. Hunt comes to Manchester you might give him another letter. Tell him that you are the same in your principles as when you wrote the first time to him. Tell him that you are the same still as you were when you saw the innocent murdered on St. Peter's plains. Mr. Hunt brought before the public a strong precedent. It was not too late to bring the murderers to trial for blood-shed on that day. The case he brought forward was that of Governor Wall, who, he said, was brought to justice for a murder of twenty years' standing. So I said, the Bible gives an account of many murders of far longer standing than twenty years, which might be produced in evidence that murder is sure to be punished sooner or later. Abraham said, mention also in your letter some of the historical accounts

contained in the Word concerning the vengeance inflicted for shedding innocent blood. Perhaps Mr. Hunt may tell them of such things if it comes in course. He made them stare when fast-day was spoken of, &c. So I said the blessing, &c.

THE SEVENTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM ELEVEN EARTHS.

327. Sunday Morning (10 o'clock), November 4th.— Abraham, when he had introduced me into the assembly, asked the news. I said the best news which I had at this time was that the Birmingham meeting went off as well as could be expected, considering that the day was very wet, but I have no need to say anything concerning the meeting, as you said that you would be at it yourself. So Abraham said—Yes, I was at the meeting, and I am glad to say that the speakers spoke like men, and in particular the chairman. He spoke most nobly on the occasion of the meeting, &c. I even liked his speech better than I did the speech of Mr. Hunt; but all are not alike in speaking, and as he is a reverend Doctor, he is no doubt more in the habit of delivering his sentiments than Mr. Hunt is. But all went off well. The next news is, that the state of Europe at present looks very unsettled. As for the affair between Holland and Belgium, I call it only a kind of farce got up by the Kings to take the attention of France from off their own affairs. This is what I have thought for some time. It may turn into earnest in the end, and when it does I will then believe. They would willingly see some thousands of their soldiers killed if that would stop the spirit of liberty; but all comes of priest-craft teaching men to bow the knee to the property usurped by tyranny. This leads me to tender my advice to you three, that you always put your trust in the Divine Providence. Put your trust in no man, for if you do you will be deceived in the end; but if you do to the best of your judgment, striving to act as men and trusting the rest to the direction of Providence, depend upon it you never will be deceived. Let your fleeing the tyranny of your son be a lesson to you; and to the other two, and also to others. Your choice was leaving your every comfort rather than forego what you considered [to be] a right principle, and you gained the victory. We intend this week to examine whether Carlile's or Taylor's motives are the best, so that you may enter the same on record; but still that will not

hinder either of them or both from changing. You will be informed on Sunday next the state of those two men, and at the same time something more will be said about the malignity of the hells. Give our best respects to John Martin, —tell him to be of good cheer, &c. So I said the blessing, and we parted.

THE SEVENTY-SEVENTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM ELEVEN EARTHS.

328. Sunday Morning (10 o'clock), November 11th.—Mr. Cowherd introduced me into the assembly, saying as follows:—The reason why I am chosen speaker this morning is, that we heard you read in *The Poor Man's Advocate* the account of the tyranny of the Messrs. Bury towards their workmen; and the son being one of the pillars of the church, and —— the minister thereof, and I having been acquainted with some of the characters in the natural world, it is thought best to let the subject of the hells stay over a week longer, in order that I might speak on what you were reading about. (N.B.—I gave an account of Mrs. Bury some time ago. [I wrote the name Berry.] I should have written Mrs. Bury; she was wife to this Mr. Bury, junr. She has a sister, wife to Mr. Rostron. He is also a tyrant and another of —— pillars. My son James is at present in the employ of Rostron, dyer.) Now what I would observe is this:—What face has —— when he allows members of his church to act in such-like manner? And is he a fit man to be either a minister of a church or a member of Parliament, when he allows such things to be done by the leading members of his church? I say, can he be a fit person to be sent into Parliament, when he allows men in his church to rob their servants openly and does not charge them openly before the congregation also? But this may show you that he will not do any good for the useful classes, either in or out of Parliament, excepting so far as his own interest is affected thereby. The next thing I observe is, if ever Rostron stops your son of any of his wages, mark down the date and let him say nothing until he leaves the place, and then demand the money which he stopped of him, and if he refuses to give it, summon him to the court and there state the matter, and I think there is no doubt but they will make him lay down the sum stopped. This is my advice for your son. It seems Rostron stops money from the men very often. He threatened to stop John Martin, but I believe he did

not stop him; neither shall he rob James if we can help it. Tell John Martin to cheer up and fight against the malignant spirits, trusting in Him who alone can aid, and will assist him, &c. So I was bade say the blessing, and we parted.

THE SEVENTY-EIGHTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM ELEVEN EARTHS.

329. Sunday Morning (10 o'clock), November 18th.—I was introduced by Abraham, and after salutation he said as follows:—I will now fulfil my promise to you respecting the malignity of the hells as they are at present. But although I can see them as they are, still I can give you only natural things whereby to form your ideas of their malignity at the present day, and this because you are in a natural body, in which it is by correspondence only that you can be made acquainted with the direful doings in the hells. Open your natural eyes, and see that your country is governed without law by a self-elected banditti of robbers and murderers, who yet hang others far less guilty than themselves. But if your country were governed by law, as it ought to be, there would be fewer crimes committed. But what they call laws are only enactments made by themselves and for themselves, while equal law is justice to all without exception. A law is the will and agreement of the nation, formed on principles of justice, according to the judgment of the people, for the good of all. But I ask, is it so in your country? No. You see plainly a true correspondence to the malignity of the hells acting in Ireland at the present day by your State and Church; that same banditti forcing a whole nation at the point of the sword to uphold a State religion which they hate. These are awful things, and awful will be the state of those who take a part in these things with a knowledge of the injustice of such actions. The whole of the doings of Government are a system of malignity. From every ramification in the system there you will see the malignity of the hells in true correspondence; and they will become yet more desperate because their fears are on the increase, because they are surrounded by circumstances greater than they expected to come against them; therefore I thank God that they are thus rushing headlong to their own end. These are doings that I rejoice at, because it is an eternal law that evil punishes itself. Further, malignity is the delight of evil-doers, and brings direful punishments on such spirits as delight in the punishment of others. But to what extent the human mind

can degrade itself in evil and in the false no created being can tell. On the other hand, heaven cannot be perfected to eternity, because the mind of man is capable of receiving good and truth without end. In a word, heaven becomes nearer and nearer a human form, and hell becomes more and more the opposite to the human form. This week some of us intend to take a view of the cabinet measures, so that we can tell you some of their plans before they transpire; and as Parliament meets shortly, and ministers are in the mess they are both at home and abroad, we want to peep into their hole-and-corner plans about this time. We will not only look on but likewise wish them speed in their plans for the sake of our internal affairs. I had almost forgotten to ask you what the men say about going to the church at the time we mentioned to you. I said the two men are willing to conform themselves to your wishes in that and any other thing you may require. So I was desired to say the blessing as usual, and they went to their churches.

THE SEVENTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM ELEVEN EARTHS.

330. Sunday Morning (10 o'clock), November 25th.—Abraham introduced me into the assembly, and afterwards spoke as follows:—According to promise I have watched the inner den, and heard the present plans which they intend to adopt as a further hoaxing of the country awhile longer. And first, in order to delude the Irish and make them believe that things are to be better for them, they intend to recall the Marquis of Anglesea and Lord Stanley, as they are become very unpopular with the people. But we think they intend to supply their places with others as bad; in the next place, they intend to put down the political unions; and thirdly, to grant further powers to the civil authorities. These are the present plans. But whether or not things may occur to cause them to change their plans is a question we will not enquire into at present, neither is it pleasant either for you or us, were it not that we have spiritual ends in view for promoting good to mankind. As there is nothing else in particular, you may dismiss us with the blessing. So I remarked that the next Sunday would begin the fifth year of our Lord's Second Advent. I next said the blessing, and we parted.

Sunday, December 2nd.—Accordingly I made me ready, this first day of the fifth year of our Lord's Second Advent, to

meet our friends, and Abraham by himself came, and said you will naturally ask me why I am by myself, and the reason is all our friends are now in readiness to conduct Mr. Jones, and receive him amongst us with bands of music and other demonstrations of gladness, and I am sent to inform you that our meeting is put off to next Sunday on that account. I heard yesterday that he had left the natural body. So I said I am glad that he will be amongst you. I always looked on him as a worthy man, although I went, I think, twice to him personally about the beginning of the year 1819, and ventured to tell him that I had converse with angels. But when I went the second time he said I might be deceived by false spirits; that Swedenborg was a man of high learning, and was chosen by Divine Providence to reveal all that was necessary. As for himself, he wished for no more. So I said that I would trouble him no more, but hoped he would keep what I had told him in his own breast; and further I said, I will, in the name of God, keep conversing with my friends at every opportunity. I further told him that the Word would never be fully opened to eternity, and that these same spirits were agents whereby I saw the Word in a far more glorious point of view. I told him of the churches building in the new heavens, also of the preparations for the first jubilee in the Christian heavens. But to be short, we parted friends, though I never let him see me in his church for fear he would be hurt by thinking on what had passed concerning the false spirits; besides that, I was sorry I had opened my mind to him on the subject, and thus I was rather ashamed for my own simplicity. Abraham said we intend to mention all these things before him, therefore he will be self-condemned before your face next Sunday by seeing the truth with his own eyes; but he was a man who would take no money for preaching in that church. It was far in debt when he came there about twenty-five years ago. The church would have been sold had it not been that he gave his services free. This shows he was not a worldly-minded man, not like Mr. Clowes, who kept in with a false church for the sake of the hire. Nevertheless he was very useful in propagating the writings of Swedenborg, and but for the sake of the hire he would have been with us before this. Mr. Cowherd used to rail at Mr. Jones, a thing he ought not to have done, but it was never resented on the part of Mr. Jones. He took all in good part, and not only so, but he even gave Mr. Cowherd free liberty to preach in Peter-street Church when his own church had fallen in; but let me go as our friends are waiting for me, as I am to walk foremost in

the procession in the welcoming of our new friend. So I thanked him and he went his way and left me to reflect on the wonderful things revealed to me since I had my last interview with Mr. Jones; but I ought not to blame Mr. Jones for not believing my report of such things. He knew nothing about me. I was a stranger to him, and the things I told him of course appeared as might be expected—novel to him, and unless they are seen through the medium of the Word they will appear altogether novel to any who read these memorials; but to the simple, to those who see that each human being is truly—that we all are agents acting under the Divine Providence, in order that each may be the means or agent of promoting some wise end,—these will hear all this with joy.

THE EIGHTIETH AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

331. Sunday Morning (10 o'clock), December 9th.—I was introduced into this assembly this morning by the first man. So after respects paid on both sides he said, anything that Mr. Jones has to say to you is deferred for the present, owing to other things of greater importance which I have to speak upon. So I said, in the first place I welcome Mr. Jones with heart and hand. Mr. Jones came forward and shook hands with me, and went and sat him down again beside Mr. Cowherd. I next said to the speaker that if he wished to hear my news on politics I would proceed. So he began and said, my subject is at present to speak on politics, and your country is engaged at this time on politics, so is also your new borough,—at least, this I believe is the week your members are to be chosen for your town. So what with the elections and also by my mission here we may expect there is something known only to our Maker at present,—a something of very serious nature which will shortly take place; but this indeed you may see by looking around you. Look at the horrible and wicked abominations committed in Ireland by banditti of monsters, who go about robbing and murdering innocent inhabitants by Acts of Parliament! Were ever such done since the world began? Are such deeds to be found in any record of men calling themselves by the name of Christians, working such abominations? Surely the Irish are naturally a peaceable people to bear such things! But let us cheer up! The insulted Irish are the best soldiers in the world,—and if once they are roused, woe be to those oppressive tyrants who are now setting them an example how they must do when their time of reaction comes!

So I say, let the cup be filled brimful, that their oppressors may have enough! God be thanked, the Government is in a desperate mess,—what with the eyes of the people being opened and what with war, they know that war they cannot carry on, but the unions they are determined to put down. This that noble-minded Hetherington sees plainly. In short he might be connected with us as he writes our sentiments concerning the uses of the working class and the idleness of the drones, as he calls the oppressors of the people. It is a sad perverted state of things to see the misery of the industrious class and knowing that their industry is sufficient to make them and their families every way comfortable were it not that a banditti comes and takes all from them, except some little, and that little not half enough to sustain nature. These doings are horrid abominations. Mr. Hunt, the alone man in that den who stands only on the side of the people. If there were only a few such as he they would shake that den so that the people would hear the sound in every corner of the land. I heard him last night addressing the people in very strong language. Neither did he forget the murders done on Peter's-field; that was also a horrid abomination; but to me the murders committed in Ireland seem to throw a shade on the Peterloo murders. Mr. Hunt, I believe, is a man who believes in a future state. This you may have noticed in his speeches on Peter's-field by his pointing upwards, saying such and such a one has gone to answer for the deeds of that day before a just God! I think that letter you sent him did him some good. It told him that religion consisted in doing good; that it did not consist in this or that opinion, but in doing deeds of real use. I have viewed all Europe and I see that all must have a scourge; but England I call the principal or the head of the others. May her reign of terror be short! The next thing I have to mention is that I heard in my own country that our friends here and you expected this Parliament now dissolved to meet on the 11th current, and do some more dirty work before it was dissolved, but I thought otherwise. I thought the new Parliament would be better for doing dirty work than the late one, and the ministers think so too. The reason why the election is now going on is because the ministers have a knowledge of a majority in their favour from the present election. This they knew from their correspondents. Further, I think that the Tories will have the balance on their side; but in order that the system may stand, the Whigs will act with the Tories, so the two with so many new boroughs which they have made think they have added more strength to the present system. I have also to inform you that I am to remain

here some weeks, as I am to preach one Sunday in each of the seven churches, beginning with the first church this day and the others in rotation. I said I am glad to hear your news. Will you let me know your text on each day for the sake of those who read our memorials? He said it is well thought of you to ask me. I will do as you desire; therefore read the text for this day that all present may hear it. Look out Jeremiah, 9th chap., 6th ver. So I took the Bible and read the text. He now bade me say the blessing, &c.

THE EIGHTY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS
FROM ELEVEN EARTHS.

332. Sunday Morning (10 o'clock), December 16th.—The first man introduced me into the assembly, and after the usual respects paid I gave the news of the past week. Then he spoke as follows:—It is now seen that the elections in general are in favour of the present ministers but with few exceptions. It was the working classes who caused Cobbett to be chosen for Oldham. As for ——, his ambition is to climb higher up by means of cunning. Being the representative of a large town like ——, his influence will go further than other members of smaller towns, further than even Manchester. By this means and also by doing something to please his friends, and at the same time holding with the ministers, he thinks to rise up in worldly fame. As for Cobbett, he is an aged man; I think he will endeavour to act as he has pledged himself. The quality of this general election in a great measure may be seen by Burdett and Hobhouse being again chosen in the teeth of the people, and by the trickery done to Mr. Hunt at Preston. These and such-like doings show the quality of the new Parliament. I will now inform you what they will do for the people if the people will let them. They will try to take from them what little remains of their liberty (if that may be called liberty which yet remains); and they will also endeavour still further to stop knowledge from the people and to disunite them, if the people will let them. But, on the other hand, Ireland will be harder for them than this country, as the members there are more on the side of the people. This will be something in favour of the people of England. But I cannot give a better statement of the present situation of the working class or people than [that] you read in *The Poor Man's Guardian* last night. There you are shown in the clearest manner how the reform was intended to work; and I will say, that they may talk in prison of Paine, and call him a great man for

talents and the like stuff; but I call Hetherington a greater man than Paine ever was. Paine never was such a reformer as Hetherington is in his writings for equality amongst mankind, and for this reason I style him the greater political writer of the two. Further, poor man as he is, I call him richer than any political writer of the present day. It is the riches of the mind freely given for the good of mankind for which I call him great or rich. The next thing I have to say is, that the widow is not far from her journey's end on earth, therefore if you are called on to assist with her last remains, go; console her daughter with some of your advice. Next Sunday Mr. Jones will give his reasons why he rejected you in his not believing what you told him of us and yourself. Mr. Hunt is to be in town to-morrow. Write your letter for him this afternoon. You may read my text for this day in the 9th chap. of Matt., ver. 6th. He now bade me say the blessing, and they went their way.

Evening, December 20th.—I was on my way to visit the widow when I met the first man and Abraham. The first man said, I am glad to see your present intention, but defer your visit till to-morrow when your work is done; then go with the Christian theology and read to her such passages as you think most suitable for one in terror of death. She is sometimes sensible, but in terror to die. Reason with her that her Creator is all mercy, and would save all if they would [shun] evils as sins. Tell her that all who delight to perform uses go to heaven, because heaven is a kingdom of uses; and tell her that you are not afraid to meet death, because you would rather serve than be served; that you wish to be useful here, therefore after you quit the body the mind will be the same. And tell her also that she herself wished to do good to others as far as she could, and [that] He who gifted her with [those] good motives is her Creator and Everlasting Redeemer; and lastly, when you come away shake her daughter by the hand, and if you can, give her a piece of money. So I said, all shall be done cheerfully. I intended to have as much money on Saturday as will purchase a pair of clogs, as my feet are often wet at my work, so you tell me what I shall give the daughter and it shall be given. So he said give her a shilling and trust to Providence that it will be made up by Saturday again. So I said, whether it be or not she shall have the shilling. He said, let me shake you by the hand; and they wished me good-night, and we parted.

December 21st.—Accordingly, I went on my mission and was kindly received by the mother and daughter, and partook of a cup of tea at their request. I also read and discoursed so

as both may receive some benefit suitable to the present state of both. I came home after with gladness.

Saturday Evening, December 22nd.—Abraham wished James to go and sit up with the widow this night, in order for company lest no one else should offer their services. So, accordingly, James did as he was bidden. The widow, ever since about the time James and I went to the country, gave up her former house and is at present in a room. The house where she has her room is in Potts-street, No. 50, between Great Ancoats-street and New Islington, but at present, as I know not the name of the tenant who rents the house, and who lets the room wherein she and her daughter reside at this time, of course his name on this account must be omitted. At any rate, I conceive [that I] am but doing my duty in being thus far particular with one principal agent, chosen by the Divine Providence in order to represent the good affections of this new church. During the course of many weeks she has undergone great bodily indisposition, and [has had] hardly anything to support nature but the wages of the daughter, really too little for one person. She once had a shilling per week from the town, but I heard they took it from her.

THE EIGHTY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

333. Sunday Morning (10 o'clock), December 23rd.—I was received into the assembly by the first man, who (common civilities paid) said :—We have here present with us the sphere of the widow this morning. Her trouble in the body will soon be over, then she will be with us fully. I understand that they are keeping this day in your world in memory of our Lord being born to save mankind from hell; but few know on earth that He also saved us angels, and that He is our Everlasting Redeemer likewise. Nothing else could save mankind but Him becoming man, and by His being conceived in the womb and being born an infant, and entering into the childhood state, next into youth, and lastly into manhood; thus He joined all the degrees of the human mind to Himself. By this we can approach and worship our great Creator and Everlasting Redeemer, our God, the Infinited Man, by whom alone we have this glorious privilege, that man and angels can appoint times to meet and converse together as we do at this day. May it extend in length and breadth till its fulness is accomplished! The next thing is, the time is near which is appointed for the young men to go to the church. I hope they will be

ready at the time mentioned formerly. I said I have no doubt but they will both be ready by this day two weeks, for then is the first Sunday of the new year. So after some remarks on the news of the bygone week I again said, that I understood Mr. Jones was to make his address this day. The first man said, it was the wish of Mr. Jones to be excused until another time. He now bade me read his text for the third church this day in the 30th chap. of Jeremiah and 7th ver., which I did, and was asked what I thought of it. I said I thought it a very correspondent text to the present state of the church, and said the blessing, &c.

December 25th.—This evening the widow departed this life.

Evening, December 28th.—Abraham met me and said, we have the widow safe with us; and as to her internals, she is further advanced than Mr. Jones. It now becomes your duty to attend her last remains to the earthly grave, also to comfort her daughter with spiritual advice. So I thanked him and promised to do as he bade me.

THE EIGHTY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM ELEVEN EARTHS.

334. Sunday Morning (10 o'clock), December 30th.—I was again received into the assembly by the first man. So after giving the news of the last week I concluded by saying—I leave it to you either to reply to my news or not. Your internal affairs are of more importance at all times to me than the news from the earth. The first man said we will defer politics this morning as we have a matter of great importance to perform. We have got the widow to decorate this morning with an eternal crown of glory as a reward of her faithfulness whilst in the mortal body. She wishes me to bid you speak comfort to her daughter in the most suitable manner you think proper; at any rate you may say you are sure [she] is where she would not exchange for worlds. She is glad that you are going to see the last of remains on earth laid in its kindred dust. She also wishes to know what order and arrangements are prepared for the performance of that duty. So I said everything is well ordered. There is to be a hearse and a few sober men and women, and for drink there is to be nothing stronger than ale; also there will be plenty of roast beef, bread, and cheese, &c. The first man said, the widow is glad there are to be no spirits and is well pleased with what you have related; but I have some remarks to make to you. In the first place there may be some in the company who

would rather have spirits, therefore praise you the ale as the best beverage. If the discourse is on politics give your opinion so grounded as that God is no respecter of persons, therefore He has made His laws for the good of all, but the rich make laws to answer themselves. Again, if the subject is on any religious point give them also your opinion. If it is an innocent mirth the company engages in, join with them; but if their mirth be foolishness say nothing but what may have a tendency to restore order and good nature. Lastly, take your leave at seven o'clock. By this you will set a good example. As for James he may stay longer if he chooses, and by all means make much of the daughter, and invite her to your house to her tea when she can make it convenient on some Sunday. These are the remarks and advice that I wished to state to you if you find them worthy. So I said I will pay due regard to all you have said, and as for the hour of leaving the company it is as long as I wish, and indeed if you had said six o'clock I would have thought it enough; but I wish in a formal manner to express my gladness at the arrival of the widow amongst us. So she came forward and shook hands and asked for my welfare. I thanked her, &c. She said I am well now, far better than ever I was, and I am glad you are going to assist to bury that which is of no further use for me. I am now free from the troubles of the world in which you are, and I have often thought on the justice of God whilst I was in the body. I used to think sometimes that whoever broke any of His laws must assuredly be punished; but in this my judgment had been led by the laws of earthly Kings. I now see that God is not only justice itself, but also mercy itself, and [that] all His laws are mercy. So I said all His laws are certain bounds which we must not go beyond, or if we do it is our own hurt. His laws are simple and easy and made for our comfort, and if our ministers did their duty they would tell us [so] by their life, their good actions would set us the example. I ought to mention that when the law was given by God Moses was ordered to set certain bounds around the mount. Thus it was easier to keep within the bounds than to climb beyond the bounds further up the mount. So after bidding me speak some comfort unto her daughter Ann she went and sat her down. The first man said it is time we should perform this holy ceremony by crowning the female who has been speaking with you. I said, is she to be crowned here where the assembly now is? [The first man replied], she represented the church, and the crown will be set on her head in the church, and we expect your sphere will be along with us. So they all rose up, going their way. I said, is there to be no

blessing? He said that is deferred at present, and he went away also; but I called him back and said, I quite forgot to ask where your text is to be. He said, I also forgot to tell you; but read now the 6th ver. of the 9th chap. of Matthew. I did so, and he asked what I thought of the text. I said I thought it suitable to the present occasion. The above is the text for the Fourth Church in the New Heavens, December 30th, 1832.

