THOUGHTS FOR THE MILLIONS,

ON

OUR AMERICAN CRISIS.

In Connection with, and Relation to,

THE CRISIS OF OUR WORLD:

OR

The LAW going forth from ZION,
And the WORD of the LORD from JERUSALEM.

BY

INSTRUMENTALITY AND MEDIUMSHIP

OF

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Virtute Clavium, KIRKLAND, *True Catholic Patriarch.*

The dry general definition of the word *crisis*, is a *critical time—a turn.* But as every true prophet of the Lord, and holy jew, christian, or catholic priest, of the most high God knows, as well as every intelligent philosopher and good logician, that *error* religiously, civilly and politically is found in *generals*, and consequently on close scrutiny according to the nature of the subject, will be found there, and should be sought after, that it may be found there, to be dealt with as the nature of the case requires, so it is equally true, *that truth is found in particulars*, which in like man-

ner, is pertinaciously to be sought after, that it may be found and applied for the benefit of man and humanity.

I present this exordial introduction to my tract, on our American Crisis for this among many other reasons.

1. Viewing the state of our crisis, in common with all such crise's as have heretofore occurred in this world, in the light afforded to any one occupying his true position in the field of science, literature and religion, it cannot but be evident, that in the general premise, or premises in this, or any other case, there was, there is error, in the general *status*, and this error, obtaining and operating developmentally affects and results in wrong, and this wrong manifests itself in a crisis. And if this be so, how necessary is it to enter into an analysis of our American crisis, not only generally, but particularly? generally, that you may discover the error, and follow the error, till you find it developed in fact, *flagrante delicto*. And particularly, that you may find the truth, or true *status* of the case, this is the source of relief, and here commences the remedy. And is not this true and right in all cases of crisis that heretofore have occurred, affecting the condition of man and humanity?

While on part of an infinite God, who acts in accordance with the laws and principles of eternal truth, justice and holiness, decretively we may say with propriety, there is nothing that may be considered strictly speaking, a crisis, though generally all his works and acts may be considered such, yet on part of man, who is said to have been made in the image of God, in so far as he fails to be conformed to, and act in accordance with eternal principles of truth, justice and purity, he is always subjected to crisises, whether viewed individually, socially or nationally.

On part of almighty God, his kingdom of providence, which ruleth over all may be considered a crisis, if you will—a crisis-gospel. For, does not the principle of time and season underlie it, permeate it, constitute it, though man be not able fully to comprehend, understand, or explain why or wherefore?

The creation of immensely numerous myriads of worlds (our world not excepted) are they not so many itemical crisises, proceeding from the mighty God of providence, *whose kingdom of providence ruleth over all?*

Hence, is it not evident that our world has been, and is undergoing crises and is to continue so, in its due order, in harmony and unity with, and as all other of God's creations have been progressing heretofore, each according to its nature, and the character of those laws infused into it, electrically and magnetically, by its infinite and almighty creator?

Hence the gospel, or the gospel crisis, if you will, of our world existing in it, as originally infused into it and impressed upon it of and from God as instituted by him, operating and forever to operate, affecting not only the destiny of man and humanity, particularly, as part and parcel of God's creation; but affecting him as in affinity with, or connected with, and related to, all God's creations in the universe, as a whole—a unit. Hence, the necessity for man, individually, socially, nationally, as parts and parcels of the unit, the great whole, being in his due order, harmony and unity with all the other parts.

No wonder then, that there's an everlasting gospel—and an angel flying through the heavens, to preach to the inhabitants of the earth. The general action and character of the gospel is, has been, and will always be the same, though diversified incidentally by and as the purpose of God

in declaration is unfolded to man in and by prophetic data, applicable to man and humanity progresively, inasmuch as time and season underlies, and permeates the gospel or whole counsel of God, in its general or particular unfoldings, as inscribed on the holy pages of the Bible of providence, of nature, and spiritual communication to man, according to the principle of the science of revelation, on which principle and, in accordance with the proper and neccessary manner, the writings of the Old and New testament are in our hands.

As I have stated repeatedly that time and season underlies and permeates the gospel, while I readily admit, that the creator of our body and heavenly Father of our spirits has times and seasons in his own hands, and dispenses to his creatures in accordance with them, it may be necessary as it is involved in and connected with our American crisis, to make a few preliminary remarks on this matter.

1. There is an infinite invisible God, an invisible world; and invisible powers thereof connected with the invisible finite spirit—man-god in his externally visible state, as well as with our own visible world, and all things contained therein. Now, as to man, individually, socially, and nationally, all, all, should be in their due order, harmony and unity, with the invisible. There is a holy science of Correspondences, happy those who have attained a knowledge thereof—then will they understand what is meant in and by the instruction given to Moses, entrusted of God to instruct, direct and regulate matters relating to the Hebrews of old and the commonwealth of Isreal - see thou do all things according to the pattern shown thee in the mount. This was the preaching Moses was sent to preach, and he was to be a particular man in the business, not at all like our tippey clericals of modern times, wouldn't they make poor Moseses? The spiritual language of numbers is known to and by those of the invisible world in their intercourse with man and humanity—the language of signs also, &c. But we have got such immense numbers of gospellers, who have never known the truth on these and many other subjects, that I am free to say we are in a paganically-papal and antichristianly-infidel condition as a nation. At present getting light on this subject, and relieving against these errors and evils, will be doing much, and going far, to redeem our nation, and reduce the stormy American crisis to a calm.

2. Connected with time and season, peculiar epochs arise, in which most remarkable crisises heretofore have occured, and as I take it, it is so with us as a nation now, and other parts of the world. It would appear from the communications, manifestations and developments, of the past, that the invisible God, and powers of the invisible world, acting in, through, and by the things that are made and appear, observing order, time, and season, have ever instructed, directed and guided the destiny of all things; hence, the necessity of knowledge in these matters on man's part, in order to his due, orderly, harmonious and united action with them, to effect his own good and God's purpose. Time is measured in the spiritual world, (which spiritual world is always inflowing into our visible world,) though differently from our mode of measuring it—we measure by hours, days weeks, months, &c. Some of the nations of antiquity understood, and used the principle of religious, civil and political unity in a much higher degree, than possibly was ever understood heretofore, or reduced to practice. They not only had measutes of time and season as to their lesser quantities, but the larger they measured by cycles—as the Jews—by cycles of 7 years, 7, 7's running up to the grand jubilaic cycle, exceeding 2000 years. At the termination of each of which, usnally, the earth itself, as well as the other heavenly bodies had undergone a regenerative process resulting in crisises; affecting *terra firma* itself, and all things contained therein, of course man not excepted. It is said that at the

end of every grand jubilaic cycle, the sun, moon, planets, stars, and our earth, are in their same juxta-positions, as they were at the commencement of the preceding jubilaic cycle without any material change, only so far as their revolutionary processes on their own axes, and in their usual orbits had tended to regenerate, or, refine and improve matter generally, and matter of all kinds according to its nature, of course the mind or spirit of man, as well as his body, not only in this life but the future.

In the time of Noah would it not appear there was some such closing up of one world, age or dispensation, and opening of another? And we're told, when the Son of man comes, some grand crisis, catastrophically affecting man and humanity, will take place—I believe our American Crisis to be part and parcel of it—I know it is so; as well as I'm satisfied that in Europe, God is catastrophically judging the nations preparatory to the passing away of their old heavens and earth, i. e. religious systems falsly so called; and civil and political systems, injurious in their nature, because, not in accordance with the principles of the Gospel of the Union and Unity, which is now to supercede them. The Church and State systems of the past and present must fall so certainly as Babylon was to fall—for are they not generally Babylonish? At least they'll undergo such a metamorphosis, as they may be denominated new. That is, renewed heavens and renewed earth, wherein dwelleth truth, righteonsness and holiness. Is not this the main restitution of the Jews, or Gods? As I take it, the True Hebrew-Christian-Catholics are the true Jews of God, now in their restoration. In these times of restitution secondary though they be, but to be times of restitution, in a much higher degree, and after a more noble manner than when the Crisis of the Hebrew nation occurred, and their Jerusalem was destroyed Then God saved a remnant of that people, who had regarded the principles of due order, harmony and unity of the Everlasting Gospel as then unfolded to them, and which was neither more nor less than the Hebrew religion in progression, or more full developement. But this religion is now mightily corrupted through Gentilisms mixed up with it, so much so that, we may be said to have inherited lies from our fathers. If it be true that in the fulness of time God sent forth his son born of a woman, made under the law, to redeem us who were under the law, and if the pentecostal principle, facts and history be true, and if this was, as I know it was, the consummation of one world, age, epoch, or dispensation, so also was it the opening of another. I am just as well satisfied that we are at the close of another world, age, epoch, or dispensation, and the opening of a new—which is the second advent of Christ and coming of his kingdom. Eph. 1. 10. Hence, our American National Crisis, both as to church and state systems' are to be dissipated, and organizations broken up, all things to become new, or undergo a change.

3d. Crisises, general or particular, national, social, or individual, are no new thing under the sun; consequently when they occur, it is only the ignorant, foolish, superstitious and wicked, who are taken by surprise. In times of crisis the wicked flee when no man pursues, as the Amalekites and Midianites before Gideon and his noble band of lighted-lantern-bearers. But are not the truly righteous in such cases bold as lions? Will not righteous men remain unmoved? Ps. 46th.

This brief hint is given to saint and sinner, generally, as well as to hypocrites and sinners in Zion, if they will yet hear, and willingly submit to God's law.

