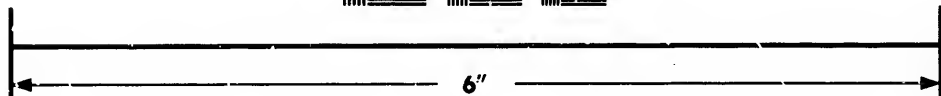
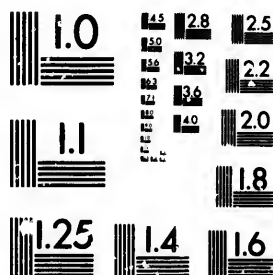


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PREFACE TO THE CORRECTED EDITION.

As already remarked in the advertised notice, the errors herein corrected, although very important and numerous, do not substantially alter nor even modify the general signification and significance of the interpretation as previously rendered.

Besides the corrections, a considerable addition of new matter will be found in this Edition, consisting partly of interpolated explanatory observations, and partly of additional interpretation. With regard to the latter, the interpretation of the last part of the 30th chapter of Genesis may be noted as of very especial interest.

Some explanatory notes and additional matter are, to prevent interference with the continuity of the interpreted Biblical Allegory, brought together in the *Appendix*, of which an index is furnished at the commencement thereof.

KILBURN SQUARE, LONDON,

7th October, 1878.

NOTIFICATION TO THE READER.

It appears desirable to notify the Reader in advance, that *a strict verbal rule of interpretation* is followed throughout this Treatise. In the event of any cases of departure from the rule being found to occur, such may be attributed to inadvertence, and considered to be mistakes of the interpreter.

A brief explanation and definition of the sense in which the words "Natural" and "Artificial" are used in the allegorical typology of the Biblical narrative (and elsewhere in the Bible), will be found at the conclusion of the Appendix.*

* It is very important that the reader should be careful not to misapprehend these expressions, which are used in the spiritual *absolute* signification.

INTERPRETATION OF THE SIGNIFICATION IN WHICH
THE FOLLOWING NAMES ARE TYPICALLY USED IN
THE BIBLICAL ALLEGORICAL NARRATIVE.

ABRAHAM .	<i>Primary religious belief of the human race.</i>
ISAAC ^a . .	<i>Acceptance of artificial ideal science.</i>
ESAU. . .	<i>Natural Science: (or, Sensual Science).</i>
JACOB . .	<i>Active investigation of belief.</i>
SARAH . .	<i>Human reverence for spiritual authority.</i>
HAGAR . .	<i>Human artificial religion.</i>
ISHMAEL .	<i>Learning of human ideal science.</i>
REBEKAH .	<i>Religious belief in human knowledge.</i>
NAHOR . .	<i>Honour of human nature.</i>
MAHALATH.	<i>Artificial theology of a half-human man.</i>
NEBAJOTH .	<i>Theological belief in an earth-born Jehovah.</i>
LABAN ^b . .	<i>Natural belief in human (intellectual) labour.</i>
LEAH . .	<i>Human (religious) learning.</i>
ZILPAH . .	<i>Humanized Philosophy.</i>
RACHEL. .	<i>Artificial Christian learning</i>
BILHAH. .	<i>Honour of human ability.</i>

^a "Isaac" admits of . . *Artificial Christianity.*

^b "Laban" „ „ . . *Human Belief natural to man.*

The twelve sons of Jacob,

REUBEN . . .	{ <i>Religious unbelief: Or, Unbelief in religion. Skepticism.</i>
SIMEON . . .	{ <i>No endurance of enemies in religion. Religious Intolerance.</i>
LEVI	<i>Vindication of religious law. Bigotry.</i>
JUDAH . . .	<i>Human judgment.</i>
ZEBULUN . .	<i>Unauthorized natural belief.</i>
ISSACHAR . .	{ <i>Persistent acceptance of artificial Christianity.</i>
DAN	<i>Human discrimination. Criticism.</i>
GAD	<i>Dogma.</i>
ASHER . . .	<i>Religious human assurance.</i>
NAPTHALI . .	<i>Natural Philosophy.</i>
JOSEPH . . .	{ <i>Philosophy of Ideal Science . . i.e., Ideal Philosophy.</i>
BENJAMIN . .	{ <i>Belief ending judicial investigation by the human mind. Belief resulting from human scientific investigation.</i>

[For the Interpretation of Jacob's prophetic blessing, distinguishing each of his sons (*Genesis xlix.*), see page 62.]

SHILOH *Spiritual Philosophy.*

EL-ELOHE-ISRAEL . *Belief on the Holy One of Israel.*

SPIRITUAL SCIENCE.

THE PATRIARCH JACOB, THE FATHER AND THE PROPHET OF HUMAN SCIENCE.

INTRODUCTORY.

It may serve to elucidate the exposition which follows, to observe here, in advance, that each of the three patriarchs Abraham, Isaac, and Jacob, represents or typifies an intellectual epoch or divisional stage in the progressive education of the human race by God. God Himself remains the same; the general Covenant or promise remains the same; the eventual purpose remains the same; but the educational medium appointed by God for the use of man by which to communicate with Him, by means of which each individual man is enabled to receive the needful instruction, and by means of which the progressive education of the human race is carried onwards, undergoes alteration, becoming more spiritually intellectual in character as the educational status of man becomes more advanced.

The personal typical history of the patriarch Jacob, and the meaning thereof, is the subject of which we purpose here to furnish an exposition. Before, however, coming to the consideration of the typical signification of the name Jacob, and of the events recorded in the life of the patriarch, it seems desirable to interpret a small portion of the preceding

part of the allegorical narrative, so that by indicating the significance which belongs to the parental predecessors of Jacob, a more clear and comprehensive apprehension of the full signification of his biography may be attained.

The prophetic narrative treats typically of the progressive religious intellectual development of the human race and of the human mind. Be it observed, however, that in speaking of the education of the human race and human mind as the subject of which the Biblical revelation particularly treats, it is the higher or celestial education of mankind which is the express subject of the Bible, and not the general terrestrial education of men as inhabitants of the earth merely. This is the reason why the narrative is confined to the members of one family and their descendants, because those persons were selected and prepared for the purpose, and the events of their lives so overruled and guided that the acts and lives of the individuals became the words and sentences and chapters of the allegorical narrative thus written for our learning by the hand of Supreme Wisdom.

GENESIS XXVIII.

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Abraham*—*Primary religious belief of the human race*—marries Sarah, *Human reverence for spiritual authority*, as his wife in the higher sense, and also weds Hagar (Sarah's maid), *Human artificial religion*, in the lower sense. The first offspring is, the fruit of his intercourse with Hagar, Ishmael—*Learning of human ideal science*; and then, after an interval, the fruit of his intercourse with Sarah makes its appearance in the religious natural world, or in the human mind, as Isaac—*Acceptance of artificial ideal science*. Isaac marries Rebekah, *Religious belief in human knowledge*, daughter of Nahor, *Honour of human nature*.

Isaac's love for his wife comforts him for the loss of his mother, *Human reverence for spiritual authority*, and the fruit of their union is two sons born together, *i.e.*, at the same stage of the intellectual progress of the human race.

The one taking precedence of the other on their first entrance into the Natural World, is named Esau—*Natural Science*.†

* ABRAHAM . . *Primary belief in human artificial religion*.

† "ESAU" admits also of interpretation as "*Sensualism*." Since *Religion* properly belongs to *Spiritual Science*, when treated as *Natural Science* it becomes humanized into "*Sensual Science*."

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

[For the Interpretation of these two first paragraphs, see the Appendix.]

and uncertainty, at a certain stage in the progress of intellectual development, and taking a stone for a pillow, he lies down to rest, placing his head on the stone; i.e., taking natural fact as his basis of truth, and withdrawing his mind from disturbance by his bodily senses, and from distraction by the occupations belonging to the natural life, he sets himself to take note of his intellectual position, to consider what progress he has made, whereunto he is bound, what reasonable goal he has or should have for his ultimate destination, and as to the best route by which to attain it.

Then he dreams, and beholds, in a vision, the ladder of Science, fact above fact, reaching upwards from the terrestrial truth of natural fact to the high celestial truth of the absolute facts of Ideal Science, and on it (by means of it) the angels of God ascending and descending . . . i.e., the intellectual servants of truth, to wit, the various divisional sciences or departments of systematized knowledge. God, here representing

GENESIS.

CHAP. XXVIII.

And Jacob awaked out of his sleep, and he said, Surely, the LORD is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! *this is* none other but the house of God, and *this is* the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name *of* that city *was called* Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

absolute truth, stands above the ladder and declares Himself the God to whom the trustfulness called trustfulness in truth belongs, and to whose supreme knowledge a readiness by the human mind to give up its own false notions and prejudices are due. He then renews to (Jacob) *Active investigation of belief*, the promises previously made to Abraham and to Isaac.

Jacob called the place Bethel . . . *Belief in the God of Nature*, but the name of *the City** was at the first called Luz,† *Natural Law idealized*.

* *The City*—that is, the distinctive intellectual system, into which his mental conclusions, ideas, and acquired knowledge, having entered, were, for a time, to dwell together. (Note that the place where Jacob halted appears, if the narrative be read in the natural sense, to be a place somewhere in the country, far away from any city.) The meaning here is evidently that the imperfect system of natural theology to which Jacob now attained, and which he called "Bethel," was equivalent, or nearly so, to that system already known to others as . . . belief in the absolute and universal predominance of natural law.

† Or . . . *Naturalized Religion*.

GENESIS XXIX.

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and beheld a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

Chap. xxix.—Jacob now, in obedience to his mother, proceeds to seek the dwelling of her brother Laban,* *Natural belief in human intellectual labour*, and, on finding it, he first of all meets with Rachel, *Artificial Christian learning*, with whom he becomes immediately enamoured; so much, indeed, is the *thoughtful human intellect*† affected by his first appreciation of the intellectual beauty of *artificial Christian learning*, that Jacob's emotion is described in the words "he lifted up his voice and wept."

* LABAN.—The narrative relates to the second divisional epoch in the religious education of the human race—viz., that of Isaac. The period is therefore that of natural Christianity; and the world of the narrative is the Christian world. Hence Laban, who was the son of Pethuel—*Human terrestrial belief*, and dwelt at a place called Padan-aram, *artificial human religion of a natural Paradise*—must be considered as signifying the natural self-confidence of human intellectual labour employed in elaborating the terrestrial system of Christianity.

† Jacob, in this, the earlier stage of his intellectual development, may be considered to typify, as its more complete signification, thoughtful intelligence enlightened by the love of truth and rendered active by the desire of sound knowledge.

NOTE IN REVISION.

'BETHEL.'—Page 14: and Page 53 *et seq.*

The first and most obvious signification is, *Elementary theological belief*; and, although the meaning, in the latter part of the allegory, becomes higher and more definite, it should be understood to remain spiritually *Elementary*.

AND HE TOLD LABAN ALL THESE THINGS. AND LABAN SAID TO HIM, Surely thou art my bone and my flesh. And he abode with him the space of a month. [See *Interpretation of the first part of this Chapter in the Appendix.*]

absolute truth, stands above the ladder and declares Himself the God to whom the trustfulness called trustfulness in truth belongs, and to whose supreme knowledge a readiness by the human mind to give up its own false notions and prejudices are due. He then renews to (Jacob) *Active investigation of belief*, the promises previously made to Abraham and to Isaac.

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† Or . . . *Naturalized Religion*.

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† Jacob, in this, the earlier stage of his intellectual development, may be considered to typify, as its more complete signification, thoughtful intelligence enlightened by the love of truth and rendered active by the desire of sound knowledge.

GENESIS.

CHAP. XXIX.

And while he yet spake with them, Rachel came with her father's sheep : for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son : and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month. [*See Interpretation of the first part of this Chapter in the Appendix.*]

Jacob agrees with Laban to serve him seven years for his daughter Rachel; but, at the end of the term, Laban, instead of Rachel, gives him Leah. . . *Human Learning*, telling him, in effect, that he must first acquire learning, and then, if he likes to serve him (*Intellectual Labour*) for another seven years, he will be able to attain the technical knowledge of the elaborate doctrinal system which has resulted from human intellectual labour employed upon natural religion. . . Jacob contents himself and continues in his service; but as *Active Philosophic Intellect* through labour acquires learning and by experience acquires skill, he is able to apply this

GENESIS.