THE EIGHTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM ELEVEN EARTHS.

335. Friday Evening, January 4th, 1833.—For reasons best known to the angels, our meeting was appointed to be held this evening instead of Sunday next. So, about four o'clock, I was introduced by the first man as aforetime, and after asking after the welfare of my family, &c., he asked what portion of the Bible my eyes saw first on the morning of Tuesday last, being the first day of the new year? So I read the portion before them, Psalm 61 and ver. 7th. So after a few comments he said that the female was crowned as was told me last Sunday. I asked, who set the crown on her head? He said that he was chosen to set the crown on her head. So I said, in the first age of the world love to the Creator was the ruling principle in the minds of men at that day. He said, the divine attributes of the Creator of all things were not known in the first age. He next said that Mr. Jones was heartily sorry if he said anything to hurt my feelings,—that he was wrong without this knowledge, or otherwise he would have received you in a different manner. But he says you sent him a letter in which you explained the Divine Humanity, or Jehovah in the ultimates of nature, and this you did by referring to the writings of Swedenborg; and although he had often read the same passages himself before-time, yet he never saw them in their proper light until you sent him the letter on the subject. He further says, that that letter was the means of his seeing all the Word in a far higher state, therefore preaching was far more pleasant to him. So I said I always liked his method of explaining the Word, but when he told me that I had intercourse with false spirits I thought it best to keep out of his sight, lest if he should see me whilst he was in the pulpit it may remind him of our subject. But, after all, I cannot blame Mr. Jones for thinking as he did about converse of angels with such as me,—for it is well known that mankind are so taught at this day from their youth, that so far as a man has a fine

outward appearance so far he is a man; and perhaps had I been tried in a similar manner I would have done the like. So the first man said that Mr. Jones wished to take me by the hand. I said that I was ready. So he came, and we shook hands, and he said, you have given a true statement of what passed between us on that occasion, and if I said anything amiss place it to my then ignorance, but not to any bad motive. So I said, it is long since I settled it so in my own mind. The first man now said, as far as regards politics at the present all seems to be still, only the cabinet councils are busy as to how they shall act in order to keep the system together. The next thing I have to mention is, I see you intend to have the young woman to her tea on Sunday; but you had better invite her companion likewise along with her. It will add more to the respect paid by you, and young James will be their conductor to your house and likewise to their home after the repast. It now remains with you to dismiss us with the blessing. I said, perhaps you will tell me where your text is from, as you preach in the Fifth Church on Sunday. He said, read my text in Dan., chap. 2nd, vers. 21st, 22nd. I afterwards said the blessing.

N.B.—On this day began the 69th year of my age. Perhaps I may mention that Abraham has been my conductor ever since I came from the country.

Friday Evening, January 11th.—Abraham informed me that a committee is now sitting to decide when we are to hold the next meeting. The first man is to inform me to-morrow evening the result of the proceedings of the committee, and we parted.

Saturday, January 12th.—The first man came and gave me the following information:—It is settled that the meeting be put off until to-morrow week in the afternoon, when our friends corresponding to the heart of the grand man will be in attendance. I will also give you my views of some of the new members of the den. I thanked him for the information. I said, if our friend from the earth corresponding to the heart be again coming, it is to me a sign that something is about to transpire before long in the struggle for freedom. He said our friends think something very serious is about to transpire in your natural country against the liberties of the people; and if so, I will inform you when we hold the next meeting. But cheer up, let come what may! Be on your watch-tower at your post, and trust Providence for the issue. So we parted.

THE EIGHTY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

336. Sunday Morning (10 o'clock), January 20th.—The first man came and said that the meeting would take place this day at one of the clock. Accordingly I was introduced by him at the exact time into the assembly. So after usual compliments he said as follows:—Bear in mind that this day is the third Sunday of what you call the month of January, and also here again are our friends from the earth corresponding to the heart; this day also I fulfil my mission, so far at least as to have preached one Sunday in each of the seven churches. Thus everything in our world is going on orderly; but this is not the case in the circuit you live in, and less still in the circuit of Ireland, for I call Ireland a country distinct, by the waters of the sea being altogether around its land; therefore why, I say, should it not be governed by its own laws? I will now inform you of some of the present plans of the crafty Whig ministers in order that they may divide and gull the people again when Parliament meets. They have agreed with the King that something must be done to still the cry of distress in the country. They dare not in the present state of Ireland take too harsh measures with England, so in order to keep the English on their side whilst they subdue the Irish it is at present intended to allow every old person at a certain age a certain weekly sum of money for their support. This money the overseers cannot keep from them. They think ninepence in the pound of the poor-rates will meet every case, and by this act they will get the poor on their side, shouting, "God save our good and gracious King," &c., and at the same time the hired corrupt Press will be railing against the Irish for rebellion against such a merciful sovereign. They also intend, or pretend, to make some amendment in respect to justices of the peace; but mind you, whatever they do is only throwing dust in the eyes of the people whilst they chain them faster; for, let them only put down Ireland, then will be seen with open eyes a Whig Government. Now I cannot say whether the people will again be hoaxed, but by their present ways I could not answer on their behalf that they will not be hoaxed, as I see no change in their lives for the better. It is reported that English militia are to be sent over to Ireland; but it is my opinion that they will get foreign troops, and that is what I want them to do; it will then be seen whether the soldiers of Britain will stand and see their wives, their fathers and their mothers, sisters, &c., shot at by foreign troops. However,

I wish the people would open their eyes; but I fear they are too besotted in the love of vanity. There is too much respect paid to property. They look on the man who sweeps the streets as an object unworthy. Did not the muck-miser, the street-sweeper, and all others of the human race on your earth come from the same stock? Did not one Creator make them all? It is hurtful to an informed mind to hear foolish men making such distinctions as one man being born better or worse than another, as it regards either riches or poverty. You say that Cobbett says that one hundred members have pledged themselves to vote for the freedom of the Press. Now I venture to say, that the greater number of those members will laugh at Cobbett in the den at night before his face. They do the greater part of their work at night. Mr. Hunt has brought forward his son as a pupil in the cause of his country. He is a bold undaunted young man, and will not be easily put down in what he conceives to be right. As for the ministers, they are in a sore mess at present and would gladly be out of office if they could come out with honour. They cannot tell how to put down Ireland, it is in such a state at present. I have told you thus far so that you may not be deluded by the craftiness of men, whether Whig or Tory. So I thanked him, saying, that I hoped Ireland would not be so far crushed as was intended by the Government at this time. The time will come when Ireland will be a free country, but who can tell when? But your coming and your preaching in the seven new churches, also the angels coming again from the earth corresponding to the heart are to me at this time signs of great events for the good of mankind. He said, I am to remain some weeks longer, therefore you will have further information. The first beast is now very active in its way. I thanked him, and bid him give my service to the widow. He said the widow is to be one of his guests at his table this day. I was bade now to read the text taken this day in Jeremiah, chap. 6, ver. 6. I then said the blessing, and the meeting adjourned as usual.

THE EIGHTY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

337. Sunday Morning (10 o'clock), January 27th.—I was introduced into the assembly by the first man. So when I was asked the news I said that all seemed at a standstill in this country in regard to news at present. Only I have been engaged reading the "History of the Conquest of Mexico by the

Spaniards" this last week, and I think by their fine buildings, by their arts and sciences, their temples, idols, &c., that the antient church must have also been once in that part of America, and I further think it was of the Divine Providence that their horrid-like worship by sacrificing human beings to their idol gods should give way to a less idolatry, for the Catholics first destroyed all the gods of that country, and in their places set up the image of the Virgin Mary. So by this means they were drawn from a greater evil to a lesser evil. So the first man said as follows:—The Divine Being cares alike for all, and if the motive of the men was to establish the true worship, well; but if their motive was robbery, then I say that whatever good may have resulted from that blood shed by Spain in a country which was not their own, Spain is guilty of that blood. It is inconsistent to found religion in blood; although the Divine *may* and does *permit* such things, yet He does *not approve* such things, and far less require them to be done. But I have one remark to make concerning the Catholic religion [as to a fact] which passes unnoticed, [and] which has taken place since I came down, and is a great blow to their superstition. It is this:—The Pope has granted liberty to eat flesh meat on Fridays and Saturdays. May not that one fact open men's eyes to see the fallacy and superstition of that church? The next thing is: I see and notice that a number of the gormandizers have left Ireland, and gone to the den on purpose to seek every one his own ends. I also see signs which make me think that Ireland will not sit down as it has done in time past. I think something will be done in that country by our friends coming from the earth which corresponds to the heart. So I said I am certain that Ireland and every other country will be free some time. Even Poland will be free some time. But what is the state of that country at present? And yet our friends from the heart were here during the hard struggle they had, and therefore it may fare the same with Ireland at this time also; at least, my fears are so at times, although at the same time I am convinced that every country will be freed from tyranny at a future day. The first man spoke as follows:—True, Poland is at present in a woeful state; but it will rise again in proportion to its downfall. And as for Ireland, the people are determined to make their own laws in their own country, and this they will do in the face of all the powers in Europe. They *will* to be free; and if a nation *wills* to be free it *must* be free. I am come down on purpose, and Ireland will be free, and will be a refuge to fly unto from tyrants. It will be the first country in Europe that will be free; and this will soon cheer the hearts of the

French and of the Poles; that France has its eyes on Ireland at this time one may easily see by reading the news of the French Government. As for myself I am here, and will do all the good I can for man's happiness. I will preach this day in the sixth church from the last verse of the 1st chap. of Genesis, which you may now read. So I read the text, and he said the first seven chapters are written in an allegorical style, common in the first ages. I will say a little on all these chapters to my hearers this day, and were I to preach from my text in your country, I would say that four or five hours were enough in a day for a man to labour in order to have every comfort on earth if every man performed the end for which God made him. God made all things good. Man's labour was only intended for a pleasure—an exercise of usefulness to his brother man and of health to himself. Artificial light hurts the eyes, therefore all who work underground ought to work [only] a short time at once. Infinite wisdom made all things very good, but man has perverted these blessings. I was now bid say the blessing and the assembly went away, but the first man remained and enquired concerning my domestic affairs. He afterwards bade me say a blessing for him, that he might go through well with this day's work under the Divine influence to instruct his hearers from the Word, in particular where he mentioned. He again shook me by the hand and we parted.

THE EIGHTY-SEVENTH AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

338. Sunday Morning (10 o'clock), February 3rd.—The first man again introduced me into the assembly, and after the usual respects paid on both sides I proceeded, and stated concerning some of the remarks made on Tuesday in the den by Mr. Cobbett on the choosing the chairman. So the first man said:—The choosing of the former chairman may convince the country whether the reformed den will save them or not. As for yourself you were told some time ago of the hoax, or if calling it by the name of the delusion of the people suits better for its title, you have the choice of both names. Cobbett has made a fair beginning. The people may see with what has already been transacted that nothing will be done for the country in the grand reformed Parliament; but I will tell you better when the King has made his speech, so you may buy the speech when it comes out and we will see next Sunday what we think of the hoax. It never was intended that Kings

should reign but for the public good. Is it so? Likewise, parsons and priests were first appointed for the service of their fellow-brothers of mankind. All mankind are made to serve each other. It is far more honourable to serve than to be served. Christ said—"It is better to give than to receive." What kind of beings must those be who think it below their dignity to tie and loose even their own shoes? Can they be acting as human beings to allow any one to do such offices for them, and they in perfect health? I am sure I could not for shame let a man or woman stoop down and do such things for me; yet such things are done by those called Christians; and those Christians make their boast that they keep black slaves on purpose to perform such offices. Nevertheless, I told you before that all of the human race on earth have their origin from one stock. Our Creator made all the human beings in all worlds, and while He was on your earth He was redeeming all worlds and all us angels at the same time. Priests and parsons preach strange doctrines concerning Redemption, the Atonement, &c. Let me ask your opinion of the Atonement. So I said—"To cease to do evil and learn to do well," is the doctrine of the Word of God concerning the Atonement. He said, it is the false doctrine of priests and parsons which is the cause of almost all the Deists. It is the bad lives of priests, parsons, Kings, and all in authority that is the cause of all the evil and distress in your country. They live on the industry of their fellow-men till his life is a perpetual state of misery; and as I said formerly, four or five hours a day [of labour] would make every one comfortable if every one did their duty. No man ought, at any rate, to work above eight hours each day. If I were King in your country it would be the first thing I should put forward, to punish any who should work more than eight hours, including proper times for repasts. And I believe that it is of divine order that your days are divided into twenty-four hours,—eight hours for labour, meals included, eight hours to contemplate the works of creation, learning useful sciences, teaching your children, &c., and eight hours for rest, both for body and mind. The number eight is a most perfect number, and there are three of these numbers in one day; but every number has its proper signification. I was engaged last week some little in my thoughts on the number eight. Now twice four are eight. You have four King Georges and four King Williams, with this present villain who is now King; therefore four Kings of the name of George and four Kings of the name of William make the complete number eight. But you may think till this day week on this, and then let me hear your opinion on the number eight. So I said I have often thought

on the same number, and the reason why I did so is: Some years ago our Lord gave notice to some of the angels that they might converse with the man on earth until one eight, and this made me study often concerning the number eight; but I think that has nothing to do with those eight Kings. He said you may study again on the number—the same number; and do you also provide against this day week the grand speech of the King, for one is not sure what it will be, as they alter it to suit the state of things; but he will not let Ireland be forgotten at the end of the speech whatever alterations otherwise they may make. I was now bidden to read his text for the day's discourse in the Seventh Church,—Genesis, chap. 2nd, ver. 1st. I afterwards said the blessing, and the meeting was adjourned as formerly.

THE EIGHTY-EIGHTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

339. Sunday Morning (10 o'clock), February 10th.—I was introduced into the meeting by the first man, so after the usual compliments I gave the news and the King's speech as contained in *The Poor Man's Guardian*. Then the first man spoke as follows:—The latter part of the speech is the same as I said, but the part in relation to the working classes is couched in another form. It regards the workers with less respect than they once intended to do; but it is best when they come boldly forward and show what they intend. The church must be kept up at all events, and Ireland must be put down by force, for which they will no doubt have a majority of Whigs and Tories in the den to render every assistance in their power; but, as I said to you before, it is the *will* of the Irish nation to be free, and all the powers in Europe cannot prevent them from accomplishing their freedom. Ireland will be a refuge for the oppressed, and vengeance is sure to overtake the oppressor in the end. This is plainly seen by reading the historical account given by Moses and other parts of the Word. See the end of King Ahab and the awful end of Jezebel his wife; and have not the Kings in Europe taken the vineyards from thousands also, only with this difference, that the Kings of the present times are far worse seeing they have all the former examples for their guide? So I said the despots have long gotten things their own way. They have combined, and by cunning, by force, and by fraud have gotten a King in France, a King in Belgium (with Poland crushed), and have made a King

for the Greeks, wherefore no doubt they think that it will be easy to overcome the starving Irish. The first man said, the more evil any one commits the more hardened is the heart, and the present ministers—pretended friends of the people—may they finish up the present system, as you were told by some of our friends here that they thought the present set would be the last batch in office under it. I think they are the only tyrants suitable to cause a determined resistance against their tyranny. They have said that all the wisdom and property in the nation are united by the reform being granted so as to include the ten-pound voters. Thus they make no account of the useful classes, the men who provide all their comforts. These they look upon as if they were beneath their notice. Now, if a limit were not put to such things where would it end? But it is of the Divine mercy that evil has bounds, and this for the sake of the innocent that they may not grow up in such a flood of evil as their fathers have caused. Evil, which, increasing generation after generation, will find its own bounds, when the evil-doer must drink of his own cup, but I hope that the cup of your guilty nation is near full. Our friends always told you that the Reform Bill was never intended to do any good, and now that the reformed Parliament has met you will have further proof of the truth of what was told you on that subject; but what further proof was needful after seeing that the only useful class in the nation were excluded from giving their votes? The Government think that by having the middle-class and the soldiers on their side they can govern the others; but if those others were to rise and fall on like men where would Government be with all their boast and their strength, priests and parsons included? But do not think that I speak lightly of the priestly office by saying this, for what can be more honourable than the example of Paul? He was a Christian minister gratis, and laboured with his own hands at his own handicraft to maintain himself and assisted also to maintain others, and as for my own part I should not take money for preaching if I could keep myself by working. Whoever takes money [for preaching] in that case cannot be said to be free; but this is only on the condition that the preacher be healthy and has the opportunity of living by his own labour, but not otherwise. All mankind were made for the good of one another. No man possessed of a right principle depends for his living on the labour of his fellow-men if it be in his own power to avoid it; but honesty in the present day in your country is despised. There was only one honest man in your national council to represent the people, and him they could

not endure. In short, it is of Providence that Mr. Hunt is kept out, in order to show that they hate an honest man,—or in other words, that they hate the truth; therefore I say, if a check be not put to the present system of things ruin will be inevitable. I have now to inform you of the importance of the number eight as it regards the human frame in respect of labour. Man is made by the All-wise Creator with four fingers on each hand, also with four fingers or toes on each [foot]. The thumbs on the hands are not in the same connection with the fingers as the fingers are with one another. The case is the same also as regards the thumbs and fingers on the feet. Now there is an immediate connection between the fingers on the hands and the heart by means of four vessels at the heart ready to assist them. Four vessels render the like office to the fingers on each foot. Now this is not the case with the thumbs; but as you are not acquainted with anatomy it will be of no use to describe these things by their names, although Mr. Cowherd described their names to me so that I might inform you, as he is on a mission this morning. He was acquainted with anatomy in the natural world, and has lost none of that science since he came here. I am told there are too many on earth who think that man's natural memory is no more after the death of the body,—that all his actions on earth are never more recollected. But such thoughts are contrary to both Scripture and reason; for if such were the case man might as well never have existed on earth. But to speak from facts. I can recollect my life on earth the same as ever, and better than when on earth; and many other angels do I know who possess their memories in like manner, although they have been thousands of years in the heavens. But let me speak again on the number eight. From and by contemplation I believe that the Creator of all worlds, in His wisdom, saw the division of day in your lower earth, which earth corresponds to the sensual principle. Also in wisdom the human frame is so made as not to exceed the number eight by stepping beyond that bound in labour; therefore one eight hours to labour man may devote, although it was never ordained that he should work so long,—for, as I said before, five or four hours a day, if each did his duty, are enough; therefore I say he may labour, meals included, one eight hours, and one eight hours for social intercourse and recreation, and one eight hours for rest in sleep in the night. And there ought to be a law to punish whoever overstepped the eight hours of labour that he may thereby enrich himself. I intend to visit the den some time this week. You will perhaps hear of some sham reform for the church before

we meet, but it will do no good to the people. You may now read my text to the Third Church in Luke, 6th chap., 4th ver. So I read the text, and he said although I am going to preach on the use of baptism and the duty incumbent on Christians, by this solemn commandment you will think my text is not like the subject. True, it may be thought so, but it is not in harmony with baptism. So I said the blessing, and the meeting concluded.

THE EIGHTY-NINTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

340. Sunday Morning (10 o'clock), February 17th.—I was again ready for the meeting, and was introduced by the first man. He asked the news. I said the only news I have is the sham plan of church reform for Ireland which is to save about seventy thousand pounds to the country every year. I believe I have nothing else that is worthy of telling, therefore I leave the matter to you and will hear you. So the first man said as follows:—You have been very brief this morning with your news, [but you see] by what I said this day week concerning Ireland that all eyes are fixed on it at present, and my opinion is the same as when we met last, namely, that the long oppressed people of that country will resist the hellish measure of Earl Grey. I was at the den on Thursday and saw the plan of Grey, and glad am I to see their determination for they will be caught in their own net. The people of Ireland are all tranquil at present; they are waiting to see what is preparing, —what is to be their doom. They are waiting in awful suspense to be ready at the sound of the horn and the signal of fires on their hills to rush forward in defence of their country, and I for one will give them all the assistance in my power. However, you will soon hear what kind of measures Grey brings forward, and as for their church reform why do they not reform it at once if it wants reforming, but it seems that it is to be done by slow degrees. Are such things consistent? Evil should be removed all at once. The instant evil is seen it ought to be put away. It would be worth your while to get the speeches of Cobbett. You can buy them as they are printed by themselves. You will see in them how he is exposing that den so as never was done before. The French nation had no idea that the English Government was such as it is now shown to be by Cobbett and others of the people's friends of the den. You may now conclude the meeting with the blessing as we have nothing further until next week, when

I will inform you of any particulars which may transpire. So I asked where his text is this day. So I said the blessing and they went their way as usual.

THE NINETIETH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

341. Sunday Morning (10 o'clock), February 24th.—I was introduced as aforesaid by the first man, and after exchanging compliments as usual I informed the assembly, by the speaker, of the particular news of the week. So the first man spoke as follows:—I understand that our friends here told you when the present ministers came into office what you might expect from such-like as Grey and Brougham, and I leave you to judge by the actions of those two whether our friends were right or not. I will now tell you my opinion. You have a list of the names of all the present ministers in your possession, and there never was such a wicked ministry in the whole globe on which you dwell before. I will not except one nation, not even where the greatest despotism ever was practised, since such hellish work began. I say your present ministers are by far the worst of all that have been before in any age. But it is well ordered by the providence of our Maker that evil recoils on the head of the evil-doer; and those horrible measures of Grey and his party I hail as the only one means now left which will cause Ireland to rise with determination to be a free people. The Irish are waiting to see those horrid measures become law, and then is the time to present their front in defence of their country. It is somewhat remarkable that those men who were first in prison about a year ago for holding the meeting on Sunday are going to be set at liberty, just at the time when those laws taking liberty from Ireland are exposed to full view in the face of the people of Britain. As for my own part, I look on that as a grievous insult on the nation. So I said I have also been thinking on the imprisonment of those poor men for meeting on Sunday. I have also been thinking about the first beast which was called Lumdale, and which about a year ago had the sword drawn out of the sheath. As for those poor men, it would seem as though they got victory so far; and with respect to the bloody speech of the King and the menacing attitude of the first beast with the naked sword, I make but little account of it if the people are ready to defend the cause of truth and justice. So the first man said, I will also give you this further information, namely, that they have German troops ready to come to Ireland if in case

they need their assistance, and even Russian troops are also promised; but if the Russians should interfere the French people will interfere and assist the Irish to gain their liberty, and I think the French King dare not send any of his troops to fight against the people of Ireland. Let Ireland once be unyoked from England and Scotland will soon follow. The next thing I have to acquaint you with is this, we wish you three to meet when the Bill is passed. Let it be the first Sunday after the Bill is passed that you three meet and celebrate the passing of the same in humility and thankfulness as the only means now left for the freedom of that distressed country, and we also at the same time will join you in that solemn act of charity. I will tell you more particulars in time, enough has been said at present. It may be that a loud voice from an enlightened and indignant people may stop the Bill from becoming law, and if so we will celebrate the victory with cheerfulness. So after a few remarks I was bade say the blessing, and the meeting adjourned.