4th. Causes of crisises give character to them, latent as well as open causes. There may be one or more great latent causes of crisis, of whatever kind Has it not generally been so in all such matters heretofore affecting man and and humanity in our world? And in his or its every probable condition, connections and relations. If there be a living God, and he be the author and efficient agent in matters interiorly will not his counsel stand as it has ever stood, and will he not do all his pleasure? Is not this the main item which he has ever in a greater or lesser degree unfolded, or revealed to his servants the prophets in past times?

And think you does he not do so now? Yes most certainly. Heretofore he has done nothing of magnitude or importance, that he has not previously revealed to his servants the prophets. And the error of the people is, they will not hear them, their sin against God is, they will not obey them. Look at and examine the history of the Israelites and Jews, as also of other nations. This purpose of God's will originates in, and flows from the infinite understanding of the Invisible God and is effected by the instrumentality and agency of powers of the celestial and spiritual worlds, in conjunction with instrumentalities and agencies that he inspires, enlightens, qualifies and raises up to say and do as he instructs and commands. For such instances need I refer you to the principles and facts in development and manifestation in all past time.

Here pause, look, consider, and understand. For the glory of God, deliverance and salvation of our country in its crisis, the good of man and humanity in all other nations of the earth is connected therewith, and for aught I know mainly depends upon it. If it be true, as said in ancient prophesy, that God's name is to be one through all the earth—if the light of his glory is to fill the earth,—If the peoples, nations, kindred, and tongues of all nations, are to unite in praising him with one consent; is it not to occur in this way? Are we not told, where there is no vision, (I. E. of the living God,) there the people perish? Granting the necessity and utility of holy writ, I do declare, there is something more necessary in order to the people having the true vision of the Lord of our age. The dead and antiquated visions of patriarchs, prophets, of Jesus Christ, the sage of Nazareth, suppose he were the prophet like unto Moses, sent to the Jews, and whom they repudiated. However you will say in justification of your Babylonish systems, processes and organizations, whatsoever was written aforetime, was for our learning, on whom the end of the world. I. E. age or dispensation is come. Granted, but primarly and chiefly to teach and direct you in use of the principle on which the true, living vision of and from God is given, and the manner of its unfolding. If we have a living God, it must be so, that he is the same now, as of old, consequently, he reveales himself in a present living visionic manner to those who are in the right condition, and proper connections and relations. If not he would be a partial and unholy Father. But he is not so, and his knowledge, goodness and wisdom, is, and will be imparted in order to the regulation of this American Crisis. There is a living prophet of the Lord, a true Priest of the most High God, Messiah, a Jesus Christ, that is and will be in manifestation and action in the ship, who will arise and say to the troubled waters: *peace be still*, and the angry surging waves, will obey him. This topic will be treated more fully, when we touch on the relief, or remedy in our American Crisis, showing by whom, and how its to be brought about.

Having so far touched on points in our theme which are introductory and preliminary, we shall now proceed to treat on CAUSES of our Crisis generaly, and this that we may more particularly ascertain its nature.

One of the causes of our American Crisis, is:

1. The COMING of the SON of MAN, and conseqently the COMING or introduction and establishment of his kingdom. We refer you to David, his vocation, mission and consequent right and authority—the whole principle, process and development of the Davidically-Theocratic reign—only it is now, not simply to extend over our American nation, but all other nations of the earth. For the kingdom of heaven not only is to be preached as at hand, but it is actually now in its setting up. Did David, the Christ or anointed of God, go forth with his sling and a few pebbly stones against Goliah and demolish him? Did he prevail in his cultivation and exercise of the principles of truth, justice, holiness, liberty, independence and unity of the people of his nation, and this against Saul and all existing errors and evils of his time? And think you will Almighty God do less for his called, chosen, and faithful one, raised up from among the people? So much I say to you my Hebrew brethren in the United States and throughout the world. And to you my Jew-Christian-Catholic brethren, whether of the Roman or Protestant Catholic orders,

what shall I say, knowing as I do, that you have inherited many lies from your fathers, and that these refuges of lies are to be swept away as with a flood, together with all who too tenaciously adhere to them? Need I recite what is contained in your so called New Testement, and which is only a repetition of the preceding principle and fact developed, in a progressively developmental manner. What about the noble man, letting out his vineyard—coming back from the far country he had traveled into, and accounting with his servants? The gospel story of the talents, to whom committed, and the *finale* of that affair? Have you considered, understood, acted intelligently, wisely, or unwisely, and are you prepared for the results and consequences? What say you, Popes, Prelates Clergy and people of all nations, kindreds and tongues? What say you Presidents of the United States, Governors of states, Judges, Lawyers, Senators, Legislators, officials of all kinds, and people of all classes? Have you heard the midnight cry? Behold the Bridegroom cometh, go ye out to meet him? Have you been ready and obeyed? Alas! I'm fearful, He's gone in to the marriage-supper and those who were ready having entered with him, the door is a shutting, if not already shut, if so, how are you to enter? Has not the sign of the son of man already appeared in the heavens? Is he not in his manifestation and coming, and are not all the tribes of the earth indulging in their mourning processes, at the present time? Verily, it is even so. Was not the Messiah or Christ to come as a thief in the night? and is he not already here? and when he came was he to find faith in the earth, i. e. find those who would know him, were looking for him, (like Simeon, that good old Jew-Christian-Catholic and Anna the prophetess,) and had confidence in his coming and kingdom in the earth? Where are we to find his universal church, the true members and true officials of which have heard him saying, Behold, I come quickly, and my reward with me, to give every one accordtng to his works, and who have been continuously responding, even so, come, Lord Jesus?

As to the maner of his coming—Does he not come in the form of a man? He does. Oh! is it not true, that our God has come, and shall be silent no more, but speak out? Before him have not fires wasted, and great storms have compassed him about? He who has been king of saints heretofore, is come, the same who is to be governor over the nations, and judge among the people. It is to be realized that,

The meek and lowly he will guide, in judgement just alway,
To meek and poor afflicted ones, he'll clearly teach his way,
Amen and Amen.

2. The ignorance, folly and wickedness of church, state and national authorities, and there officials under whose auspices and administration, truth has suffered, and is suffering, justice almost disregarded, and purity almost entirely repudiated. Is it any wonder the people mourn, when so many vile characters have elevated themselves as well as been elevated by others? Is not anarchy rampant? Are not treason, rebellion and revolution the order of the day? In the last days perilous times were to come, they are come; in illustration and proof, may we not take the present state of our country? May God, if it please him, pity the people. May he have mercy and spare his heritage, enabling all his people to walk in paths of the Just.

3. Ultraist Thrones of Iniquity established by Decree.

Every seat, or place of authority in church or State, be they Ecclesiastical, Imperial, Royal, Presidential, Gubernatorial, Judicial, Senatorial or Legislative. In proportion as they inherently contain any thing contrary to eternal principles of truth, justice and purity, good for the soul and purity of morals, also proportionally as in conception, word and deed express, enact, and carry into execution by direct or indirect process, any thing erroneous and wrong, just so far are they thrones of Iniquity. I'm fearful we have a national Presidential Throne of Iniqity, and at present, eminently so. Thrones South, Thrones North, Thrones East and Thrones West. It might be well to enter into and minutely define in detail

what constitutes a Throne of Iniquity. True, there has been a striking and casting down, of thrones of Iniquity heretofore established and existing yet, and as now stricken, they are moving Heaven and Earth, Hell and Purgatory to secure, extend and perpetuate their interests, and promote their continuance. Russia has freed her serfs, why should not America free her slaves? Will we pander to the selfishness, covetousness, cruelty, impurity and wickedness, of the most wicked MAN of SIN, and LAWLESS ONE?

Now the condition of our people, their conections and relations are involved in, and affected by our nationally-presidential throne-business *generaliter et particulariter*. For it either is, or it is not, as it ought to be, the seat and place of a competent, good and holy man, who contains, represents and manifests in his principles, life and actions, the God-spirit principle, God-spirit influence, God-spirit presence, God-spirit power, and God spirit personality. Should he not be the central God-man representative of the principle of Divine constitutional Americanism? and if he were as above described, should he not carry out his principles in acts, religiously, civilly, and politically? Then there would be American unity, order and harmony, as in Washington's time. Thus were matters righteously managed, would we not present the most glorious Jew-Christian-Catholic system that ever has been, or may be in future—unless, that which is to supersede what we have now, if it continues to fail much longer, as it has been doing latterly?

Are not Gubernatorial seats, places, or thrones to be viewed similarly as central in their particular system and circular sphere? Must they not be either favorable to truth and good, or the reverse.

The seats and places of power, or thrones of ecclesiastics of all orders, who claim divinity and grace, though usually having less of it, than is to be found in a ducks or ganders tail,—are they not centres and sources, each in its degree, and in accordance with its compass?

Now all their high places, with some few exceptions, filled with dignitaries and authorities, shining conspicuously in their black graces, and ebony glories, are they not worse than nothing and vanity? Because the people of our country are taught too much, *ad nauseam*, by them, as well as ruled too much *ad injuriam et perditionem*.

Well 'tis said oppression makes wise men mad. Possibly, our Southrons are latterly become mad. Is it for cause? For what cause? and from what source, or quarter? Certainly it is for cause, for a real cause, and from a source they cannot control. Have they not failed to hear, and obey the Living God's true Prophets and Priests, if they have had, or have any such among them, to do justice by giving wages to those whom they hold in service? Have they not failed to break every yoke, and let the oppressed go free? Have they not failed in keeping the charge of the Lord, and having indulged in action like Pharaoh and the Egyptians, how can it be otherwise, than that the angel of the Lord looks out of the cloud and troubles them, as was the case with Pharaoh and his host, in pursuit of their Hebrew fugitive slaves, into, and upon the channel of the red sea? Is not the Lord's controversy with our Americanly-Pharaonic Egyptian Task-masters? It is, but is not the latter case worse than the former?