CHAP. XXIX.

And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for naught? tell me, what *shall* thy wages be? And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. Leah *was* tender eyed; but Rachel *was* beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his maid *for* an handmaid. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

skilled learning to the acquisition of intellectual wealth; and of those departments of knowledge which were previously merely empirical — merely the crude products of human labour and human experience—Jacob is able, by the scientific application of theory and by attention to the laws under which various kinds of knowledge may be advantageously compounded, to construct sciences and departments of knowledge of a higher and more intellectual character.*

3 “And (Jacob) *Inexperienced philosophical Intelligence* said to *Belief in human intellectual labour*, Give me that thorough knowledge of the doctrinal system of terrestrial Christianity for which I have studied. And Laban took his daughter (Leah) *Human Learning* and brought her to him, and she became his. And Laban gave to his daughter, *Human Learning*, his maid (Zilpah) *Humanized philosophy*, for an handmaid.”†

When Jacob discovers that he has not acquired

* We have allowed the above to stand as in the first edition, although it is evident that it was written before we had fully realised the exclusively theological character of the intellectual allegory, and that, consequently, it does not now quite harmonize with the preceding and succeeding parts of the interpretation. The correction is however amply supplied in the interpretation (herein given) of the latter part of the thirtieth chapter of Genesis, as well as in the observations at page 49, and its present form will perhaps serve a useful purpose in indicating, or suggesting the probability, that the whole narrative may admit of a more general interpretation, not exclusively theological in character, but applying to the gradual development and progress of human science: that is to say, of general science; commencing with imperfect natural science, and finally attaining to the enlightened knowledge of the higher ideal science.

† Handmaid . . . *Aid to human knowledge.*

the coveted thorough knowledge of the artificial system of naturalized Christianity, he complains to Laban. Laban tells him he must first become possessed of the necessary learning, and then he may acquire the knowledge he longs for. When he does become possessed of the *Artificial Christian learning*, Laban gives her his handmaid (Bilhah) *Honour of Human Ability*, to be her maid.

“And Jacob loved Rachel more than Leah.”

“And when the Lord saw that *Human Learning* was disliked (or lightly esteemed), He opened her womb; but the union of *Philosophical Investigation*, unlearned and inexperienced, and *Artificial Christian learning*, was not productive, for the time, of any vital results.”

“And (Leah) *Human Learning* conceived, and bare a son, and she called his name (Reuben)“ *Religious Skepticism*: for she said, Surely the Lord hath looked upon my affliction: now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath

a REUBEN. Literally, *Religious unbelief*.

GENESIS.

CHAP. XXIX.

And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah: and left bearing.

heard that I was hated, he hath therefore given me this son also : and she called his name (Simeon)^a *Religious Intolerance*. And she conceived again, and bare a son ; and said, Now this time will my husband be joined unto me, because I have born him three sons : therefore was his name called (Levi) *Vindication of Law*. And she conceived again and bare a son ; and she said, Now will I praise the Lord : therefore she called his name (Judah) *Human Judgment* : and left bearing."

"Chap. xxx. — And when *Artificial Christian learning* saw that she was barren, she envied *Human Learning*, and said unto *Scientific Intelligence*, You must render me productive or else I die. And she said, Behold my maid (Bilhah) *Honour of human ability*; cause her to be fruitful within my system. And *Honour of human ability* having been embraced by *Scientific Intelligence* conceived and bare *Intelligence* a son. And *Artificial Christian learning* said, God hath judged me, and hath also heard my voice, and hath given me a son ; therefore called she his name (Dan) *Discrimi-*

a SIMEON. Literally, *No enemies in Religion*.

GENESIS XXX.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister : and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel : and he said, *Am I in God's stead*, who hath withheld from thee the fruit of the womb ? And she said, Behold my maid Bilhah, go in unto her ; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife : and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and has also heard my voice, and hath given me a son : therefore called she his name Dan. And Bilhah Rachel's

nation. And *Honour of human ability*, the maid of *Artificial Christian learning*, conceived again, and bare *Philosophical Intelligence* a second son. And *Artificial Christian learning* said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name (Naphtali) *Natural Philosophy*.

"When *Human Learning* saw that she had left bearing, she took (Zilpah) *Humanized ideal philosophy** her maid,† and gave her to *Scientific Investigation* to wife. And *Humanized ideal philosophy*, the maid of *Human Learning*, bare *Scientific Investigation* a son. And *Human Learning* said, A troop cometh: and she called his name (Gad) *Dogma*. And *Humanized ideal philosophy* bare *Scientific Investigation* a second son. And *Human Learning* said, Happy am I, for the daughters will call me blessed: and she called his name (Asher) *Religious Human assurance*."

"And Reuben, *Religious Skepticism*, went, at a time when the educational progress of the human race had much advanced, into the intellectual field

* Equivalent to . . . *Common Sense*, applied to ideal subjects.

† Her maid . . . *Aid to human religion*.

maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

And Reuben went in the days of wheat harvest, and found mandrakes in

of human knowledge—that is to say, investigated human ideal Science,—and found therein (mandrakes) *several kinds of artificial religion devised by the human mind*, and brought them unto his mother (Leah) *Human Learning*. Then, *Artificial Christian learning* said to *Human Learning*, Give me I pray thee some of these varieties of artificial religion. And she said unto her, Is it a small matter that thou hast taken *Philosophical Intelligence* from me? and wouldest thou take the vagaries of artificial religion found by my offspring *Skepticism* also? * * ”

“And *Human Learning* conceived and bare *Scientific Investigation* the fifth son. And she said, God hath given me my hire, because I have given my maiden (*Humanized ideal philosophy*) to my husband: and she called his name (Issachar) *Persistent satisfaction** in *Artificial Christianity*. And *Human Learning* conceived again and bare *Scientific Investigation* the sixth son. And she said, God hath endued me with a good dowry; now will my

* Or, *Persistent Acceptance of Artificial Christianity*.

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the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, *Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?* And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God has given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because

husband dwell with me because I have born him six sons: and she called his name (Zebulun) *Unauthorized natural belief*. And afterwards she bare a daughter, and called her name (Dinah) *Human intellectual desire*: that is, Intellectual-desire natural to the educated human being."

"And God remembered *Artificial Christian learning*, and God hearkened unto her and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name (Joseph) *Philosophy of Ideal Science*; and said, The Lord shall add to me another son."*

Jacob, having acquired *Ideal Philosophy*, wishes

* JOSEPH.—It is noteworthy that the birth of Joseph,—that is, the acquisition of Intelligence belonging to Ideal Philosophy, has an immediate effect on Jacob himself, and, perhaps, also, (as a distinctive component of the same organisation,) on Laban; for Jacob, becoming enlightened, wishes to leave at once 'ho *artificial system of humanized terrestrial Christianity* to which Laban belongs, and even Laban dimly recognises the direct personal interposition of God in human affairs.

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I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.

And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son.

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. And Laban said

to leave at once Laban's system of artificial religion, and to return to a more real and philosophical form of religious belief; but Laban, which now represents *Ecclesiastical self-confidence in human natural belief*, does not wish as yet to part with Jacob, feeling through the religious and intellectual components of his (mental) nature, the intellectual benefits which Jacob's ideal philosophy has conferred and is capable of conferring upon him. Ideal Philosophy, however, now enables Jacob to discern the distinctive characteristic of Laban's *intellectual nationality* (so to express it), and to realize that he (*Jacob*) belongs to a different *nation*, and also that he has the (intellectual) interests of his own family and of his *countrymen* to protect and pro-

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unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give *it*. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock: I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the goats that were ring-straked and spotted, and all the goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

vide for, as well as his own. Therefore he will agree to remain for a time with Laban only under a specific agreement, and stipulates for certain conditions.

GENESIS, CHAP. XXX. (*last part.*)

[NOTE.—The interpretation of the latter half of chapter xxx. of Genesis was omitted from the treatise in the former edition, partly because it constitutes a kind of independent episode, but more particularly because of the complex and extremely difficult character of that section, for it then seemed not improbable that a special study of some months at least would be necessary to enable us to put it in a reliable and satisfactory condition of correctness before the public. Now, however, we are enabled to present it quite confidently, and have no reason whatever to doubt that it will be found to render the meaning strictly and precisely as set down in the sacred original, and typically expressed in and by the recorded events of the patriarch's life.]

A few explanatory observations may serve to render this section of the interpreted narrative more fully intelligible, and the value of the interpretation more readily appreciable.

Keeping in mind the two-fold application of the allegory, *viz.*, to the intellectual development of the Christian church

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And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and piled white strakes in them and made the white appear which *was* in the rods. And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, specked, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble he put *them* not in: so the feebler were Laban's and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maid-servants, menservants, and camels, and asses.

(which may be considered to constitute the religious mind of civilized humanity), and to the development of spiritual Christianity in the mind of the individual Christian, we have:—*Laban* . . expressing Ecclesiasticism of the hard humanistic type, and:—*Jacob* . . expressing active Spiritual Intelligence in the pastoral mind.

It seems, however, almost impossible to avoid remarking that there plainly appears, in this section *especially*, of the sacred narrative, a very direct and distinct reference to our own national Church: a reference having regard to the two same or correspondent intellectual divisions, as they have manifested their respective characteristics in the intellectual life of that Church during the recent historic period, and as they stand correlated in the mental organization of that living Church, at the present time.

It is true that the Church of England includes both, and is constituted by the Spiritual and the Humanistic* exponents of natural Christianity combined. Ephraim as well as Manasseh is largely represented therein: but the territory and domain is that of Padun-aram. The established *orthodox* system, as formulated in the Thirty-nine Articles and other dogmas of the Church, and interpreted by *orthodox humanism*, is the *artificial religion of terrestrial Christianity elaborated by the intellectual labour of the natural human mind*.

And *Laban* is really in possession. The letter of the law justifies him, and by the letter of the law, judgment (*i.e.*, the judgment of himself and his family) is determined. He (*natural human belief*) professes, indeed, to be glad of his brother

* HUMANISTIC. — See Observations in the Appendix, page 79, entitled "Formulaism and Ritualism."

Jacob's assistance, and is quite aware that the spiritual development of the Church, and the intellectual wealth now owned by her, are mainly fruits of *Jacob's* spiritualized labour and results of his service. But: Is not the jealousy spoken of actually existent? Were it not for the vague sense of an ideal meaning in the Biblical revelation of terrestrial Christianity, belonging to a higher intellectual zone than that of the natural human world; were it not for the vague, spiritual sense of a real, living, reasonable God, which, notwithstanding the mystical theology of its elaborated artificial system, humanized Christianity cannot wholly eliminate; and were it not for the over-ruling influence of the Divine Spirit Himself; would not the dominant humanistic element in the Anglican section of His Established Church have gladly discarded Jacob: and would it not, ere now, have plainly told him to be gone, and to no longer disturb its satisfaction in the superficially *apparent* natural meaning of the Biblical communication?

Whilst, however, this appears to be plainly the particular signification of this section (chap. xxx.), it does not necessarily apply to the whole or to the greater part of the narrative, nor is it even exclusively and alone the spiritual signification of this section, and that which immediately precedes it. *Jacob*, as the mind of the Christian Church, progressing in spiritual development, or as the active, earnest, religious mind of the individual Christian, intellectually growing, and gradually acquiring spiritual Christianity, discovers, by the intelligence belonging to spiritual philosophy, that his previous reliance on human intellectual exertion (labour) and human learning, as in themselves sufficient to enable him to reach the spiritual goal, has

been misplaced; that his time would have been almost or wholly lost, and his industrious application unproductive of really valuable results, had it not been for the spiritual influence of the Divine Instructor, and of that spiritual philosophy, which, though masked to the intellectual vision of his spiritually uneducated natural mind, and almost uncognized by him, had really been with him from the beginning, fertilizing the seeds of knowledge, fructifying the intellectual products of his industry, and securing to him the results of "the work of his hands."