THE NINETY-FIRST AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

342. Sunday Morning (10 o'clock), March 3rd.—As usual the first man introduced me into the assembly and after the respects paid I said my news this morning is that owing to the horrible measure brought before Parliament by Earl Grey and Co. to put Ireland under martial law, many meetings are on foot in different parts of the country. One is to be held to-morrow in this town. In short, the working class are so indignant at the measure that it is thought by the greater part that the ministers will withdraw it. So the first man said, in the first place the ministers have appeared in their proper character you see. We told you what we thought of them long since; and although almost all the whole country has been deceived by them we have not been deceived. Temperance societies and anti-slavery societies have been very busy these two weeks past. What has all this been for but to keep the attention off Ireland? The cunning Quakers pretend great charity for the slaves in other countries whilst they live by slavery at home, forestalling the gain even while yet giving. It is a pity to let those "Friends," as they are called, go untold—when they are holding their meetings on the slavery abroad—to look at home first, and [not to] on the labour of the working class in their own country. Now with regard to the horrid bill against Ireland, certainly Grey never thought it

would be opposed as it is, or he would not have proposed it. In short, when I look at the spirit of the working class in their determination to resist it even unto death will Grey, Brougham, Stanley, and Althorpe dare to pass it in the face of twenty millions of people? I only mention those four principal actors. Well, if they withdraw the Bill you three celebrate the people's victory; but let us hear what your opinion is on the subject. So I said, in the first place I must put myself in the position of Grey and his crew—void of justice, having no conscience, but determined to keep up the present system, and having succeeded so far as to have forced a King on the Belgians and another on the Greeks, while through the plans of this country the French mob is subdued, it then only wants Ireland crushed and the unions in this country, with the Press put down, and all the Governments in Europe will be safe. Government troops are ready, and other troops from other Governments will assist, it being the interest of all Governments to assist each other. I think Grey and his crew must reason similarly to this, for no doubt they know that all the working class would cry out against the measure. They also knew the Bill would be supported in both Houses or they would never have brought it forward. So having committed themselves thus far I think they will do their utmost [to pass it], for were they to withdraw the Bill, it would be giving in to the people; therefore it is a crisis on both sides; liberty or death on one side, and despotism or death on the other. I have given what may be the part of their sentiments on the subject, but I cannot give their sentiments [wholly] unless like them I had no feelings but my own ambition to gratify. So the first man said, I also put myself in Grey's place so far as I could, but when I looked at the millions of the working classes against me, I durst not proceed; but you a man in the natural body have the advantage of me in that, if it be an advantage, that my conscience steps forward. But here comes Mr. Bonaparte, we will hear his opinion. So Bonaparte said, I have been very attentive to all which has been said and have taken this liberty to give my opinion. I know what it is for men in power to think of being checked in their ambitious views. I know this by myself; I was ambitious. To be sure I was ambitious to leave mankind happier than they were. I thought the most useful of mankind were too far degraded. This was my ambition; but exalting *myself* I felt ambition creeping in more than was right. So, had I not been stopped by the burning of Moscow I might have been burning in self-ambition now. No doubt the hand of Providence ordered that. At all events Providence orders and turns the evil intentions

of man to good ends. I lost almost all my men through that affair. I should say I lost my brothers, but there my ambition was stopped short. It is by myself that I judge of this Grey and his crew. I think they will not give in until their ambition encloses them in the net, therefore my opinion is the horrid Bill will be passed. But here comes Nixon; we will hear his opinion also on this matter. So Nixon said, if it be agreeable I will give my opinion also. I have watched Grey and his crew often since they gave such fine promises to the nation, and now that they have so often pledged themselves to make things better, and are yet determined to keep up the system—both of which things they cannot perform—therefore they have thrown off the mask and shown themselves what they really are. They first presented themselves like angels, but now they show themselves to be devils incarnate. The Bill may not pass this week, but by this day week you will see more to convince you that it will pass. Like Pharaoh their hearts are more and more hard, and like him they will bring their own punishment. He would not hearken to the voice of God, and Grey and his crew will not hearken to the voice of the nation. The voice of the people is the voice of God. So I thanked the two who spoke last, and said that the first speaker lived in the first age when innocence and wisdom was the ruling principle of the human mind. So the first man thanked me, and bade me say the blessing, &c.

THE NINETY-SECOND AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

343. Sunday Morning (10 o'clock), March 10th.—The first man, after compliments paid, asked the news. So I said, as the Martial Law Bill for Ireland was the great object which at present engaged people's attention, therefore I have enquired very particularly concerning it this last week. It was the first time in the Commons' House on Tuesday last, with a majority for the Bill; or out of 466 members, 377 voted for and 89 against the Bill, leaving a majority of 248 for the Bill; and it was to be a second [time] read on last Friday, therefore I conclude the Bill is sure to pass. So the first man spoke and said, both the members for your town have voted for the ministers; but —— has voted for the [people]. So far he deserves thanks; but 377 voted for the laws of the country to be suspended. You are now in the year 1833. In Ireland they look on their country as lost, unless they resist unto the death. This they are determined to do. They have

arranged matters so, that whenever news comes of the passing of the Bill, at a given signal they rise in the mass; and on the other hand, Government troops are ready, and I think O'Connell would then be safer in his own country than where he is if once the Bill were passed. I think there need be little more said about the horrid Bill; you and we here see that they are digging their hell still deeper. But I will inform you yet a little further. We here have a better opportunity of knowing things than you have, for everything in the natural world is represented in the spiritual world in true correspondences; therefore the den, as you call it, is seen in its real state and quality. I went to look at its quality at present, and this now I tell you. It has begun to smoke a dark and thick smoke. I was glad to see it, for it was a sign to us that its end was near, therefore we ought all to rejoice. In the meantime, you three will celebrate the liberty of Ireland's Bill this day two weeks. By that time I hope the Irish will have shown that they will not sit down with such horrid measures. So I thanked the first man for the information, and hoped that it would not be long before there would be flame emitted along with the smoke. So after some observations on the likely state that [the country] would be in by a run on the banks in the present position of things, I was bade say the blessing, and the meeting terminated.

THE NINETY-THIRD AGGREGATE ASSEMBLY OF THE ANGELS FROM TWELVE EARTHS.

344. Sunday Morning (10 o'clock), March 17th.—The first man, as formerly, introduced me. So after I had informed them that the Irish Coercion Bill is now in the committee after the second reading, and that they were more mild, &c., the first man began and spoke as follows:—My mind has been again much engaged during the past week about the Coercion Bill, and I wish that the people may not be led away by their cunning schemes in pretending to modify the Bill, thereby to divide the present concerted plans of the Irish, because if they can divide the people in Ireland by making amendments in the clauses of the Bill, they will next turn round on the unions and the Press. It is there where their greatest torment is. But something has taken place since our last meeting, as the den smokes far less than it did; but none of us can know what is in man's heart; man can change. He is left to his freedom by his Maker, but truth I hope I shall always speak. It has always been my principle, and I hope always shall be, to speak

the truth. When I told you how the den smoked last week I thought it would still be growing worse. On that account it was appointed that you three should celebrate this day week, but now, as some change has taken place, so must the celebration for the present be postponed. Nevertheless, who can tell in what state they may be by this day week? Ministers depend much on German troops. I am glad to see —— taking the people's side; this is worthy of thanks; this he shall have whilst he keeps serving his country. So I said, indeed I am sorry that the den has become clearer from smoke, unless they intend to reform and give the people their rights. If they would do so, I on my part would be glad, but I rather doubt them. My mind has been engaged this last week about what you said concerning the den and its correspondence, and I am convinced that the den will be soon destroyed; it is combustible in its composition, otherwise it would not smoke. But in the meantime I must own disappointment, although I willingly give in to an all-wise Providence, who alone sees motives and ends. The first man spoke again thus:—I am desired by our friend Bonaparte here to give his respects to you, and he wishes to have some conversation with you in the course of a week or two. To this I gave my hearty assent. He next said, they are holding meetings in different parts to enforce the better keeping of the Sabbath, and they have held one in your town last Friday for a like purpose. Now, as it appears to me, they know not what it is to keep the Sabbath, nor what it is for man and beast to rest; therefore I will next week explain the keeping, and also the reason why the Sabbath was instituted. I will now inform you what passed in my mind while reflecting on the horrid Bill of coercion for Ireland. I thought, and think still, that were I an Irishman and taken to be tried by such bloody laws, I would do my best to end the days of one or more of the jury. I would not do so in revenge for myself; I would do it for the sake of after ages. I would do the same if they offered to force my castle in either day or night; and by so doing would I break any law, moral or divine? As Englishmen the English about London should all go as one man and demand the prisons to be opened for the liberty of Hetherington and others confined for such like. All men ought to see justice done to one another. So I said the blessing and we parted.

Sunday Morning (10 o'clock), March 24th.—We all met, and after usual compliments the first man said thus:—It is always to us a great pleasure to meet with you, and we intended to speak this day of the true keeping of the Sabbath and the reason why the Sabbath was made. All this was settled at our

last meeting ; but as all Europe, and even we here, are in a kind of suspense at the horrid Coercion Bill we have therefore agreed to adjourn this meeting until next Sunday, and the Sunday after we will explain the subject of the Sabbath ; also on the self-same day you three will celebrate the passing of the Martial Law Bill as the means for the freedom of that oppressed nation. It is called Easter Sunday this day two weeks, therefore it will come in well for our subject. So I said it is also the anniversary of the opening of the First Church in the heavens, it being the first Sunday of April. He said that he would visit Ireland this week and see how things were. He next asked after the welfare of my family, &c. He then bade me shake hands with him. Mr. Cowherd also came and asked after my family concerns, &c. All the meeting then went their way.

THE NINETY-FOURTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

345. Sunday Morning (10 o'clock), March 31st.—I was received again by the first man, who, after the usual compliments, began and said :—In the first place, I have been looking to find out the motive and origin of those temperance societies. Their origin is from men engaged in the Indian monopoly. They wish to do away with spirit-drinking because that pays more duty ; and have not Brougham and Althorpe their hearts and hands in such monopoly ? And do you not see advertisements of temperance societies and tea-drinkings ? This is also a hoax on the people to induce them to purchase their articles of Indian monopoly rather than spirituous liquors, although Mr. Cowherd informs me that the latter pays duty. I may as well make my remarks on the keeping of the Sabbath now. But first, what for are all those petitions at this time that laws may be made to make the people keep the Sabbath ? Are they not taking the very way to make the people disrespect it ? Are they, by human laws, to make the Lord's day an ordination of human authority ? This in the end would be the case ; but it is time to put an end to such things when they are setting the laws of their den above the laws of God. The law for the observance of the Sabbath was made by the Lord of the Sabbath. Let all the other law-makers keep the law of God as laid open in the Word in respect of the observance of the Sabbath. Let them do this by example and precept, then will the Sabbath be a holy Sabbath to the nation. I was to explain why and for what the Sabbath was made. This God's Word can do where He says, "Remember the Sabbath Day to keep

it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God," &c. The Sabbath is made for a day of rest from worldly cares in particular and also for cattle; but how do cattle enjoy that benefit at this day in your country? Again, the Sabbath in a more strict sense is made to rest the mind from worldly things which have engaged it during the six days; but by this do not think that I mean that a man may not have innocent recreation on the Sabbath Day. Indeed he may recreate both himself and his horse by riding out on the Sabbath Day. Let uses be done on the Sabbath Day for general good and put down the things of self and the world in their proper place. Then will the Sabbath be kept holy; but these things you already know so I need say no more on that subject. To keep the Sabbath Day is to do good, because it is the will of our Maker. I also looked at Ireland, but the condition of the poorer class is so awful that I could not bear to look on their distress. It is enough to shake the human frame to pieces to pry into their miserable condition. In the meantime a great many of them are determined to resist the bloody laws; but as that Bill is not as yet finally settled, I will put it to a show of hands at this time by the meeting present whether the celebration be kept next Sunday or not; therefore all you who think that we ought to celebrate the passing of that inhuman Act (against every law moral and divine) for the sake of making complete slaves of the only useful class of society, and who also think that that same Act is a spiritual means, not only to the freedom of Ireland, but of every other country, and that for this end we ought to celebrate next Sunday to the name of our Great Maker, will signify the same by holding up your right hand. He next said, as it is settled by every one present that we celebrate next Sunday, my wish is that you three at the hour of twelve partake of some kind of repast made with fruit. I think an apple pie will be very suitable for the solemnity. You may take whatever other kinds of meat or drink [you choose] after the pie; but the fruit pie is alone consecrated for the solemn occasion. And we here also, at the same time, will celebrate with all kinds of music. Likewise I will, from a text which I have sought out, preach a sermon. We will rejoice that freedom will not be long kept down, as in times past. Freedom has truth on every side. What can stand against truth! I almost forgot to mention the Factory Children's Ten Hours Bill. Will they grant it or not? If they grant that I will almost think they are going to reform. I have thought several times, wondering whether they will do so much good for infants; but we shall see. I afterwards was bade say the blessing.

P.S.—Let me mention here that Abraham and the first man have attended me since I came from my journey some time ago. I do not say this on my own account but for the sake of making a proper record, because there is an exact correspondence between what is spiritual and what is natural, therefore it is my duty to report such things as this. But had I been taught when I was young as a youth ought to be, I might have written ten times more and as many times more correctly. But my parents, like thousands others, had not the means.

THE NINETY-FIFTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

346. Sunday Morning (10 o'clock), April 7th.—I was introduced by the first man, who, after civil respects, began as follows:—Well, we have been right in the appointment of this day for the celebration, as the Bill is now the law in Ireland if the people will allow it. I have been there since, and I see that they are more cool on the Bill now that it has been altered in the Commons' House, and the more so as O'Connell and Hobhouse are always on good terms with each other; but the people will in the end find out that O'Connell is not to be trusted. He makes more noise out of Parliament than he does good when in it, and after all it may be that the same Bill may begin with him among the first. The people may be quiet for a little, but when they begin it will be only the more desperate, also the more general, because they will despair of any help, except from their own efforts. They will have their liberty in spite of all the forces that can be brought against them. What can withstand a nation determined to be free? It is like truth—it cannot be put down. There is no end to liberty or truth like unto all order unbounded, and for ever higher as the human mind expands. I have been taking a view of the thing acting in the den the past week, and I am certain there is not one rational man in Britain but must see that the majority or rather the Government are the vilest batch that ever was at the helm of any country. Could they be human and overlook the facts of the general distress produced by Mr. Fielden? Again, the Children's Slavery Bill is put aside for the present if ever it pass. I had almost forgotten to mention the motion of one member, a Mr. Robinson,—a motion to lessen the taxes on the poor and to make property pay instead. I give him my vote now as the only one who has yet offered a single benefit to the country. I might also speak of the cruel flogging and

other matters of last week, but I will pass them by and notice the Sabbath-keeping plan, for I will not call it a law. Through the means of your sphere I read in the *Liverpool Mercury* of yesterday a petition from two ministers, I suppose in Birmingham, warning the ministry not to make any new laws respecting the observance of that day, otherwise it would do more hurt to the church than anything they could do. They tell them that thousands are already restricted from attending worship through want of food and clothes. Thus the reason against the taxes as the great hindrance. It would be worth your while to get a read of the paper. Whether the ministers will take the advice or not they are properly and justly warned. The next thing I will notice is the present intentions of the ministers. They are more afraid of the unstamped Press and the political unions in England than they are of any other thing; therefore it is their present intention to put them down when once they get their ends accomplished in Ireland; in fact, they intend to suspend the laws in your country so as to imprison when they will. I can assure you this is the present intention of the Whig ministers, to suspend the laws before the session is ended. Circumstances may arise perhaps to frustrate some of their plans; but on this they are already agreed, that the unstamped Press and the unions must be put down at every risk. So I said, if they put those things down I will almost despair of freedom in this country for years to come. I care little about it on my own account, as it is likely my days cannot be so long here. The truth is, I feel for the awful distress which so many thousands are in at the present moment, and all through a most wicked set of robbers calling themselves the wise Government of the nation. So the first man again said:—Never since the orb on which you are was made did evil abound as it does at the present day, and never was there a country so oppressed with such wicked man-monsters at the head of any nation as are now at the head of the nation in which you are. They care far less for the industrious workmen and women of the useful class than they care for their swine. Could humane beings hear such a statement as was made by Mr. Fielden without eyes full of tears? But although the true picture was presented before them a majority voted against an enquiry into the state of these poor starving men and women and children; therefore I again say they are not men,—they are worse than either wild beasts or wild fowls. Those wild creatures will permit other beasts to partake of their food after they themselves are satisfied, and they will even invite by signs those of a different species after their own present wants are supplied; but on the contrary see these

man-monsters wallowing in luxuries and thousands of their own species (should be) starving with hunger and cold; therefore an awful scourge hangs over the heads of those impious, inhuman misgovernments, and what a terrible [thing] to think that nothing remains to wash and sweep away such oppression but torrents of human blood! No other means is now left. The Bible is disregarded by the voices of men; such as Hetherington are removed by imprisonment, [and] the cry of misery from every corner of the land is laughed to scorn. So what can be done? Even if angels were to appear before them it would be called delusion and imagination. It is an awful thing to think of the sword devastating a country; to think of the infirm and innocent children in such a case. There is not an angel present who can keep a tear from the eye at the thought of the innocent and helpless in such a case; and were it not for the good end to be effected thereby the human frame of a feeling mind would be almost shaken to pieces at the idea of such things; but we are cheered with the end, and this day is to be kept by you and by us for that intent. You three are to eat in a solemn but cheerful and humble [manner] before our Great Maker the repast I told you of, and we at the same time will celebrate with all kinds of music. Afterwards I will deliver a sermon. You may now read the text I have chosen for the occasion. So as I was bade, I read the 15th and to the middle of the 16th ver. of the 7th chap. of the Book of Daniel. So I asked why Daniel was grieved in spirit, seeing he knew that the Lord would establish an everlasting kingdom on this earth. So he said, why are you now grieved in spirit and why am I and all present grieved in spirit? It is because we foresee the awful destruction that will come in consequence of evil unrepented of. We, however, will keep this day. There is a pretended thanksgiving day made by your governors. Next Sunday they have appointed, so we are a week before them; therefore if you can get the Coercion Bill, as it now stands, and read it to us this day week, on the Sunday following we will make further remarks thereon. I am advised by our friends here to visit some of the other earths on purpose to be informed of the nature of their laws or civil governments, the forms of which you shall know and record in your book of memorials. So I said, let it be known what parts of the grand man such of those earths as are visited correspond to. He said that was what he intended. So I was bade say the blessing.

P.S.—An hour after John Martin came with an apple pie which he agreed to provide. So at the hour of twelve o'clock we three ate the solemn repast—a celebration of the redemp-

tion of the human race from mental and bodily slavery. Since writing the above I am informed that it is agreed by the angels that it will be better to begin the instruction concerning the other earths next Sunday, as by that time the first man will have made a visit to one or more of the other earths.

THE NINETY-SIXTH AGGREGATE ASSEMBLY OF THE ANGELS
FROM TWELVE EARTHS.

347. Sunday Morning (10 o'clock), April 14th.—After being introduced by the first man into the assembly and the usual respects paid I said, it was agreed that I was to read the Coercion Bill this morning; but I could not get the Bill as it now is in its present form, but I have it in the form in which the Lords first agreed that it should be put in force. I will read it if you choose. There is one thing, however, which I will mention, which is that one county is already under the operation of the Act. So the first man said, we will not lose our time with such an unpleasant thing at the present. I have been at the earth which corresponds to the brain, and all that I need say of the inhabitants is that every one on that orb endeavours to promote the general good, and this by taking a delight to serve one another; just the reverse of what is at this day on your earth. The next thing is, I see that the ministers are not in an easy chair at present. They look more down in spirit now than they did a few days ago. I see they cannot get things as they would wish. Something will always react against them that will cause an uneasiness over their cups. The Belgians are sick of their King; and in Germany they have been showing a spirit of resistance to their despots a few days ago, only they spoiled their harmony by plundering for themselves; whereas men should in such cases only think of putting down tyranny for the good of their fellow-men,—and in particular not to begin robbing and plundering. There has been a thing manifested in Paris also,—the King of the French finds his throne very insecure. The other night the people were coming out of some place of assembly, and one man among them called out “Down with Philippe! down with the Bourbons!” So some of the officers laid hold of him, but the people took the man’s part. The police came to arrest the man, but still the people kept on the side of the man. They next brought the soldiers, who, when they knew the account of the matter, would not act, so they were obliged to let the man go. This is but a small affair at first view, but Philippe thinks it no small matter; and your ministers only heard the news last

Friday, and, as I said before, they are not so brisk now. So I said it is well that there is a spirit of reaction in operation against the despots always in some quarter, and I wish it were more general than it is, but everything must have time; and God only knows the proper time,—and His time is, I believe, when the people will no longer be slaves. I was now bade say the blessing.

321. Sunday Morning (10 o'clock), April 21st.—As usual I made ready for the meeting, and met the first man and paid my respects, and he said thus:—I am come to inform you that our friends are called off to Germany, as the people are making an effort for their freedom, on which account our meeting is postponed, and we all hope that you will not take it as any disappointment. So I said I am rather glad that the spirit of liberty shows itself always in some quarter; but, at the same time, I look for no other but that they will be put down for the present. So he said, in Belgium they are very dissatisfied with their King,—even the soldiers are deserting, therefore I rather think the King will not be long before he is in England again. I have made a visit to Ireland, and I see that O'Connell, by his advice, is keeping the people from standing up like men against their despots. Likewise the priests in general are great enemies to liberty. But the people will find out in the end the deception of O'Connell. I also see that Cobbett is not following up to what he professed he would do. So again I say that Mr. Hunt was the best advocate the people had when [he was] in that den. And again, Hetherington is far before either Paine or Cobbett as a political writer. The next thing I have to say is, the Sabbath Bill is still on the carpet. They are laying down several schemes to put down the unions. Some think they must be put down by the martial law, others are for suspending the Habeas Corpus Act, &c.; but action and reaction will continue to go on, until unexpectedly an awful convulsion will put a stop to the system. I have also to inform you that I have now been at earths from the brain, even to the earths corresponding to the shoulders. And on all those earths it is the delight of the inhabitants to promote the good of each other; and this also it is with us in our heavens. I asked the first man their mode of worship. He said they all adore an Infinite Creator. I asked if they [would] in time be given to know that God the Creator assumed the Humanity on this earth? To this he said, man is born to learn wisdom to all eternity. After some more remarks he bade me say the blessing, which I did. He then shook me by the hand, and the interview ended.