Southrons, and all who are in affliction with you, be considerate, keep cool as a cucumber.

The cause of your trouble never was the North, nor is it now, notwithstanding your imaginary ideas of injustice, wrong and oppression from your brethren of the North.

Southrons, be considerate, keep cool, and if you are for war, see that you make it with good advice. Ascertain, as the intellgent, wise and good American fathers and mothers, sons and daughters of our primary revolutionary period, whether the Living Lord of Hosts, be on your side? If he is not, you will not prevail. Please, remember too, He has always, and will forever vindicate, defend and maintain, truth, justice and purity; connectedly with the cause of free thought, free speech

and action, within the true divine and human record.

You having been formally in conspiracy, since 1832, to dissipate and destroy the true American constitutional system, and injuriously revolutionize our country, the Northerns have had their eye upon you. Aware that they have been overreached, for a long time, deluded and deceived by you Southrons, on the same principle, and after the same manner as you have done by your black brethren, the serfs among you, the Northerns are stiffening up their horn of power, and committing themselves and their cause to the covenant God of all our fathers, they swear by the Living God, the God of Washington, to vindicate, defend and maintain the true, divine, American constitutional cause of God, their country, and of all mankind. How is it that you Southrons seem disposed to treat Northerns, as if they were in rebellion against you, or were fugitive slaves that had ran away from their lordly Southren slave-holding task-masters? How is it, that it can be offensive to you, since your Northern brethren, having never seen the heavenly vision of black graces and ebony glories in your serfs, which has been vouchsafed to you, they are unwilling to be obedient thereto? Hence, their rebellion against it and you, for fostering, promoting and wishing to perpetuate it—and which is certainly in consonance with true Americanism. Alas! woe's me, what will become of me when American slavery's no more? Why, then only, will I be a freeman, and then only will my country be free! Then only will the star-spangled banner of of my country be no longer in a state of humiliation and disgrace.

AMERICAN ODE ON SLAVERY.

Oh! SLAVERY, snm of all that's wrong
Your laws are made to murder Brown,
And Cook, Coppie, and every man,
That dare assist his fellow-worm.

Thou horrid fiend from pit of woe,
Where Tyrants and Slave-holders go,
Fight on, your victory wont be long,
For right will triumph over wrong.

But mark! though now, you've widows made;
Sent orphans, poor to beg their bread,
Such measure as you mete to them,
Will God mete out to you again.

For men there are who will be free,
And fight for glorious liberty;
And let the proud slave-holders know,
That under them they will not go.

What! make the sons of honest Penn.
To catch, and bind the sons of men;
And make them slaves because their black,
We will do no such wicked work.

But strive that every man be free,
And all enjoy that liberty,
The right of every son of man,
Tho' he be red, white, black, or brown.

With God's elect to lead the van,
His vice elect to guide the rear,
With God and right upon our side,
How will disunion men appear?

What have we in the North, West, or East, to do with peculiar domestic institutions, in and of the South? Let us consider this a little, on the principle of, come, brethren, let us reason together. By our affinity with fellowman and humanity, peculiar institution, or institutions, containing the negative principle of the blackness of darkness, and being destitute, or nearly so, of the zionic principle of light, life, and purity, by affinity they affect and injure us, not only sympathetically in our sensibilities, but it involves us, as well as our fellows, be they white or black in personal-practical slavery, to be in which no true, just and heavenly principle or power, or righteous earthly, has any reason to expect or right to demand. Well and truly has it been said, the same chain which passes around the neck of the slave is fastened to the white man's heels, not only in the South, but North, East and West. Thanks be to God, the people are moved and determined to rid themselves entirely of the fetters on their ancles and manacles on their wrists.

The family of man being a unit, therefore having its unity, if one member suffers, or is injured in his person, personal rights, interests and liberty, others must also not only feel but suffer.

In former times, had not we of the Northern and Eastern states American slavery, at least some of us, as well as you our brethren of the South? But in having it, we found ourselves not only sinning against God and our souls, in going beyond and dispossessing our brother of his right to himself personally, his independence and liberty, and we found further, that we were thus sinning against man, and man-humanity, and consequently against God. We found American slavery to be the greatest Achan in our American camp, and we expelled it; hence, God has blessed and prospered us in having done so. But though we had found this thing to be as above-stated, and though we abolished it; we wanted not directly or indirectly to dogmatize you about it, or to dictatorialize you thereon. If you have found and still find your happiness and prosperity in it, why keep it, use it, bless it, and make it your catholicanly patriarchal Americanly-black saint of grace, and your God, most holy of every glory. But is that any reason we of the West, North or East should be troubled with it, or concern ourselves unduly about it? Or why should you of the South directly or indirectly interfere with us, our rights and interests nationally, or individually, through its mediumship. *i. e.* St. Africanus' mediumship? However, we understand your old and modern games—the hard-nip and loud-cry game of the Southron's. It won't go with us now; it's not good currancy; it won't do Brethren betake yourselves to the genuine coin of truth, justice and purity. We beseech you in God's name, in love of yourselves and our common country, to purge out the old leaven, become a new lump and have mercy on your selves. I was going to say, before you have hanged yourselves, or may be so dealt with by others. Amen,

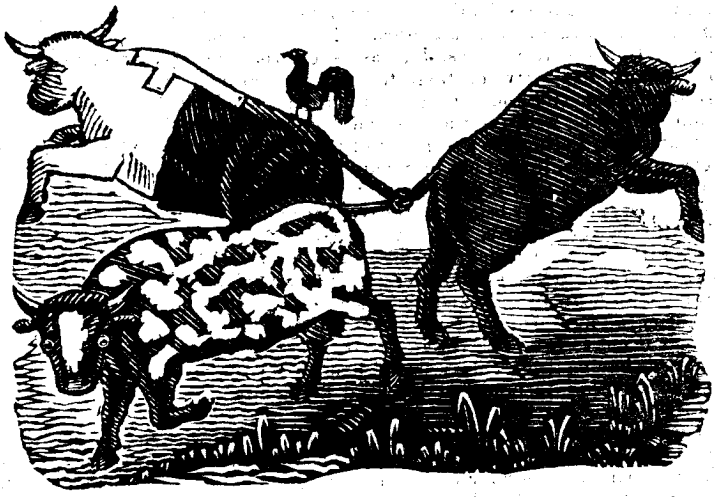
4. A main cause originated in the condition of man and man-humanity, in their connections and relations, antecedently, to the existence of the American nation, which was brought into existence in a Revolutionary Crisis, viz: Freedom and Slavery, freemen and slaves. The positive and negative conditions of man and humanity, but imperfectly and improperly understood.

There was liberty and freemen positively; also slavery and slaves. In a certain sense and to a certain extent, the one implies, or supposes the possibility of the other. As causes are, will not effects be? As antecedents are, will not consequents be? Does not every animate creature, man not excepted, yea, every thing act according to the principles and laws of his, or its being? If any class or part of man and humanity be in such condition, naturally and legitimately not to be free, must it not be in the condition of slavery, consequently a slave? Now the question may be fairly raised, whether the Asiatic, European, the African, or American man or woman, has been, is, or ought to be in the condition of slavery? The fact has been, is, or probably will continue, at least for a time, that as to some of them, such has been their condition, is so still, and will be *in futuro*. We touch

not on the causes and reasons, as to the past. Does not History present instructive and important data to all who will examine? But now, under the reign of Messiah, truth, justice, holiness, independence and liberty must obtain. As to present American slavery, how was it, on rediscovery of American Islands, their inhabitants were freemen—the curse of the blackness of darkness of American slavery polluted not the soil, it impregnated not the atmosphere, it tended not to the degeneracy of the white race. But Columbus, having got a right, or it was pretended so, from Ferdinand and Isabella of Spain, in and to his newly-discovered lands, he colonized on some of the American Islands. Under his auspices and administration, the *sacra fames et rabies auri et argenti*, to enslave and force to work in the mines, the formerly free, independent and happy natives, who were a wasting away as snow under a burning sun; Bartholomew des les Casas a romish ecclestiastic, a man of feeling, humanity and good intention, in and for his time, was moved with pity, for the poor enslaved, suffering and dying natives. He represented their case to the Emperor Charles V, proposing their relief by introducing Africans and substituting them in place and labors of the Aborigines. But see ye not this was acting on the popish-jesuitical principle, choosing the lesser of two evils, whereas, neither should have been chosen? See ye not also, that our Southron's, are all but a set of gudgeon and shark fishes, caught in the net of papacy? Bartholomew Des Les Casas succeeded, and the Emperor Charles V., submitted the matter to his Holiness of Rome for his arbitrament, consent and approbative authority? This he obtained. The consequence was, introduction of 5000 Africans, and more afterwards into the West India, or American Islands. From thence they were introduced into Virginia, and from thence this black-brat grace of his holiness the Pope of Rome; and this his ebony glory, spread almost over our whole land. So much for the origin and introduction of slavery in America. It was barbarism and popery in holy embrace; and is it not so still? But is it not anti-christian, anti-catholic and anti American? In my judgment it is as above-stated, if we have had, or if we have, a government consonant, which originated, or is originating now, in accord with the eternal principles of truth, Justice and purity; or with the principles, laws, feelings and being of man and humanity, be it individually, socially, nationally, or world-wide. If the lion roars, will not the beasts of the forest tremble through fear? If the Lord reigns will not the inhabitants of the earth rejoice?