The following translation of the principal words, in and by which the real meaning is *spiritually* expressed and, at the same time, *naturally* hidden, into modern English, being exhibited in advance, will enable the student to appreciate more readily the doctrinal significance, and the reader to understand more easily the true character, of the spiritual allegory thus marvellously "written for *our* learning" thousands of years ago.

HAZEL TREE . . .	<i>Terrestrial religion idealized by human learning.</i>
CHESTNUT TREE . .	<i>True Christian tenets of terrestrial religion.</i>
GREEN POPLAR . .	<i>Artificial religion of Popery.</i>
RODS	<i>Doctrines.</i>
RINGSTRAKER . .	<i>Spiritual artificial religions differing in kind.</i>
SPECKLED	<i>Spiritual Christian knowledge.</i>
SPOTTED	<i>Spiritual doctrine.</i>
GRISLED	<i>Religious ideal knowledge.</i>
WATERING-TROUGHS	<i>Human treatises on knowledge of religious truth.</i>
GUTTERS	<i>Religious truths.</i>
WHITE	<i>True ideal human knowledge.</i>
BROWN	{ <i>Religious belief of (or on) woman.*</i>
	{ <i>(Semi-spiritual belief).</i>

* This might be supposed a reference to, or definition of, the spiritual relationship of the spiritually Christianized human soul to God; but it much more

PILLED	<i>Peeled intellectually.</i>
WHITE STRAKES	<i>Several sorts of knowledge of ideal truth.</i>
SERVANTS. . . .	<i>Various departments of Science.</i>
MAID-SERVANTS. . . .	<i>Various departments of human ideal science.</i>
MEN-SERVANTS. . . .	<i>Various departments of mental science.</i>
CATTLE	<i>Learning belonging to terrestrial Christianity.</i>
CAMELS	<i>Learning belonging to human speculations.</i>
ASSES.	{ <i>Scientific Assumptions (belonging to natural science).</i>
SHEEP.	<i>Feeders on spiritual philosophy.</i>
LAMB	<i>Human believer.</i>
LAMBS.	<i>Human spiritual believers.</i>
RAMS.	<i>Active religious minds.</i>
GOATS	<i>Dogmas of artificial religion.</i>
HE-GOATS	<i>Dogmas of human artificial religion.</i>
SHE-GOATS	<i>Dogmas of spiritual human religion.</i>
FLOCKS {	{ Denoting vital intellectual { <i>Feeders on Christian Knowledge</i> { existences; or doctrines of { <i>ledge (i.e., students of</i> { an active vital character. { <i>Christian doctrine).</i>
FLOCK {	{ Denoting a kind of intellec- { <i>Formula of Christian Knowledge</i> { tual wealth. { <i>(i.e., a system of formul-</i> { <i>lated Christian doctrine).</i>

Interpretation of the latter part of xxx. Chap. of Genesis, Commencing at the passage: "And he (Laban) removed that day the goats that were ringstraked and spotted, &c., &c."

"And Laban removed at that period of intellectual development (in the Church) the dogmas of artificial religion (*goats*), which belonged to spiritual artificial religions of various kinds and to spiritual doctrines of truth, and all the dogmas of human spiritual religion (*she goats*), which belonged to spiritual Christian knowledge and to

probably signifies a humanized sensational religious belief in the semi-apotheosis of a human being; as, for example, in a semi-deified human Jesus, or in the Virgin Mary, meaning a semi-deified woman of that name.

doctrinal spiritual truth, and every kind of doctrine that contained some true ideal human knowledge in it, and all partially unenlightened spiritual doctrines, such as those which express belief in a deified woman (*all the brown among the sheep*). And he separated them from his own, as belonging to a *spiritual* system of doctrinal Christianity distinctively different from his own and which he rejected. And (Jacob) *Spiritual Intelligence* still continued to pastorally watch over and supply spiritual nourishment to the artificial system of mystical humanized Christianity which remained."

"And (Jacob) *Spiritual Intelligence* took doctrines belonging to the artificial religion of Popery and to terrestrial religion idealized by human learning and to true Christian tenets of terrestrial religion, and removing intellectually the artificial covering from (*peeling*) the several kinds of artificial religion, which contained some true higher ideal knowledge in them, he spiritualized them* and made the true higher ideal knowledge appear which was in the doctrines. And he brought the doctrines which he had spiritualized under the particular attention of the students of Christian doctrine when they came for instruction, by introducing them (the doctrines) amongst the religious truths in the human treatises on the knowledge of religious truth. And the imagination of the students was influenced by the spiritualized doctrines so that their minds became productive of learning belonging to terrestrial Christianity (*cattle*),

* More literally:—"He peeled intellectually several sorts of true ideal knowledge in them, and made the true ideal knowledge appear which was in the doctrines."

of various kinds of spiritual artificial religion, and of true spiritual doctrines, and of spiritual Christian knowledge.* And *Jacob* did separate the human spiritual believers, and directed the minds of the students to the various kinds of spiritualized artificial religion and to all the semi-spiritual (*brown*) doctrines contained in *Laban's* formula of Christian knowledge. And he separated the students whose minds were spiritualized, and kept them from the learning belonging to *Laban's* system. And whenever the intellectually stronger and more learned amongst those receiving instruction exercised their minds receptively, he brought the spiritualized doctrines prominently before their imaginations, but in the case of those feebler in intellect and less learned, he forebore to do so: so that the more able and learned became attached to *Jacob's* system, and those intellectually weaker to that of *Laban*.

"And *Jacob's* (*i.e.*, the more spiritual) section of the Church increased exceedingly, and possessed much learning belonging to terrestrial Christianity (*cattle*), and to various departments of human ideal science (*maid-servants*) and mental science (*men-servants*), and speculative human learning (*camels*), and theoretical knowledge pertaining to natural science (*asses*)."

Jacob is ordered by God, who watches over him, to return to his father *Isaac*, in the land of *Canaan*; that is, *Religious Intelligence*—undergoing divine educational training, having now acquired (some) ideal

* More freely interpreted:—The doctrinal conclusions of their minds and the Christian knowledge intellectually individualized by them became spiritualized and (more or less) characteristically spiritual.

philosophy as well as human learning, and having made considerable progress in the higher education, is ordered to discard prejudice, to purify his knowledge from the admixture of unsound theory, and to return to the religions of *Primitive terrestrial theology* and *terrestrial Ideal Christianity*, of which he (Jacob) is the offspring. But in endeavouring to do this, Jacob does not perceive that in the human misapprehensions of terrestrial Christianity which he has introduced into his doctrinal system (household stuff), he has unconsciously introduced certain of the favourite and most highly

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And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it *was* not towards him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away all the cattle of your father, and given *them* to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grised. And the angel of God spake unto me in a dream, *saying*, Jacob; and I said, Here *am* I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked speckled, and grised: for I have seen all that Laban doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, *Is there*

esteemed of the naturalistic prejudices (idols) of his father-in-law.*

* *Laban's pursuit of Jacob.*—The allusion here is evidently to humanized (terrestrial) Christianity, and to Spiritual (celestial) Christianity. Laban may, as the resultant of cultured human *religious* intellectual labour, unenlightened by spiritual philosophy, be taken to symbolize terrestrial Christianity intellectually naturalized by *Human Philosophy*, which, superstitious and idolatrous,—because although in a human sense highly educated, in a spiritual sense ignorant,—takes a mundane practical view of religion and *humanizes* Christianity. Jacob, on the other hand, here represents partially spiritualized terrestrial Christianity. The latter has become unconsciously vitiated by certain of the unsound doctrines belonging to Naturalism. The latter not, of course, supposing them unsound, considers quite correctly that spiritual Christianity, which claims a higher rank, has no right to them; but when challenged to point out the doctrines of human invention, Naturalism fails to do so,

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yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Jacob, as (the partially experienced) representative of ideal Philosophy, and Laban, as representative of unspiritualized ecclesiasticism, come to an

partly because of tender regard for the artificial doctrinal refinements of terrestrial Christianity beneath which they are hidden. Note.—A Camel . . signifies *Learning belonging to human speculation*.

Jacob appears to refer here to his father Isaac . . as typifying *Ideal Christianity in the natural world*. And Laban may be, perhaps, more strictly considered as representing human invention and mental labour engaged in elaborating and humanizing Christianity as a *natural* doctrinal institution belonging to the human world. In this sense, then, Jacob complains that had it not been for a vague spiritual sense of God and a more direct fear of a *spiritual* Christ, on the part of Laban, he would have discarded Spiritual Christianity at a much earlier period.

In this sense also the heap of stones may be considered the (reasonably) incoherent theories and doctrines of humanized Christianity, and the stone pillar the solid basis of fact which, rising from the merely natural (terrestrial) foundation into the ideal region of celestial truth and reality above the natural world, distinguishes the higher nature of Spiritual Christianity compared with that of its mundane co-representative.

And the oath not to pass over the heap of stones and the pillar, may be taken to signify an agreement, on both sides, not to make the doctrines of Natural Christianity, on the one hand, nor those of Spiritual Christianity, on the other, controversially

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Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with t. bret, and with harp? And hast not suffered me to kiss my sons and my daughters: thou hast now done foolishly in so doing. It is in the

agreement, after some words of complaint on the part of Jacob. He (*Ideal Philosophy* in the progressive Christian Church) says that had it not been for a sort of vague spiritual belief in the actual existence of a living supernatural power called God, and a feeling of fear that Biblical Christianity might have a spiritual meaning he was unable to apprehend, Laban would have sent him

subservient to the intellectual injury of each other. In this sense, the agreement between Jacob and Laban might be considered, as will appear hereafter, an agreement between Ephraim and Manasseh, not to employ their abilities in the endeavour to vex and harass each other. See revision of this note in the *Appendix*.

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power of my hand to do you hurt : but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid : for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live : before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents ; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not. And she said to her father, Let it not displease my lord that I cannot rise up before thee ; for the custom of women is upon me. And he searched, but found not the images. And Jacob was wroth, and chode with Laban : and Jacob answered and said to Laban, What *is* my trespass ? what *is* my sin, that thou hast so hotly pursued after me ? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff ? set *it* here before my brethren and thy brethren, that they may judge betwixt us both. These twenty years *have* I *been* with thee ; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn *of* *beasts* I brought not unto thee ; I bare the loss of it ; of my hand didst thou require it, *whether* stolen by

away at a much earlier period,* and so he (Jacob) *Ideal Philosophy*, would have been deprived of the opportunity to develop in the active (living) system of humanized terrestrial Christianity. To symbolize their agreement, a heap of loose stones, —representing a quantity of heterogeneous natural facts incapable of scientific combination, or elements of knowledge having no philosophical coherence, brought together by human intellectual labour, on the one hand; and a pillar rising up

* But, psychologically applied to the mind of the individual Christian progressing in spiritual development, the meaning appears to be as follows: The newly acquired ideal philosophy enables him (the mind) to discern that had it not been for a vague spiritual recognition of God (by himself) and an inherited reverence for the *natural* idealism of Biblical Christianity, the lower rationalism would have got the mastery and have driven out the developing capacity to apprehend ideal philosophy.

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day or stolen by night. *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up *for* a pillar. And Jacob said unto his brethren, Gather stones: and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This

into the air above the earth, and capable of being carried up by addition without limitation towards the firmament of heaven,—symbolizing the building up or compounding knowledge from its uncombined elements by progressive ideal science, on the other; are prepared. And then, with those symbols as their witnesses, Jacob and Laban swore by the God of *Primary religious belief of the human race* (Abraham) and of *Honour of human nature* (Nuhor), the God of their father, not to intellectually injure each other: that is to say, partially enlightened Rationalism and unenlightened Naturalism, swore by that inherited superstitious reverence for nominal religion (Baal), which is natural to the religiously disposed human mind, to respect the religious faith of each other.