THE NINETY-SEVENTH AGGREGATE ASSEMBLY OF THE
ANGELS FROM TWELVE EARTHS.

348. Sunday Morning (10 o'clock), April 21st.—After being introduced by the first man and the usual formalities over the first man said, the disturbance in Germany was soon put down, only a few lives being lost in the contest. He said, they (the angels) always wished to do their best whenever the least spark of liberty made its appearance, for otherwise they had no hopes of present success for the German people. The rest of our time was occupied by an enquiry into the circumstances of my two sons and daughter who are all married, at the same time remarking that they were better off as to their worldly circumstances than their youngest brother. Him, they always kept at a distance as if below their notice. This was what too often occurred in families. Thus it was in the family of Jacob. He also said that on this day week he would speak on the knavery of the Irish priests. So I was bade say the blessing and we parted.

I received a visit last week from Joshua also from Abraham. Otherwise it appears that the first man is my present conductor. This I think by his being so familiar with my proceedings daily and weekly these few weeks past. Further, Swedenborg says, an angel in an instant opens and sees all a man's life. This I have proved by acts hundreds of times.

I have been requested to write the following particulars:—The angels gave orders on Sunday, the 9th of June, 1833, the natural representative be bled with a lance, namely, in the right side, in the right hand, the right side of the neck, and the right leg, and at twelve o'clock the same night to go three times round "the old church," so called in Manchester; the same to be repeated on Sunday, the 16th of June, and on Sunday, the 23rd of June. The dress for the occasion to be as follows:—New black hat, neck-cloth, red and white, black coat and vest, brown trousers, black gloves—all new. The above was performed according to orders given.

June 10th.—Sent to the widow's daughter two shillings and sixpence.

June 15th and 22nd.—Sent seven shillings each day to Widow Godry, 152, Newton-lane.

July 21st.—Sent to the former widow's daughter two shillings and sixpence.

August 2nd.—Also, by order of the angels, ten shillings being

sent to Widow Godry, they requested that the individuals receiving these charities be not informed of the sender, or rather agent, but that they were providential.

August 4th.—After the above we received the following orders:—I, the spiritual representative, to go round the Temple in Peter-street once, at twelve o'clock at noon; and at twelve o'clock the same night the natural representative to go round the oldest Calvinistic church in Manchester once. This was performed as requested.

August 11th.—Orders were also given that the natural representative on Sunday, August 11th, go once round the Temple, in Peter-street, at twelve o'clock at noon. To put on for the occasion a light vest, out of which two pieces are to be cut from the back part, near the shoulder, to be performed by the celestial representative and myself,—these pieces to be eaten by the natural representative before he performed his 17th mission; also on Saturday, August 17th, at twelve o'clock at noon, to go once round the Jewish Synagogue. To put on for the occasion a new light vest. The above was performed according to order.

Immediately after the Calthorp meeting so called, the celestial representative was informed by the angels that it was now become necessary to form a basis, in order that they might approach nearer to defend the good; also that they had something to reveal to him of great importance; but that it would require his consent first to what would be required of him before it could be done. He replied that he was willing to submit to anything if it was for the good of mankind. They said it was. They then informed him that he would have his earthly pleasures, and almost his natural life; but with that he would escape. After this he was taken sick and to all appearance likely to lose his life; but with that he escaped, but was deprived of his eyesight.

I am desired to say that the various things performed would admit of much explanation but that it is considered not requisite to record any beyond a few particulars, such as, for instance, that the going round the Jewish Synagogue signifies the holiness and purity of the Word. It was also done in remembrance of the covenant made by the Lord with Abraham. Other explanations will be given in due time. I may also state that the angels meet as usual, and that the celestial representative enjoys the privilege as before his sickness, and that though deprived of his natural sight his spiritual [sight] is not closed on that account. I am further desired to record the following particulars:—It having been voted by the angels that I should be presented with a picture, the presentation

took place on Sunday, the 16th of November. Also on Sunday, the 1st of December, being the first Sunday of the sixth year of the Second Advent, I was presented with a picture. The subject of this picture is the brazen altar, made by Solomon. The subject of the former one is showing how the first man of this earth received his natural body, and also how he put it off when he departed from the world. The particulars not to be recorded at present. I am also desired to record the following, which was omitted in its proper place :—

Sunday, November 3rd.—The angels met and presented to myself and celestial representative each a piece of plate which was previously voted to us. A psalm was read on the occasion, namely, the 150th Psalm. These plates were of gold, except the edges, which were silver. They had inscribed on them these words :—“Fear not, for God is above all His works.” The individual chosen to present them to us was the first man born on this earth. Emanuel Swedenborg was the speaker, who informed us that these plates were given us on account of our not having taken to ourselves merit for what we had done, but had considered ourselves mere agents in the Lord’s hand and doing only our duty.

I am also requested to record the following :—The celestial representative’s eldest son supported his father during his sickness, but has now withdrawn it altogether, and as a plea for this has taken into his employ his youngest brother, namely, the natural representative, giving him the same as he gave his father, so that now his youngest son has become the support of the house, and for this his manly conduct and gratitude to his father I have made him a present of an overcoat. I have recorded this gift because I am requested to do so. Such things may seem both odd and useless, but I am given to understand that they are nevertheless of great importance.

I am also desired to note that the pay received by the natural representative from his brother is no more than the place deserves; and that his father is willing to refer it to a jury of twelve honest men, if Edward Johnston should say to the contrary.

I am also requested to record that Miss Mary Ann Horrocks, lately deceased, is now in the company of her mother in the happy world. I am again requested to write down that Edward Johnston has discharged his brother, but is allowing his father ten shillings a week.

January 5th, 1834.—This day the manuscript of the celestial representative is sealed up by order of the angels,—and on account of the same I am requested to procure a new hat and to paste inside the likeness of a lamb, also a red neckcloth to

denote the love of the Lord's Everlasting Church; the lamb denoting the innocence of that church, the hat denoting the good of the will-principle. The natural representative is also provided with a hat with the likeness of a lion pasted inside. This denotes victory over the sensual principle. He has also a black neckcloth. This denotes the sensual principle. This representative *now* denotes Esau made spiritual. I am desired to state here that Isaac, when blind, represented the blindness of the Jewish nation which was to be, and that the celestial representative in his state of blindness corresponds to the present state of the Christian world, also that Jacob was the first spiritual representative of a church and we three are the last, we being the representatives of the Lord's Everlasting Church, and with us all representation will end. This we are informed by Jacob himself.—(Signed), January 5th, 1834, JOHN MARTIN.

SIXTH YEAR. SECOND ADVENT, 1834.

On account of the celestial representative having lost his eyesight the duty of writing down all further communications will devolve upon myself (John Martin) which I shall do to the best of my abilities. The first thing I have to record is our representing the three degrees of the human mind or states of the church.

Sunday, January 5th.—This day we commenced the representation, for the occasion the natural representative had a new hat with the picture of a lion in it, also a black neckerchief. I, the spiritual representative, had a hat with the picture of a lamb in it, also a red neckerchief. These articles were only worn on the days of representation. For this occasion I was ordered to write a few observations on Jacob's dream, and the natural representative was to read it at a meeting in the Rev. Mr. Scholefield's church, there being [held] a discussion in the evening of this day on that subject. On this day we represent the natural spiritual state or degree. Jacob had the ordering of the day's representation with angels from twelve earths.

Sunday, February 2nd.—This day was discussed the 15th ver. of the 3rd chap. of Genesis at the above-mentioned place. Being a day of representation I was ordered to write a few observations on that passage, and the natural representative to read it as before.

This day the celestial representative was ordered to feign himself unwell in the presence of his wife; and as the natural

representative, his son attended at Mr. Scholefield's [church] (not because the doctrine was agreeable, but on his mother's account, she being a hearer there), therefore he was to stay at home in the morning, partly to take care of his father; in the afternoon he was to go to church, and request his mother to stay at home. This denotes the care of the spiritual over the celestial principle. In the evening his father was to be left alone, which denotes a state of rest to the celestial principle when it may be left to itself.

Sunday, February 9th.—This day there was a meeting of the angels. Jacob said he had been examining more closely into the real state and character of the individuals in Parliament, and he said that there was not one honest man amongst them,—that they would change to twenty different shapes and colours in as many minutes,—that their spheres in that world are horrible to look upon. He also declared that if he were in the natural world with the same mind he has now, knowing their deeds of villainy in starving thousands to death by hunger and cold, he would be one that would go and hang every one of them, and in doing so consider it a duty and a kindness to the country.

Sunday, March 2nd.—On this day we represented the celestial degree or state. The natural representative was ordered to go as before to Mr. Scholefield's, but on this occasion to take no part in the discussion, but to prepare a subject for a future Sunday. He had for this day's representation a new pair of shoes and stockings, also a fine linen front, all which I was ordered to dedicate in a most solemn manner before they were put on; also to cut a square piece out of the linen and fasten it in this book. The shoes were to be worn as long as they could be without mending, afterwards a piece was to be cut off and fastened to the book also. The subject proposed was the 32nd ver. of the 12th chap. of Matthew, which is also connected with the representation.

This day Nixon came to the meeting. Among other things he said that he had been visiting the English Cabinet, which he said had agreed among themselves to put down the meetings that were pressing a Repeal of the Union between England and Ireland, also to declare publicly against it. After Nixon had finished Jacob said that they expected another beast to make its appearance in the spiritual world, but he could not say of what sort it would be, whether for or against those already up; but he thought if some outward act were done in the natural world that it would manifest itself, and then they would be able to tell of what nature and quality it was.

SIXTH YEAR. SECOND ADVENT.

Sunday, March 23rd, 1834.—Amongst other things the use of Kings was made the subject of this day's discourse by the angels. Jacob observed that it was according to order that Kings should be; but at the present day on earth there were no Kings, that they were usurpers, tyrants, and robbers of the people. If they were Kings they would serve the people; instead of which they served themselves of the people. It was the duty of the King to do the will of the people, to see that the people's laws were not trampled upon, to protect the innocent, and to punish the guilty, in place of which the innocent were punished and the guilty let go free; that Kings ought to consider themselves the servants of the people; that they were made for the people, and not the people for them. With respect to priests he observed that it was an abomination for them to sit in Parliament to make laws for the people. It was the duty of the priest to watch over his own respective flock, giving them spiritual instruction, and when an evil manifested itself either in their own flock or out of it to condemn it; but they kept Kings' mouths closed for fear of giving offence.

Sunday, April 6th.—The celestial representative was requested to inform me that I was to attend the Temple in Salford and also the Temple in Peter-street each one day, and give my opinion which of the two ministers was best suited for the present day.

Sunday, April 13th.—I attended the Temple in Peter-street as desired last Sunday.

April 20th.—This day I attended the Temple, Salford.

Sunday, April 27th.—I am this day informed of the appearance of a beast in the spiritual world. Its face is like [that of] a man. There are four stripes round its body. Jacob, who had seen it, said he would examine it again more particularly, and afterwards inform me as to its nature and quality.

Sunday, May 4th.—This day Jacob gave a further explanation of the beast. He said the four stripes or rings round its body represent the four dispensations—Adamic, Noatic, Jewish, and Christian. I ought to have noticed before that the beast was black, with some marks on its body as well as the stripes round its body. The uppermost mark is the figure of a serpent, and signifies the sensual principle. The next below is that of a lion, signifying that God is made the author of evil and good. The lowest mark is that of an eagle,

signifying the scientific principle amongst Christians. There is a white spot of hair on the right side, signifying a remains of good. This beast is in the figure of a man, but covered with black hair, except the white spot which will spread over the body and all become white. It is like a very stoutly built man, and [Jacob] thinks it will become a very useful member.

Sunday, June 1st.—This day we commenced the representation of the conjunction of the Lord with His church on earth. The natural representative, now called the natural spiritual, according to request attended at the Temple in Peter-street, also a number of the angels with him.

June 8th.—This day he also attended, accompanied by a number of the angels at the same Temple.

June 15th.—This day, according to order, I attended the same Temple and with a very great number of angels. Jacob observed that by the time I would come out of the Temple in the morning part of the day the beast would be white down to the middle. I had on for the occasion a red ribbon. The other representative had as follows:—A fine blue coat, trousers, new hat, new shoes, white stockings, and white gloves, black neckcloth, with white spots in same; waistcoat for the first day—white, with red spots, chosen by the female angels; for the second day—a reddish-brown waistcoat, chosen by the female angels, with a white spot in the same. This was to have been a proper red if it could have been got.

I am requested to note here that a vote of thanks was given us for our exertions; and James also requested me to notice that the first of these representations being on the day appointed for discussion at Mr. Scholefield's church, we were desired by the angels to offer our remarks on the subject chosen to be discussed, which I wrote as before, and which was read by the natural representative. An attempt was made by the members of that church to prove that the animals offered at the dedication of the temple were not such as they are supposed to be, but rather some kinds of meats and drinks called by such-like names. I have to remark, however, that Solomon (who also attended the meeting) said he thought our remarks had enlightened many individuals present,—that we had brought to light several things which some of them intended to hide. He also returned us many thanks.

Sunday, July 6th, 1834.—This day we attended a meeting at the church of Mr. Scholefield, and offered our remarks as

before. The subject of this day's consideration was the sin against the Holy Ghost and the Son of Man, which we had proposed for this day's discussion. Our remarks appeared to give general satisfaction. The angels afterwards informed us that they had been thinking, and had agreed that we had better continue to take part in these meetings.

Sunday, August 3rd.—This day the above church met for discussion, we taking a part. All passed off without any opposition.

Sunday, September 1st.—We took no part in the discussion for fear it may be thought that we were putting ourselves too forward.

Sunday, October 5th.—At this meeting we gave our opinion on the subject discussed, but met with great opposition, particularly from the minister, who declared we were sowing another kind of seed, and also said that there was no utility in the doctrine we set forth. The subject which occupied this meeting was concerning the ass's head sold in Samaria at the famine. This head he declared to be nothing but a measure called by that name, and not the head of an animal, as proposed by most people. He further declared that the Bible in the present translation was not fit to read in a family. However, we were determined to continue our remarks at these meetings, considering that though opposed by some individuals they may be received by some others, and therefore we prepared to speak at the next meeting.

Sunday, November 2nd.—We did not attend this day to take a part as before. The reason was this:—The celestial representative's wife being an admirer of Mr. Scholefield, was displeased at our offering any opposition to her minister, and therefore declared she would never enter the church again if we persisted in opposing him,—or rather, as she worded it, if her son spoke at the next meeting, for she said she intended to absent herself from the sacrament to be administered that day, as she considered it would be making a fool of her. We, therefore, concluded it best for the present to make no remarks at the meeting; the angels observing also, that rather than she should remain at home we must discontinue, as it would prevent our speaking together on our own business when we meet on Sundays. It was usual for her to be absent all day on Sundays, which made it more convenient for us than otherwise it would be. Jacob informed us that all this proceeding he should enter in a book, and desired to know from myself if she actually declared that she would not go to church any more if we spoke at the next meeting; that I was to be certain I had heard her say it, as I would have to be

a witness against her. The angels afterwards met to consider further what would be the best plan to adopt—whether we should resume our part in the discussions or relinquish it altogether; but they did not come to any final result. In the meantime Jacob, as the principal manager of the business, requested that something should be written in a few words in the form of reflections on the passage to be discussed at the next following meeting, comprising also a short admonition to correct in charity and not to despise other people's opinions; that as we had considered the minister had actually thrown the Bible at us in spirit to try if we could not prevail on him to take it back again. Jacob also gave orders that I must purchase as much linen lawn as would make a shirt front. It was to be the finest quality I could find. This, when made up, was to be put on by the natural representative; also a black ribbon, and he was to go three times round the church, morning, noon, and night, on the day of the next meeting, when we intended to read the above recommended by Jacob.

Sunday, December 7th, 1834.—This being the day all was performed according to orders received and everything turned out as well as could be expected. The minister observed that he was pleased with the observations the individual had made, and also acknowledged his own error at the former meeting by observing also that we ought to be all in charity one with another and not fall out for differences of opinion. Jacob afterwards informed us that he was present at the meeting and was highly pleased. Mr. Cowherd also sent word to us that he was much joyed to hear such was the effect. The angels afterwards agreed that we should take the opportunities to attend their meetings and take part in the discussions.

December 15th.—I was this day informed that three female angels, namely, the Queen Caroline, Mrs. and Miss Horrocks, each offered their service to me and I was requested to make choice of one of them to nurse my child. After considering the matter I made choice of the Queen, observing that I did so on account of the persecution she endured and for the noble conduct she displayed in defending herself against all their hellish plots to disgrace her, at the same time observing also that I could have wished for acquaintance sake to have chosen one of the others; but I had no doubt they would excuse me for not doing so when they had thought the matter over. This choice was approved of by the angels who had expected that this would be granted by the Lord. However, I was afterwards informed that it was not; also that such is the peculiar care of the Divine over infants that He commits them to the

care of angels who are not acquainted with the evils of the world.

Sunday, January 4th, 1835.—This was a day of discussion at Mr. Scholefield's church, and I have merely to add that our remarks gave satisfaction.

Sunday, February 1st.—This day also we took a part in the business of the meeting. After some remarks the minister observed that nothing more required to be said to elucidate the subject, but to make the meeting as interesting as possible, he would himself say something. I may say that our remarks appeared to give satisfaction. At the close of the meeting, the subject was announced for the next meeting. The natural representative was also invited to furnish a subject for the meeting following, which was accepted.

February 1st, 1835.—This day I was informed that several of the angels had been visiting Mr. Hindmarsh, in the intermediate state. Mr. Cowherd was the first to pay him a visit, on account of the variance existing between them when in the world. This was done by Mr. Cowherd as an acknowledgment that he had been wrong and Mr. Hindmarsh right; such is the effect of humility. After this he was visited by Mr. Clowes and Swedenborg, with whom he partook of a repast.

Sunday, March 1st.—Meeting at Mr. Scholefield's church this day. We also made our remarks, but the minister in summing-up did not, as usual, say anything either for or against us, though we had said much on this occasion. The subject was rather a peculiar one, and we thought it had been chosen in order to see what we could possibly make of it. The subject for the next meeting was also announced, but it appeared to be with great reluctance.

Sunday, January 18th, 1835.—Omitted in its right place. The angels met us as usual, and among other things discoursed was the difference between the people of this age and those of ancient time, with respect to worship. They said that they acknowledged that the people of olden time worshipped idols of wood, stone, and brass, also of silver and gold, but not as the Creator of all things, but merely as a medium through which the Divine operated His blessings to man. But Christians, they said, at this day actually set up those very things as their principal object; that they pretended to worship God, yet the things of the world are uppermost in their minds; that this was evident from the greater respect paid by them to property than to human beings, and that until men are placed above property, nothing but convulsions and strife will exist with them in the world.

March 20th.—I am informed this day that our friends have

had a meeting at which a vote of thanks was given me for my exertions in preparing papers containing our remarks read at the meetings in Mr. Scholefield's church, Every-street, near Pin Mill, Ancoats. I was also informed that the angels had agreed to present me with a present in a month; but I was not then informed what it would be. They said also that I had been too powerful for Mr. Scholefield and his friends for they were afraid to meet us any longer in discussion.

March 25th.—I am requested to note here that Mr. Henry Hunt, who has lately departed this life, is now in the intermediate state. He has been visited by several of our friends who think that he will soon be among them. I am also desired to note that the celestial representative made a mistake in describing one of the beasts, which he said had two heads in the place of three, with a crown on each head which appeared to be ready to fall off. I may also remark that the discussions have been suspended; that the subject proposed by us is not to be discussed. It was our intention to prove from the Word the truth of the historicals of the Word which they in part deny. We suppose they were afraid to meet us on this question. I may also add that Mr. Cobbett's works are to be read at their meetings in place of discussions from the Word. At the same meeting the angels said the state of France was made the subject of their remarks. The first man declared that the French would have their liberty. Nixon also observed that there was not much appearing outwardly with the French, but there was much within which would burst out suddenly.

March 27th.—I am desired to record here that on the 12th day of November, 1831, the celestial representative and the daughter of John the Divine pledged themselves to each other for ever. I am also desired to record that immediately after the destruction of the Parliament Houses by fire the angels had a grand procession. This was on account of John's daughter and some other of our friends having declared that individuals who sat in that House were the last batch who would sit in it.

Sunday, July 19th.—I am desired to notice the presentation to myself by the angels of a likeness in full length of my child, before-mentioned.

Sunday, August 23rd, 1835.—The celestial representative this day had an interview with Mr. Hindmarsh. A part of the discourse was respecting three letters which Mr. H. had received from the celestial representative and myself. Mr. H. said that he was quite satisfied with the contents; that any rational man might see that they contained nothing but truth;

that after receiving the first two, he waited anxiously to hear something more; that he came to Manchester in the hope that the individual who had communicated such welcome news might favour him with something more. He also said that he intended to have stayed longer in Manchester than he did, but was suddenly called off to London, and as his wish was not gratified, that he also intended to make another journey to Manchester as soon as possible. But having received a third letter immediately after his arrival in London, his desire was gratified. That such information was a great relief to him in his sickness and death.

Sunday, August 31st.—This day I am informed that the angels from the eleven earths return this day, but that they are shortly to pay another visit. Also, that some of the angels from this earth are going with them, the intention being to instruct the inhabitants of those earths respecting the Lord's humanity.

September 7th.—I am informed that the angels have returned. I am also requested to write an explanation of a passage from the Word respecting the sacrificing of animals. The passage I am to choose myself. I am also to show why certain parts of the animal were forbidden to be eaten by the Jews. This explanation is to be prepared before the end of September or it will be of no use. Having prepared the explanation as requested by our friends the angels, I was requested to read it to them, which I did, at which they expressed themselves well satisfied. I have not been informed of the use intended by it.

Sunday, October 4th.—I am desired to note this particular act, namely, that the celestial representative's son Edward had reduced his father's pay two and sixpence per week; also that the same son's wife, on the following week, broke her arm.

Sunday, October 11th.—I am further desired to note that the conduct of the natural representative when employed by my father at his store in Oxford-road was highly approved of by the angels. The celestial representative wished me to note down that Jacob strongly recommended patience. I am also requested to notice a circumstance which had been omitted, which circumstance Jacob gave strict orders to the celestial representative to note down or rather to charge me to write down. It is as follows:—The celestial representative had an electrifying machine, also a walking-stick. The walking-stick had been given by his son David, but the machine was of his own fitting up, and the materials he also purchased. In process of time, after he became blind, the same son came to his father's house and requested to be allowed to take the machine to

clean it, also that he might divert himself therewith as he was out of employment, declaring that he would return it in a short time. His father requested him to be sure and not to forget to return it as he did not wish to be without it. After some time had passed on he also came and requested to be allowed to take the stick, pretending that he would varnish it afresh and return it; but he has neither returned it nor the machine. The celestial representative having mentioned this to the angels was requested to give me the order before mentioned that it might stand on record.

