

separated from the body. It may act through this universal medium, though in a manner less perfect than after it has united itself to the spiritual body raised from the grave.¹

But I fear I am venturing too far into the region of conjecture. My only object is, to show that we do know of a substance which might form a spiritual body which should be in its element upon the new earth, even though it were in the condition of a fiery ocean. It could not, indeed, be an organic body of such a kind as heat would destroy; though I see no reason why it may not possess an organism far more delicate and wonderful than that of our present bodies, and yet be unaffected by heat or cold, or mechanical or chemical agencies. I do not feel, therefore, that the objection which I am considering is insuperable. It results, I apprehend, from the false assumption that the spiritual body will be subject to those influences by which our present comparatively gross bodies are so powerfully affected.

Shall I be pardoned if I say that, in the experiments of an incipient and maltreated science, we have, perhaps, a glimpse of the manner in which the soul will act in the future spiritual body? for if those experiments be not all delusion, (and how can we reasonably infer that experiments so multiplied, so various, and in many cases, when not in the hands of itinerant jugglers, so fairly performed,) I say how can we regard all these as mere trickery? and if not, they are best explained by supposing the soul to act independently of the bodily organs, and through the same medium which we have supposed to constitute the future spiritual body. In this view, mesmerism assumes a most interesting aspect, forming, as it were, a link between the present and the future world. The theory which I have advanced does not, indeed, fall to the ground, though mesmerism should be found a delusion; yet it is but justice to say, that it first came under my eye in that most classical, philosophical, and attractive work, Townsend's 'Facts in Mesmerism.' A similar view, however, was presented several years earlier, in a work by Isaac Taylor, no less ingenious and

¹ This subject has been treated more fully, and I hope more satisfactorily, in a little work of mine, which has just reached its second edition, entitled 'Religious Lectures on Peculiar Phenomena in the Four Seasons,' (Amherst, 1851.) See the first Lecture, on the Resurrections of Spring.