Will notthe story of Beastly-Bull-unity, soon have its realization? Though the three Bulls of the Papacy, Protestancy, and their product, the civil and political Bulls; tied electrically, and magnetically by their tails, inasmuch as they are now inspired and made to pull, stretch their tails, twist and strain, will they not soon get detached from each other, turn round and have the most terrible bull-fight? So soon as the necessary volcanic and disruptive process culminates, there will be much disunionism, terrible anarchy and Babylonish confusion; will there not? If the conflict results in dissipation, destruction and removal of all beastly principles from our religion in America, and our civilism in all systems, departments, and organizations, then will not the oppressed be relieved in part at least, if not in *toto*; Do we not want, and is it not our duty to labor for that condition, when there will be nothing to hurt or destroy on the Mount Zion of God's truth, justice and holiness?

The question then is, what will the American people do with their Protestant, Papal and civil-political Bullism's? I present the inspired and heaven-given engraving for their inspection and use.



The mystery of the above engraving, is laughed at by fools and ignoramuses, who judge without examination; but wise and intelligent men—examine, before they judge. Is not every day illustrating and proving, how important and necessary it was for your ancestors to have abandoned all those bullish principles in the systems religious and civil of their times? Is it not equally, if not more necessary, for you of this generation to do so? Time will tell a tale

We shall now offer a few thoughts on this American affair of being held to service, plain words sure, indicating the true and real idea of things intended. But some mean by this language, what they call slavery. I. E., AMERICAN SLAVERY. (This *boast* and *glory* of the land of the free and home of the brave, or its *curse*.) But I deny that by any true principle of language, or rule of construction heretofore known to philologists in constructing and using language, that the one expression can be truly and properly used for the other. When equivocacy, jesuitry, theft, robbery and impurity obtain, among such banditti characters, I'll grant they may have invented certain marks, characters, and use terms in a peculiar sense and manner, for peculiar purposes, and to promote and maintain peculiar institutions. Such peculiar institution as American slavery, of which a truthful, just and holy devil in the centre of hell would be ashamed. But has not a slaveholding American, a more brazen front than an honest and honorable Demon, or a whore's forehead, which refuses to be ashamed? But how can it be divine-constitutional Americanism in principle or fact, to hold a man, be he red, white or black in slavery, whether this be done individually, socially, nationally or politically? Verily, no, no, never!

Now then, for a few thoughts on being held to service, or on our American slavery, as having a place and share in our American Crisis.

The time of God's judgement being come on those who have been and are guilty in our land; calling sweet bitter, and bitter sweet. How can

absolute slavery be, simply, a holding to service? Is not this whole matter, if looked at in a scientific and real manner, unphilological, illogical, unphilosophical, unchristian, uncatholic and unamerican? Why, a college of Gorillas, Kangaroos, Jack asses, or Apes and Monkeys; utter and use sounds, expressive of their feelings, and animal mental ideas, more truthfully, honestly and honorably, than the slave-holding animals in our country, in Co., with their aiders and abettors all over the land.

Statesmen, Politicians and many of the people may say: American slavery discussions, in and out of Senate and congress of U. S., leading to a present crisis, is only a cats-paw matter for players at the game of getting office, and spoils that belong to the victors among bands of Border-ruffian Banditti in such affairs. It may be so with ignoramuses and fools who play with fire in a powder-magazine. But, how, to the man of God, of humanity, of true religion, and who goes patriotically for supporting a government built upon, and existing in accordance with the true principles of the science of government? Is it not a very different affair?

Was it not so in the Egyptian Crisis, occasioned in consequence of the Hebrews having been enslaved and held to service on the sly, yes it was, and in all other instances of the kind heretofore proportionally to their nature?

I would admit American slavery, or holding to service to be right, if it had originated in true infallibility. But have we any account of the living visionic principle, on which it was shown to his holiness of Rome, as is alledged in the case of the Immaculacy of conception, of holy Mary, mother of God business, of later times?

The Pope of Rome then was the infallibly-holy bullish author of American slavery originally, though protesting catholics are his and its infallibly holy propogators, defenders and maintainers successorialy, as well as its possessors and felicitous enjoyers of his and its gains, horrors and infamies. Well, but is it not all in the family? But, where is the Pope's consistency in this matter? Was he not, originally a liberty man; an abolitionist, and more decided, than the rabid, radical, black republicans are now, in his earlier times, when the feudalistic slavery of Europe, was struck mainly by him and his assitants, and put down, some time after the braking up, over-running and settlement of the territories of the Roman Empire, by the Northern hordes of Barbarians.

Alas! and alas! will not this wretched state of things continue, while this really one system and body, though heretically, schismatically and unnecessarilly divided into two rival rag-tag and bob tail systems, continue to operate injuriously among and upon us incubously affecting and opposing our restorationally true Hebrew, Jew, Christian, Catholic American system of religious principles, policy and affairs truly American, as I and others have been showing, from the true American seats, places and thrones; as well as from the press, and by my prophetic action these last thirty six years?

Have not Americans been very simple and foolish to receive and foster so many false, wicked and injurious systems, called religions from all parts of the World, to affect and form the public mind of this nation? Is not Almighty God saying to Americans now, in a judicial manner, Because, when I called, you refused, when I stretched out my hand, no man regarded. Therefore, also, will I laugh at your calamity, and I will mock, that your fear is come?

Americans even at this late hour, when you see your ruin issuing from its sources, your misery from its causes; will you be awakened spiritually, become alive spiritually, as well as exist physically; undertake and do something, on the right principle; if peradventure, you may yet save yourselves and the nation? Does not Almighty God help those who help themselves? I am doubtful, however, whether you'll do anything in a right manner. Because, your danger has come upon you, by suffering yourselves to be bird-limed, or magnetized, by the vulture of Rome, in connection with frenchified papal democracy in the U. S., but not of it. Ought you not to have had your living inspiration from the living God of your fathers, through instrumentality and mediumship of the American Eagle, connectedly with the stars, on your star-spangled banner, rather than from a foreign source, the vulture, or owl of Rome and the frog of France? O! foolish people, how you have been bewitched? Magnetized by foreign influences, against which the holy father of his country, WASHINGTON, warned his sons and daughters. Why, you have been made to will and act injuriously to yourselves and your country, and this by magnetizing processes of numerous hordes, or orders of priesthoods. Do you ask; how, are we to rid ourselves of the religious bond of the papacy? Has it not been said that papacy has been a curse to every nation where it has been introduced and tolerated? Has it not been, and is it not an enslaving system? Is not American slavery its child, and in affinity with it? But has protestantism been any better? Its a problem. Its antagonisms have not only disgraced it, but disqualified it from being a catholic national bond. It had a day and time to do its work in America, but that day is passed and gone forever. It is superseded, antiquated, and a set of mere spectral—exterior systems and organizations without spirit or light-life, of true intelligence and wisdom. The Lord have mercy on the land, pity and spare the people. Amen.

Protestantism has existed and exists in consequence of the existence and supremacy of the papacy. But since the Jonah-gourd of papacy has been struck by the rising sun of truth, righteousness and purity, and its shining scorchingly upon it, in the Hebrew-Jew-Christian-Catholic process of street-preaching; in which process, the free thoughts, free speech and free action; within the divine-human and man-humanity record, the most notable battle was fought, victory obtained, by the holy American Hebrew-Jew-Christian-Catholic Patriarch—Kirkland, it has, though indirectly, damaged the modern systems of protesting-catholicism fatally, as well as Roman catholicism, for it has enlightened the people, that they see the systems are substantially the same, dangerous to a certain extent in their nature and damnable. The holy Roman mother and her holy whorish daughters, Mother Carey's and their flocks of chickens. It would be interesting to know the end of this state of things. Will not the consummation be with a flood as in Noah's days, well it will, but will it not be a flood of fire? Is not the Lord strong, that judgeth and is now judging? She shall be burned with fire. Amen and amen.

If any one should ask, are there no means of relief? we answer, only in acquisition and use of a little more light or intelligence and wisdom, to be in men, women and children; as well as in their systems, both subjectively and objectively. But this cannot be without the instrumentality and mediumship of a higher order and better kind than now obtains. Who, and where are the men of intelligence, wisdom, honesty, honor and pru-

dence? Who are to be the redeemers and saviors of this and all other nations? Men like Caleb the son of Jephunneh and Joshua the son of Nun, —men of another spirit than most others of their day and nation. Men, they must be superior to your Henry Clays and Daniel Websters, who, in their day had been instrumental in preparing the way for this crisis; this very state of things. This leads me to point out and consider another cause of crisis.

5 That MATTERS in issue in our AMERICAN CRISIS are not, nor can they now be settled by compromises: or by, and in accordance with the doctrines, institutions and laws of party systems, or party organizations. This cannot be done in principles and matters in the divine or temporal orders and conditions. Because the time for this is gone by, not only now, but probably forever; at least during the run of another grand Jubilaic cycle of 2000 or upward of years—when another progressive step will have to be taken, it being of, and from the God of heaven and earth, the almighty and sovereign dispenser of all things. Amen and Amen.

All things must now come to be known and understood so perfectly, that they must be settled on principles and facts, not compromises in which things are wrapped up, so that fictitious principles and facts are contained therein, covered over and mixed up with the transparency of truth and part of reality—when it's no better, if not worse than apples of Sodom and grapes of Gomorrah. The greatness of truth, its necessity, importance and utility must be admitted, justice must be entertained as flowing from and accompanying truth; and holiness the glory resultant of man and humanity, and the enshrouding robe of God's majesty divine, forever and forever.

