A

PHILOSOPHICAL HISTORY

OF THE

Origin and Development of Vegetable and Animal Life,

AND OF THE

HUMAN MIND,

WITH

AN EXPLANATION OF THE MODE

OF THE

MIND'S CONNECTION WITH THE SPIRIT WORLD,

BY A SPIRIT OF THE WISDOM SPHERE, THROUGH

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MEDIUM.

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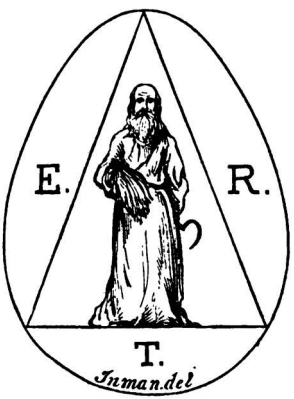
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PREFACE.

THE following pages are dedicated and addressed to the thinking minds of earth, with the earnest hope that they may be beneficial in stimulating to deeper thought, and leading to higher and more glorious conceptions, of the nature and destiny of Man. The effort has not been so much to unravel the intricacies of the various points touched upon, as to furnish the mind of the reader with fruitful suggestions, and assist it to trace the thread of its own past existence with greater precision and satisfaction, and from it calculate the probable celestial harmonies to which it will sweetly vibrate in the radiant spheres of the ever-unfolding eternity before it.

Owing to the yet undeveloped state of the mediatorial of earth, and to the extremely condensed manner of presenting the subject matter of these

pages, imperfections and obscurities are absolutely unavoidable. The nature of some of the ideas renders it difficult to clearly express them in human language, while the extreme activity of the Medium's temperament prevented the author from controlling the diction as he could have wished, but the manuscript was carefully revised through a Medium better capacitated to transmit verbal impressions, and it is believed that in its present condition, this little work may be productive of high and holy results among the children of earth and their immediate spirit-associates.

The Medium, though highly impressible, was not what the world would call a believer in the spirit-manifestations, at the time he was used by the spirits as the instrument for the transmission of these impressions. Curiosity, as he supposed, induced him to take his seat, "to see what would come," he having heard the new wonder talked of, and thus imbibed a desire to know something more about it. The result was what is here laid before the reader, who must judge of its merits or demerits, truthfulness or untruthfulness, as he would of a production coming from any other source. It is not put forth as authoritative, nor is any par-

ticular respect claimed for its opinions because of their origin. God has given every mind reason for its guide, and to God alone is every mind accountable for the use of that reason. Therefore, let it be used as freely everywhere as the God-principle within you shall dictate. It is your duty, and you have just the same right to use it that the highest developed spirit in the universe has. Use it, then, in charity and love, and humility and hope—use it with an ever-ascending aspiration for truth—an unceasing prayer to find out God, *and fear not*, for it will in the end make you as mighty as the mightiest—as holy as the holiest.

With these few prefatory remarks, this little work is cast upon the world, as bread upon the waters. That it may furnish timely food to many a hungry and suffering soul, will ever be the earnest prayer of

THE AUTHOR.

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PHILOSOPHICAL HISTORY

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Where the Investigation of the Subject of Spiritualism should be commenced.

Question. At what point should the human mind begin the investigation of the subject of spiritualism?

Answer. At any point in nature to which the development of its reason has led it.

Q. Where should I begin the analytic investigation of spiritualism which I have in view?

A. At the most positive source of human conception—the cause of polar condition.

Q. God is that cause—is he not so considered?

A. The power designated by the term "God" is the cause of all things; but is not, in conseqence of our vague ideas concerning it, the proper starting-point for human investigation and reason.

Q. Why not, if we, as spiritualists, reason from within outward—why not commence at the God-principle in our own minds?

A. Because the God-principle in our minds is the soul of reason, and, like all other principles, is incapable of self-investigation. Truth is principle—principle is light; and light is light unto itself; and truth, principle, and light, unto themselves, are God, whose beginning or eternity is beyond the range of human reason.