EIGHTH YEAR. SECOND ADVENT.

Sunday, January 3rd, 1836.—I was informed that the new beast got a sword on the 30th of December; that previous to this it was more agitated, and Jacob has been appointed to attend it. Jacob gave orders that I should buy on the following day two shirts, one for me and one for the natural representative. That if I could not afford to purchase all linen I was to get a mixed cloth, and if I could not afford this to buy none at all. But in case I bought them, they must be put on the following Sunday, and each of us to go to church. These orders were fulfilled. I may also mention that the first man has been examining into the principles upon which the new Radical Association is established, and that he highly approves of them.

January 15th.—I was ordered to purchase for myself a hat, also one for the natural representative, and a waistcoat; the colour of the waistcoat to be red and white. In my hat was to be pasted the picture of a lamb, and in his hat the picture of a cow. I was to dedicate them. He was to go to church the following Sunday, the 17th, and I on the Sunday after. This mission was accordingly performed. Jacob also informed us that the face of the beast was streaked with black, also that the head corresponded to the will-principle, and he thought that doing these things would be the means of removing them—namely, the black marks.

Sunday, January 17th.—I was informed that the daughter of Mr. ——— lately deceased, was among our friends; that Mrs. Horrocks and her daughter had been instruments in bringing her out of the intermediate state.

Sunday, February 7th.—I was informed that she was making very great progress, and it was thought she would be very bright. I was also informed that the beast had undergone a great change since the last missions were performed; that the

head was become entirely white. Jacob said he would now defy them to put down the Press.

Sunday, March 6th.—I was informed that on the next Sunday they intended to make Noah's Ark the subject of discourse, also that there was one coming from the south who would speak upon the subject.

Sunday, March 13th.—They met according to appointment, and Jacob opened the meeting by observing that the description given of the ark was suitable to the state of man at that age; that whatever might then be the construction of the ark, yet to be right it should be square. We ought, he said, to examine our own arks to see how they were for being square. Also that the word is of universal application, and that it was not treating of a literal ark, constructed at that period of the world, but of the spiritual state of man, described by correspondent things. That every man has an ark, and that it is formed according to his state. With respect to the year and the day of the month, this he said was showing the carefulness of the Divine Being in watching over man. The angel from the south next addressed the meeting. Among the many observations he made, he said how surprising it was to see men of learning teach such foolishness as that they should confine the Word to mere external things when it was so evidently a work of so superior a nature. How ridiculous, he said, to suppose that man fell by eating an apple, that a woman was beguiled by a mere animal. It was really degrading for men pretending to be teachers to entertain such ideas of the sacred Word. It was the abuse of man's free will which had brought him into such error and evil. As respects the ark, he said it was the Lord Himself. Jacob again observed that the ark was truly the Lord, because there was no other place of refuge but in Him, and He alone can protect man from the floods of evil and falsehood. Also that the Lord was in every one according to his state; and it was the duty of each to examine himself and to endeavour to build his ark, or rather to suffer the Lord to build it, as it ought to be.

EIGHTH YEAR.

Sunday, March 20th, 1836.—There was a meeting, and among other things, Jacob said that it was the intention of Government to reduce the Press of this country to a similar state to that of France. It would be well, he said, if a few would sacrifice their lives for the cause, for if two or three would but kill those who attempted to rob them of their

papers, they would not dare to continue their present course. He also added, that if he were in the world he should consider himself justified, and also that he was doing the country a service by plunging a dagger into the man who attempted to take from him an unstamped paper.

Sunday, April 24th.—This day there was a meeting and according to appointment the subject was concerning the mark which God set upon Cain. The purport of the meeting was to show that the mark treated of in the Scriptures was not a mark set upon the body of Cain, but that it was treating of an internal state of the mind or state of the church. This they proved from various parts of the Word where both the mark of God and the mark of the beast are spoken of. To be marked of God, they observed, signified a state of regeneration in which man is afraid of being overcome in temptation, or as it is said slain; that in short the mark was a tender conscience which protects every one in trials and temptations; that by his killing of Abel denotes a previous state of the church in which charity is destroyed, which is done by all previous to commencing regeneration.

April 28th.—Mr. Cowherd informed the celestial representative that he had been engaged with the hells, that they were in a great uproar.

Sunday, May 1st.—The meeting this day was to consider whether the Catholic or the Protestant church effected most good, or which was the cause of the greatest evil. After many observations it was agreed that the Protestant church was the cause of the most evil. The consequence was its union with the State which they denounced as a bad system, observing that by the ministers being paid by the State it was a means of causing them to neglect their duty; that if they were separated the ministers of the church would act more independently by which means the evils of the State would in a great measure be decreased. As it is the ministers encourage evil both in the people and governors by not doing their duty. They further remarked that it was impossible for the country to be reformed or the people to become regenerated unless the whole people had the privilege of choosing men to make the laws and to execute them. In short, the people ought to be the Sovereign and the evil would take its flight; but with the present system it was impossible because it rewarded evil and punished good. They observed that if the ministers of the church had done their duty the present state of things would not have been, and such was the state arrived at that unless the sword go through the land it will be impossible for reformation to be effected.

Sunday, May 15th.—The subject of the meeting this day was chiefly on politics. There was one from the south who observed, that he had been examining into different things, and he found they were going on very well in our behalf. That knowledge was fast increasing, and that it was impossible to stop it. Ireland, he said, was in a deplorable state, and were it not for the priests he was sure the people would not submit to it any longer. As respects the men in Parliament who pretended to be friends to the people, he would give it as his opinion that they were deceivers, and this he thought would be seen. He would not affirm it to be so, for he was aware that there were several individuals present who were inclined to think them liberal men. It was well, he said, to be charitable in our thoughts, but they could see. He further observed, that before it could be effected it would take both moral force and physical force.

Sunday, May 22nd.—This day was discussed the difference between the mind of a man and that of a beast, and it was agreed that a beast can think and possess knowledge, but not abstracted from their own peculiar loves, which loves are born with them.

Sunday, May 29th.—This meeting was to consider whether memory and knowledge can exist without understanding. After many observations, they concluded that they might agreeably with the Word, where it says, "The fear of the Lord—that is wisdom, and to depart from evil is understanding."

Sunday, June 19th.—This day I was informed that the angels were holding a rejoicing on account of the great progress making in reformation. Jacob said they were glad to see things looking so much for the better. The new beast for one thing, he observed, had cost us much trouble and anxiety to get it so much in our favour as it now is, especially himself. He also said that he had been examining into various things in the world and that they appeared very curious. The French, he said, were in a very curious state, and as to the English Government, they were quite at a loss what to do. He also observed that it was a terrible thing to witness so many turning from Christianity to Deism and Atheism, and recommended that I should write a letter to Mr. Scholefield, lamenting that such was the case. Also that it was a pity, but that something could be done to prevent people from going to hear such dangerous doctrine. That I must recommend to him discussions or lectures on a Sunday evening, as an inducement to keep people away, observing that such was the nature of the scientifics that we never need to be at a loss for a subject of information.

Sunday, June 26th.—I am requested to notice that the son of the celestial representative, Edward, has become deranged in his mind, in consequence of which he, the celestial representative, had experienced much uneasiness, which had been noticed by Jacob, who wished him not to trouble himself about it. That no doubt it was permitted, to prevent if possible confirmation, observing also, that they should feel sorry if any one from his loins should be unhappy after death. The letter mentioned above was read in the presence of many angels, and sent to Mr. Scholefield by the natural representative, according to order.

July 3rd.—The celestial representative was informed that Mr. Cobbett was much changed for the better. Also that the angels intend discussing the miracles of Egypt.

Sunday, July 17th, 1836.—To-day the three first miracles were made the subject of discourse. Jacob desired the celestial representative to give his opinion first, which is nearly as follows:—The serpent denotes the scientific principle, which by swallowing the other serpents signifies that man was become sensual. Science, he said, was good when used for useful purposes. But when selfish things was the end in view it became perverted. The magicians denote the allurements of the world. It is afterwards said, that Pharaoh came in the morning down to the river; that Moses and Aaron were standing on the brink, and met him there; also that Moses struck the waters and they became blood. By coming to the river, &c., notes a new state; in the morning, the beginning of that state. Moses and Aaron standing on the brink, signifies that good was almost become extinct. The waters denote natural truth, and being turned into blood, signifies that truth was falsified. It is then said that the river brought forth frogs. Frogs denote the rational principle in a perverted state. The frogs croaking shows that when the rational principle is perverted, man may be said to utter a sound without sense, instead of speaking out properly; and thus it was that the frogs croaked. With these and a few other observations, the celestial representative concluded. Before the conclusion of the meeting, Jacob gave notice that the next subject would be a political one, namely, whether the people ought to do away with the Upper House or the Lower House,—with the Lords or with the Commons?

Sunday, July 24th.—This day was discussed the before-mentioned subject, and it was agreed that the people ought to be the sovereign, and theirs should be the Upper House, and no other House ought to be.

Sunday, July 31st.—This day the next three miracles were

the subject of discourse, namely, the dust becoming lice, both in man and beast; the sending of flies and the murrain upon the cattle. The celestial representative first addressed the meeting. As to the dust becoming lice in man and beast, he observed, that man denotes the understanding, and beast the affections. And there being lice in them, signifies that man as to his understanding and affections was perverted and corrupt. Lice, he said, in a natural point of view are produced from filth; that if dirt be permitted to remain on the body, the blood becomes impure, because the pores of the skin are stopped and evaporation prevented in a great measure. The consequence is, the effluvia thereby produced being bad and embodying itself in the dirt becomes alive. Spiritually considered it is the same with man internally. Unless the mind be cleansed from filth evil affections will keep increasing and the good ones keep decreasing. With respect to flies, he said, they were generated from putrefaction in the first place, and as they belonged to the winged tribe, by bringing them upon the Egyptians denotes that the intellectual faculty was also corrupted. Again, with respect to the murrain with which the cattle were seized, he said it was a very grievous and destructive disorder, caused in a great measure, he thought, from drought and impure water. It also had a similar effect in man, spiritually speaking, for when those things which nourish the mind are dried up it becomes disordered, and unless a remedy be applied death must follow. After him Jacob addressed the meeting. As respects the lice, he said, they were the little filthiest things that could be, and in the making of these the magicians acknowledged the finger of God and their own incapability, which shows that man must be the cause of such things being generated, yet that God is the Creator of all, and that all such things are wisely provided for man's good. With respect to flies, he said, it was true they were generated from corruption; but were it not that such was the result of impurity man would be so disordered that he could not live. It was true, he said, that flies were offensive, but they prevented worse consequences, for the effluvia from which they are bred would otherwise be received into the lungs, which in a great measure now embodied itself in some outward thing, and this shows the wisdom and goodness of God in turning all things to the best. Again, as to murrain, he said, standing waters were a principal cause. He also observed that if water be closed up ever so close it was sure to putrefy, and after that it would purify itself again, which shows that there is a constant effort with nature to set itself right. We should all examine ourselves to see if we have a murrain in us, to see

if our waters are standing still, for if they are not on the move they are sure to putrefy. Truth, he said, must circulate through us that it putrefy not, otherwise our cattle will take the murrain and die also. After this he informed the meeting that the next subject should be a political one; that in order to keep all things right in man politics should not be overlooked. The celestial representative then observed that there was a motion brought into Parliament for a new translation of the Bible, and Mr. ——— had recommended Bellamy's translation. These words caused a curious feeling throughout the meeting, and Jacob said as that was the case they would defer the political subject and take the Bible for the next, after which the meeting concluded. I am requested to notice that the celestial representative's son Edward has settled all his affairs with his wife, and has also put fifty pounds into Mr. Scholefield's hands for his father to receive it at eight shillings per week, and has himself embarked for America.

Sunday, August 7th.—The next three miracles occupied the meeting. Moses, it is said, took handfuls of ashes of the furnace, and sprinkled them towards heaven, and it became small dust in the land of Egypt. Again, Moses stretched forth his hand towards heaven, and the Lord sent thunder and hail. And fire ran along upon the ground, and the fire was mingled with the hail. And lastly, Moses stretched forth his hand over Egypt, and the locusts came upon the land and did eat every herb of the land which the hail had left. The celestial representative was requested to give his opinion upon the subject, which was nearly as follows:—By the furnace, he considered was denoted the Divine love, and the ashes the effects of that love, but being scattered signified perversion, or that they had become changed. By hail is denoted that state of the mind wherein a coldness exists towards our neighbour—a want of charity; and by fire mingled with it, the love of self which burns in the breasts of such; and the running on the ground is the low degraded state of the mind. With respect to the Bible undergoing a re-translation, or any alteration, the angels said that it would not do; that it would take away the very foundation upon which they stood. The celestial representative replied,—yes; it will take away your feet. They said it would. After some other observations being made, the meeting concluded.

Sunday, August 14th.—To-day the other two miracles were introduced. The celestial representative, as usual, gave his opinion first. He said that he had observed that there were three days of darkness previous to man being made, as recorded, which appeared to him to denote a similar state of

mind to the darkness we were met to discuss. In the beginning of Genesis it says that darkness was upon the face of the earth; and God said,—“Let there be light;” and God divided the light from the darkness. A man, he said, in an unregenerate state, might be said to be in darkness, which he really was; but when he becomes regenerate, God has said,—“Let there be light,” and there is light. From this it was evident that the darkness in Egypt was correspondent to that dark state of mind in which the Egyptians were. As regards the destruction of the first-born, he said he thought it was the remains of innocence, spiritually speaking, that was taken away. Jacob then addressed the meeting and said,—As respects the darkness of Egypt, and that mentioned at the creation, there was a wide difference; for in the one case the light was divided from the darkness, and in the other it was not. In the one, man was beginning to act from the light received, but in the other he was going in opposition to it. He also observed that the darkness of Egypt was said to be felt. Man, he said, must be in a very bad state indeed if, when he did an injury to others knowingly, he did not feel something within averse to it; and on this account it was said to be felt. He also said, that the reason of the Israelites being called neighbours to the Egyptians, was because they were in a bad state themselves. As respects the first-born, he did not offer any remarks. After this subject was ended, he said, that as the Manchester massacre was intended to be kept on the 16th of August as usual, and as Mr. Hunt was very desirous that it should be kept up, they wished me to attend it on that day if I could make it convenient. He observed, that the miracles we were discussing at present were at this day derided by many, and it might at some future day be the same with the Peterloo massacre. He also requested that these observations be recorded, to show to future generations that we were eye-witnesses of the facts.

Sunday, August 21st.—To-day the subject of the first-born was again introduced. Jacob said that the first-born corresponded with light; that light was the first thing man received, it was also the last thing to depart from him. He also observed that it would be well for people in forming opinions not to be confirmed in them. After which the celestial representative informed them of the people of Spain declaring for the Constitution of 1812, at which they were greatly surprised, they having had no idea that so great a change was likely to take place at present with that people. Jacob gave notice that the subject for the next meeting would be the budding of Aaron's rod.

Sunday, August 28th.—There was no meeting to-day on account of the angels being engaged with Spain.

Sunday, September 4th.—There was no meeting. The celestial representative was informed that the angels intend holding a rejoicing festival the following day to commemorate the redemption of mankind; also an account of the change in Spain.

Sunday, September 11th.—Jacob informed the celestial representative that they were yet engaged with Spain. The natural representative according to order visited my house this morning. His orders were to be there by eleven o'clock. This was the day of the year on which the side was pierced.

Sunday, September 18th.—They are still busy with Spain. Jacob and Swedenborg attended. Jacob said that the rejoicing was the grandest he had ever beheld; that they had all sorts of music. Amongst other discourse, Swedenborg made an observation upon the correspondences of metals; also on other things mentioned in the Word, showing that the spiritual signification was not always the same. For instance the rod in one place was truth, in another love; also that the three degrees in man were all denoted by gold; that gold was in three different states. Its first state was mixed with other metals, its next was its separation from them, and after that it was refined corresponding to a celestial state of the mind.

Sunday, October 8th, 1836.—This day Aaron's rod was discoursed about. It was stated that the rod being laid before the testimony and bearing fruit represented the true church in man which applies to the Word of God for instruction and in so doing fruits are the result; that Aaron himself represents the Lord in His Divine Humanity, and as the rod only bore fruit it signified that the Lord's church could alone be fruitful. Before the meeting was dismissed Jacob gave notice that the next meeting would be upon Noah's drunkenness when Noah himself would be there and address the meeting.

Sunday, October 15th.—There was a meeting, and Jacob in opening it observed, that drunkenness might be applied to various states, both evil and good. Some, he remarked, might be said to be drunk with their own opinion, fancying themselves very wise. Others may be said to be drunk whose enjoyments are in those things which are good and useful, feeling satisfied with that state of mind. When Jacob had finished, Noah came forward, who after shaking hands with the celestial representative, began to address the meeting. He said it would be ridiculous to think, after reading the particulars recorded, that the Noatic church could be drunk with that sort of drunkenness commonly supposed, for he began to be a

husbandman, which evidently implies something opposite to drunkenness. Moreover, it was impossible for a church to be drunk, for the church was from the Lord, both generally and individually, and what is from Him cannot be drunk. As respects the covering of his nakedness, he did not offer any direct remarks, but merely observed that the Lord when upon earth was obliged to cover many things, and that He dared not even openly declare that He was the Son of God. He also observed that when the Lord came on earth, the human race were all upon the brink of destruction, and must have perished had He not come when He did. After Noah had concluded, Jacob again came forward. He said Mr. Scholefield had endeavoured to make it appear that the first-born of Egypt were not slain, but made priests of; in consequence of which, it was the request of the meeting that I would send him a letter to show him the inconsistency of such reasoning.

Sunday, November 13th.—The subject which partly occupied the meeting of this day, was concerning Moses' rod; his casting it to the ground and it becoming a serpent; and his fleeing away from it. Also his being commanded to take it up by the tail. Casting it to the ground implies the casting away of the sensual principle; his fleeing from it, the fear or unwillingness to contend. Being commanded to take it up by the tail signifies, that we should fearlessly stand and grasp sensual things, even in the most dangerous part. This, every one ought to do with his own serpent.

Sunday, November 27th.—The subject of this day's meeting was the communication of men and angels. And the reason of this subject being chosen for this day was, because the celestial representative, myself, and a member of the church, were discussing the subject some days previously, when the latter maintained that man always speaks with angels in the spiritual world, and always sees them in *that* world; while I maintained that they were seen *as though in this* world, without having the sight opened to see into the spiritual world; and that man often saw angels *as though in this world*, seeing at the same time the objects of the natural world. Jacob observed as follows:—It is ridiculous to suppose that all which had been transacted between men and angels was done in the spiritual world. He also remarked, that we might as well suppose that Moses received the two tables of the law in the spiritual world, and brake them upon a mountain in the spiritual world. Moses, he said, received them natural substances in his hands, and in the natural world, but *how* they became natural in his hands no one could tell, not even Moses. Our Lord also provided bread to

satisfy a large multitude, but *how* is beyond our power to tell. He made many other remarks.

THE NINTH YEAR OF THE SECOND ADVENT.

Sunday, December 4th, 1836.—I received notice that the next subject for consideration would be, the existence of a Divine self-existing Being. Jacob said that several highly-learned men would be at the meeting; that one in particular would address the meeting, as to what he considered to be the best method of comprehending the existence of such a Being.

Sunday, December 11th.—The angels met according to previous notice. One of them remarked as follows:—It is surprising to see so many individuals refusing to believe in the existence of a Being from whom all things have their origin, while there are so many things in nature to bear testimony to the fact. In the first place, he said, look at the sun; it is continually putting forth to all the earths around it, and yet it is not exhausted. Look also at the animal part of the creation; some of them will live though exposed to the bitterest cold; and when all things are frozen around them, yet the blood will be warm within them, even while lying motionless on the ground. It is quite clear, he said, that this warmth is not from without, for without is nothing but cold in the depth of winter, in which nothing but cold can be received from without. Besides which, if its heat were received from the natural sun, it would be so augmented in the summer season as to produce a fever. Look at the fish; even in the frozen seas its blood is warm. If we look also into the mineral world, we shall there find a sufficient proof of the existence of a Divine self-existing Being from whom all things are continually supported. Everything is in such order and displays so much intelligence that it is easy for every rational man to comprehend the existence of a Divine Maker. Everything also is placed in exact order according to its correspondence. Look at the metals—silver and gold, two of the most precious, are not easy to find; but iron on the contrary, because it corresponds to natural truth, might be found everywhere. Silver is of a cold nature, but gold is warm; and there is often found about it a dark substance which is thrown off by the gold in its effort to purify. This substance is at first soft, but afterwards grows hard. It is easily separated when the metal is arrived at maturity, and is like a shell to a fish, to protect it. After making these and other observations, he asked the opinion of James as to various undertakings going on in the world, such

as railways, &c., and as to whether he thought they were done to benefit the public or not. James said he thought they were only done from a selfish motive; that there was scarcely anything done with any other view, even preaching, he said, with a few exceptions was merely for the sake of a living. That even singers would not sing for their Maker unless they were paid. After a few remarks, the meeting closed.

December 29th.—I received orders to bring with me twenty shillings in gold on the following Sunday and give it to the natural representative, who is to keep it in his pocket up to about seven o'clock in the evening, after which he is to return it to me.

Sunday, January 1st, 1837.—The gold was brought as above. The request was from the angel who addressed the last meeting. We are informed that it is his intention to perform something with the money or by its means, but this was not communicated to us. There was a short meeting this day, Jacob addressing himself to us three representatives. Things, he said, had not been so well with us, but he hoped they would be better with us this year. At the same time, he said, he strongly recommended that we examine what our conduct has been, whether we have done anything that we ought not, or neglected doing anything which it was our duty to do, and if we have to endeavour to amend our conduct this year. As respects our worldly concerns, he said, we must not be over delicate in matters, for the system was such that there was no getting along without going along with it in some measure; but he would not advise us to be over anxious about money, nor yet over careless of getting money. With the-e and a few other remarks the meeting ended.

Sunday, January 8th.—At the meeting this day many things were introduced not required to be noticed. The angels informed us that many of them had been engaged most of the week in the intermediate state; also that Jacob was going to make some new arrangement there among the English people.

January 12th.—I am requested to note down the following:—A Rev. Mr. Bradley, who was acquainted with the celestial representative a number of years, and was also aware of his circumstances in life, had agreed with his son, who was about to open a school, to allow James one shilling per week provided he got a certain number of scholars; but James considering that Mr. Bradley's circumstances were by no means good, and his own not so very bad [he] thought it would not be well to take the shilling, yet he in the meantime referred the case to the angels who desired him not to accept of the gift so generously offered.