The stubbornness of fact, in the issues that are now raised and pending, will maintain its right, liberty and independence. Because, ancient evil causes, which have been produceing their effects for ages are, in process of detection and ruin—thay're in a state of prostration and annihilation—why should it not be so, since God, the living God, is in our midst, having arisen to have mercy upon his Zion—since his time to favor her is come, his set time? Who can prevail, if they fight against God? Has he not arisen for the sighing of the poor and needy to rid them all, from ill men's might? Romish popery the mother of American slavery, having become old, decrepid and infirm, vitally stabbed, and a dying, her children, the dear daughters, tender, delicate, though whorish, in affinity with her, are electrically and magnetically affected, deleteriously and dangerously, to their speedy dissolution and obsequies. Will not consequents be obliterated when their anntecedents have failed to exist and be in precession?

Now, though we thus speak, and know the truth of what we say, and whereof we affirm; we do not give up the ship, all will not be lost; we know there either is, or there is not, a system of universal principles, or catholic system of truth, justice and purity. If there is, will it not prevail? It will as certainly as God lives and reigns. Why then not aspire to and attain the true and full knowledge of it, of its nature, operations and its effects? If it is not Romanism or Protestantism, which we know it is not, what is it? Where is it? Who has it? Now as I have found in the cities of the woods, in the villages of our land, and among our people, it exists in its elementary principles within our American nation. It is now in its developement, and needs to be more appreciated, in order to its more full developement. This leads me to consider another cause of our American Crisis.—The VEIL COVERING.

6. The complete taking off, from the face of the people of all nations, the VEIL-COVERING, which heretofore had been cast over them and obtaining now, beyond its time.

We are in the greatest world-crisis, that has ever obtained hitherto, and does not our American Crisis arise in, exist in connection with, and under it, and consequently, as part and parcel of it?

It would be well to dwell on this world-crisis topic, and indeed 't's necessary to consider it and view it in connection with our American crisis, that we may understand the subject aright. Let us enquire and ascertain wherein it consists. Jer. 25. But on this we hav'nt time to dwell, in pointing out the varied itemical data of our world-wide crisis. If God is saying to the South, give up, *i. e.* know, and acknowledge the blacks as men, your brethren; and pay them wages for the service they render you; and if God is saying to the North keep not back. *i. e.*, deal justly, mercifully and generously with the down-trodden, sighing and suffering poor in your midst; have not the people of the South and North, duties numerous and important enough that each should perform? And should not each class exercise their justice, humanity and charity, as to our world, in reference to God's sons and daughters, whom he is to bring from afar, even from the ends of the earth? Who can disobey his command, or ultimately withstand his energetically-celestial, and divinely-magnetic will-power? Now under, and in accordance with his catholically-general world-wide purpose; his particular purposes arise affecting nations, people's kindreds, tongues and individuals. Consequently, our country, will not this account for what has transpired in our nation heretofore and what is transpiring now; viz: the overturning and overwhelming avalanchally of party-systems and party-organizations, religously, civilly and politically? And is not this his necessary preparatory process, for the bringing of all into One: Eph 1.10?

As there is then a general crisis affecting our whole nation, and of course, particular crisises under the general, affecting East, West, South, North, have all classes of our people entered into its examination on the right principle and proper manner, as sons and daughters of the Almighty? Then as sons and daughters of the living God, coming into rightful possession of their inheritance, which is incorruptable, undefiled, and in which they are even now, kept by the mighty powers and providence of God. Have all classes anylized this subject, viewing it in its general and particular phases? Are you not into a time when you'll all have to do it for yourselves? See ye not that your statesmen of all grades, from the President down to the marshall of a district, yea, lower, from your dignified Senator to your dignified cobblers and tinkers, let alone constables of boroughs, or policemen of cities, clergy and people, all, all, have any of them all proved equal to the task? We may have done something, but comparatively very small in amount, and consequently trifling in its effects To show that this is so, we present a brief stricture on the great Seward deliverance and salvation speech *Mons parturiens Mus*, but will place it as addenda to this tract, at the end or tail of the concern. Had they not better approach this subject yet, and endeavor to do it justice? Can they not do this by glancing at the items contained therein, religiously, civilly and politically, also legally and commercially, and this not only as to the general or particular, ascertaining the theory of the whole, or of each, but practically applying to the true and necessary test, i e. what is, and is not, a practical good or practical evil? And all this, taking for granted as true by all true men and women, viewed as such simply, and which they are, without any of their adventitious ornaments, or tawdry religious, civil or political appliances, or even with them, so far at least as they are in affinity with God, his Jew-Christian-Catholic-church-invisible, and with creation, being sympathetically affected with creation's groans, of course being part and parcel thereof themselves, and all this that creation's groans may not only be heard by all sympathetically, but made to cease. Rom. 8. Are you always going to hang hard by that mount of

blackness and darkness that cannot be touched? Will you not come to God's mount Zion? Heb. see also Rev. 14.

Let us now touch on some of the causes of our American crisis more specifically, having indicated already, a few, and only a few of its more general causes.

1. Are not all the foundations of the earth agoing, if not already gone, out of their course? If not physically in the general, is it yet not true in the particular? Did not the ancient patriarchs, prophets, Christ and his apostles contemplate this, and duly consider it, read the history of their lives, know their experience, Abram, Lot the penner of Ps. 46? and know ye not that this very thing was to take place, when the kingdoms of this world become the kingdom of our Lord and his Christ which is now taking place? But certainly 'tis true spiritually to a great degree, at least, if we look at and consider all as Israel who claim to be so? Is it not also said, the foundations are destroyed as well as all the foundations of the earth are gone out of the course, and in such case is not the question asked, what have the righteous done, i. e. the supposedly so called righteous, but not really righteous, the self-righteous done? Those who may have taken to themselves snow, water, nitre and much soap to wash themselves into a state of purification and sanctification, but are not yet cleansed from their sins.

2. Are not righteous men and women generally injured and oppressed in the present condition of things, in their present connections and relations? and also, are they not in a great measure perished out of the earth and perishing, and though it it so, who are they who lay it to heart? Is it not a great loss, the greatest loss the withdrawal and quiescence of so much of the Holy Spirit, principle, influence and power. Hence, Elisha's wishing a double portion of Elijah's spirit, connected with the relic mantle business you know. When the righteous man or woman perish now, who are concerned on the right principle and manner, that there may be no loss or lack of God-spirit presence God-spirit, influence, God-spirit power in society? Do not the people rather usually rejoice, for they get rid of all those who have been their troublers? consider Elijah and Ahab's case, John Baptist and Herod's case, Christ, the Jewish Sanhedrim, and the then clergy or rulers of the Jews. Was it not so with the apostles and all other good priests down along the stream of time till the present day? Just so it is now, as a poor true, catholic, street-preaching priest, between me and the modern lords and rulers of creation in church and state. Thanks be to God who has given me the victory, having overcome, through blood of the Lamb and word of my testimony.—I now inherit all things.

3. Are not vile men exalted? and when the wicked are in place and have power, what else can occur as a consequence, than that the people shall mourn? But cannot God cast down one and set up another? However is not this thro instrumentality, action and mediumship of the people under God? and do not the people just get such rulers in church and state, as they are worthy of? Such effects as results from its cause. Will not the mediumship of reckless, ruffian people, give you its due *quantum* of reckless, ruffian, injurious and oppressive wickedness?

4th. Sin abounds, consequently the love of many waxes cold. The masses of our people never have had this love for the holy-few various sects, were not, nor are they God's appointed instrumentality to improve their condition, connections and relations, so as they might attain that noble inheritance, Divine love. Are we not in a Pagan, Papal, Anti-Christian, Infidel state generally? And if so, how can it be well with us in the particularity of this affair? Rev. 17. In fact though it is 343 years since the so-called reformation, of the 16th century, so slightly progressive has been our Jew-Christian-Catholic religion, and Christian religious people, whether Romanist or Protestant, that we have little else than the *debris* of true christianity, viz. the dogmas, canonical regulations and means of worship of papacy, revised and modified, but how far for the better, does not yet clearly appear. Babylonism, *in partibus infidelium*, in holy orders saving our nation and the whole world. Would we not be better with the whole

system, than with a few of its disconnected parts, the *dejecta membra* of the old corporatic concern, dead, stinking and rotten? Would we not be better in a general state of enslavement? Are we not slaves anyhow? American slavery being the black brat of papacy, part and parcel of it, one part of a community being enslaved, does it not induce in due time the slavery of the whole? It will soon be for the people of our nation to say, and show whether Rome, and her whoreish daughters, the protestant sects, at least, as they now are, shall always take advantage of her and their own wrongs against the American people. Has she, or they, or will she and they renounce it? What then? This shall be attended to when we are noticeing some of the crisises which have occurred previously to this our American Crisis, by presenting the so called reformation of the 16th century as a crisis.

The nature of our crisis viewed as general-particular, and particular-general, is interesting to all classes of people in our country and indeed in the world. Are there not many reasons why it is so?

1st. Is it not primarily and emphatically y*our crisis*, our grand National American Crisis? If our modern theocratic great prophets, the Moseses of the religious, civil, and political American nation, and the Aaronic priests, modernly theocratic, get their will and pleasure, and ultimate it in their principles and modes of teaching and ruling our American Israelites.

I am fearful that not many of the modern fathers, mothers or their children will reach even the borders of the holy land of Canaan.

Are not all classes of priests and people now in the wilderness? Have not the priests of all orders, it may be with a few exceptions, with or without their Aaron high-priests at the head of every sect made the people of the land naked, having gotten large quantites of their gold, silver and precious garments, smelling as they think, of aloes, myrrh and cassia? Have they not made the golden calf, got the people to eating and drinking, going on pilgrimages and sacrificing before it, then arising up to play, the priests as they now are, being Tom Fools in the middle? And that is not the worst of it, though the Lord knows it is bad enough.