Q. Please give an example of the most positive source of human conception, as manifest in the cause of polar condition?

A. A philosophic conception of the polar condition, by which mind and the spirits of the spheres are brought in communion, can be arrived at only by a most patient and critical analysis of physical laws, coupled with such light as our progressed reason receives as living truth from the upper spheres.

The Cause of Polar Condition.—The God-power and the Cause of Chemical Affinity.

Q. Will you give an example of the analysis of physical laws wherein we find polar condition manifest, and also explain the cause of polar condition?

A. In every act of composition or decomposition

you will find an example. The *cause* is the *physical representative of God*, or the God-power known to the scientific world as *electricity*. This subtle, permeable, diffusible, elastic, equilibrio-tending spirit, peculiar to all matter, exists in greater or less quantities in the various elements known to chemists. These elements range from the negative to the positive, according to the increased amount of electricity they contain, which is modified in character only by the conducting quality of the different menstruums or elements containing it. For instance, oxygen contains only one proportion of electricity, while the same amount of potassium contains fifty-six times as much electricity as does the oxygen; hence, the potassium, having fifty-six times as much electricity to the given volume as has oxygen, is fifty-five times more positive than oxygen. This is the reason why, by the law of polar attraction, potassium, when thrown upon the surface of water, decomposes the water and combines with the oxygen with such rapidity as to set on fire the escaping hydrogen, which is only forty-two degrees positive as compared with the oxygen with which it was united in the formation of water.

This view presents the cause of chemical affinity, which can be suspended only by what will be found to be virtually a magnetic condition—such as the magnetism of heat in the grosser forms of the material, the magnetism of motion in the ethere-

al, and the magnetism of union in the spiritual spheres.

The Philosophy of Combustion.

Q. Will you please give an example of decomposition resulting from the magnetism of heat in the material sphere?

A. The combustion of a candle is a simple instance in point. The carbon of the candle contains forty-three parts of electricity, which it retains because it is a non-conductor. On being heated by flame to a thousand degrees, however, the carbon, through the agency of a magnetic motion produced in the wick, combines with the oxygen of the atmosphere, and thus gives out its excess of electricity, in the form of light and heat. And such is the true philosophy of the combustion peculiar to all non-conductors.

Q. If carbon is a non-conductor, how did it acquire the excess of electricity which it contains?

A. By the concentrative action of such inter-electro-chemical laws as will legitimately claim our future consideration.

Magnetism produced by Electricity in Motion.

Q. Will you give an example of the ethereal magnetic suspension to which you have alluded? Please explain.

A. The term "ethereal" magnetism was used for

the sake of convenience. You may consider the term as coined to express the idea of magnetism produced by electricity in motion. Electricity in motion, encircling given elements, by its magnetic action overrules their latent electric or polar condition, and thereby suspends both chemical affinity and attraction of gravitation, as you have often proved in the experiment of passing acids through alkalies, and in making a rod of soft iron dance in the air, without contact with any tangible substance. In fact, electricity in motion is the great magnetic lever of progression, and, as it is the connecting-link between the material and spiritual worlds, on your plain of action, it should become the great study of life.

Mind the connecting-link between Earth and the Spirit World.

Q. Before proceeding with the consideration of electricity as the great cause of motion in matter, will you refer me to an example of the magnetism of spiritual union, and its effect?

A. The allusion was to the progressive concentration or union of matter with the soul of matter (electricity), by which mind has been developed as the present holy ghost of the trinity, and become a link between earth and the spirit-world, or between the outward and inward form. Mind, being one of the virtual trinity, is maintained by the spiritual

magnetic effect of the power and the principle producing it—such is the inward of all outward trinities, the God of Nature. Thus it is that the trinities of the universe make up the Great Inward Trinity; and thus it is that every outward form has an internal reality.

The Formation or Condensation of the Earth from Chaotic Matter.

Q. Can you give me an idea of the manner in which the permeable, equilibrio-tending, subtle, elastic, diffusible principle, known as electricity, originally effected the polar condition of the earth on which we live?