Sunday, January 15th.—There was a meeting this day. The principal speaker was the new friend before mentioned, who spoke on a variety of things not requisite to record. Jacob, he said, had sent his respects to me and was obliged for the many things I had done for him, and though some of them had been done a long time ago he thought as much of them as though they had been done but a short time ago. It was likely, he said, that he might have many more for me to do, and [he] hoped I would be ready when called upon. He would not ask anything but what he was sure I would be able to do, and for what I did for him he would reward me when I came there. He also said he was glad to see that I was framing about something, for he liked to see people useful and not going about performing no use, and hoped that things would be better with me. Our new friend said that Jacob was present, but that he was anxious to be off to his post, to which he would return as soon as the meeting was over. He also said that Mr. Hunt had sent his respects to me and [he] hoped I would continue a firm Radical. Our new friend also said that they would propose a subject for the next meeting, namely, the words of Paul :—" God hath chosen the foolish things of this world to confound the wise and the weak things to confound the strong."

Sunday, January 22nd.—This day there was no meeting. They were all called off to the assistance of Jacob. The old Judge was left to manage affairs until the business was done. He informed me that they went off attended by several bands of music.

January 29th.—The Judge informed me that they had not returned. Neither did he know how long their absence would continue. He said he believed there would be something for me to perform soon, but he could not yet say what it would be. He also informed me that the seven churches in the new heavens were closed until the angels returned from the intermediate state.

NINTH YEAR. SECOND ADVENT.

Sunday, February 5th, 1837.—This day there was a meeting. The whole of the angels were present. Jacob informed us that they should preach this morning, and then all would return back to their station. The thing they were engaged in, he said, was both solemn and awful, especially that part which he himself took. Never, he said, was ever created being engaged in so awful a thing before. Nevertheless, he said, all this that they were doing would be of no use unless I would

do what would be required of me. To this the celestial representative answered, I will venture to say that if it be anything he can do he will do it. Jacob then said, that I was the only one upon the face of the whole earth that could serve them in this undertaking. No other individual was able to do it. And, as I was at present situated, it would be a great sacrifice; and it was all the better for that, he said, for a sacrifice was necessary. He further said, he believed that three better indexes could not be to the present state of things, than what we were at present. For the first, or natural representative, he said, was like a ship on the sea, tossed about to and fro, quite dejected, wandering about and could not rest. He said he was really very sorry for him, and as for me, he said I had nothing but devils to contend with. As to the celestial representative, he said his state was really deplorable, and he thought he was not likely to be of much more use to them here; that he would likely soon be released. He further said, that after I had performed for them what I had to do, I would have to do something for the celestial representative, but that would be made known to me after. And as it respects the other, it would be ascertained in about a week. No mortal, he said, was placed in so awful, so solemn, and so critical a situation, as he himself was at the present time. But all that they were doing was not compulsory, they did it because they considered it to be their duty. Nevertheless, as he said before, all would avail nothing unless something were done in ultimates, except to themselves as having done their duty and nothing more.

February 7th.—I received orders that the natural representative and myself were to go on Thursday evening to a beer-shop, and play three games of dominoes. Previous to this, the celestial representative was requested to get my opinion respecting this sort of game; whether persons cheat at it or no. My answer was, that I thought it was not easy to do so.

Sunday, February 12th.—I received directions of what I was to do. The orders were delivered by the Judge from Jacob, who had also informed him that he expected they would finish the business in a fortnight, when they should return; also that they had agreed to give me a present on that day as a recompense for what I had done. The particulars of what I was to do are as follows:—I was to purchase an entire new dress for the natural representative of as fine a cloth as I could possibly afford to be ready for him to put on the Sunday following and go to church. The church appointed was the New Jerusalem, Peter-street, in the morning. He

was to buy the shirt himself, and it was to be bought by Tuesday, not later. It was to consist of cotton, except the breast and neck, which were to be linen, rather fine. It was on account of my circumstances that they had made choice of cotton for the other part of the shirt, and also as it was not so particular as other parts of the dress. The hat also was to be bought not later than Wednesday. All the other things would do in any part of the week. I was ordered to dedicate them, except the shirt, which he was to dedicate. There were to be fine black stockings and black gloves, white garters, braces, neckerchief, white and black; shoes, waistcoat, light coloured; coat and trousers any colour, except black. The coat to have metal buttons in particular; also on Sunday morning, before he went to church, he was to draw blood from the heel.

Sunday, February 19th.—They are yet engaged, and therefore there was no meeting. The first man attended to-day on account of the Judge being engaged in some other business. He was inclined to think that they would not finish as soon as they anticipated. I may also add that all the things were got that were required, and the natural representative attended the church in Peter-street in the forenoon of this day and in the afternoon at Mr. Scholefield's according to order. The first man also said that Jacob was much relieved in mind after the shirt and the hat were bought. I have also to notice here that on account of Mr. Bradley being so pressing for the celestial representative to take the shilling per week he has thought it advisable to take it while his son James is out of employ. I had understood that the angels were positive against his taking it, but it was not the case.

Sunday, February 25th.—They yet remain in the intermediate state, except Jacob, who was come for a short time. He said they would finish about Friday. Also that they had been considering what would be the best thing to present me with; and that they had agreed that it should be a painting of the first church in the new Christian heaven, it being so correspondent to the sacrifice I had made, which was a very great charity to them. This church, it must be observed, is called "Charity."

March 3rd.—The Judge informed us that they were returned, and that they were very much wearied. He thought there would not be a meeting till after we had finished our business, which would terminate next Sunday.

Sunday, March 5th.—This day they met, but it was principally on my account; the situation in which I stand being rather alarming to me, for I have been out of employment a

considerable time, and the means of subsistence are become almost exhausted; at the same time, such is the state of things as to leave little hope of getting employment. I had an offer to pay my passage to America if I would go, but I was aware if I went there that I should not only be deprived of that information I have been accustomed to receive, but also be unable to render that assistance which might be wanted. With all these things before me I did not know what to do. I therefore appealed to them to decide the matter, declaring I would abide by their decision. I have two brothers who intend embarking for America in a few days, and my father and mother and the rest of the family intend following at the latter end of summer, and they are all very anxious I should go. Jacob addressed the meeting and said, he was certain that if it were put to the vote he should lose. But he knew that I would not be easy were I to go, for I would have no news from them. And further, he said that as the natural representative was not so well adapted for writing, many particulars might be omitted, in consequence of which many things would likely prove not so useful hereafter. He then asked the celestial representative his opinion,—who replied, that were he in my place, he did not know how he might act; that in going I would certainly be performing a great duty to my family and friends, but that it was for me to consider whether I should be performing a greater duty by stopping here, and therefore he thought it would be best to leave it between myself and my Maker, and which ever way I thought would answer the best end he thought I would be justified in adopting. For this they all put up their hands. He then asked Jacob what they had been engaged in in the intermediate state. Jacob said that they had been exploring and removing those who were confirmed to their respective places. With respect to this meeting, he said that they would consider it an adjourned one. After which it concluded.

March 11th.—The first man informed the celestial representative that Jacob was suddenly called off again to the intermediate state.

Sunday, March 12th.—This day there was no meeting on account of Jacob being engaged in the intermediate state. The first man said that Jacob had sent his compliments and hoped the celestial representative would excuse him for not having a meeting. To which the celestial representative replied that he would willingly sacrifice his own individual interest for the public good. He then asked the first man what Jacob was doing in the intermediate state, who replied that he was making some further arrangements; that on

account of the new plans introduced amongst them they were not altogether reconciled.

Sunday, March 19th.—To-day there was a meeting, and Jacob was returned. He observed that what I had done for him he should never forget, and as to its effects they were quite equal to his expectations. The celestial representative asked what they had been doing in particular. Jacob said they had been exploring and removing those who were confirmed; also in establishing a new system of Government for those left. They had been, he said, in the habit formerly of choosing such persons as could make a good show outwardly, but now they would choose those who merited the office by good moral conduct. His second visit, he said, was to lay down a proper law for them to govern by. This was not done the first time, for they were left to choose their officers; but those who were going out of office were making much disturbance since their departure from them, and he had given them instructions how to act with them. He also observed, that his second visit had extended into Holland and Scotland, where he had been establishing the same system also. He said he had not been in Ireland. The Irish, he said, were a people that were led chiefly by such men as Jonadab; they were more simple, and on that account were easier prevailed upon to give up their false notions. There was also some little conversation about the celestial representative's son Edward, who is returned from America, and who is at intervals out of his right mind. Jacob said it was the best state he could be in; that he would not be accountable for what he did. There was also a little conversation respecting my going to America. Jacob said it must be left entirely to myself. All the earth was free for every one. That it signified not what country a man was born in, he had an equal right to any part of the earth; and as to the Divine Providence, He was alike everywhere. The celestial representative asked if anything would be said upon the passage which had been proposed for discussion. Jacob replied, that our friend who proposed it was present. As to himself, the thought had escaped him; but it must be at another time. The celestial representative also asked what it was that I was to do for him. Jacob merely answered,—he had not forgotten that. After this the meeting concluded.

I am requested to notice the law had been commenced against the celestial representative's son David, by his mother, on account of his refusing to return the machine he took away belonging to his father. But in consequence of his putting in an appearance against it, the celestial representative thought

proper to stop the proceedings rather than let his son's family be distressed, which he feels convinced would be so were he to go forward. I may also add, that the celestial representative's wife has behaved very unfeelingly towards him since he became blind. Abraham and Noah also informed him previous to his blindness that she hated him, and therefore he thinks the less of it.

Sunday, March 26th.—There was a meeting. The celestial representative informed them of my intention to embark for America, to which Jacob replied, that he was sorry, and yet at the same time he was glad, seeing that the state of things was so bad in this country. He also gave orders that I should enclose this book with the one the celestial representative had written, and leave them in the care of the natural representative. That it must remain so until he and I met again, which would be either by my coming back or he coming to me. The meetings, he said, would be continued, but there would be nothing particular taking place till then. After Jacob addressed the meeting, the angel who proposed the passage before-mentioned came forward and explained the meaning of the words. He observed, that God made use of many things which might appear useless and foolish, but though they might appear foolish they were of the greatest use. For instance, there was Moses with his rod; this, he said, was a foolish thing, but he could not have performed what he did without it. Again, he said, it was a very simple foolish thing to look at,—our Lord making a whip, and whipping the people out of the Temple. One would naturally think that people would not be driven out by such simple means. But though foolish to look at, it produced a great effect. Again, he said, we all do many foolish things in some part of our life, and these are permitted for some good end. Many would do foolishly at one time and would not do it again; for, in reflecting back, they see the folly of their actions, and therefore guard against such things in future. The Divine Being, he said, leaves every one quite free to choose that way he may think proper. These, and many other things foolish, the Divine Being made use of, to confound the wisdom of man. In fact the chain of foolish things might be greatly lengthened out. With these, and several other remarks, he sat down. After which Jacob again made a few remarks on the state of things in this country. He said they would be going worse and worse for the working man, and thus they would continue until the working men allow them to go no further. They were sorry, he said, not on their own account, but for those who were suffering from such a

state of things; but he hoped they would not long continue. He further said, he would address me before I went, but that I was not to write it in this book, but on another piece of paper, and keep it carefully by me; after which the meeting concluded.—April 2nd, 1837. (Signed) JOHN MARTIN.

RETURNED FROM AMERICA, AUGUST 18TH, 1838.

Sunday, August 18th, 1838.—On account of my return from America the angels met this day. The principal subject discussed was—which is the most powerful, the knowledge of fear, the knowledge of power, or the knowledge of self-love? It was agreed that the knowledge of power was the strongest.

Sunday, August 26th.—At the meeting this day they endeavoured to show that with God all things are possible.

Sunday, September 8th, 1839.—I have received orders to buy three shirt-fronts of linen, the corner of each to be dipped in blood, one in that of a lamb, one in that of a horse, the other in that of a cow, to be put on by the natural representative the three following Sundays. The first Sunday to be that of a lamb, the second Sunday to be that of a cow, and the third Sunday to be that of the horse. I have been requested by the celestial representative to say that the transaction recorded in his book respecting the daughter of John the Divine, had no connection with what preceded it.

Sunday, September 15th, 1839.—I am requested to-day to purchase a suit of clothes for myself and a suit for the natural representative. It was the wish of the angels that they should be ready to put on on the 24th of October, but seeing that I could not procure them so soon they have fixed Christmas Day, but not to be later. Several weeks having passed over without my seeing how the above was to be accomplished, the angels met to consult further about it, and have decided that the suit for myself must be dispensed with. The other suit to be ready for the first day in December. The following are the particulars of the above dress:—Black stockings and hat, black kid gloves, black neckcloth and shoes, black mixed with red for vest, coat and trousers black cloth, the shirt-front dipped in lamb's blood before mentioned. I was also requested to purchase a black and white vest, to be used when orders should be given. I have to notice here that the above was accomplished according to wish, but it was afterwards arranged that the stockings were to be put on the preceding Wednesday, which was done.

March 8th, 1840.—I was informed this day from Jacob that

they had been examining into my condition in life, and wished to know if I would abide by their decision as to what I should do. At this time I am out of employ which gives me much trouble in mind. My friends have expressed a wish that I should go to America again which is much against my inclination. I have left it with the angels to decide.

Sunday, March 15th.—I am informed this day that the angels have decided that I must go to America if I do not meet with something to make me comfortable. I am desired to note down that Swedenborg attended the Chartist trials at Monmouth every day. I have here to note that as all is arranged for my departure to America we three representatives are desired to dine together on Sunday, 3rd May. I am also requested to procure a pair of shoes for the natural representative to use on that day; also a pair of white trousers which he is to put on on the following Sunday with a pair of white stockings, and attend at the Temple, in Peter-street, part of the day, and rejoice that I have got away from such a country with my family and from the troubles coming upon it.

Sunday, May 3rd, 1840.—This day we dined together, according to orders, at the house of the celestial representative. The natural representative was ordered to say the blessing before meat, and I to say the blessing after meat. The angels were present while we dined.

CERTIFICATES RESPECTING JAMES JOHNSTON, THE CELESTIAL REPRESENTATIVE MENTIONED IN THIS BOOK.

No. 1.—That James Johnston [written Jonston], bearer hereof, a single unmarried person, lived in this parish from his infancy to Whit-Sunday, eighty-one, during which time he behaved soberly, honestly, and inoffensively; free of all public scandal, or ground of church censure known to us; and therefore we know no reason why he may not be received into any Christian congregation or society, where Providence may order his lot. Given by appointment of our session at Carluke, the sixth day of April, one thousand seven hundred and eighty-eight years, and by their authority signed by

JAMES SCOTT, Modr.

JOHN PRENTICE, Clk., P.S.

No. 2.—That James Johnston, the bearer hereof, an unmarried man, has resided in this parish of Bothwell about the space of five years, preceding Martimmas last; and behaved himself soberly, honestly, free from all public scandal, or

ground of church censure known to us (is a regular communicant) and at his removal might have been received into any Christian congregation or society, wherever Providence then ordered his lot. Given in name and by appointment of the relief session of Bothwell, at their session-house, this sixth day of February, 1791, by

JOHN THOM, Minr.

WILLIAM HAMILTON, Sess. Clk.

No. 3.—This is to certify that James Johnston has been with me some time, and I believe him to be a good spinner and a faithful servant.

(Signed) JOHN MURRAY.

Manchester, Oct. 9th, 1802.

No. 4.—The bearer James Johnston [written Johnson] is a steady, industrious man, and one whom we should be glad again to employ when we have any employment for him.

ASTON AND PARSONS.

Manchester, August 3rd, 1803.

No. 5.—Sir,—The bearer James Johnston has wrought for us these thirteen or fourteen months or thereabouts, during which time he has been vigilant, active, sober, and honest.—Yours, &c.,

(For Messrs. Wm. and Jas. Pollard)

S. S. NIXON.

Manchester, April 22nd, 1806.

LETTERS REFERRED TO IN THIS WORK.

FROM JAMES JOHNSTON (THE CELESTIAL REPRESENTATIVE)
TO THE REV. DAVID HOWARTH, MINISTER OF THE
TEMPLE, BOLTON-STREET, SALFORD.

No. 1.—Sir,—Permit me as a well-wisher to the new church in general and likewise to you in particular to make a few remarks on the mode of worship in the new church, namely, so many ceremonies to go through every Sunday before the minister is at liberty to deliver the Lord's message from the Word. To be sure, the Jews' worship consisted all of ceremonies, but then *that* nation was altogether external, and *therefore* external worship suited them best. And if such was the case in regard to the Jews, what inference must we not draw with respect to the present mode of worship in the new church? We are also informed that amongst the Jewish ceremonies there were twelve new loaves set upon the table every

Sabbath morning. And no doubt the new church will have her twelve spiritual loaves every Sabbath when once she puts away her ceremonies. If I am asked what I call the new church ceremonies, I answer that I call all *that* ceremonious which is read every Sabbath from the liturgy, and which becomes quite stale by being so often repeated. But perhaps she does not wish as yet to leave off the ceremonial plans of the *Protestant church and her mother*. But I look upon a place of worship as a school wherein I may learn religion as a science, in order that I may live *it* in heart and life amongst mankind.

The Lord God, our Saviour, came Himself on this earth to found the new church, and we are informed that He read the Word, and then explained the same. He likewise sent His disciples and apostles away to preach the new church doctrine. Now one would think that if a liturgy were proper, that would have been the proper time to give it. But it is my thought, that there never was any liturgy till the Council of Nice. I hope, however, that the time is not far distant when the new church will set all these ceremonies aside and follow her Lord's example in that respect. Sir, I have no doubt but that even you yourself find the present mode of worship a kind of bondage on your mind, because the more the light is at liberty the more it expands itself. But there is an allwise Providence that rules all for the best, and perhaps He sees that we are not in a state to receive more as yet. Far be it from me to blame any single individual. As for my own part I am thankful for the great good that I receive, but I could gladly dispense with the greater part of our present readings. Hoping you will excuse me for the liberty I have taken in sending you this.

I remain, Rev. Sir, your well-wisher, &c.,

A PUPIL.

July 31st, 1827.—The above is a copy of a letter *nearly* which I sent Mr. Howarth, and which the angels this day wished me to have ready to read to them on the second of next month. The original was sent two or three weeks ago.

August 2nd.—I read the above copy to the angels, and they returned me a vote of thanks for the letter I had sent to Mr. Howarth.

FROM JAMES JOHNSTON, SENIOR, TO THE REV. MR. HOWARTH.

No. 2.—Sir,—Permit me, a sincere friend of yours, to give my candid opinion with regard to the external mode of worship

adopted by the new church ; but first let me say this, I do firmly believe that all our actions with their motives will at a future day be laid open, not only before our own eyes, but before the eyes of the holy angels, and in this faith, sir, I now address you by saying that the present external mode of worship adopted by the new church, with so much reading, is just in that respect following the footsteps of the Protestants and Catholics. The latter borrowed hers from the Jews, who were, as is well known, altogether an external nation.

Now it is well known that the Lord God, our Great Creator and Everlasting Redeemer, gave no such thing as a liturgy when He sent His disciples two and two to preach the gospel in every city. No ; but He gave them His own Spirit to open the Word, and this He gives to every minister whom He sends on the same errand ; wherefore any church that adopts so much reading instead of the opening of the Word, sets the lesser good above the greater. In this manner came evil into the world. We read the glorious Founder of the church first read a portion of the Word, then explained. Why do we not follow His example in that respect ?

Again, look at the address to the people in the former and latter liturgies ; the former calls us before Jehovah in His glorified Human form. But does the latter do this ? No ; for if an Unitarian were to come in by mistake whilst it were being read, he might consider himself in his own place of worship. But in my opinion, as well as in the opinion of many others, the best and truest method would be to explain the Word, so far as it is read to us. But if we are to have reading, let it be some of the memorable relations of Emanuel Swedenborg. Would not these things be useful in this age of infidelity, by teaching the nature and quality of the spirit of man after death, and a true idea of heaven and hell, &c. ? Such things as these are rational, and ought to be known in a country like this, where so much distress and infidelity are. These, like the Word, came from heaven, and are read in the churches there, I have no doubt.

Sir, you have your own reasons no doubt, and perhaps you may comply with some things against your own mind ; but I think were I a minister, and had one half of the abilities which you have, my hearers should be otherwise employed than reading old things over again Sunday after Sunday. The Jews, who were only the representatives of a church, had all their bread *new*, set before them every Sabbath day. Why then should we, who call ourselves the real church, be in that respect used worse than they were ? Emanuel Swedenborg in the Arcana says, that he has not written a millionth part of

what might still be said. Is it right, then, that our minds should be kept in such narrow limits when there is such an extensive field before us? The mind is made so as to receive new things from the Word to all eternity. So if ministers wish the minds of their hearers to be expanded with wisdom, let them open the Word instead of so much reading, and their own minds will be expanded in proportion as they give to us. These formalities may do for idle drones of parsons, but never will they do for the active and lively minds of the members of the Lord's new church. And how can they when its Founder is life and activity itself? And thanks be to His Providence for Sunday schools, whatever the motives of their founders might be; it is by their means that we and our children can read, so that we need not go to church to read things which we can read at home. But if the liturgy must be read, would it not be as well to read it after the sermon? And let those who choose stop and read, and the others be at liberty to go away, &c.

Now, Sir, having faithfully performed what I considered to be my duty, I conclude this by wishing you health of body and peace of mind.

July 8th, 1829. (Second Advent 1.)

JAMES JOHNSTON, sen.,

Brook-street, Bank Top, London-road, Manchester.

The above is a copy sent to the Rev. Mr. D. Howarth.

For John Martin. Divine Mission.

TO THE REV. MR. HOWARTH, FROM JAMES JOHNSTON.

(No date.)

No. 3.—My dear Friend,—According to promise I give you in this letter some of my reasons why I object to this new liturgy, therefore I frankly tell you that I will not call a liturgy an evil, but still I think that the using of such an extensive one is a withholding of a greater good. For while we are employed in reading all the service, as it is called, it certainly would be a great deal better to be hearing the Word opened and explained by the minister; but in short, what is a liturgy but a human code? There was no such thing in being in the Christian church in its primitive state. These human orders were first introduced into the church at the Council of Nice when the Godhead was divided into three distinct persons, about three hundred years after the church was founded by the Lord Himself in its purity and simplicity.

The Lord gave no liturgy to the seventy when He sent them to preach the gospel to all nations and to baptize in His name, and to instruct them that the law and the prophets all testified that He alone is the God of heaven and earth. The Lord knew that the Word only needed to be explained by His own appointed ministers. If a liturgy had been according to order would He not have given such to the seventy, and more so when it was a doctrine altogether new in the world of that day? besides you will recollect that the Eunuch could read his Bible, but he could not understand what he read until one of the Lord's appointed ministers, namely Phillip, instructed him; and did not the Lord Himself, when on earth, read a portion of the Word and then explain the same? We read also that the Bereans were called more noble, because they searched the Scriptures, namely, they sought beyond the mere letter; and what else does the Lord mean when He says:—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me"? I would gladly hear the minister read those portions of the Word that are appointed to be read every Sabbath, provided they were read and explained also, but as they are not I may just as well hear them read in the old church, and *that* liturgy was made by Act of Parliament in the reign of Queen Bess (all a human code).