The leading Mosos is not equal to the Moses of antiquity, nor are his associates and assistants, equal to the national union and unity holy-church-Hebrew men, who helped Moses to manage the affairs of the old Hebrew nation. There is not a Moses, nor a man among them who can go to the mount, who being sufficiently in affinity with God, as to holy affection and sympathy, and in union and communion with him to such a degree, as to obtain from him the now necessary instructions and commandments: consequently, no tables of stone inscribed with God's finger; no vision latent or public. O! My God, are they not in a terrible fix? What will come of them? Will we not see by and by? This item will be touched on again, when we consider the means of relief, and their mode of use.

Under, and in accordance with the general state and aspect of the case, it might be interesting, amusing, and instructive, to present the Clerical Aarons of the South, North, East, and West. all on their watch-towers and altars ecclesiastic; ditto; the civil, political, commercial, legal, and mechanical, are on their watch-towers and altars, but in the mean time, we must leave this, for exercising the spirtually-spectral-intuitional-vision of the *quid-nuncs*, of all orders, regular and irregular, armed and unarmed, orderly and disorderly: but now all must come into the due order, because the heavens do teach and rule.

2nd. It is our God's Crisis, if we have any God in these United States, as I am one of those who know we have, and know him for myself, as the true Jew, Christian, Catholic, Creating Lord of my body, and Father of my spirit, as well as of my American country-men and peoples, kindreds, and tongues of all lands, and knowing also that he has made of one blood all nations of men who dwell upon the earth, though the blood of some of them may be more corrupted than that of others, which may be the case with the negroes, particularly, since the in-

termixtures of the whites with them, amalgamationally in acts of sexual intercourse, yielding the most delicate and difficult shadings in the field of colors to the sixteenth degree, which ia a matter of the sublimest taste in the department of the fine arts, in the world ever invented heretofore, and regarding the *ipse dixit* faith-systems religiously of all the one thousand and one sects, the big Romish sect of course included, though heretically, schismatically and wickedly claiming to be catholic, when she is not really so, but under the veil of presumption and false pretence, that she may reach her ambitious ends and aims in the overthrow and subjugation of our nation, which she and her ally the jackass-democracy have very nearly effected, if not consummated already.

This crisis is right then, and necessary, as to its nature and time of occurrence, viewed as our God's, for evidently he is for hnmbling the proud, whom he seeth afar off, while he is for exalting the lowly. Is he not in, and by it, for destroying those who have been and are the destroyers of the earth, for killing those who heretofore have killed? Is he not arising with the day of vengeance in his heart that it may introduce the year of his redeemed?

3d. It is in its nature, eminently evangelic. For is it not the begining of the end? Is it not consummative of the old heavens and earth, as well as introductory of the new? Eph. 1. 10. Is it not so, and from God, as every principle and thing is, that has been, or is trnly evangelic? Not of, and from man; as some may be inclined to think: not of ourselves only, so far as instrumentality and mediumship is implied and evolved. Is the way of a man in himself? Does not God direct his steps? Yet we grant the living visionic principle and power in man, though of, and from God. And yet, is not man accountable for it, as in him motively, and for its active exercise instrumentally and mediatorially under God, and particularly in such crisises as ours? Where now is the Holy Jew?

Where the prophets of the Lord, and true priests of the Most High God, whose duty it is to exercise the high functions of his office, as Moses, Elijah, Christ, and his Apostles? And is not such to appear, the Son of Man, Michael the great prince in this time of trouble of Daniel, and *tes megales thlipseos* of John?

Is not this the introduction of the kingdom of God? Is it not the epiphany of Christ Jesus, or coming of Messiah, as well as of his kingdom, usually called millennial? Now, will not all volcanic and disruptive principles, and systems of such nature be subdued, and such processes cease, all kingdoms merging in one catholic theocracy, viz., the kingdom of our Lord and of his Christ? Is not the universal Zion to be built in troublous times? But is it not to be God's, not of man, nor trom him, only instrumentally? Will not the prayer of the people of all past ages be answered and realized in it, for will not Gods kingdom then be come, and obtain on the earth as in heaven? Are we not already in restoration of the Jews? Is not the Lord God Omnipotent reigning? O! Yes, and woe be to the people of our country, and to our nation, if they fail to fall into rank and file, under the banners of Jehovah, now floating on the breeze physically, morally, spiritually, celestially, in vindication, defence, and maintenance of the principles of eternal truth, justice, purity, union and unity, underlieing, and so essentially necessary in the cause of man and humanity and this, as connected with the honor and glory of God, the God of the whole earth.

4th. Though a crisis in its nature having some things similar to what has been in all crisises hitherto, and it, like all which have preceded it, requires means of relief and mode of relieving, having suitability and efficiency in their adaptation and use to its nature, as a crisis, viewed in connection with antecedent crisies, and and as things are now, as well as referentially to the future.

1st. Is not a knowledge of the principles of the science of nature—the science of man-humanity included of course, most necessary now? How can man know God, if he knows not, or is not rightly taught to know himself? Self knowledge in the higher degree. Is there not also, a science of revelation, theo-

retically and practically pertaining to nature, to human nature, interiorly of course, but developed and manifested exteriorly. A great necessity of our times, is knowledge of:

2nd. The science of revelation, of this celestial-spiritual-physical, tho' divine revelation of course, as to order. This gift of God to man-humanity, and which truly perfects and ennobles him, and presents him as completed and made to be wiser than the beasts of the field, or than the fowls of heaven. To have this, enjoy, and live it fully, persons must be in a superior condition, connections and relations. This, to a certain extent, has obtained in all past ages, obtains now, and will so continue in a progressively higher degree, according to the condition and circumstances of man and humanity. To man now, in the morning of the everlasting gospel age of union and unity, the light of the sun may be increased seven-fold, and the light of the moon become as the light of the sun. Then, from this superior state, illumination in knowledge and wisdom, to instruct, direct, and bless man and humanity, is to come, and it will operate so as to promote even the good of animals, the earth and all things in it. Governments will attain in a higher degree, to the knowledge of the principles of the true science of government. However, this is under, and in accordance with the reign of the Saints, to whom the dominion, and greatness thereof has been given, under the whole heavens, as prophetically declared in ancient times. *Gloria in Excelsis.*

7th. The REMEDY OR REMEDIES in this the day of our American Crisis—when the day seems to be passing away, and the lights of both day and night coming into their state of obscuration;—a night of confusion, of darkness, setting in and settling down on our churchianities and nationalities, not only so, but dissipation of systems and breaking up of organizations progressively desolational, and ruinous.

1st. Relief and remedy comes with, and from the Lord on Mount Zion Rev. 14: of and from a deliverer and savior who is to appear on Mount Zion. But this in connection with and under auspices and administration of the Invisible God and powers of this world, i. e., age or dispensation now come, of which the holy patriarchs, prophets, Christ and the apostles treated since the world began. Acts 2.

This relief and remedy comes, not from your hierarchies inchurch or state as modernly constituted, unless so far as the old systems and organizations anciently Zionic, may be productive of a man child, who will be the deliverer going forth from Zion and turning away ungodliness from Jacob. Was not Zion, before she travailed, to bring forth a man child?

Who is he? Where is he? Was he to be the Lion of Judah's tribe? And was not this same hero connected with the collecting of God's children from the four quarters of the earth, and with Zion's bringing forth her children before she travailed?

Though it was not to come from your military, civil, or political men nor from the people--yet the person designated and intended was to be one chosen and raised from among the people, as was David anciently, to be God's servant, one whom he had found out, whom he had anointed with his holy oil. As there was vision in the matter formerly, so there will be and is now: Pss. 2. and 89.

The decree is not only in its declaration, but in its execution: Rev. 1. 17. 18. Who is this who has engaged his heart? Isa.

2nd. From the ruling of the heavens. Do they not rule? If this be so

why may not the people of our nation become so regenerated from their inspirational process and influence, that they shall move in order, peace harmony and unity with them? And consequently, our people must know, and submit to the order, principles, institutions, laws, power and providence of the living God, living Christ, and living Holy Spirit. If you don't get into due order on this principle, and after this manner, I suppose the end is come.

3d. In elevation and enthronization of the heavenly maiden, Truth. Is she not now fallen in our streets East, West, North, and South, in consequence of which Equity cannot enter nor Justice obtain? O! when she comes to be the supreme celestial principle, swaying her scept re in the hearts of men, women and children; particularly in those who go before the people as he-goats before the flock, bearded men though they be, what a change will there then be for the better? Must not this occur in each individual, and so in the socialized and nationally individualistic social man? Is not this the source from whence springs the true evangelism, true Catholic American evangelism, independently of and seperately from the old rotten, fogy-systems of faith? Such may have been true, right and good, in their original institutions, to affect, interest and direct the hordes and bands of roaming savages and barbarians of remote times, who were our ancestors. But as God himself is progressive, so is he the source of progressive systems, given to man in the eternal principles of truth, justice, and holiness, the flower and fruit, (or religion the product) of the true principles of true science and valuable literature.

4th. The principal work of regeneration americanly on the principles and after the manner of the primary, or, celestially regenerative process, and the secondary, or terrestrial process, in a state of Church militancy here, leading to, and resulting in holiness, in the interior man, developed and manifested in the exterior man, as to his body, and in his life and conversation. Is net this to be the principle remedial mean, or, remedy in our American Crisis, for our people individually, consequently, for us socially and nationally.