Chap. xxxii.—Jacob goes on his way, and “is met

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heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; and Mizpah; for he said, The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee. And Laban said unto Jacob, Behold this heap, and behold *this* pillar, which I have cast between me and thee. This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nabor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed and returned unto his place.

CHAPTER XXXII.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

by the angels of God." It should be observed here that the ultimate goal of Jacob is to discover the correct and full answer to the question asked by Pilate: "What is Truth?" Jacob is, at this time, although now learned, and even partially enlightened, by the acquisition of a higher rationalism, again a worshipper of Truth as a kind of vague law; but his intellectual insight, kept clear by his constantly repeated endeavours to cleanse his mind from self-delusion and prejudice, enables him to perceive that his knowledge or idea of Truth is of a very narrow and obscure character. Therefore, in his intellectual progress, as knowledge accumulates and experience increases, he submits his views on the subject of theology to revision and reconsideration in order to see whether he cannot with scientific safety compound a more definite and comprehensive definition of his God (Truth).

He is now "met by the angels of God;" that is, his mind now becomes particularly engaged with the consideration of the beneficent motive principles of good human conduct, which he feels are closely connected with his idea of Truth. His religious idea of Truth has been hitherto a somewhat vague recognition of a presiding and all-dominant power

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And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

of truth, and it is this law—the vague spiritual and eternal cause of truth—which he worships as his God of Science. But now he perceives that the various beneficent *ideal* or *moral* motive principles are so correlated, and all have such a connection with ideal truth, that all must have the same source. In the place of a merely vague dominant presiding power, called the law of truth, he therefore now substitutes the higher and more complex idea of the various beneficent moral motive principles, to represent the Divine dominant influence, so that they collectively constitute for him the name of God (they become the attributes or constituents, so to speak, of God), and, accordingly, he puts the semi-mystical idea of a God compounded of these beneficent elements in the place of God Himself, whose personality has not yet become distinctly apprehended by him; and subsequently, in revising this conclusion when he has become more enlightened, he calls the place—*i.e.*, the conclusion at which he had at that period arrived—*Mahanaim—Human imagination*.*

* *MAHANAIM*.—We believe the above explanation of the passage is one mode of correctly expressing the meaning in a

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And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

The time has arrived when Jacob must meet his brother Esau in the intellectual domain of the natural world. Now Esau (*Sensual Science*), which

general sense: but we are, after reconsideration, doubtful whether the more particular meaning is brought out in it. It is to be remembered that the narrative is occupied with the period of natural Christianity and with the intellectual progress and development of the religious human mind during that period; and that Jacob's mind has now got to a certain extent clear of the artificial religious system of a natural paradise (Padan-aram)—*i.e.*, mystical humanized Christianity,—and has thus been thrown back on *Bethel*,—a sort of crude and somewhat vague system of natural theology. Still, he has not ceased to be a Christian in the higher (reasonable) sense. God is still to him the God of Christianity. But he now sees clearly that the God of reasonable Christianity must be the reasonable God of the natural world, as well as of the ideal universe: and that to attain a safe conclusion he must take the positive evidences of idealized terrestrial Christianity, and other facts of Ideal Science, along with the intellectual (*moral*) facts of the human world, and with the (naturally) more distinct facts of the natural world, and consider the whole together. Now, therefore, taking the ideal and the natural facts together, What is God? What is His name, or His nature? In endeavouring to solve the problem for himself, he falls into the error, if we apprehend aright, of mistaking the manifestations of God in the human world for the

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And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

psychologically is a different and inferior intellectual development of the human mind, denotes, as a distinctive generic expression, all those various forms of

acts of beings, acting in conformity with the mind of God, in obedience to His laws, and in recognition of His supreme Wisdom and Power as Originator of the order and law of the universe, but acting independently, either wholly or in some degree, by virtue of their own capacities, and under the guidance of their own wills. For example, he no longer confuses his mind with the idea that the prophet Jesus of Nazareth, as a man, was God, or divine in any exceptional sense; but he has not perhaps cleared his mind of the supposition that he ought to be considered an angel of God—a spiritual being of an independent character, and supposes the acts and teaching of the Great Christian Ideal to be expressions of his own (the man's) individuality. He would then go on to discern other human angels in the same sense—others of the Biblical prophets, such as Moses, for example, and he would then go outside the Bible and add (as, also, human angels) other great teachers, such as Socrates, and so on.

Now, this is the solution of the problem, he might say. . . these are the angels of God in the ideal world, just as the physical forces of nature are His angels in the natural world. By means of these angels the government of the world, the progressive education of mankind, and the elevation of the moral condition of humanity, are carried on. What God is we may be unable to determine: possibly a diffuse subtle influence un-
 coge-

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And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee,

naturalism which may be classed together as intellectual sensualism, because characterized by a belief in the bodily senses and human nature of man—as necessarily belonging to the ideal human world, and in the natural world—as the universe. Esau is (accordingly) described as not only far stronger in respect to numbers, but also as possessed of much intellectual wealth and ability of his own. . . And, moreover, he is particularly identified as Edom—that is, as *dominant* in the *terrestrial* intellectual

nisable by the human mind; or which we can cognise only as the principle of goodness, of truth, and of orderly law.

Such a conclusion, at the stage of mental development which Jacob is described as having at this time reached, would be quite intelligible, and it would very well account for the term—Mahanaim, by which he afterwards denoted that conclusion, when, God's Spiritual personality and the characteristics of His attributes having become revealed to and distinctly apprehended by him, he became aware that those, which he had supposed were manifestations of a semi-divine spiritual ability in human nature—self-existent, and such as to constitute men of great intellectual ability, independent agents, acting in unison under an appreciative sense of virtue and goodness,—harmonious and general to all, but innate and individual to each of them,—were, in fact, mainly manifestations of God's own personal action in the human world, through and by means of men.

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and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will

world. It is to be observed, accordingly, that, when Jacob meets him, he treats Esau with much deference as placed for the time (terrestrially) above him.

Jacob being alone at night finds his advance opposed by a Being having the appearance of a man, with whom he wrestles until the morning, when the angel finding Jacob will not let him go, touches his (Jacob's) thigh, of which the sinew shrinks; but Jacob continues to hold him until he receives his blessing; and then Jacob desires to know his Name . . . to which the angel replies: "Wherefore is it that thou dost ask after my name?"

The signification of which is, that . . Intellectual development, having arrived at a certain stage, finds its further progress opposed by an influence which assumes the character of an individual intelligence. By persistently endeavouring to intellectually overcome and to understand the meaning of the opposing difficulty, *The philosophical* earnestly investigating *human mind* (Jacob) feels himself brought face to face with the will, the individuality, and the personal characteristics of a reasonable intellectual

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appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So went the present over before him: and himself lodged that night in the company. And he arose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh.

Being. As soon as he becomes distinctly aware of this, he feels that the Being, by whom he is thus encouraged to exert his intellectual strength, is beneficent and able to greatly benefit him: he therefore in the first place asks His blessing. And then, being in some doubt apparently as to whether it is a spiritual intelligence of the angelic order, or the Supreme intelligence Himself, with whom he has been brought into personal contact, asks His Name.

At first, after the conviction or *realization* of God's personality has forced itself on the mind of Jacob, the effect is to diminish the firmness with which the rationalism of the human mind had previously rested on the support of natural fact. The *natural* or *human* conclusion, on which the human intellectual *body* had relied as especially the seat of its strength, is touched by the Divine influence, and the reasonable sinew of natural certainty by which it was so strongly secured to the intellectual organization of the mind shrinks. The natural mind halts on its intellectual thigh.

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And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is it that* thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

"And Jacob called the name of the place Peniel, *Terrestrial belief in the personality of God* :^a for I have seen God face to face."

"And as he passed over Penuel^b *Terrestrial apprehension of the personality of God*, the sun rose upon him."

After subjecting to very careful examination and revision the natural conditions under which God's personality has become demonstrable and manifest to his mind, the light of ideal truth manifested in the natural world commences to shine fully upon him and to irradiate his path. It is then that Jacob, who has now almost become Israel, feels the shrinkage of the sinew (*natural conclusion*), and halts upon his thigh.

CORR. EDITION.—*Note, in Revision of the preceding Interpretation.*

In considering the foregoing part of the narrative in its application to the spiritual development of the individual Christian mind, it is to be remembered that the Christian antitype of the symbolical rôle enacted in the progressive drama of the patriarch Jacob's natural life, is a highly critical religious (Christian) mind, of which spiritual activity in seeking information and acquiring experience, is, from the very outset, expressly characteristic. The youthful mind of the earnest enquirer after Truth is introduced to naturalized terrestrial Christianity as a systematized religious faith. With the moral beauty of the outline he becomes at once enamoured. But in the doctrinal system, as

^a PENIEL: *Terrestrial belief in the personality . . (of God.)*

^b PENUEL: *Terrestrial apprehension of the personality . . (of God.)*

taught, he finds apparent inconsistencies, and much which to him is well nigh unintelligible. He endeavours at first to comprehend these doctrinal subtleties by mental effort, but is unable to do so, and is unable, perhaps, to satisfy his mind as to what other Christians reasonably understand their meaning to be. He concludes, therefore, to put them aside for a time, and to apply himself to the study of other departments of knowledge, and to the discipline of his intellectual faculties. Having acquired learning, and scientific method in the acquisition of knowledge, he is able to possess himself of the elaborated doctrinal system of naturalized terrestrial Christianity.

But, before he became acquainted with, even the outline of, the terrestrial Christian doctrine, he was a philosopher, and had acquired a conviction of the necessary union of Truth and Reality, and of the inter-dependence of the one upon the other. Also, he had evidently been enabled to apprehend that Reason was the "mind's eye," and that both Truth and Reality could be only safely considered and judged of by means of *intellectual* vision carefully and diligently exercised.

Consequently when he (the investigating mind) has laboriously possessed himself of naturalized terrestrial Christianity as a doctrinal system, he finds that his understanding cannot assimilate the knowledge, nor can his reason act directly upon it. When he succeeds, or partially succeeds, in doing so, he has, as appears by the narrative, already in some measure idealized the doctrine, for the first result and token of the impress of his understanding upon it, is the birth of *Intelligence belonging to ideal philosophy*.

It is somewhat beyond this stage of his spiritual development when "the angels of God met him." He is intellectually returning, we must remember, with his acquired learning and experience, from the domain of humanized terrestrial religion to the more simple belief in Truth and Reality from which he set out; . . . that is to say, he finds he cannot reconcile his professed belief in the dogmas of the artificial system of naturalized Christianity, when spiritually examined, with his actual and sincere belief in Truth and Reality. Now, therefore, he is

half disposed to relinquish altogether his spiritual faith in Biblical Christianity (as interpreted by humanism), and with it, perhaps, his whole belief in revealed religion, as being philosophically incompatible with reason.

In this condition of mind the alleged spiritual agencies of God in the natural world (Angels), come again under mental observation and careful critical consideration. What is the evidence upon which Biblical Revelation has to stand? The alleged miracles of the gospel; the prophets and prophecies of the Old Testament; the supposed miracles of the more recent Christian period; the occasional and not unfrequent sudden conversion of worldly, and sometimes of even wicked, persons, apparently through superhuman spiritual influence; his own spiritual experiences; . . all these are brought under the attentive contemplation of Jacob's reason, and the result, for the time, is that they are rejected—as (Mahanaim) *Human Imagination*.

"Intelligence belonging to Ideal Philosophy" here perhaps interposes and warns the (active) critical intellect of the danger.

Esau (*Natural Science*) (Jacob's brother) dwelling in the domain of Seir (*Irreligious Science*) has to be met, and Jacob contemplates the meeting with fear. What has he (Jacob) to set intellectually against the multitudinous arguments of Esau, if the latter should attack his *semi-spiritualized* philosophical belief, when they meet face to face? An actual sincere belief in the unreal doctrines of humanized Christianity is henceforth for him out of the question.—He has withdrawn and is daily separating himself further from it. On the other hand, his spiritual faith, or belief in, Spiritual Christianity, does not seem, when now carefully examined, to have any real basis of demonstrable fact to rest upon. Ought he not, like other highly cultivated minds, to give up his belief in Ideal Truth as superstitious, and go back to the facts of Nature, demonstrable to and by the senses of man, as absolute and alone constituting reality?