A. We will make the effort to do so. Having already referred to the starting-point of our reason (both mind and spirit) as being the cause of the polar condition of all things, let us take the sun as an outward, though positive, representative of the inward power that originally, by the requisition of polar law, sent out its positive power (electricity) through the negative or chaotic matter of surrounding space, until, on reaching a certain polar limit in space, it necessarily condensed the negative matter it pervaded into an igneous belt (so formed by the peculiar motion of the sun). This belt necessarily parted, in order that it might become a magnetic individuality, containing all elements of a mundane nature between the polar extremes of the

electricity, and the chaotic matter originally entering into the radical compound thus individualized and put in motion as an earth, and also containing, by a necessity in the very nature of the union forming it, that inherent polar motion we now observe effecting all of nature's great philosophic purposes and elaborations.

Electricity the Great Lever of Progression.

Q. Can you simplify, by enumerating some of the detailed effects by which electricity has thus philosophically effected nature's elaborative purposes?

A. Yes. In order that we may consult nature, rather than soaring genius or abstract revelation, let us go into your chemical laboratory and observe the incense as it rises from the outward to the inward form. Here, over the galvanic battery, we see electricity giving a polar condition to everything—we see it effecting every combination, and given out by every character of decomposition; and, under the impress of its magnetic motion, we see it dissolving the most radical compounds—we see it producing water from the principles of fire, and fire from the principles of water—we see it arraying, taming, controlling, and harmonizing all elementary and proximate constitutions under the magnetism of its motion—we see it passing acids through alkalies, and colors through colorless fluids

-we see it creating and suspending chemical affinity or cohesive attraction, as well as attraction of gravitation—in brief, we see it holding the wildest wilderness of chaos in plastic solution, and preparing its inherent elements to advance onward by virtue of their native allegiance to that unity of polar purpose, or that mighty polar brotherhood of life-giving power, whose influence extends throughout and effects every progressive pulsation in all the kingdoms of nature's illimitable empire. Here it is, in the incense of the battery, that we see electricity, in obedience to its reciprocal relations in space, achieving the universal mission thus imparted through it to matter by the Source from which it springs—the mission of polarizing, concentrating, and individualizing matter into mind—which individuality can, by virtue of its past relations with all below and future tendencies toward all above, look back through its own affiliative vista of the past and onward to its hopeful future, through the magnetic light of its own reason, reflection, and sensation. Thus conditioned, the mind may turn within upon the labyrinth of its own polar relations, perceive through their media, recall through their affiliations, reason by their impress, and judge by the polar light of their magnetic union. It is here, over the battery, that we, in our course through nature up to nature's God, come to contemplate the human mind, thus concentrated

as a beacon-light within the portals of paradise, ready to plume its pinions and embark on its great mission of discovery through the realms of the past, where it may revel in the shade and sunshine of progressive life, drink deep of its refreshing fountains, and scan, in its eternal flight, the great empire of internal principle, truth, and light hidden to the material sense by the outward form. And it is thus we see the mind, by its own intuition, reaching the more refined medium constituting the primer page of spirit-life—the inward star, the leader of that fond hope which, like an infant's smile, shines out by its polarity to meet the joyous greeting of its mother's kindred love—that hope leading on to the eternal sunshine of the spirit-spheres.

Such is the language and the teaching, such is the power and such the simple truths, by which we are taught a correct knowledge of the motion, and its source of action, by which the vast elaborations of nature are daily effected under the magnetic impress of this universal mainspring of her operative philosophy—which moves all, from the purest depths of infinity to the less perfected regions of polar stagnation.

A more detailed examination of Elementary Motion, and its Ascending Effects.

We have thus generalized, that we might enter upon a more detailed review of the character of

that elementary motion which we suppose, from our present knowledge of battery action, to have been operative in the formation of the worlds belonging to our solar system, and in establishing the grand balance relations and reciprocal dependencies peculiar to them in an individual or collective point of view.