Emanuel Swedenborg has written twelve volumes on the first two books of Moses, and yet he says that he has not written a thousandth part of what is further contained therein, and it is the desire of my mind to be instructed in these things. Besides, what is divine service-attending but one going to a place where the minister delivers the divine things contained within the Word? As for the letter of the Word, *that* I can read as well as there is need for; but then I was born in ignorance, and brought up in error, and wish to be instructed. I was in hopes that the new liturgy would be greatly abridged, but instead of that it is the reverse. So why should I go to a place where there is so much reading and so little explanation—for there is not time for both? Therefore I stay at home and read the writings of our honourable scribe, Emanuel Swedenborg; and I think I ought to do what I consider best. The God of heaven sets no narrow bounds to the mind of man, but when there is so much reading in churches I am sure also to see plenty of empty pews.

It is about sixty years since Sunday schools were established (thanks be to God for that!) so that almost every one can read their Bibles at home. So what need is there for reading so many chapters at the appointed place, where we expect to hear them explained? If we would have reading we

can go to some Sunday school and join the Bible-class at once, &c.

Now, Sir, according to promise, I have given a few of my reasons why I object to a liturgy.

JOHN MARTIN (THE SPIRITUAL REPRESENTATIVE) TO THE
REV. D. HOWARTH, MINISTER OF THE TEMPLE IN
BOLTON-STREET, SALFORD.

By order of the Angels, June the 11th, 1836.

No. 4.—Rev. Sir,—I write you as a well-wisher, and hope you will read me with serious attention. As members of the Lord's new church, so called, it is doubtless our duty to forsake the evils of the old church which is intended to pass away. Now we ought to ask ourselves this question,—are we really in the new church or only in part so? Do we yet linger in the old system of things? Do we feed upon the dragon's food in our so-called new church? Is it merely new as to scientifics? If so we are prolonging the old dispensation—the new one from entering the world.

I hope you will not be offended at my plain speaking, for you know as well as I do that this is the only way to root out the evils that destroy a church with man.

This lack of duty has been too prevalent even in the so-called new church. And why has this duty been omitted by the ministers of the church? Because they have been afraid to offend their hearers, for I cannot believe that they are altogether ignorant of the many evils which exist even with those who pretend not to belong to the dragon. How plain is it to see that if ministers of the gospel had denounced the evils when presented in the world, even Kings would never have dared to oppress the people as they have done? Depend upon it, Sir, such a state of things as now exists in the world could never have been if ministers had done their duty. Our Lord, when on earth, gave a very different example. He denounced both the ruler and the ruled. He was persecuted, to be sure, and His minister may be expected to be persecuted also if he lift up his voice against oppression. I am one of a few of your friends who often meet together for the instruction of each other, both as regards the things of this world and those of another world. Sometimes we take a view of the quality of the past ages of our country as well as of the present age, and when we look and reflect upon the present state of this country it is to us really awful to behold,—both the church and the

State so abominably corrupt! In the church the parson is preaching merely for a living (with few exceptions). He rarely denounces anything in the State, however vile it may be. In fact he prays to God for an especial blessing on the King and all who are in authority under him, as though they were doing justice to those whom they profess to govern. Is it possible that they can be so ignorant of the great injustice which the people of this country suffer at the hands of these individuals? For do we not see these rulers living in idleness and luxury upon what they over-exact from the industry of this nation? And when they have reduced the labouring man and his family to misery and starvation, do they not even tax the Divine Himself, as short of wisdom, for creating more human beings (the poor) than the country can support with food? And though the working classes are in so awful a condition as they now are, and the idle classes weighed down with every luxury, did not the head of the nation declare in his speech in Parliament that the distress was but partial? And let me ask you—have not the petitions from this and other towns given the lie to such a speech? And is this not all sanctioned by the church, by its praying that God may bless them in all these their doings? Now let me ask you, if this is not helping to keep up the hellish system of fraud? Can any rational man join in these prayers? Can the old dispensation be destroyed by a new one while such things are tolerated? If we *must* pray for such like people, let it rather be, that they may conduct themselves in a way that will enable God to bless them. What is the most surprising is to see those calling themselves of the new dispensation, copying from a detested State church such abominable examples. How can a new and everlasting church live while we sanction such evils? Are we not aware of the judgment of the dragonists in 1757? And has there been any reformation with their successors? In fact the morals of the present generation are worse than of the former.

All this may be charged to the corrupting influence of those who govern and of those who preach; and it is very evident to my mind that as sure as there was a judgment in the spiritual world, so there will be one at the ultimates. This will come sooner or later. The people will be oppressed until they can endure it no longer. They will get no redress but by the sword. The poor man is so detested by the rich that they even want to make a law to sell their dead bodies to be cut up for the benefit of the rich. And did not one of the privy councillors in his place in Parliament say, that if the law of the Bible were to become the law of England, he would not remain in England three days? One of the councillors of the King's Bench also

declared in open court, that the Bible was not fit to be read in any court of justice.

In that Word which they detest may be found fully displayed the operation of the Divine Providence in both worlds, and it is sure to operate to the destruction of those who uphold such a system of plunder. It ought to be the duty of the new church to discountenance all oppressors, and *not* to pray that they may receive especial blessings, whose chief end is to plunder their neighbour, and who despise the very Word of Him whom you ask to bless them. It would be far more sensible to pray for that He would remove such monsters. In fact to pray for such men in our churches does them more harm than good, because it has the effect of making them worse in place of better, and we by praying for them are aiding their sure destruction and the misery of those who have to toil for their daily bread.

And now in conclusion I would ask you, how is it possible that the Lord can own us as a true and living church while we remain propping up such a system? No; we must separate ourselves and do what we can to destroy it. Then our church will flourish and all tyrants will be put down. Then every man will sit under his own vine and his own fig tree.

I have sent you this letter to gratify the wishes both of myself and several of your sincere friends; not for the mere sake of finding fault with what we conceive to be out of order, but for the good of the church.

I have now satisfied their wishes and done what I conceive to be a duty, and I only hope it may not prove without some good effect. Knowing that the time is but short before you will be made sensible of the good intentions of myself and friends we rather risk the possibility of your present displeasure, and remain,

Your sincere well-wishers.

Copy of a letter sent by order of the Angels to Rev. D. Howarth, Minister of the Temple in Bolton-street, Salford, 11th June, 1836.

FROM JOHN MARTIN (THE SPIRITUAL REPRESENTATIVE), BY ORDER OF THE ANGELS, TO THE REV. DAVID HOWARTH, IN REPLY TO HIS LETTER TO THE SAID JOHN MARTIN THAT WAS ORDERED BY THE ANGELS TO BE BURNT IN THE PRESENCE OF THE THREE REPRESENTATIVES, AS RECORDED IN THE FOREGOING WORK, SENT THE 9TH OF JANUARY, 1831.

No. 5.—Rev. Sir,—It is not without a degree of pain that I again trouble you; in fact, I cannot do otherwise considering

the nature of your answer to my last note. I am truly sorry that we so much differ in our views, but at the same time hope the period will come when such differences will be dispelled. The first thing I would call your attention to is, the very harsh language used at the meeting before named. You intimate to me that no such language was used as I have charged the meeting with; I therefore give you my authority for the same, of which I have not the least doubt as to the truth.

I received the particulars of the meeting from Mr. William Walmsley, who declared it in the presence of five individuals, attendants at the Temple, three of whom have absented themselves since that time. I have consulted one of them about the matter, who informs me that Mr. Walmsley declared that Mr. Barge actually said at the meeting that those individuals who approved of the doctrines of the church and did not pay their sittings were intruders. That you also said the same in substance, though in a more genteel way. I remarked to you in my former note that if such men as Mr. Barge were placed in similar situations to that of myself they would change their voice, and you ask me if property is the great changer of voices. I answer, we have many proofs of such changes of voice, even in the so-called New Church. It may be they have only changed externally, not having an internal sympathy when they appeared to sympathize with their neighbour, but a sympathy merely in externals. I am aware that men of principle will not let property change the voice; they can feel for the poor man. But men void of principle have no feeling, because the heart is set on property of a worldly kind, and therefore they scruple not to take interest for money lent even to their brethren of the New Church so called. What sort of men are they who ask interest upon what they lend for the building of a place to worship God in? These are the men who would close the church door against the poor man who is not able to pay for his sitting.

You say we have all enough to do if we attend to our own faults without meddling with the faults of others. I am aware that we ought to correct our own faults. And it is equally true that those of less faults are doing no wrong when correcting those with more faults, otherwise there would be no need of ministers. This is one principal thing they have to do, though a duty often neglected where it is needed the most.

You also find much fault with Mr. Cobbett for his sweeping condemnation of tyrants and oppressors. He has given ample proof of what he has stated, and yet you denounce him. You say he has only given the dark side of the picture; I would ask you, how can he give a light side if there be no such side?

The working men of this country are much indebted to Mr. Cobbett for his exertions in their behalf, and doubtless he has done much good in preventing greater evils. The evils of this Government are without doubt monstrous. Yet they would not stop here if it were not for such men as Cobbett lifting up their voices against such robbers. Both Cobbett and Hunt, and many others have shown the consequences which such misgovernment must lead to, but there is no appearance of a reformation. What therefore may we expect but a scourge to punish this nation? How plain is it to see that the sole end of the governors, or rather the misgovernors, of this distressed nation, is to plunder the working man of his just rights to enable them to live in princely splendour, in gluttony and drunkenness, and every other evil. Every individual whose eyes have not been closed must surely have seen such to be facts; and need we therefore wonder at the sweeping condemnation of a Cobbett?

Let every sensible man look at the extreme conditions of life under which the people of this country live; and must he not rationally conclude that justice is not to be found? Could such a state of things possibly exist if the country were governed with justice to the labouring community? Surely such a state of things could not be if the priest had done his duty by denouncing such misgovernment, in place of praying to God for especial blessings on the heads of such monsters. You say you have no desire to become one of Mr. Cobbett's political worshippers. Surely we may give a man credit for the truth he teaches, without falling down to worship him. We all have failings more or less, and it matters not whether a man be a Cobbett or a Swedenborg, if his teaching be the way to happiness, if he tells us that justice to our neighbour is the way to peace, and that injustice is the way to unhappiness and poverty. Such a man I must admit as a leader on the way to that part of the grand man where I am to take up my eternal abode.

You also express a fear that my mind is injured by political things. You also advise me to keep such things in the right place, that they may do no harm. Surely there is no harm done by making good policy our study. If we let it fall asleep under our feet, in place of keeping it awake, we lose the very basis on which all other things should rest. For what is religion without politics properly united therewith? And what is more requisite for us, both as a nation and as individuals, than good politics? This was one of the principal things required of the Jews. If the policy of this country had been cared for by the priesthood of this country, we should have had a very different policy at the present day to what we

have. The ministers of the gospel tell us to look after religion and never mind politics; that passive obedience and non-resistance are what we ought to observe. No doubt that such submissiveness would suit a corrupt priesthood, who have been looking after the loaves and fishes and *not* the good of the neighbour. The bad policy of a Government is so injurious to a nation that even the prophets denounced it, although they suffered for so denouncing it. What did the Lord whip them out of the Temple for, but for their bad policy? You say we ought to write to put down the policy that would encourage black slavery, but the policy that makes white slaves you are unwilling to meddle with. And yet it is well known that there are thousands of white people in a much worse condition than the black slaves are in, speaking generally. If there were any genuine sympathy among the professors of religion for the black slave, that sympathy would manifest itself for the white slave also. But where is such sympathy to be found? What exertion is there made that testifies its existence? You also tell me that it is our duty first to remove the burdens we have put upon other nations, and *then* to expect to have our own burdens removed. You ought to know that the working men of this country have had no power to place burdens on the shoulders of other nations. Such things are done by a few individuals who do not allow the working man to have a voice in the matter. If the people ruled the nation we should have no burdens on men's shoulders. The middle classes have produced all these evils by electing men to forward their own individual interests. The working man is only considered so far as he can add to the rich man's comforts. In fact the poor man is detested for his poverty, even by the so-called new church, and the greatest scoundrel in the nation is respected if he has only got property with a respectable outside. Property will pass current for respectability if the inside of the cup be as black as the devil.

You likewise disapprove of people being dissatisfied with their lot in the world; even, I suppose, if that be starvation. You recommended that we do something to change the lot of the black man. Why should he not be content if God has given him that lot? Why do you wish to change it? Have you not an equal right to be dissatisfied with the hard lot of the white slave? You say that God has given that hard lot as best for him; and yet you want to mend God's work with the black but not with the white slave. Now, sir, I would ask you seriously, how is it possible for any man to be content when his family and himself are starving to death for want of food? And this I can truly affirm has been the condition of thousands

in this misgoverned country. The black slave, who is not allowed to die of hunger, you can sympathize with, but the white slave may die uncared for. So much for religion.

If you recollect, the Apostle Paul says "Having *food and raiment* be content;" not with one scanty meal a day, and sometimes not that, even in the midst of plenty, where even the ministers of the gospel are some of them receiving their thousands a year for not preaching more than once or twice in that year; and where others there are whose principal work is to attend balls, dinner parties, and the like, and where there are also numbers of individuals filling useless offices, created by our rulers for the sake of a plea to rob the public, and thus put the money in their pockets for them to live in luxury and extravagance for doing nothing. In fact the plunder by the church and state of this country is too monstrous to be credited; and thus is the labouring man burdened with thousands of useless time-killing drones.

With respect to my attendance at church, I would observe that to be anxious about the good of society I consider to be the best policy. The welfare of the church requires the attendance of its members at public worship, which is also both a public and a private good. It is the duty of every man, even for the sake of example; and it is therefore my intention and Johnston's to attend church as soon as we can do so independently, which I hope will be ere long. The principal cause of our non-attendance I cannot acquaint you with at present, but you will know it some time. And now in conclusion, allow me to remain,

Your sincere friend and well-wisher,

JOHN MARTIN.

The above is a reply, by order of the Angels, to a note received from the Rev. David Howarth, Minister of Bolton-street Temple, Salford, sent January 9th, 1831.

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FROM JAMES JOHNSTON (THE CELESTIAL REPRESENTATIVE)
TO THE REV. ROBERT HINDMARSH, 17, GREAT BLAND-
STREET, GREAT DOVER-ROAD, LONDON.

No. 6.—Rev. Sir,—Although I am certain that the contents of this letter will appear to you somewhat novel, yet believe me the writer has no motive in view but to state truth, which truth is self-evident to the writer by facts. I shall likewise

say, that in whatever light you view this letter I intend the contents only for your own breast.

Rev. Sir, it has pleased our great and merciful Redeemer out of His goodness to grant to me the privilege to converse with His holy angels, and this for nearly twelve years, from whom I received a regular account of the preparation, whilst making, for the first jubilee in the new heavens; and also of the quality of that jubilee, being the greatest that ever took place since man has been on earth, and which commenced on the 19th of June, 1821. Of these wonderful things I have written in a small MS., and will leave it with care before [I] am called off this world, God willing. Now, Sir, the reason why I send you this letter is this: amongst the angels whom I have the privilege to converse with is the Hon. E. S. He oftentimes has asked me concerning your welfare. So some short time ago when he was inquiring concerning your welfare, I remarked in this manner:—"Suppose I should at once let Mr. Hindmarsh know by letter that you are interested in his welfare; and at the same time perhaps it would be prudent to conceal my address." But he said that was a matter that ought to be duly considered, but he bade me, in the meantime, write a copy of the letter, and he would speak with Abraham on the subject. And the result is, that your principles are more firm than to be hurt at the contents of the letter, even if you should suppose it derived from an opposite source. So he told me in the presence of Abraham and other angels, that when he last spoke with you he explained in the manner at the time he best could do, how the Lord glorified His body and made it Divine; which subject when you faintly saw with the first opening of the mind's eye you were very glad. He said that that subject was the only object that you had in view with him at the time. (The above I read in the presence of the angels, and is approved of.) Rev. Sir, although I have this privilege, yet I dare not even mention one word to my bosom partner; but I may be allowed to think thus: that if such things are at this day taking place with the angels in heaven and man on earth, whilst the new church is in her infantile state, that it will increase in the other three states, namely,—childhood, youth, and manhood. Also, will not the lowest degree of the minds of the angels come into a state of activity and also expansion, when they can enter into all the degrees of the men whom they may converse with on this earth? At least, this far I can say, that the angels not only enter into all the degrees of my mind, but they know my domestic concerns far better than I do myself.

Now to conclude, Rev. Sir, that you may have as much

delight in reading this letter as I have in the writing of it is the wish of one of your former pupils, and an unworthy servant of our Lord and Redeemer.

Manchester, October 26th, 1828.

N.B.—I will likewise notice this letter in my small MS.

P.S.—After writing this, I was desired not to send it until December 21st, when the representation of the infantile state of the New Church would be complete. I have therefore sent a copy this day, December 21st, 1828.

(Signed) JAS. JOHNSTON.

FROM JAMES JOHNSTON (THE CELESTIAL REPRESENTATIVE)
TO THE REV. MR. HINDMARSH, NO. 17, GREAT BLAND-
STREET, GREAT DOVER-ROAD, LONDON.

Sunday, Manchester, January 17th, 1829.

No. 7.—Rev. Sir,—When I had the honour to address you on the 21st of last month, I had not the smallest idea of having the still greater honour of my being an instrument in the hand of our Lord to convey to you the following important intelligence, in which I will be plain and brief as my unlearned capacity will admit:—

Sir, on the 4th of this month I was invited to attend a meeting of the angels to be held the day following. So accordingly I was ready at the time appointed, and was introduced (near) to the assembly by St. John the Divine. After respects exchanged on both sides, the Apostle Peter came forward and St. John retired and sat him down, when Peter addressed me nearly as follows:—This assembly is composed of angels who were men living on your earth. They are from the ancient and latter churches, and it is the most important principle of our faith and taught in our churches that the Lord God our Great Creator and Everlasting Redeemer in His own Divine Person was on earth as fully as man is, and in order that this faith might be known to be the most important faith of the church the Lord in His love to mankind sent His servant E. S., and he by the Word announced this same faith; but when we look downwards to the church we see that men's minds are still dark in regard to the Lord, for when they think of the Lord there is something gross in their minds; therefore we lament because the Lord cannot make His Second Advent in His Glorified Humanity into the minds of the well-disposed. In short, without this faith, all of the

Word seems as lying in a mist. Now, the Rev. Mr. Hindmarsh, he is looked on as a principal leader in the church. He has received your former letter according to your wish; therefore this assembly is met here to ask this favour of you, namely, to send a second letter to the Rev. Mr. H. and therein state your faith concerning our Great Redeemer. If you do this we will look on it as an act of charity done to us. So I thanked them for the honour, but said, what if I should say something with regard to this present solemnity, and also mention the name of the speaker? The Apostle Peter, in reply, said that I was quite welcome to do so. He was neither ashamed of his name nor of his faith. So after this day was appointed whereon to send the letter and some few other remarks, he bade me say the blessing. He afterwards shook me by the hand (spiritually) and we parted, &c.

I will now perform my promise (my duty) to that solemn assembly by stating to you my faith on that most important subject, which faith is grounded on the Word, partly explained in your own writings and from your own lips in the pulpit, but in particular in the writings of E. S., in which he shews that the Human mind which the Lord took to Himself in this world was by degrees glorified until it was altogether glorified (Divine), and it became Divine as evils and falses when presented to it were by it rejected, and thus until all the evils and falses of hell were presented and rejected by the power of the Divine principle within it. Also in the same degree was the body He had from the mother put off and His own Divine Humanity put on in this world. All this was finally accomplished when He said on the cross, "It is finished." Now from all this I am led by a principle of faith grounded on the Word and clearly comprehended by an unprejudiced rational mind to declare this to be my most important faith, namely, that the Lord God our Great Creator and Everlasting Redeemer in His own Person and with His own life whilst on the Cross announced to the world that He had finished the work of man's redemption; all that He had promised to do on earth in His own Person.

Rev. Sir, this has been my faith for some years past, and is every day more confirmed. I may here say that the time of sending your former letter was appointed by David, St. John, and E. S.

P.S.—When this is delivered to the post, I shall rejoice in having fulfilled my promise to your glorious friends; and, Sir, may this find you in health of body and peace of mind.

LAST LEGACY AND SOLEMN INFORMATION.

No. 1. Sunday, February 26th, 1826.—Christian Reader! Prepare thy mind, and be assured that I can have no sinister views of my own in writing and leaving this behind me. For when thou art reading this, my own eternal state will be forever fixed; and that according to the real quality of my mind, namely, for bliss if I love good; for woe if otherwise. Hear this, then—this truth that I have left behind me—men who know that they are called and appointed of God (provided they live and set a good example): I say that there are men now living who know that they will have regular intercourse with the angels. But then the question is, dare they make it public? I think they dare not yet, no more than I durst. Now, reader, whether you believe this or not, I cannot tell. But as I know that some will believe, however strange the subject may be to you, therefore for the sake of others, and for the sake of the truth—even known facts—facts as plain to me as this paper before me—therefore on that account, and as every parent ought to do, I mean to make a short address to each of my family in their order. And I shall have at least this comfort, that I dare at least write truth with the pen which I dare not speak with the tongue, although both ways would be nothing but the truth. After I have done with the address to my family, I will make a few remarks.

No. 2.—Dear Wife,—It is impossible to say which of us two is to outlive the other; and if in case you should outlive me, and in order to remove from your mind anything that you may have against me for not going with you to hear Mr. Scholefield, I shall state my reasons honestly and plainly. In the first place, I believe that Mr. Scholefield is a good-hearted man, and that he explains the Word according to what he believes to be true; and I also know that he explains it as he was taught in his youth. Now, then, *observe*, I on my part believe that all the historical records in the Word are true in the sense of the letter; and that if that sense be taken away the soul of the Word is deprived of its body, and no other body can it dwell in than that which it has already to make it correspond with the things in man. And if it be not applied to the things in man, it is no better than any other true history, in which the thinking man will always see the Providence of his God. Now we are informed by Emanuel Swedenborg that in all the letter of the Word there is an inward sense, even a connected chain from first to last, contained within the letter like a man's soul in his body, Now, as I know this to be the

case, how would it be with a man if some parts of his body were taken away, and other things of a different quality were put in the place thereof? This is the case with those who lose their limbs, and who have some things else to supply the wants created thereby. It is well known that the soul cannot correspond [or communicate] with those parts which are supplied. It is the same in like manner by taking away parts of the letter of the Word.