Then comes the mental contest within: the contest between

Spiritualism and Naturalism, within the mind, for possession of the soul. The human spirit feels his own weakness and realizes the insufficiency of his own intellectual forces to contend in the *natural* mind with Natural Science aided by his many powerful auxiliaries.* But he has learnt the efficacy of spiritual prayer. His Conscience and Reason assure him that the God of Truth must approve his having left an artificial religious system in which he had no real and reasonable belief;—and he calls upon the Supreme Spirit, in whom, whatever His Name may be, he has learnt to recognize an allwise counsellor and omnipotent guardian, for aid and protection.

Spiritually strengthened, he deliberately proceeds to go onward; that is, he proceeds anew to investigate systematically the evidence of the reality of a higher spiritual world; and to institute a strict self-examination as to whether his reason will justify him in retaining and making fast his belief therein, or whether he should reasonably be prepared to relinquish it (to his brother Esau).

Then it is, when, having freed himself from the prejudices engendered by the conventional notions belonging to humanized Christianity, having separated himself for the time from his human learning and the natural conclusions resulting from the natural conditions of his human existence, he becomes keenly sensible of the surrounding darkness, and gives himself up to earnest and prolonged spiritual meditation, that the personality of God distinctly manifests itself to the investigating religious mind. For a considerable time he remains in some degree of doubt, but as he retains his hold upon the evidence, and persistently exerts his reasoning faculty and intellectual strength to resolve the doubt, the main prejudice upon which his naturalism is dependent for support at length gives way,

* Esau and "the four hundred men with him"—*Rationalism, Sensualism, Naturalism, Materialism*, each with his numerous retinue of derivative systems, philosophies, doctrines, and so on; put down as a hundred each, to convey an idea of the numerous following of which each of these potent leaders can boast.

and the spiritual assurance becomes more positive and distinct. Eventually, there is no longer any doubt whatever as to the actual existence of a personal living God . . . potent and active in the human world.

Much of the darkness is now dissipated, and the dawn breaks. For the present, however, the important question as to the *Name* of the Supreme Being remains undetermined: whether this Being can be identified as the God of the Bible, or of any formulated religious system, ancient or modern, must yet remain in doubt.

What he has now become perfectly assured of, is . . . the reality and personality of the God of the *natural world*: a Being—beneficent and having an intellectual likeness to the mental organization of the human-being,—characterized, like the human-being, by the possession of a will and a reasonable mind, and able, therefore, to sympathize and hold communion with the human-being. The philosophical belief of the investigating intellect in Nature, as itself supreme, self-dominant, and absolute, is now at an end, and Jacob goes onward effectively armed for the meeting with Esau.

The arrangements of Jacob when about to meet Esau are noteworthy. *Humanized ideal philosophy* and *Honour of human ability* are first put forward: *Human learning* and the issue of (*i.e.*, the acquired mental characteristics developed out of) the union

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And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and

of *Philosophical intelligence* with *Human learning*, are the next to follow; and then, as the most lovingly cherished and the most highly prized of his intellectual acquisitions, the *idealized artificial learning of terrestrial Christianity* and *Ideal Philosophy*—which last is the offspring or outcome of *artificial Christian learning* rendered intellectually pregnant by the legitimate influence of *Philosophical Investigation*—, come last in the order in which Jacob marshals his family in bringing them to the interview with his brother.

The last part of chap. xxxiii. of Genesis:—

Commencing at:—"So Esau returned that day," etc., etc.

So Esau returned, at that stage of intellectual development, on his way to (Seir) *Irreligious Science*. And Jacob arrived at (Succoth) *Church of Spiritual Theology*, and (built him a house)—

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they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near, and Rachel, and they bowed themselves. And he said, What *meanest* thou by all this drove which I met? And he said, *These are to find grace* in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir. And Jacob journeyed to

built intellectually a section of human science, and made (booths for his cattle) composed books on theology for his learning belonging to terrestrial Christianity. That is to say, his theological belief now became established as a systematized religious profession, with its formulated creeds, articles, and so on (i.e., became an established church).

And Jacob came to (Shalem) *Human spiritual learning* (i.e., came to an educated condition of the spiritually trained human mind) a city of (Shechem) *spiritual humility in the mind of the sincere Christian*, in (the land of Canaan) *the mental birth-place of natural Christianity*, (when he came from Padan-aram) *when the artificial human religion of a natural paradise had been discarded by him: and he founded his theological system on the ground (or basis) of (Hamor) religious human love, i.e., Christian love. And he applied his theological system practically to the service of God, and called it (El-elohe-Israel)* Belief on the Holy One of Israel.*

* Remembering that "Israel," alone, signifies *Learner by Spiritual Instruction*. it is apparent that "El-elohe-Israel" admits of a more radical interpretation: thus, *Belief on the Holy one—of the learner by Spiritual Instruction*. Or, it may be rendered, *Belief on the Holy One—the Spiritual Instructor of the Spiritual Learner of Ideal Science.*

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Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

Chap. xxxiv.—And Dinah—*Human intellectual desire*, the daughter of “Human Learning” and “Philosophical Intelligence,” went out into the (intellectual) human world.

And Shechem*—*spiritual humility in the sincere*

* (The son of) Hamor the Hivite—*Religious human love (i.e., Christian love) the inhabitant of ideal heaven.*

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And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter; now his sons were with his cattle in the field: and Jacob held his peace until they were come.

And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us; and the land shall be before you: dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that ~~were~~ were a reproach unto us: but in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man

Christian mind, fell in love with the "natural desire of the intellectual human mind." But "Christian Humility" having indulged himself with his "*human intellectual desire*" without prudential regard to the doctrinal restrictions of the Church, finds himself in a difficulty, and proposes to obtain the sanction of the spiritual Church to its right of permanently (legitimately) possessing such intellectual desires, in which proposal his father Hamor, *Religious human love*, supports him.

Jacob (learned religious philosophy), the father of Dinah, does not appear to see any objection; but his sons (religious intellectual passions) feel outraged by the behaviour of *Spiritual humility in the sincere Christian mind* in venturing to indulge himself with his *human intellectual desire* without first obtaining the express doc-

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deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men *are* peaceable with us: therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep,

trinal permission of the Church. However, they dissemble, and persuade *Christian Love* and his son *Christian Humility* to submit themselves, and all those belonging to them, to certain conventional unnatural rites; by submitting to which they subject themselves intellectually to the power of certain of Jacob's sons (arbitrary intellectual passions), by two of whom, *Intolerance* and *Bigotry*, they are mercilessly destroyed.

CANAANITES. . . . { Intellectual inhabitants of the (mental)
birth-place of natural Christianity.

PERIZZITES { Spiritualized inhabitants of idealized
terrestrial religion.

HARLOT Toleration of human artificial religion.

Chap. xxxv.—Upon this God said to Jacob, "Arise, go up to Bethel—*Belief in the God of the terrestrial world*—and dwell there, and make there an altar unto God that appeared to thee when thou fleddest from the face of thy brother, *Natural Science* (Esau).

CORRECTION.

"HARLOT."—Page 53.

For . . . "Toleration of human artificial religion,"

Read . . . "Idolatry of human artificial religion."

. xxxiv.

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e deal with

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from

Christian mind, fell in love with the "natural desire of the intellectual human mind." But "*Christian Humility*" having indulged himself with his "*human intellectual desire*" without prudential regard to the doctrinal restrictions of the Church, finds himself in a difficulty, and proposes to obtain the sanction of the spiritual Church to its right of permanently (legitimately) possessing such intellectual desires, in which proposal his father Hamor, *Religious human love*, supports him.

Jacob (learned religious philosophy), the father of Dinah, does not appear to see any objection; but his sons (religious intellectual passions) feel outraged by the behaviour of *Spiritual humility in the sincere Christian mind* in venturing to indulge himself with his *human intellectual desire* without first obtaining the express doc-

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CHAP. XXXIV.

deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the *men of the city saying*. These men *are* peaceable with us:

therefore let them dwell
in the city: for the land
is large enough for us:
we will give them our daughters
to wives, and they will dwell
with us, to increase our
strength. And they said
to Hamor and Shechem their
fathers, saying, These men
are peaceable with us:
they will dwell with us,
and we will give them our
daughters to wives, and they
will increase our strength.

And it came to pass, when the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep,

trinal permission of the Church. However, they dissemble, and persuade *Christian Love* and his son *Christian Humility* to submit themselves, and all those belonging to them, to certain conventional unnatural rites; by submitting to which they subject themselves intellectually to the power of certain of Jacob's sons (arbitrary intellectual passions), by two of whom, *Intolerance* and *Bigotry*, they are mercilessly destroyed.

CANAANITES. . . . { Intellectual inhabitants of the (mental)
birth-place of natural Christianity.

PERIZZITES { Spiritualized inhabitants of idealized
terrestrial religion.

HARLOT Toleration of human artificial religion.

Chap. xxxv.—Upon this God said to Jacob, "Arise, go up to Bethel—*Belief in the God of the terrestrial world*—and dwell there, and make there an altar unto God that appeared to thee when thou fleddest from the face of thy brother, *Natural Science* (Esau).

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and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me: and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?

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And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from

That is . . Return to a simple intelligent belief in the God of the human world. Construct a system of religious belief on the living Creator of mankind, and offer up your prayers to the personal God of human reason and intelligence, who has revealed Himself unto thee.

“Then Jacob told his *mental* household to put away their prejudices, their bigoted extravagant notions and impure ideas, and to put off their conventional artificial dogmas, and so prepare themselves for the pure simple belief in the reasonable God of the natural world.

“So Jacob came again to (Luz), *Naturalized Religion*, which belongs to the domain of primitive natural Christianity (Land of Canaan) *Birth-place of natural Christianity*, and is equivalent to a *Belief in God as the God of terrestrial Nature* (Bethel). And his mind now entered upon a more enlightened system of theology, and he

the face of Esau thy brother. Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments : and let us arise, and go up to Beth-el ; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears : and Jacob hid them under the oak which *was* by Shechem. And they journeyed : and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that *were* with him. And he built there an altar, and called

called it *Enlightened belief in the God of the terrestrial world* (El-bethel).^{*} But *Human honour of definite belief* (Deborah), the nurse of *Religious belief in human knowledge* (Rebekah), died, and she was buried beneath *Terrestrial Theology* (Bethel), under *Ordinary Artificial Knowledge* (an oak): and the name of it was called *No actual belief on artificial Christian truth* (Allonbachuth).

“And God appeared unto *Progressive religious philosophy* (Jacob) again, when he had entirely freed his mind from the terrestrial prejudices belonging to *Man’s artificial religion of a natural paradise*† (Padan-aram), and blessed him. And God said unto him, Thy name is Jacob (that is to say, thine intellectual characteristic is *Active investigation of belief*); theologically thou shalt no longer be distinguished by that name, but *Learner by spiritual*

^{*} That is to say, A distinct belief in the personality of the God of the terrestrial world. The interpretation may be rendered:—*Intellectual theological belief*.

† This may be considered equivalent to the *artificial system of humanized terrestrial Christianity*, because the *Heaven of naturalized Christianity* is a *Natural Paradise*.

the place El-Beth-el: because there God appeared unto him when he fled from the face of his brother. But Deborah Rebekah’s nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allonbachuth.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not

instruction shall be thy name: and He called his name Israel.*

And God renewed to Spiritual Theology, *Intelligent belief on Ideal Reality* (Jacob), the promise formerly made to Hebraic Theology, *Terrestrial human religious belief* (Abraham), and to Natural Christianity, *Artificial Ideal Christianity* (Isaac).

And, after renewal of the spiritual promise, God went up from him in the place where he talked with him: that is to say, Jacob's mental apprehension of God became idealized.