In the beginning, then, the sun, as the outward representative of an inward power, sent forth its positive electricity through chaotic space. This positive electricity, in passing out through negative matter, became gradually negative until it reached such a negative point as caused it to form a radical compound with the negative matter it permeated. It then condensed into an igneous belt around the sun; but, not being a magnet in this condition, it parted, when the ends became positive and negative. This caused it to wind up in a ball, and to continue rolling as an individual ball with a diurnal motion. Thus formed and set in motion, it was left as an individuality, to assume in the future such a movement as its magnetic condition in space might require.

To simplify this great problem, however, let us recognize electricity as a permeable, equilibrio-tending principle springing outward through a vast circumference of chaotic matter. Is it not reasonable to suppose that, in thus passing out from a positive point, it must become negative, at some

outward verge, from the loss of virtue expended in the chaotic matter through which it passed? Now, if it did become more negative at its outward verge than at its eliminative source, did not the two extremes present different polar conditions?—and if, as we legitimately infer, these extremes did present radically diverse polar conditions, was not this relation of the two poles an imperious reason for a radical re-action and re-union of these positive and negative extremes of electric condition?

This union must have been more radical than any character of chemical union known to us, because those extremes extended in their radical nature beyond all the polar extremes or condition of earth, by reason of which all the relations of elementary virtue then embodied in a dormant state in the highly magnetic condition of the heated earth, were retained and successively developed as the temperature of the earth receded, and as the establishment of the grand balance relations went on.

The Formation of Nitrogen, Oxygen, Hydrogen, and Water.—Origin of Vegetable Life.

It appears that, immediately after the first formation of the igneous globe, it was, as a polar individuality, necessarily negative to the positive sun, and therefore gave off negative rays (oxygen) to meet the positive rays (electricity) of the sun. These rays, of opposite magnetic condition, united

in the formation of nitrogen (supposed by human science to be merely an element, or, as some would have it, mere padding in Nature), which became the grand balance-relation between the positive rays of the sun and the negative rays of the earth. This polar union established the remaining excess of oxygen, and electricity assumed an equi-polar relation to the compound (nitrogen) formed by their union—both, perhaps, becoming less radical in their polar characteristics. The atmosphere, thus established by polar requisition as a great balance-relation, necessarily assumed a negative condition, and gave out negative rays to meet the positive rays of the sun. These rays united upon polar principles, forming the highly electric though subtle compound, hydrogen; while, at the same time, the atmosphere assumed a positive condition and gave out positive rays to unite with the negative rays of the earth, the union forming the compound now known as oxygen—the oxygen treated of in our chemical works, and not the compound meant by this term when used by us to define the negative radical of positive solar electricity. The hydrogen and the oxygen, thus formed by the medium relation which the atmosphere sustained to both the sun and the earth, united in the formation of water, the next important grand balance-relation, the progressive and reciprocal establishment of which contributed to the immediate reduction

of mundane temperature, and the origination of that polar condition in matter, by which inter-electro-chemical action manifested itself in the production of the ruder kinds of mosses peculiar to the primitive strata, whence dates the progress in Nature manifest to mind outside of spiritual revelation.

Order of the Formation of the Planets.—The Origin of Satellites.

By way of order and convenience, we will consider the first planet, Mercury, as the world thus created, and assume that other planets were successively formed, and their relations and dependencies established, by the same polar force and action.

Q. Was not an infraction of this polar power necessary in the formation of the satellites of the planets—for instance, of our moon?

A. There never was and never will be such an infraction of any law of Nature; but we will endeavor to answer your question by asking another. When the earth was first formed, and revolving with immense velocity in an igneous condition, was it not natural that a large amount of matter should have been thrown off and condensed as a magnetic individuality, in an orbit between the positive earth and negative space without, in the same manner that the earth itself was condensed into a globe?

The Earth a Magazine of Elements.