As I take it, the people must first become right in their hearts, not regarding iniquitiy at all, honest, just and holy, before they can be happy. Is it not said, there is no peace to the wicked, saith my God? are not the wicked like the troubled sea, casting up mire and dirt? Is not our condition individually, socially and nationally, illustrative and probative of the above truth, in this American Crisis? what is the reason? why, we have nothing for to illuminate, direct and guide us, but volcanic and disruptive systems,—falsly called religious,—and organizations. As is the religion or religions of the people of a country, such will be their social and national condition—will not cause produce its effect—antecedents lead to their consequents?

Thus the people must become holy—how? why, by their being all taught of God. The light of the knowledge of truth, justice and holiness of Jehovah, having become universal, or catholic. If every individual knows, feels, and is confident, or has the true knowledge and faith that he lives, moves, breaths and acts in God; and that God lives, moves, breaths into, and energetically acts in him, then will not the national body have become holy?

Thus, is it not for our nation or country to stand in the van? were we not originally intended of God to bo in the van of all other nations, in

introducing the era of catholic truth, righteousness, holiness, union, unity, order, harmony and peace? Are we not to keep in advance as first in this work? was not our nation called into being for this end? has not this been her destiny, though it may have been imperfectly attended to hitherto? Is it not still to continue to be her destiny, nothwithstanding, viewed as to her Constitutional ship of State, it is now labouring in a stormy sea, and in danger of being run on rocky shoals, where she may be wrecked, or run into dangerous quicksands, where she may be swallowed up? Alas! that she should be in so stormy a sea, and under control of madcap captains, and unqualified pilots, who have got her into as dangerous a position and condition, as was the ship which bore Paul to Rome, when she came into the place where three seas met. Alas! our American ship of State, is got into a position and condition, where there are seven tides, the seven secedeing states; and from appearances it may increase to many more, if God prevent not. What is to be done American fathers, mothers, sons and daughters? Had we not better look for a living prophet and true apostle of the Lord, hear, consider, and regard his institution advice and command? Paul stood forth in the case alluded to and declared according to living visionic data in that matter. Can we do better than adopt the same good principles he propounded, and pay regard to his redemptionally-salvational directions: to abide in the ship, though to lighten and keep her from sinking, we may have to cast into the sea supposedly or really precious wares, that we may thus appease the angry demonized sea God?

If I am a living prophet of the Lord, a true priest and apostle of the most high God, and this of *the world now come*, of which the writer to the Hebrews, spake; Heb. 2. 5., the dispensation of the fulness of the Times, and now on my passage in this ship, in my way to Rome, to stand in presence of its modernly pagan-papal antichristian-infidel Cæsar, I beseech you to hear, consider, and do what you may find right and good in this case. With me at present, the question is not what my fate shall be, as in the ship in her dangerous position and condition, as in Paul's case, or when I am doing my work at Rome, but the real question is, what is my duty, and how perform it?

To lighten and save the ship had we not better throw the negroes, and negro holders overboard, as Jonah was by the frightened mariners? Is not the monster of American Slavery to be affected to its extinction and annihilation? What! shall Russia become a nation of freemen, liberating her forty millions of serfs, thereby attaining the most noble and dignified position among nations, and shall America for sake of her three or four millions, sink in the scale of nations? God forbid! Shall America continue its propagation, and consequently, the propagandism of the most hellishly-heretical, schismatical, anti catholic and anti-american Romish principle, which was ever conceived or entertained in the heart of man or humanity?

Shall we continue to be, and thus more fully become a hissing, a taunt and byword to people of all nations of the earth? no! no! Is not God's time evidently come, to deliver and save, and who, or, what can withstand? Is not the spirit of the Lord upon many in our nation? For what has he anointed you or me? Isa.

5. And is not this Americanly jew, christian, catholic regenerative process to originate in and with one having, vocation, mission, and consequently, right in

the promise and authority? The Messiah of the age, era, world or dispensation now came. Eph. I 10, are qualified to say, and do, according to all that was true, right, and good, in all past systems, but adding thereto, what the living God, has been, and is pleased further to unfold to his servants the prophets, to whom he has always imparted, and will still continue to do so, of which there is present living evidence and true and full demonstration. Such preaching then is to be preached, by those who have it in commission to do so, as God has called and sent them to do. And woe be to them, who preach not such true gospel as the occasion demands. Not excluding or disregarding what is true, right and good of the past, coming to us on the same principle and after the same manner, as to our predecessorial prophets, apostles, priests and deacons we are to communicate living messages to the sleeping, dead and suffering people progressively, using, even the line of light traditional, though scouted by many, at least, as far as we find it giving life, or anything good and useful to man and man humanity. In this view of the subject, we find, in a certain sense, at least, not repenting, primarily, to be the main remedy, but if we should admit it to be so, it must be in consequence, and as a consequence of knowledge and wisdom aspired to and attained by us, as men, in our character of men, citizens, and true Hebrew, jew-christians, catholics of this land, and of the world.

The aye-sinning and aye-repenting, the aye-learning and never being able to come to the knowledge of the truth, the process of being aye-given to change, and never coming to, or being established in knowledge of the truth, the old fogyism of these things must absquatulate, and give place to the principles of a system, of the more excellent way. They must yield to truth justice and practice of all divine-human virtues. In fact we must cease from being in whole or in part, a nation of squalling and massing savages. Must we not become practically holy, not merely professionally, hypocritically and sinfully religious, through selfishly interested religious systems of our own devising and manufacture, as well as abandon to the moles and bats, even any such thing in part or whole, as we find to have come down to us from antiquity, (at least so far as unhallowed,) there being no redemption or salvation for us, even thro' blood of the Lamb system, but practically. Ye are my friends, if ye do whatsoever I command you.

8. *Notices* of *preceding crisises* of peoples, nations, kindreds, tongues, and empires as well as of the world. And let us, as we proceed, consider what we should learn from them.

1. The Adamic and Eval crisis in its principles, effects and consequences till the present time. Have you examined it generally and particularly? have you considered it carefully in reference to yourself individually, to society, nationally, and in a true catholic manner? Its principles and facts are implied in all succeeding crisises, consequently in our American crisis, which should be viewed as one of its resultant effects or consequences. Have our presidential, national and legislative Adams and Eves, even the fig-leaf covering of our first parents on them in the capitol, Washington city. The reported and continuous *fama clamosa* seems to warrant belief of the fact, that they all should be turned out of that paradise, because they have sinned and are exposed in their nakedness, and hatefulness of their sin. Is not impurity rampant, has not their sin found them out?

2. The Noachic crisis—examine and understand it. If you do so aright will you not find great similarity in the condition, connections and relations of the people then and of our people now? As it was in the days of Noah, so is it to be when the Messiah comes. In the last days perilous times shall come. Are they not come? Does not truth cry with a vengeance, they've come?

3. The Egyptian and Hebrew crisis—very like our own. Examine and consider; on what principles and after what manner that occurred, not overlooking the proud hardened hearted Pharaoh, as well in his asserting the sufficiently happy condition of his slaves; as in his false charges of their idleness. His and his

people's condition, on acting inthe slv deceitfully, infamously, unjustly and oppressively, though finding, or thinking that he found reasons justifying him and his people in the whole process. How like the Southern three-hundred and fifty thousand of our slave-holding Pharaonic band? No two cases can be more alike, and if God lives and reigns, can the issue and its ultimatum be different? surely no. But is the North, East and West free of guilt? Verily no. They're all tarred with the same stick, unless some few exceptional cases. I dont know but northern, eastern and western slavery is the worst, at least in some respects. We give one instance in illustration. I have heard of a furniture manufacturer and merchant, who made his living and fortune by making furniture and furnishing houses for prostitutes in Boston, exercising pity and charity in a gift of one-hundred and fifty thousand dollars, to help found a hospital for broken down and worn out prostitutes. I never heard of such a thing in the south. The south's more holy, just and honorable, though I grant it in some respects very mean. I have read of a Pope of Rome and his cardinals having once liscenced forty-five thousand whores in Rome, making his living and fortune as well as his cardinals', at least in part, in this way, and partaking largely of the venereal sports, with his holy virginal tenants, both him and his Cardinals, and where well pleasing to him and his men, sometimes giving the poor trading creatures a *doceur*, though not as an act of justice, but as a free will offering at the shrine of Venus.

4. The crisises of the Assyrian, Babylonish, Medo-Persian, Greek and Roman Empires, on all of which we cannot dwell at present, though it might be proper to look particularly at the latter; viewing it as a Republic, i. e. as a commonwealth; as an Empire-imperial and Empire-papal, and now in its decline, as a pagan-papal-anti christian infidel empire, and in the preceding, viz: the case of the Hebrews and Jews, under Assyrio, Babylonish, Medo-Persian, Greek and Roman Empires, down till our time, and particularly the major and truer branch of the Hebrew and Jewish, as intermixed with, and indeed to some considerable excent forming a part of the Roman-imperial, and papal-imperial Empire; of course not overlooking the,

5. Crisis, called reformation of the 16th century, a revolutiouary crisis of long continuance. We, of, and in America, are, at least partially its *debris*; the question is, will we always continue so? I think not Roman catholicism and protestant catholicism, are shuffling their cards and playing their last game, much to the interest and amusement of the better class of the people of our country, and particularly to the younger portions of our population of all classes. We Americans consider, their systems and organizations have had their day, and their fate will be a passing away systematically, and organically with the old heavens and the old earth, or at least they'll be so modified ultimately, revised and changed, that they may b considered new, i. e. regenerated or renewed; and this of God, as well as of and by man instrumentally.