And Jacob constructed at that time a *terrestrial Ideal theology*, and it belonged primarily to natural terrestrial theology, and afterwards he Idealized it.

* Israel, also admits of interpretation as . . . *Learner of Ideal Science*. This would, of course, signify the higher ideal Science of religion; and it would be very nearly equivalent to Jacob . . . interpreted as, *Belief on ideal fact*. The final interpretation, however, of Jacob, when his apprehension of God has become idealized, appears to be *Belief on ideal communication from Jehovah*, which is nearly equivalent to *Learner by Spiritual instruction*.

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be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, *I am God Almighty*; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.

And he called the place where God spake with him, Bethel, *Terrestrial Belief in the living God*.*

“And they journeyed from Bethel: and there was but a little way to come to Ephrath, *Rational philosophy of human artificial religion*: and Rachel, *Artificial Christian learning*, travailed and gave birth to a son; and in giving him birth she died—that is, strictly speaking, as his spirit through the agency of her natural (intellectual) body came into the human world, her natural existence came to an end. And as she was dying she named the child Ben-oni, *no intelligible Belief*—equivalent to ‘Mysticism’: but his father called him Benjamin, *Belief resulting from Scientific Investigation*. And Rachel, *Artificial religion of Christian learning*, died and was buried on the road to Ephrath, *Rational philosophy of human artificial religion*, which is Bethlehem, *Belief in God through the human life of men*. And *Ideal philosophy* (Jacob)

* Jacob now makes use of the name “Beth-el” with an advanced knowledge of theology; it should, accordingly, be here understood to signify . . . *Distinct terrestrial belief in the living God of the human world (i.e., of the Creator, as the living Supreme Intelligence)*.

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And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

constructed a sound terrestrial ideal system out of the ideal facts which had been included in humanized terrestrial Christianity, at that stage of his intellectual progress where the epoch of *the artificial religion of Christian learning* came to an end."

"And Israel journeyed and spread his tent beyond the *Territory of Established Artificial Religion* (the tower of Edar). And it came to pass when Israel dwelt in that land, that *Religious Skepticism* (Reuben) went and lay with *Honour of Human Ability* (Bilhah), his father's concubine; and the *spiritual student of Ideal Science* (Israel) took note of it."*

"And Jacob came unto Natural Christianity *Artificial (terrestrial) Christianity* (Isaac, his father), belonging to the domain of human religion (Mamre), unto the *System of artificial human religious belief* (city of Arbah) which is Judaism, *Uncelestial religious*

* For the names of the Children of Israel see page 62.

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And Israel journeyed, and spread his tent beyond the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid; Dan and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac

belief (Hebron).^{*} And the days of *Natural Christianity* (Isaac) were *eighteen hundred years* (an hundred and fourscore years). And *Natural Christianity* gave up the ghost, and died, being old and full of days; and his sons, *Natural Science*† (Esau), and *Spiritual Philosophy* (Jacob), buried him.

Three especially marked and distinct stages in Jacob's intellectual progress, suggest themselves as corresponding, in kind, to the three which are distinguished, in and by the prophetic narrative, as dividing into great primary sections or epochs the intellectual progress of the human race.

First is the period of "trustfulness in (natural) terrestrial fact, and *sensual* terrestrial apprehension of spiritual evidence manifested in the natural world," which answers to the Hebraic theology, of which Abraham is the natural (typical) father, and Moses the prophet.

The second period is that in which a wider and more general cognition of the characteristics of God's attributes and of man's spiritual relationship to Him is eventually acquired. Commencing with a loss of much of that direct terrestrial appre-

* HEBRON.—Literally, *no religion belonging to Heaven*; or, *religion not belonging to Heaven*: equivalent to uncelestial religion, i.e., Humanism. Abraham and Isaac, having sojourned therein signifies that both in the period of Hebraic theology, and in that of natural Christianity, revealed religion has not been generally received in the higher spiritual sense, but humanized (i.e., *judaized*) by those who have humanly accepted it.

† Equivalent to . . . (*Religious*) *Sensual Science*. See Note at p. 11.

were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

hension of God as Supremo Ruler of the Natural world, which previously existed, it becomes a period of gradual human education and mental development under the constant guidance and training of divine wisdom. The necessity of scientific method in the acquisition of knowledge is learned. The religious human mind, intellectually trained and spiritually disciplined under the applied practical system of terrestrial Christianity, learns to appreciate the virtue and value of self-denial in regard to the untutored desires of the natural mind; and learns, also, to understand the reasonableness of ready spiritual submission to the will of God, and to appreciate the necessity of such submission for the security of freedom to those who desire to live under the (higher) spiritual law of God. The fact of God's intellectual supervision over the affairs of the human world, is in some degree recognized throughout; but the intellectual nature and personal individuality of God Himself as the living God—the supremely reasonable Being—is only dimly apprehended even up to the close of the period. The natural media through which the manifestations of God's attributes are communicated in the natural world, are still readily laid hold of by even the educated human mind, as in themselves divine or semi-divine, as a part of God, or as collectively constituting God. Jacob, in the second period, has surmounted the supposition that the truth, certainty and reliability of natural fact, alone constitute the reasonable God of Nature. He has now become an inhabitant of the intellectual world, and has acquired sufficient knowledge and experience therein to be able to discern the active influence of the Deity constantly manifesting itself in the education and intellectual guidance of the minds of men, and to distinguish the principal characteristics of that influence;

but he has not yet satisfactorily determined, or is not yet able to mentally distinguish, the personality of God as the living God, of an intellectual likeness to man, who requires his direct spiritual recognition, desires and asks his trustful confidence, and proffers His own friendship and personal assistance.

The second or transitionary period is the epoch of natural Christianity, of which Isaac was the typical father, and Jesus of Nazareth* . . the prophet.

The third great epoch is that of Spiritual Science—of which Jacob himself is primarily the student, and eventually the representative, although, as shown, the earlier stages of his intellectual progress repeat, and include, in his life alone, the types of the epochs more expressly typified by Abraham *Primary human artificial religion*; and Isaac . . *Artificial Ideal Science*.

* Jesus of Nazareth . . *Spiritual Substitute for Jehovah, of (the) artificial theology of Natural Science*. Namely the divine ideal impersonated by the prophet. But when the human ideal is signified, as in Jesus the Son of David, then :—Jesus . . *Spiritual Submission to Jehovah*.

GENESIS—CHAP. XLIX.

THE TWELVE SONS OF JACOB.

REUBEN, *Religious Unbelief (Skepticism).*

Honour of human ability (*Bilhah*) is a vitalizing intellectual principle of great efficacy, when introduced in conjunction with philosophical science into an intellectual system which has become torpid and half dead from the long-continued influence of unintelligent conventionalism. But, when a learned and philosophical religious skepticism (for Reuben be it remembered is the son of Jacob and Leah) after disengaging itself from the prejudices of (religious) conventionalism and working its way to the birthplace of pure ideal Christianity, then chooses "honour of human ability" as its highest motive principle, and exaltation of human ability as the most worthy theme on which to employ its talents, it may be said to defile that which was the legitimate bed of a philosophical mind in a less advanced intellectual condition.

SIMEON and LEVI, *Intolerance and Bigotry.*

The application of the terms, here made by Jacob, has reference to these motive principles in their undisciplined and unenlightened condition, in which sense they are intellectual passions

GENESIS XLIX.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel, your father.

Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

Simeon and Levi *are* brethren; instruments of cruelty *are* in their habitations. O my soul, come not thou into their secret; unto their assembly, mine

of a very active and dominant character. But *Vindication of Law* (Levi), or the resolution to vindicate law, is, of course, a very high and admirable intellectual principle, and, accordingly, a position almost the highest of all is accorded by Moses to the tribe of Levi. So, also, of Simeon, which, when applied as *no toleration of spiritual enemies to spiritual Christianity in the mind of the enlightened Christian*, is greatly deserving of honour.

JUDAH, *Human Judgment*, or art of human judgment.

The interpretation of some of the figurative expressions made use of, may render the patriarch's prophetic definition more clear. A LION . . . *Ideal Rationalism*, signifies strict philosophical reasoning. Hence: A lion of the tribe of Judah . . . *Ideal Rationalism of the true religious belief of human judgment*. Which may be considered equivalent to . . . "An ideal rationalist who reasons philosophically on the ground of human reason."

THE VINE . . . *Knowledge of true ideal theology*.

WINE *Ideal Knowledge*.

MILK *Human Ideal Knowledge*.

Binding his foal unto the vine, and his ass's colt unto the choice vine ; .	{	<i>Basing his faith in natural science on knowledge of true ideal theology, and his assumptions belonging to natural Christianity on the true ideal theology of Christian Science ;</i>
he washed his garments in wine, and his clothes in the blood of grapes :	{	<i>he spiritualized his artificial religious system with ideal knowledge and his science of Christian theology with the belief of spiritual doc- trine :</i>

honour, be not thou united : for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel.

Judah, thou art he whom thy brethren shall praise : thy hand shall be in the neck of thine enemies ; thy father's children shall bow down before thee.

his eyes shall be red with
 wine, and his teeth
 white with milk. . . .

{ his science of ideal theology shall be
 religious with true ideal knowledge,
 and his human theology ideally true
 with human ideal knowledge.

Shiloh . . . *Spiritual Philosophy.*

ZEBULUN, *Unauthorized natural belief.*

Shall dwell at the haven of the sea, that is, at the entrance of the artificial science of human theology. SHIPS . . . *Assumptions of Philosophy,—(i.e., Scientific theories, etc.)* ZIDON . . . *The domain of idealized religion.*

ISSACHAR, *Persistence in accepting artificial Christianity.*

DAN . . . *Discrimination (or Criticism).*

GAD . . . *Dogma.*

ASHER . . . *Religious human assurance (Dogmatic assurance).*

NAPTHALI . . . *Natural Philosophy.*

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Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

Issachar is a strong ass crouching down between two burdens: and he saw that rest *was* good, and the land that it *was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

I have waited for thy salvation, O Lord

Gad, a troop shall overcome him: but he shall overcome at the last. Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

It must be remembered that Science as a whole is included by the Patriarch within Theology, and that his prophetic appreciation of the distinctive mental characteristics or qualities belonging to the scientifically trained mind, applies expressly to the period of Christianity. The meaning would appear to be that Natural Philosophy *trusting to itself* would produce, when applied to theology, nothing better than "goodly words," because not secured to the firm basis of ideal truth.

JOSEPH . . *Ideal Philosophy.*

A WELL	{ ideal knowledge; (meaning a source of true ideal knowledge in the natural world.
BOUGH	human religious belief.
FRUITFUL BOUGH	truthful human religious belief.
WALL	{ natural knowledge; (meaning, compounded natural knowledge).
THE WALL	knowledge of natural theology.

Some of the examples especially illustrating this are Joseph himself, David, Daniel, and Jesus. The last is referred to as emphatically "the shepherd," and, also, as "the stone of Israel." This last expression may be supposed to refer to the confusion in the minds of many earnest Christians occasioned by humanizing (naturalizing) the spiritual meaning of Christ into the individual personality of a man. It may be remembered that Jesus himself applied this term to one of his disciples as a

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Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the stone of Israel:) *even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

distinctive name, doubtless in allusion to the somewhat strongly marked naturalizing (*humanizing*) tendencies which constituted a mental characteristic of that disciple: tendencies which, notwithstanding the caution, became subsequently still more marked as distinctive characteristics of the particular followers of that disciple, even compared with other sections of the terrestrial Christian Church. At the same time, it should be also remembered that, during the period of natural Christianity, the human life of Jesus has constituted the great natural fact (so to speak) on which the faith of Israel has been based, and, therefore, it appears more probable that this last is the sense in which it should be understood.

BENJAMIN . . . *Belief resulting from Scientific Investigation.* Literally, *Belief ending investigation by the judicial mind.*

Benjamin, the brother of Joseph, includes Faith, because faith is a mode of belief belonging to ideal philosophy, but based on trust in the knowledge and truth of another mind instead of on the fact itself.