In the second place, does Mr. Scholefield believe that the Lord Jesus, while in the world, put off all that He had from the mother, and put on a body from Himself, and that that body which He put on from Himself is the Word that was made flesh and that that same body or Word was nailed to the Cross, and was pierced in the side, and that thence came out blood and water? And does he believe that the body with the blood and water was altogether Divine, or the Word? And further, does he believe that the Lord is even now in that body, and that in that same body He is present with all the human race? Now, I believe all this from the Word, and also from the writings of Emanuel Swedenborg. Therefore, as your minister did not preach according to that belief it was of no use for me to go with you to hear what I could not believe.

About two or three weeks before he opened his chapel, at the desire of some of his best friends, I sent him a letter on the Lord's Humanity. I went against my own will, at the request of those same friends, on the Saturday night, February 18th, 1826, and at their request I went to him again last night; so, on both these occasions I laid the subject before him in a plain and candid manner. He likewise heard what I had to say in a very civil manner, for which he deserves my thanks. He told that what I had said on the subject was quite new and strange to him. (See *Arcana* Nos. 1729 and 2083.) In short he was Mr. Cowherd's pupil, and the pupil is faithful to the doctrine taught by the tutor. Nevertheless, he said to me, that as he understood all what I said on the subject, therefore he would examine it in his own mind. Now from what I have said I have no doubt but your good sense will excuse me for not going with you to that place of worship.

No. 3. Sunday, March 12th, 1826.—Edward, Dear Son,—You are now left your native country; will soon be, if not already, landed safely on another quarter of the globe. But I told you the night before you went away that your own peace of mind was the only thing that could render you happy wherever you went; that your mind could only be at rest by your acting from a principle of good, and that by so doing you would set a good example to those around you. It is on these

conditions that God can bless you; and unless He bless [you] my blessing is of no use. I have often been desired by some of your best friends to advise you and your brother David to attend some place of worship or other. My advice now is, in particular, that you would attend the new church. You are fond of natural science. Learn true religion also, with its life, and natural science will become ten times clearer to you, because true religion expands the mind and makes it cheerful. Believe me, I am a lover of truth. I am between sixty and seventy years of age. My mind is still becoming clearer and more expanded; in short, I am healthy and active. No doubt a few years more will wear out my natural body, but I am healthy at present.

Dear Son, perhaps some of your friends may at some time or other transmit these few lines to you in some corner of a letter, and if ever they reach you in a true copy, believe that the original was written in sincerity by

Your loving father,

JAMES JOHNSTON.

No. 4. Sunday, March 19th, 1826.—David Johnston, Dear Son,—I am now between sixty and seventy years of age, and have been for some years thinking a good deal about the things of another life. I may be called off suddenly when I am not aware. I may be taken with trouble so that I may not be able to speak with any of you. Therefore, whilst my body and mind are sound, allow me to give you my last advice. You may perhaps have a large family, which will of course give you very much care and perhaps sometimes trouble also. But in all your cares and troubles act always from a good principle, and in doing so you will at all times be doing your duty by setting before your family and those around a good example. Above all things, bring your children up in the principles of religion. You are instrumental in bringing beings into life—beings that must never cease to exist. Their eternal welfare or misery in a great measure depends upon their parents. As for my own experience, I know that a parent may appear very severe and stern with his child, while at the same time he is in the utmost pain and sorrow; in pain because he is obliged to inflict the punishment; in sorrow for the fault his child has committed; while at the same time, in his internal man he has the uttermost love towards his child. Now all this you will feel in your own bosom if you act from a good principle, should your children need correction. To be sure, it is a very hard task to bring up children in a town like this (Manchester), where there is so much vice. But still you have power to

intend rightly, whether you have power to do your duty as you could wish or not. That you as a son, and your wife as a daughter, may profit by this, my last advice, is the wish of
Your loving father,

JAMES JOHNSTON.

No. 5. Sunday, March 26th, 1826.—To James Johnston, Dear Son,—I am glad that you, from your youth, seem to have a desire after religion. I hope that you will persevere, and also live the life of that doctrine which you have at present chosen. For to my certain knowledge *that* religion is the New Jerusalem seen by St. John, and is the only religion which can reform man in his will and in his understanding; besides, that religion embraces all mankind of whatever persuasion, provided their motives are good. James, there is one thing which your religion will enjoy on you and it is this: it will instil a filial regard for you to assist as far as you can in the succour and support of your aged mother when I am gone (if in case that I am called off first). The reason that I am so particular with you on this point is, because while I am writing this you are single. Otherwise there is no doubt but that all of you will do your duty to one who gave you birth. There is nothing that hurts my feelings more than to see old infirm people despised, and in this Christian country that is seen daily and hourly. We see an old man or an old woman holding out their nerveless, trembling hand opposite to some door or window with a bunch of matches in order that they may prolong the death-like existence a little longer; but the heart sickens. These are the sentiments of

Your loving father,

JAMES JOHNSTON.

No. 6. Sunday, April 2nd, 1826.—To Elizabeth Johnston, Dear Daughter,—While I am writing this you are as it were in the virgin of your youth and perhaps you are not thinking as you ought that if you live, the winter of old age will overtake you, though it may not be for these many years to come. I wish therefore to give you a few words of advice before I leave this present world; and in the first place I am sorry that you have been obliged as it were to serve in places where you have seldom or ever had an opportunity of going to a place of worship; therefore on that account your mind must be far short with regard to the knowledge of the doctrines of religion. Nevertheless the principles of your mind may be good for anything I know to the contrary. I hope, however, that in order to make up for what you may have lost on that head, whenever you have an opportunity you will cultivate and improve

your mind on that point, for by so doing you will be better qualified to fill whatever may be your station in this life. For above all things which the world boasts of true religion and a good life will give you happiness, and there is nothing else that can. That this may be your motive and end is the wish of

Your loving father,

JAMES JOHNSTON.

No. 7. Sunday, April 9th, 1826.—Dear Wife and Children,—Having addressed all of you singly, I will now state in what way I would have my books disposed of. Let it be in the following manner, namely:—I wish James to take all the books of religion which I have: first, my old Bible; secondly, all the books which I have written by the Baron Emanuel Swedenborg. My reason for this is because he seems to be inclined after that doctrine (which I much approve of). In the third place, he must keep with care this book which I am now writing, “Last Legacy and Solemn Information.” And also another written book, called “Familiar Discussions,” all of which he must keep with care. Fourthly and lastly, I have the portraits of Emanuel Swedenborg and of the Rev. Mr. Proud. I intended to have got the portraits of the Rev. Mr. Clowes and Mr. Hindmarsh, but my finances would not reach. Otherwise I intended to have had them handed down to my family in token of my esteem for those men, because they have been the first active four men in the New Church. This, however, I hope James will do on my or on their account, unless I can do it myself yet. In the next place I wish to give John Martin my book of “Five Thousand Receipts,” because about eighteen months ago, when I lay sick, his father sent me a gift of fifteen shillings; so on that account I make his son that present. Now let all my other books be put in three parcels, and then by the way of lot, be drawn for by Edward, David, and Betty. If James stops with his mother, all my other things are his of course. But who knows but that poverty and distress may discomfit all this plan. Let the Lord’s will be done!

No. 8. Sunday, April 9th, 1826.—I promised in No. 1 to make a few remarks, and my promise I intend now to fulfil. But I will first ask my reader a few questions, and if he agrees with me, then will he read on. But if he finds himself offended with me, I hope that he will lay down this book and not trouble himself further.

I mentioned also in No. 1 that there are men now living who have, or will have regular communications with the angels. And seeing that I know this therefore I can with more bold-

ness write what I consider to be my duty, even on that account. But as for what regards myself when this is read I shall be out of the reach of censure, and as for praise, that only belongs to the Lord alone.

Now, reader, do you believe that man, if he live according to order, is so formed as to his mind, that whilst he lives in this world he also is an inhabitant amongst angels, and that they are his constant attendants? Also that if it please the Lord to open the eyes of his spirit, he can speak with him as one man can do with another? Now certainly, this must be true if a man loves the things of another world more than the things of this world; and if so, he will see by contending against his own evils and falses, that there is no good in himself but what is from the Lord; and by this means he will be humble and willing to be led by Him. Do you believe that the Lord is no respecter of persons, but that He wills to make all the human race happy, and moreover, that He wills that all should be happy even in this life? If men would do as they wish to be done by, then would all men be happy. Further, and lastly, do or can you believe that it is possible that the writer of this can have had regular intercourse with the angels for more than nine years up to this date? Now I declare that this is most true. Still it is not on account of any merit or good of my own, but it is altogether of the mercy and goodness of the Lord alone. Now all this I write with a sound mind, and with intent that this shall be kept a profound secret while I am in this world. Therefore I can have no worldly view in leaving this behind me. Perhaps even some of you who are nearest to me in kindred will be ready to consider this as altogether weakness of the brain, in some such thing. Again, even some of those who say that they believe in the writings of Emanuel Swedenborg, will also say the like things. Nevertheless, I declare that the same Emanuel Swedenborg, who is an angel in heaven, told me of others who are now living, and who are now in a state of preparation by the Divine mercy of the Lord, in order that there may be communication with the angels in heaven and man on earth. Moreover, he also said that he thought it would never more cease. He also said, that with regard to the intercourse between them and myself, it is but like in embryo, or like a fruit tree with the appearance of its first bud, in comparison with what it will be with others after me. Let what I have said conclude this number.

No. 9. Sunday, April 16th, 1826.—It will be recollected that I mentioned in No. 2 that I said that I sent a letter to Mr. Scholefield a few weeks before he opened his church, and like-

wise that I went to his own house on Saturday the 18th of February, and on the 25th of the same month. It will be recollected also that I said that I did some of these things against my own will; yet, that I did these things at the desire of some of his best friends. These were no other than the angels; and these angels, in order to do Mr. Cowherd a favour, wished me to perform that mission, because, as they told me, Mr. Cowherd loved Mr. Scholefield as a father would his son. So he wished to do all in his power to set him in the truth of the Word, as he had through mistake led him into error. Accordingly, when I went on the 18th, some of the angels went to see and hear our conversation, and when I left Mr. Scholefield they thanked me for my service. I went again at their desire on the 25th, and they asked me if he had desired me to call on him again as he had done on the 18th. I told them he had not. So they then said that I had done my duty and that my mission was ended. But as I have been more particular on this subject elsewhere, I will conclude this number.

No. 10. Sunday, April 23rd, 1826.—I wish to remark, that although I have mentioned the names of Mr. Cowherd and Emanuel Swedenborg as the names they had on earth, still it is not to be inferred that they have these names now that they are angels in heaven. For in heaven every one is named according to quality; but nevertheless, when any angel speaks with any man on earth, he enters the internal affections of the man, and perceives all of the man,—even his corporeal body. And not only so, but he likewise sees all that the man has in his house, such as books, clothing, &c.,—yea, everything that he has; and this the angel sees by means of the man, as well as other things which are taking place in the world, of which the man himself knows nothing. All this I know to be most true, by thousands of facts made known to myself as clear as day. And this is what they can do when it pleases the Lord to join a man on earth with angels in heaven by mutual love and conversation. This privilege it has pleased the Lord in His mercy to grant to me, a man on earth, for more than nine years, and yet there are men, namely, my fellow-workmen, who call themselves Bible Christians (the angels call them Bible splitters); these men have often told me that angels know nothing at all of this earth, and that they do not even know that they ever were on this earth, even supposing that they had lived here until they were old men. I have often pointed out many parts of the Word and also the writings of Swedenborg in proof of their error, but all to no purpose, for they always twisted everything to suit their own opinions. At last I begged of them to allow me to

think my own way and I should not trouble them; but still after all they would by some means or other make a fresh attack. Now such things as these could not be very agreeable to one who by facts knew otherwise, and in particular when Providence obliged me to keep these facts within my own breast.

No. 11. Sunday, April 30th, 1826.—In the present number I state this fact that the Sunday night before my son Edward went off to America the angels desired me to go and give him my blessing and to bid him by all means and at all times to set a good example. They have more than once bid me advise my two sons and daughter to attend some place of worship and take example of their younger brother James. I mentioned in No. 7 that I was sometime sick, and which is well worthy of notice is this, that the angels told me a week or two before I perceived it myself that my body was injured by sleeping close to a damp wall where the bed stood, and that if I did not remove from the place the consequence would be that I should be obliged to leave my work. I knew, however, that my wife was against taking another house, so the result was that I was confined about two months. I mention this out of hundreds of instances that I could name, not only of myself, but of others in order to show the love of angels to mankind. In short, their love is so great for men that they would willingly suffer any pain which man ever suffers if man could receive good by their suffering for him, and if that be the quality of the love of angels what must be the love of that Being whose essence is love itself when the highest angel even can receive but a small portion of that love? Yet their hearts are formed to expand and to receive more and more of that love to endless ages, or through endless states.

No. 12. Sunday, May 7th, 1826.—I mentioned in No. 7 concerning the portraits of Emanuel Swedenborg, Mr. Clowes, Mr. Hindmarsh, and Mr. Proud. Now as it happened, I had the portrait of Emanuel Swedenborg in my possession some years ago. Some of the angels bade me [to] get it put into a frame for a family piece, which I accordingly did. Some time afterwards they wished me to get the other before-named portraits if I could, and leave them likewise as a mark of esteem for their usefulness to mankind. But on enquiry I found that the portrait of Mr. Hindmarsh was one guinea, and of Mr. Clowes, fifteen shillings. I therefore informed the angels of my inability. So they bade me to desist, and by no means hurt myself in any such thing. However, in order to get the portrait of Mr. Proud, I bought his "Last Legacy." So I hope if it be in James's power that he will perform what at present I

cannot do. I should observe here that Emanuel Swedenborg, who was in the company when the meeting took place concerning the portraits, said that he declined saying anything, because his portrait was amongst the others, and the more so because my worldly circumstances were but low. Nevertheless, he thanked me for the respect that I did him. Now lest some might kick at this, and say that angels loved to be respected and honoured like men on earth, I can boldly say that they think no such thing, but that they love to see virtue rewarded, and they know that virtue is good, and that all good is from the Lord. Now is not what is said in this number further proof, not only of the angels' love to man, but also of the concern they take in the affairs of mankind, and how they strive to preserve good by endeavouring to bend evil so that good may enter in its place?

No. 13. Sunday, May 14th, 1826.—A few days ago one of the angels desired me to invite my daughter and a young man that seems attached to her to come both to my house, in order that he might examine them in my presence, and give me his opinion, because, he said, that as she was my daughter, he on that account wished her well for my sake. Accordingly, they were both here this day, and the angel told me that the young man's intentions were honourable.

N.B.—Is not this a further proof that angels take interest in the affairs of mankind?

No. 14. Sunday, May 21st, 1826.—I was once at a meeting of the angels when I was informing them of the various tenets held by the different sects of Christians. They wondered very much at the unscriptural notions that prevailed in a country where they had the Word written in their own tongue. Abraham was the speaker at this meeting. So I told him of a sect that call themselves Bible Christians, who abstain from animal food and fermented liquors, because the Jews under Moses did the same. I told him also that the calf which he set before the angels was by them said not to be a calf, but only some kind of pudding made of flour and butter, &c., which they called a calf; and that all the animals which were eaten at the sacrifices were also said by them to be made in a similar way. I told him also that they likewise said that he, Abraham, never intended to do anything with his son, but to make him a priest. So Abraham appeared indignant, and asked me what I thought concerning these things. I said, I believed them as they were recorded, as I did all the historical parts of the Word. I told him that he was born where they had false notions of God, and that it was so with every one till they were regenerated. At last Moses asked what they said about him killing the Egyptian,

and those other things which he did. But as I have mentioned these things elsewhere I leave this subject. Only the angels said that it was a shame to hold forth such things, and they totally destroyed the Word, for the letter was the Word in its ultimates. It was worse than Atheists. All this I declare to be most true.

I have been at a meeting of the angels this morning. We are to meet again this day three weeks; and it is all on account of the awful crisis that this country is in at present.

No. 15. Sunday, June 11th, 1826.—As this book is nearly finished, the space-room shall be filled up with the account of the meeting of this morning. According to our agreement (see last No.) we met this morning. There were twelve angels chosen on this occasion, and as representatives, sent along with our friends. These twelve wore robes of a red flaming colour. The seats upon which they sat were a little higher than the seats our friends sat on. Abraham was the speaker. He said that this meeting was called on a most solemn subject,—a subject that was very solemn and awful. And unless the end were kept full in view a well-disposed mind could not bear the thought of it. The subject was to give reasons whether this country can be reformed with or without a bloody sword, and finally pass sentence accordingly. He said that they (the angels) had weighed the internals in a balance; therefore they were agreed what it was that would be done. Nevertheless, as they wished to have everything done according to order; that as the church on earth and the church in heaven are one; that as everything is done for the sake of the church; in short, that as God disposes all things for the salvation of man,—they waited for my reasons and final answer, whether I thought that this country would be reformed without a bloody sword; and if so, for me to give my reasons. On the other hand, if I thought that it could not be reformed but by that means, then to give my reasons also. So I began by declaring the quality of the church from its thirty-nine articles; the nature of the State; and also that these two must stand or fall together. That I may be short, I need not enter into details of all the particulars here; because, to describe the nature and quality of the Church and State with all their ramifications would take up too much room. I also made some remarks on good times and bad times, as they are called, and concluded by saying, that when I consulted the history of nations in general, and in particular the histories of nations given in the Bible,—and when I considered how the Divine Providence operated in all those nations, and how those nations by their evils brought their own punishments,—I was sorry to say that I saw no other remedy for this nation

than a bloody sword. Abraham said that he for one had made the most strict enquiry by means of the interiors, and from that source he saw no hopes of amendment. For although they were in possession of the Word, and likewise of a key to the Word, yet on account of their evil lives the truth was held in contempt;—that those in power abused that power to accomplish their own bad ends, and by so doing they destroy the principles of those they rule over;—so that the mind was still becoming more depraved. When, therefore, we take all these things into consideration, we see nothing for your country but the sword. You may think it very hard that we in our peaceful country should interfere with your country, but we wish to save generations to come. Our wish is, to save and preserve good, and to let evil find its own punishment. It is proper always to look at ends. Nevertheless, you are in ultimates, and we will therefore leave you to determine which way you choose. Only, if you choose the sword as being the remedy for a good end, you will let your approval be known by holding up your right hand; you are altogether at liberty. So after a moment's pause, I held up my right hand in the name of Him who disposes all things for good. They likewise held up their hands.

Then after some further remarks, Abraham bade me read the 38th chap. of Genesis, which I did. Remarks were then made on the holy contents of this chapter, and also how this and other parts of the Holy Word were villified by carnal men. I was then bidden to say the blessing, when we parted; and thus ended a meeting, the most solemn and awful.

N.B.—There were present at this [meeting] as on former occasions three female angels, two of whom were wives, with their husbands.

No. 16. Sunday, July 2nd, 1826.—As I have been now nearly ten years in regular correspondence with the angels, and as during that time I have written down the day and date of one hundred and forty-five public meetings that were appointed to be held at specified times after we received the appointments,—of those (I say there are one hundred and forty-five) I have written down in a book called “Familiar Discussions,” the dates and subjects. This book James is to preserve along with this “Last Legacy” while he lives. Amongst other things I have given an account of seven churches in the new heavens which have been built and opened in regular order since the year 1817, and also of the jubilee in the new Christian heaven on the 19th of June, 1821, being the first jubilee in the New Heavens and the greatest jubilee that ever has been since man was made on the earth.

I have likewise on my part given the angels all the particular news of what has been transacted in Church and State since the time of our first acquaintance up to the 11th of last month, *that* being the crisis when we considered it our duty to pass the awful sentence on this country, or rather that the wicked inhabitants have passed on themselves:—But “shall not the Judge of all the earth do right?”—Gen., chap. 18, ver. 25.

No. 17. Sunday, July 9th, 1826.—I shall now conclude this last legacy with this advice, namely, above all things make yourselves well acquainted with your Bibles, for therein you have in the historical part a true account of God’s Providence amongst the Jews as a nation. In short, the whole of the Word ought to have a general arrangement in your memory, and then by your good lives all the Word will be glorified in all its degrees [or] in all the degrees of your mind. Then will you have the kingdom of heaven within you. Then will your internal man be in its own place and state, namely, amongst angels and men clothed in robes like them, for this I can from fact say of myself. This leads me to mention the following circumstance:—Soon after I began to converse with angels my internal man was clothed in white robes, and in my right side pocket there was a Bible with a red ribbon fixed in such a manner as to pull it out by, when I in the natural body was in the act of going to read to the angels, which I often did. On the first of January, 1825, I was clothed in crimson robes and am still, but there was no Bible in these robes. I asked them how it was. They wished me first to tell them what I thought was the reason that the Bible was not in the pocket of these crimson robes. So I told them what I thought was the reason. Now, my friends, make yourselves familiar with your Bibles and likewise with the writings of Emanuel Swedenborg. These are the only books which I have esteemed these many years. Don’t believe those men who stand in their pulpits and find so many false translations in their Bible. For when they do so, it is a sure sign that their own minds are wrong. I have read many chapters to the angels, whilst they at the same time were looking on their own Bibles, and they never found any fault. To conclude this number, there is one thing which I am sorry for, and that is, that in my youth I was not taught writing and grammar; as otherwise, I could have conveyed my thoughts in a more clear manner than I have done. That I hope you will excuse; and the more so when you consider that the Lord does not always choose the wise and the learned of this world. He looks only at the man’s motives; He looks not at riches or poverty. He looks at the inmost desires of man’s heart.

THE FAREWELL ADDRESS.

No. 18. Sunday, July 23rd, 1826.—I shall now take my farewell with this my advice, that whatever you may think of what you see contained in these eighteen numbers, and however strange these things may appear to you, yet I say that they are as true as that I must answer, or rather that I stand now in judgment,—condemned if they be false,—approved for their truth if they be true. I say this, as I intend to seal up *this*, not to be unsealed till the Lord is pleased to remove me in His own appointed way and time from this world; that all of you my friends, as well as myself, may endeavour to prepare for that solemn change which certainly is of the utmost importance. We are not safe one moment unless we are in the love of God; and we cannot be in the love of God unless we are in the love of performing uses, and at the same time acknowledging that all the good we do is from God, and that thereby we are only fulfilling the end for which He gave us existence. It is bad motives and evil actions which make us unhappy. They also take away our independence and make us fearfully cowardly, so that we dare not speak openly and freely to those whom we serve with the sweat of our bodies. They, in short, make men fawn like dogs instead of acting like men. This, my friends, is the degrading punishment of all those who do not act from an upright principle, and who do not set the Lord always before their eyes.

I have now done my duty in regard to giving you this account. You are at liberty to think of it as you please. But to me it is a matter of greater importance; for if it be false, *then* am I condemned. But *you* will not be condemned for not believing this little book. Your and my standard is, the Word of God. Heartily wishing that all of you may make that Holy Book the rule and standard of your lives, is my heart's desire! Then, space and death itself may separate our bodies, but our spirits will stand ever sure in that kingdom where everything opposite to goodness and truth cannot enter.—FAREWELL!

July 30th, 1826.

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