6. The Anglo-American revolutionary crisis. Here we refer to the history of our country, which indeed 'twould be well if the people of our country were better acquainted with. The effects, consequenses and results of that revolutionary crisis should at least be better understood.

7. Our present general American crisis, including its particular crisises, is the predevelopment of the principles, whether positive or negative involved in the preceding crisis Now the question is, or ought to be, on our part, individually, socially, nationally, and as an integral part of man and man-humanity, as one of the national families of the whole earth, under, and in wishing good to all other national members, of the popular earth family, what is our duty as well as to ourselves? Certainly, it is, to get rid of the blackness of darkness of American slavery, notwithstanding its black graces and ebony glories.

8 The duty of Americans, and of America, briefly considered in our present crisis.

Should not every American learn this important lesson?

1. How necessary it is to become, and be more intelligent, just, wise and holy, than heretofore. and this from the view of all preceding crisises, which were and are included in the world's primary crisis, its crisis in continuance till our day and time; and as it is developing itself at present?

Some seven or eight years ago in this city, I published a work, written originally by another man, but abridged, revised, and published by me, indicating an approaching or impending crisis. Its title was anti-christian conspiracy, or, a brief view of great distruction of human life and properity, if people will not become Seers of God, and this, by coming to a knowledge of things they never knew, or if they did, understood not well, heretofore; which things underlie and permeate society, religionsly, civilly, politicaliy and practically. I knew then, and long before that, that trouble was on our country, having been made known to me, as it ever has been to patriarchs, prophets, Christ, the apostles and to all good men, women and children, if they be in the right condition, proper connections and relations. Had you all read, duly considered, and inwardly digested the contents of that work, which was an inspired work, on the same principle, and in like manner, as your old testament and new testament, was and is inspired; and had you taken action then, as you might and ought to have done, things would have been very different from what they are now. Bad as it was in the times of Noah, so has it been; and 'tis doubtful, so it is still with you, and certain I am, if you dont awake from your pagan papal-anti-christian-infidel sleep dreaming, ignorances, follies and wickedness, and if you don't also arise from the dead spiritually, the true living God, Christ and Holy Spirit, giving you light-life spiritually, I expect nothing else, but that you shall all perish. Yes, and in a manner more terrific than them.

We earnestly advise and entreat you to examine and consider what we have now written, on the crisis come; which crisis, though it may have its apparent cessations and lulls, and peaces obtained by builders daubing up things with untempered mortar, will continue, in one form or another, and to your cost and sorrow you will find it a more terrible crisis, than it is generally thought to be.

Though this crisis be of such a kind, whether viewed as God's or man's, or as a unit including principle, fact, intention, effect and consequence, or part of each. it, in the meantime demands of you, to be as wise as the sons of Issachar, who were discerners of the signs of the times, and indicators of what Isreal ought to do. You have not been, nor are you without some such, though few, and of the very highest order; though heretofore you have made no account of them; yea, ye have abused them, and for which as well as for other of your sins, God has been and is judging you. Better in time, consider, beware, and rather render at least common justice and courtesy to them. Was it not said of the Hebrews of old; But they mocked the messengers of God, and stoned the prophets whom he sent unto them, till the wrath of the Lord arose against them, and there was no remedy? Because when I called, you refused, when I stretched out my hand, no man regarded; therefore, also I will langh at your calamity, and I will mock you when your fear cometh.

Just think of this matter in your own mind, in company with me, in a common sense manner. If crisis signifies a turn or turning, whether it be in the department of science, literature, religion, civilism, policy or practically; and this, individually, socially, nationaly, universally; is there not something transitional, or causing change in its nature; now if crisis be a turning, of what kind is this turning in our national affairs? Is this turning a true, real and holy affair? If so, is it not a turning away from error, sin and indifference? Is it not a turning to truth, purity and diligent action in the ways of holiness? Is it not a progressive act indicated by our walking in the light of the Lord? Is it not a turning from man to God? A turning from Presidents, Governors, senators and leg-

islators to God, as our judge, law-giver and King? Isa. 23. Is it not a turning away from, and giving up with the lies we have inherited from our fathers, whether we be old Hebrews, Romans or Protestants? Then is there not much which is positive in its nature? Is there not a coming into the due order, and being active therein? Is it not a waiting upon God, which implies our being a willing people, in this God's day of power? and is not all this necessary that the people of all nations may serve the Lord with one consent? Should it not be so, since the earth is a filling up with the knowledge of God and his glory? since his house is a building on tops of the mountains? since every plant not of God's planting is now to be plucked up? since nothing is to hurt or destroy in the Mount of God's holiness? since the Son of Man is come, the Noah of the present age, to give you rest, the Moses to deliver our American slaves, whites or blacks, from as bad, if not worse condition than the Hebrew slaves were in, in their Egyptian bondage, Elijah to try the spirit of systems, of priests and clergy of all orders and people John Baptist, to prepare the way for Christ in his second advent, a new Washington, to deliver and save the nation?

Is there not reason enough submitted, in this brief applicatory view of the subject, to excite all who heretofore have neglected and refused to consider the instruction and warning given concerning this Crisis, to be aware, at least now, if there still may be a day of merciful visitation to them, that it is their duty to hear and ask? To-day hear if you will, the voice of the living God addressing you in a living message, and by his divine messengers. O! harden not your hearts, heart-hardening may, and perhaps is already come, to your heart's content.—Why should you not all carefully enquire into the causes preventing persons of all classes of the people generally, from understanding and duly appreciating the nature of this Crisis, its intentions and use?

Why not examine and consider it, that if possible you may discover, what are to be its effects and consequences; and this, as to you individually, society generally, our nation and the world at large? Is it not a necessary principle, measure and fact, tending to the kingdoms of this world, becoming the kingdom of our Lord and his Christ?

Addenda.

In the preceding pages, I promised a sictural note on the Great Seward speech, delivered in Senate of the U. S., Jan. 12th. 1861 Now for it, and briefly. And please observe, the same remark will apply to the Allocution of Pope Pius IX, pronounced in secret, or, Caucus Consistory, on Dec 17th. 1860. And also, to an Allocution of the Presbyterian Clergy pronounced in a convention, or, council held in Pittsburgh Jan. 17th. 1861, and published as a pastoral address to their people.

We concede Seward's oration the character of great, (as well as the oration of Pius IX, and that of the Catholic Presbyterian Priests, assembled in council in Pittsburgh;) so far as it, (and the others,) contain principles of truth, right and purity, found in, and flowing from, the Eternal Gospel of union and unity, of a celestial-human and man-humanity, nature and kind, and which in connection with, and relation to our country, for improving the condition of our people; Must be a divine-constitution, al Hebrow Jew, and, Christian-Catholic Americanism. And this, religiously, civilly, politically and universally. Consequently, it cannot be Sewardism *per se*, Romanism *per se*, Protestantism *per se*. It would delight me to specify the items that are of most value in Seward's oration, on the Crisis of our country; of Pius IX on the Crisis of his Romanism,

and of the Presbyterian popes, on the Crisis of romanic presbyterianism in America.

But I have not space for doing so, in this small pamphlet.

Seward speaks as an American Senatorial Orator from his misunderstood position, of a higher law principle, which he believes in. Would to God! Seward had the full amount of knowledge necessary in that matted, and of the wisdom connected therewith. Then, indeed, he and Lincoln, might be the second Washingtons of our nation. But, in consequence of want of *light,—more light,*—both generally and particularly, *Circiter Arcana Regiminis, et Leges Superiores*: Seward's speech is defective, and consequently, in some things he has erred.

I could satisfactorily indicate, in the premises, but I do not choose at present to do so. If the beastly bulls will, let them fight it out. My criticism applies equally to the Allocutional Oration of Pius IX, as well as to the conventional Oration, of the romanic presbyterian popes, instanced above; and presented to their people as a particular catholicon for errors and sins. So much from KIRKLAND: to whom the living God has, in love, mercy and faithfulness, granted and given, to be his living prophet and true priest, of the more excellent way; now in its unfoldings dispensationally in the Fulness of the Times; or ages, that are past, a new one being now come. Therefore he, as moved, taught and led by the spirit of God, in consonance with all given in past times and at present, has used such concentrative style of language in this pamphlet, as Hebrew Jew and Christian Catholic; as to system of principle, organization in accordance, and individually tending to Peace, homogeneity, union and unity of our American people. May the Living God bless us all give us peace always and by all due means, and all people of our world. Amen and Amen.

The mysteries of faith of past ages, and present passing age, must now give place to knowledge and wisdom which are the radical and staminal elements of the Incoming age, or dispensaton of the fulness of the Times, when all things in heaven, on Earth, and under the Earth, are acoming into One; in Christ even in him.

Because, in the Everlasting Age, when the true everlasting gospel obtains, under Christ, the Messiah, knowledge and wisdom are to be the stability of his times. Hence, all the people must become intelligent, prudent and wise. In order to this they must be really taught of God. In proportion as taught to know themselves, as an effect from a cause and this, of their original producing cause, or God in accordance with the principles and facts, of truth, justice and purity, in the premises, generally and particularly:—Then, then, will the people become not only intelligent and wise, but good and holy. Then, then, only will they be taught of God.

We, of the Incoming Age, neither ignore the light and truth of antiquity, nor repudiate it. We receive it from whatever sources it proceeds, or, from whatever quarter it comes. We admit, and use what is available, so far as necessary and useful. But we progressively go on, receiving and using additional *light, more light,* from the FATHER OF LIGHTS: viz., the LIFE-GIVING LIGHT of the Everlasting Age of Union, Unity and Peace.

☞ The above note we present to readers of this pamphlet.

Virtute Clavium, KIRKLAND, *True Catholic Patriarch.*