The belief *by faith* is sound and scientific if the trustfulness be strictly reasonable: just as the belief *on fact* is sound if the truth of the (supposed) fact, to which, as its basis, sound philosophy is applied, be strictly demonstrated or mathematically manifest.

Now *Benjamin* with reference to Ideal subjects is equivalent to the result of Ideal philosophy, so that sound (ideal) belief resulting from Scientific investigation is very nearly related to *Joseph*.

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

APPENDIX.

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APPENDIX.

INTERPRETATION OF THE FIRST PART OF GENESIS CHAP. XXVIII.

THE interpretation of the commencement of chap. xxviii. of Genesis, which has been omitted from our interpretation, page 10, may be read as follows:—

“And *Artificial Christianity* (Isaac) called *Active Investigation of belief* (Jacob), and blessed him, and said unto him, Thou shalt not take a wife of the daughters of *Primitive Christianity* (Canaan)* . . . Arise, go to *Man's Artificial Religion of a Natural Paradise* (Padan-aram), to the *System of Human terrestrial belief* (House of Bethuel),† thy mother's father; and take thee a wife from thence of the daughters of *Human belief natural to man* (Laban), thy mother's brother.

“When *Natural Science* (Esau) saw that *Artificial Ideal Science* (Isaac) had blessed *Active Investigation of belief* (Jacob) and sent him away to *Man's Artificial Religion of a Natural Paradise* (Padan-Aram), to take a wife from thence, and that as he blessed him he gave a charge, saying, Thou shalt not take a wife of the daughters of *Terrestrial Ideal Theology*, then *Natural Science* (Esau) went unto *Learning of human ideal science* (Ishmael), and took unto the wives which he already had, *Artificial Theology of a half-human man*, (Mahalath), the daughter of *Learning of human ideal science* (Ishmael), the sister of *Theological belief in an earth-born Jehovah*, (Nebajoth), to be his wife.”

* CANAAN—Literally the birth-place of natural Christianity . . . which may here be understood to signify Terrestrialized Ideal Theology. Isaac's preference for Esau, and his sending Jacob to take a wife from the daughters of naturalized terrestrial Christianity, instead of from his own ideal system, indicates the tendency of the human mind to humanize the doctrine of Christianity as given to them, and foretells what the certain result will be.

† BETHUEL . . . *Human terrestrial belief*. LABAN the Syrian (son of Bethuel): —*Natural human belief in human religious mystery*.

THE INTERVIEW BETWEEN LABAN AND JACOB ON MOUNT GILEAD.—In our note to the conclusion of Genesis xxxi., entitled "Laban's pursuit of Jacob," the meaning is not perhaps fully brought out, the signification of the typical religious ceremonial, described as made use of to ratify their agreement, not having been at the time the note was written quite manifest to us; we therefore now annex the more complete and definite interpretation of the passage:—

The interview takes place on Mount Gilead; that is, takes place at a time when the theological system of belief professedly held by both Jacob and Laban is described as *Human doctrine about God's Ideal*.

"And Laban said unto Jacob, Now, therefore, come, let us make a covenant, I and thou, and let it be for a witness between me and thee. And Jacob took a stone and set it up for a pillar." That is, he set it up *as a representative of Sound Ideal Science*, which, strictly speaking, is *Spiritual Science*, because no human science as such—i.e., as merely the contrivance of the mind of man—can be free from the naturalization engendered by the conditions of man's terrestrial existence.

"And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap." This signifies the construction of a human (artificial) science, unsound because constructed of the elements of knowledge merely brought together by human theory, which, being unable to combine and having (strictly speaking) no coherence, instead of constituting a compact and solid pillar of science, become a mere heap of material. *Eating upon the heap* signifies the acceptance of the doctrine or system of doctrine by acceptance of knowledge based upon that doctrine. And Laban called it *Jegar-sahadutha, Religion of Jesus, an artificial theology devised by human science*: but Jacob called it *Galeed, Denial of the real God*.

And Laban said, This heap is a witness between me and thee this day. Therefore, the name of it was (correctly) called *Denial of the real God* (Galeed) and *Mystical paganism*

humanized (Mizpah): for he said, The Lord watch between me and thee when we are absent one from another; if thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, *no reasonable mind is with us*; see God is witness betwixt thee and me. And Laban said to Jacob, Behold this heap and behold this pillar which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and thou shalt not pass over this heap and this pillar unto me, for harm. The God of *Primary belief of human artificial religion* (Abraham) and the God of *The Honour of Human Nature* (Nahor), the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac: that is, by the superstitious fear belonging to the acceptance of artificial ideal science.

Then Jacob *spiritualized the artificial religion of humanized Christianity*, and called upon his brethren to accept this as their religious faith, and to join him in the profession of that faith; *i.e.*, to join him in the spiritual worship of God Himself. And they did so, and continued in the profession of that belief until they became more distinctly enlightened.

Note to Corrected Edition.—The correction purposed in the above is now partly embodied in the text and in the previous note (at page 32). It may still be useful, however, in serving to indicate a more complete rendering of the doctrinal meaning.

To some readers it may be not superfluous to point out that Laban and Jacob may, here also, be considered as contending tendencies or opposed rationalisms developing in the same individual human mind. The natural humanism of the religious mind, strengthened by the prejudice of its conventional conscience, is desirous to remain with the artificial humanized doctrinal system in which it is at home, and to which it has become attached. But the active investigating rationalism of the (philosophic) mind has become partly aware that the professed system is not based on reality . . . that is, not on the higher ideal reality—but is, in fact, unreal and based on certain assumptions of human misapprehension; consequently

the higher and more active philosophy, taking advantage of a favourable opportunity, makes off with the mind before prejudiced humanism is sufficiently awake to interfere; but, when the latter becomes fully aware of the desertion, he pursues and overtakes the mind and its investigating philosophy on the ground of the doctrinal system (Mount Gilead) which the mind still professes. Then follows the mental contention, in which the mind, inclined to go, and eventually deciding to go, with its active philosophy, can scarcely overrule the arguments of its natural human prejudice.

It should be observed that both Laban and Jacob belong to the religious mind, and that the higher philosophy assists humanism in preparing the mind to go through a religious ceremony or formality, belonging to its professed doctrinal system, in which mysticism and superstition occupy the place of intelligent spiritual religion. But when *humanism* speaks of the system as an artificial theology devised by human science, *philosophy* objects that, in the sense in which humanism understands it, the system can scarcely be considered to belong to science at all. "Practically and theologically," (philosophy says), "it is *denial of the reasonable God of the natural world* (Galeed), and *mystical Paganism humanized* (Mizpah)." The conventional formality being over, philosophy then proceeds to spiritualize the doctrine, and to apply it practically to the spiritual service of God; (still adhering, for the time, to the same formulated system . . . *Mount Gilead*).

INTERPRETATION OF THE FIRST PART OF GENESIS XXIX.

GENESIS XXIX.—(See p. 14 for Biblical text.) Then *the (religious) philosophic human mind* (Jacob) advanced and came into the department of knowledge belonging to spiritual apprehension, or *into the region of human ideal science*. And behold, *a source of sound spiritual science in that intellectual region*, and lo, there were *three schools of theology or Churches* (i.e., three organized educational systems under which students of theology received instruction), to which this *source of spiritual science*

furnished spiritual knowledge in common : and the naturalistic prejudices of the human mind constituted a great difficulty in the way of the students receiving the spiritual knowledge. And thither were all the minds seeking instruction in theology gathered, and when the instructors succeeded in overcoming the naturalistic prejudices in the minds of the students, the latter were enabled to acquire the spiritual knowledge.

And Jacob said unto the teachers, My brethren, to what department of the intellectual world do you belong ? And they said, We belong to the department known as *Human natural religion* (Haran). And he said unto them, Know ye *Human Belief natural to man* (Laban), the son of *Honour of Human Nature* (Nahor) ? And they said, We know him. And they said, Behold, the Artificial Christianity which he has humanized and brought into the condition of a learned system, is that through the doctrine of which we are about to administer religious instruction to our students. And he said, Lo, the present intellectual epoch is not sufficiently advanced for the various sciences (or religious systems) to be united.* In the meantime instruct your students according to your (artificial) system, and supply them with spiritual instruction. And they said, We cannot until the students are brought together and until the naturalistic prejudices of humanity are removed from their minds ; then we can instruct them.

Note.—The last sentence, of which the precise meaning was not at first quite evident to us, may be understood in this way :—We feel that there is a want of reality about our system, which disables us, as professors of theological science, from giving satisfactory spiritual instruction to individual minds (students), but, notwithstanding, as ministers of the Gospel of Christ, administering to congregations, we feel that we are enabled to rise above the artificial refinements of the humanized system, and with the blessing of God we are able to essentially overcome the naturalistic prejudices of their minds, and to afford sound spiritual instruction to our students.—

* That is, united into one consistent whole, or harmonious general system.

FLOCKS OF SHEEP . .	{ Feeders on knowledge of spiritual philosophy.
A WELL IN THE FIELD . .	{ An intellectual yielder of knowledge of ideal theology. Equivalent to a source of instruction in ideal theology.

The "well in the field" appears to indicate the Bible; and, for the three distinct flocks of sheep, the three distinctive systems of natural Christianity . . the Anglican, the Roman-Catholic, and the Wesleyan . . , suggest themselves. Other systems may be considered modifications of, or intermediate between, these *three*.

NOTES.—*Explanatory and Definitive.*

BETHEL AND BETHUEL.

Persons who begin by attaching to certain words artificial and incorrect meanings are likely to be afterwards misled by them into artificial and incorrect opinions. Some religious persons, for instance, who hear that a certain professor of science has expressed doubts and disbelief with regard to the usually accepted conventional doctrines of Christianity, are apt to suspect the professor of Atheism. But if the professor openly declare his disbelief of Christianity, and still more, if he reject the Bible, and question *in toto* the alleged fact of divine Revelation by Word, then he is put down very decidedly as an Atheist. Now, were the professor to go yet further and declare his disbelief in God, or as to there being any God, meaning a living Being with divine attributes, believers might certainly be justified in

applying the term *Atheist*, by the usually accepted meaning attached to it. But in respect to either of the preceding cases, there appears to be an artificial and erroneous apprehension as to the intellectual nature or signification of the expression. Were the question put to the professor—"Do you believe in truth?" "Do you believe in natural fact?" "Do you believe the decisive result of a simple experiment in chemistry or physics scientifically performed?" He would reply, "Yes, assuredly." He would believe, therefore, in a (natural) universal law, which might be expressed as A Belief in Nature, or as A Belief in the Truth of Natural Fact. This, then, *may be termed* a theological belief, for his belief would be that the natural law or the truth of the natural fact is a Supreme existence,—high above any human interference, or alteration resulting from any other interfering cause whatever. Now, if the *Idea* of Nature, supporting this theological belief, be restricted to the *material* or *terrestrial* world, that, is to Material Nature, it would be (what we understand by) Bethuel.*

But supposing that the professor may have commenced his scientific career in such a belief, it is most probable (almost certain) that he will have (as an eminent or even ordinarily experienced man of science) risen above it; for he must, in some de-

* It should, however, be observed that "Bethuel" strictly implies a certain degree of mysticism. The literal meaning is *Human terrestrial belief*. It is particularly applied as nearly related to the humanized system of terrestrial Christianity very commonly taught at the present time. This meaning is defined by the paternal relationship of "Bethuel" to "Laban the Syrian"—*Man's natural belief in human ideal mystery*. Nevertheless, "Bethuel," thus defined, is, we submit, correctly applicable as stated above, for a *materialistic* natural theology must be mystical. *Natural* in one sense, it is very unnatural in another, and not in harmony with human reason.

grow, be able to reason philosophically, and must, to some extent, have exercised that capability. It will suffice here to remark that he must, in Natural Science, have noted the evidences of design in the arrangement of the correlations of the various forms of simple and complex matter; in the constitution of animal and vegetable vital existences; in the laws providing for and regulating their reproduction; in the relative fitness of parts to each other in every case, and in the pervading harmony throughout the whole with regard to the perfectly adapted correlations of all the subjects of Natural Science.

And, then, he can scarcely have escaped giving some attention to mental science, nor have avoided considering some of the most prominent of mental phenomena. Of *Reason* itself, for example, or of *Conscience*, some philosophical speculation must have occasionally engaged his mind. Such facts as . . . that a man, finding out or apprehending that he has made a mistake, naturally feels regret and wishes to avoid doing so for the future: or . . . that a human being cannot feel intellectually happy, or enjoy happiness in any high form, who is conscious of having wilfully done wrong, and remains in the (same) disposition to repeat the crime.

Now, an educated man who has considered these things, even a little, in a philosophical spirit, can scarcely be supposed able to confine his theological belief to "Nature," or to "Natural Law," in a merely terrestrial sense. There is evidently some existence outside of or above terrestrial Nature to which human reason belongs . . . that is to say, to which an active capacity to reason and design in the human sense belongs, and it is also evident that the capacity itself and the ability to apply it must be possessed, because it has manifestly been so

exercised, in an exalted degree, and with a potency which may be expressed (and can scarcely be expressed otherwise than) as superhuman or supernatural. But yet the professor may decline to attach the idea of a personal Being to the outside superhuman existence. He may, perhaps, object to any definite apprehension or Name being attached to it. "Call it, if you will, a primal antecedent Cause, or denote it by a term such as *Infinite*, to which no definite apprehension can be attached, and I can concur with you," he may say; "but beyond that I am not as yet satisfied with the evidence, and cannot admit demonstration of that, which to my mind, has not been demonstrated." This, then, is what may be understood as a primal or low (because unenlightened) form of Bethel. The higher or more enlightened form of "Bethel," *Natural Theology*, whilst distinctly cognizing the personality of a superhuman reasoning Being of admirable potency and beneficence—the Creator and Governor of the natural world—may still reject the alleged facts of verbal revelations made by Him, and not necessarily include belief in any known formulated religious system.

It may be safely asserted, we should say, that the theological belief of every man of science (meaning, as already noted, that sense in which every man of science must have *some* theological belief), if it be not higher in character than "Bethel," is either "Bethel" or "Bethuel," or some intermediate belief lower than the first and higher than the last. For it does not seem to be, humanly speaking, possible for any man, however philosophically constituted or intellectually gifted, to start primarily with a higher belief than "Bethel." We should, indeed, rather incline to call "Bethel" itself a philosophical result, which, under the most favourable conditions only, may be arrived at very early in life.

To apply this to the Biblical Allegory: The philosophical mind which when young rises no higher than "Bethuel," is not very likely subsequently to attain a higher development than a humanized form of Bethuel, and that mind, remaining at the intellectually low level of human sense, is distinctively characterized as Esau. On the other hand: The active investigating mind, with an inherent love of truth and reality, starting from *Bethuel*, is sure at least to attain to *Bethel*; and is characterized as Jacob.

The upward gradations of belief may be indicated thus: We will assume that a reasoning man cannot intellectually get lower than Materialism, in the strict (*i.e.*, restricted) sense. As a philosophical mental condition it is an intellectual degradation, much below the natural intellectual level of the human being. A partially enlightened and extended Materialism, rising out of the lower kind, becomes elevated into Naturalism, which is an intermediate stage scarcely admitting of precise definition as a distinct mental *city*, and may yet be considerably higher than Materialism. Next above Naturalism, is Intellectual Sensualism or Sensual Science (Esau), which may be called the natural *intellectual* level of the intellectual human being. Theologically it may be defined as the apotheosis of human nature. Besides the more strictly religious form, it appears, in its milder phases, in what may be called *conventional orthodox* science, and, when more extravagant, in systematized aberrations of science, sometimes constituting the groundwork and pervading the entire structure of a so-called *science*. The next gradation is Rationalism, which, like the others, admits of division into lower and higher Rationalism, the first only a little above Sensualism, and the

last much higher. Above Rationalism is only the Higher Ideal Rationalism or Spiritual Philosophy, in which . . . Rationalism, seeing first in and through the truths of ideal science the dim outline of "the semblance of a man," uses reason to acquire a distinct discernment of reason's *spiritual source*, and then, apprehending the necessary dependence of human reason upon its Source, is ready to confidently trust, and gratefully accept the instruction of, the Supreme Spirit of Reason and Wisdom.

FORMULAISM AND RITUALISM.

Laban, *Human Belief natural to man*—might be understood to denote only that phase of the learned religious mind, which, instead of apprehending ideally the ideal facts in God's revelation, insists on naturalizing them; or which is willing to receive that part of the revelation only which appears to it to be naturally reasonable. But although this may be primarily more expressly the meaning (and it certainly includes this meaning), it would seem that Laban, and especially Laban the Syrian, who is pastorally engaged in the Church of the artificial religion of terrestrialized Christianity, includes more than this, and has a meaning somewhat different. It may be understood to signify, in relation to Divine revelation, a religious mind which takes hold of the spiritual communication as though it emanated from a natural (*i.e.*, a human) source. The consequence is, first . . . confusion in the reasoning faculty of the mind; and then . . . *natural mysticism*; or, since

this might be misunderstood to mean ideal mysticism, it may be preferable to say . . formulaism.

We may be asked, "Do you mean by formulaism . . *formalism*?" or, if not, what is the nature of the difference? Formalism whether applied to belief in ceremonial or doctrinal form, as possessing a religious virtue in itself and the substitution thereof for real religion, is almost synonymous with nominalism or Baal-worship. Formulaism, taking a religious doctrinal system in which the ideal truth has been humanized into a natural meaning, presents the doctrine to reasonable human minds for acceptance on the ground of human reason; and, as the spiritual communication humanized becomes inconsistent with human reason, the result is that the spiritual learner is required to believe a system of mystical dogmatism obviously unreasonable in the human sense.

Now "belief" is a result of the "reasoning faculty." For real direct human belief of a doctrine or communication to become existent, the human mind must cognize the reasonableness of the communication. If this does not happen there is no real direct belief.

But the formulaist will say, "It is not a question of direct belief; it is a belief by faith that is required." Very well: but it is just as necessary that the belief by faith be reasonable, for otherwise it cannot be a real belief by faith. To suppose that God has put forth a communication worded in the natural sense, calling for man's belief on the ground of human reason, which communication in such sense is obviously unreasonable, is to suppose God unreasonable. And, since real belief by faith in the human mind is directly and entirely based upon the assurance in the human mind of the perfect reasonableness

of God, in the sense of human reasonableness, the supposition itself knocks away the very ground which the belief by faith requires to establish itself upon, and renders such a real indirect belief impossible.

What then? "Do we mean that the Christian *formulaist*, so defined, has no real belief in God? A pastoral formulaist, for example, actively engaged in the care of a parish, zealously endeavouring to fulfil his manifold duties to those placed by God under his care . . . Has he no real religious belief?"

There is no reason to question that he has a real sincere religious belief; but that belief is "Bethel;" it is a terrestrial (natural) theology, quite distinct from and independent of the mystical dogmatic formula of his conventional creed. His real belief is in the reasonable God of the natural human world, to whom he believes himself reasonably responsible, whom he believes to be cognizant of his endeavours to fulfil his duties, and whom he believes to be Himself potently active in the supervision of human affairs. It is true he does, and quite reasonably on the ground of evidence in fact, connect his mystical formula with the reasonable God of the natural world in whom he believes; but, evidently, if he proceed to teach in the natural sense, and, on the ground of human reason to argue the truth of, doctrines which in such sense are manifestly inconsistent with human reason, the proceeding is neither reasonable nor religiously real.

There may, however, be others who would say "Well, by Formulaist you mean Ritualist." To this we should reply, "Oh no! quite the contrary, just the very opposite."

There are some, perhaps we might write many, persons, not merely professedly Christians, but sincerely and really so in the

general sense of having a lively belief in the God of the natural human world and of endeavouring to fulfil their terrestrial duties to Him and to their fellowmen, who, in a doctrinally religious sense, have not sufficiently far advanced to apprehend that religion itself is essentially Spiritual. It (religion) is in the natural terrestrial world, just as the human spirit is in the human body. The human body is not essential to the human spirit nor is the terrestrial world essential to religion. Religion indeed, is in the terrestrial world because the terrestrial world is the temporary dwelling place of the human spirit to whom it addresses itself about the affairs of the spiritual world. It has a language of its own—the higher ideal language of the spiritual world,—quite distinct from the natural terrestrial language of the composite human being.

There may be nominal Ritualists who are really Formulaists, and very possibly some who are merely Formalists; but as a distinctive epithet, the term Ritualist is applied to those who have a spiritual apprehension of religion; to those who understand that the higher ideal language of religion can express itself through the typology of a ritualistic ceremonial service; to those who feel that human cognition of spiritual reality in religion, may appropriately and decorously declare itself through the typical formality of the religious ceremonial and the ideal meaning of the ritual, as well as through the rhythm of the hymn and the music of the anthem: to those who can discern "the white in the rods of the green poplar and of the chestnut tree," and, being able to discern, are able "to pill the rods" and make the true ideal meaning apparent to others.

SPIRITUAL SIGNIFICATION OF THE EXPRESSIONS
"NATURAL" AND "ARTIFICIAL."

Most persons, if asked to define the meaning of "Artificial," would probably reply, "not natural, but constructed by art." For instance, having purposely looked out the word "artificial" in the nearest dictionary (Webster's), we find "made by art; fictitious; not natural."

Now in regard to matters belonging to or related to terrestrial human life only, there need be, indeed, no objection made to such definition of the expression; but if it be so defined in respect to its universal or general application, then the definition is no longer sound.

On attentive consideration of the subject it will soon become apparent that the definition assumes the absolute reality of Nature.

By far the greater number of (even the more thoughtful) educated people may be divided into two classes, namely (a) those who believe that the material world is the universe, and that matter is an essential part or component or condition of every existence—i.e., of every kind of vital existence and of every kind of existent thing; and (b), those who believe that the Creator, by His fiat or by the exercise of His will, made the realities of the natural world out of nothing.

However different and wide apart these two modes of belief may be, they yet agree in that assumption we have spoken of, viz., that the reality of Nature is absolute: which means that there is no reality beneath it of a character relatively primary and fundamental, upon which natural reality rests as its antecedent and base.

Now, in fact, the assumption is erroneous. It has originated in the ignorance of humanity as to the actual distinctive existence of the higher spiritual world, and continues to be upheld because the nature of the higher spiritual existence and the meaning of ideal reality, is, at the present time, known to and apprehended by only the few amongst even the more highly educated.

The ideal reality of the Spiritual world is the basis of natural reality. Out of Spiritual Elements the subjects of natural science—that is to say, all the existences, objects, and things, which are material and belong naturally to the natural world—are compounded.

When this relation of the Natural to the Spiritual world becomes distinctly apprehended, there will be no great difficulty in understanding that the reality of the natural world is not absolute but relative, and is, in fact, *artificial* in relation to the *absolute* ideal reality of the Spiritual world.

Accordingly it becomes apparent that, since religion (which signifies . . . *cognition of ideal reality*) belongs distinctively to the Spiritual world, all adaptations of religion to the natural conditions of terrestrial human existence, for the purpose of man's spiritual education, must be—when considered from the spiritual point of view and in the stricter sense—artificial.

LORD	<i>Ruler of the world.</i>
HILLS	<i>Intellectual heights.</i>
HEAVEN AND EARTH	{ <i>Human ideal knowledge and terrestrial artificial theology.</i>
HATH SHOWED HIS VOICE	{ <i>Hath showed His . . . knowledge of human ideal science.</i>
EARTH	<i>Terrestrial artificial theology.</i>

"I will lift up mine eyes unto the hills, from whence cometh my help."
"My help cometh from the Lord, which made heaven and earth."

Psalms cxxi.

"The heathen make much ado, and the kingdoms are moved :
But God hath showed His voice and the earth shall melt away."

Shiloh.



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PRINTED BY WERTHEIMER, LEA AND CO., CIRCUS PLACE, FINSBURY,
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OCTOBER, 1878.