Having thus problematically referred to the origin of the planets and satellites, let us advert to the future course of the operative power which formed them, and mark its accomplishment of those formations which stand forth as much the wonder of antiquated ages as the theme of modern speculation. Let us trace the operations of this force throughout the various strata and the more progressed kingdoms of Nature.

As already suggested, the polar force, by which the formation of the earth was effected, and her grand balance-relations established, contained in itself all those elements which were developed in correspondence with the decrease of the earth's temperature. Hence, we may consider the earth —in its immensely high temperature, at this remote period, when naught but air and water surrounded it—as a magazine of neutralized architects (or elements), which could not come in play until a further diminution of temperature was effected. This will explain why the electro-negative gases (fluorine, chlorine, bromine, iodine, etc.), which were expelled by heat, are not found, like oxygen (the negative compound), combined with the granitic formations. As the temperature of the earth receded, the combination of oxygen with these formations was effected by the most infusible

deposits, known to geologists as quartz, feldspar, mica, hornblend, sienite, serpentine and porphyry, and the oxydes of silicium, calcium, potassium, magnesium, aluminum, and iron.

The Concentration of Carbon.—Origin of Animal Life.

With a further reduction of the earth's temperature, the air and water became purer, and another and more refined character of formations was superinduced—such as mark the metamorphic and transitional strata. During the cooling process, the general range of polar relations rose, finer crystallization began; and, at a somewhat later period in the course of the metamorphic and transitional formations, the increasing purity of the atmosphere and water rendering them positive to the cooling earth, they began to have a positive effect upon its negative surface. This, of necessity, produced an inter-electro-chemical action, which resulted in the concentration of carbon, commencing at the cruder mosses, which we find first among the fossil remains of the carboniferous era. This concentration of carbon and production of the carboniferous formations, from the crudent moss to the forest pine, instituted a new character of inter-electro-chemical action, by which the zoophyte (the first vestige of animal life) was produced.

Examination of the Carboniferous Formations.

But let us proceed regularly with our course of observations. We find that air and water, both being warm, were facilitants to that character of inter-electro-chemical action, which concentrated carbon, and produced one of the most marked geological periods, and which subsequently plays a very important part in developing the animal kingdom. The warm water, covering the surface of the earth, was, from the nature of its elements, positive to the earth; and hence resulted the peculiarities of the metamorphic and transitional formations. As the temperature of the earth diminished and these formations progressed, they began to present the oxydes of aluminum, calcium, magnesium, potassium, and other primitive compounds, to the positive action of the superincumbent water, by reason of which that character of polar condition was established, which necessarily resulted in the concentration of the carbon of the carboniferous formations. Carbon, thus necessarily becoming the connecting-link or balance-relation between the negativee arth and other more positive elements, gave rise to a still higher and more refined character of inter-electro-chemical action; or, in other words, the carboniferous formations were most probably the battery-action between

the negative strata and the superincumbent positive water.

It is probable, from all the facts manifest in the metamorphic strata, that a slight chemical action may have been instituted during their progressive formation, which, though it may have been a mere thermo-electric current, was sufficiently powerful in its effect to account for many of the more anomalous formations of that period. But, as we observe no vestiges of carbon in the metamorphic strata, except in such cases as prove it to have been subsequently affiliated by circumstances of a transmutative character, we infer that the carboniferous formations date their origin from this period, and may be considered as containing in their nature the electrical impress of all the then surrounding elements and relations. And it is from this period that come those interesting results which serve to teach mankind, most impressively, the true nature and character of those laws and relations with which we are surrounded; for we observe that polar currents thus established are as strict in their philosophic policies as so many mathematicians, and through whose elaborative agency all matter must ultimately be perfected.

As already observed, the lowest order of mosses, ferns, and sea-weeds appear to have been the first products of the last-named character of inter-electro-chemical action, as is evidenced by the fossil

remains of the graywacke group in the transitional strata—prior to the formation of which, it seems the inter-electro-chemical action was too imperfect for either germinal organization or development. Hence the term "transitional" is generally applied to these strata, where the electric current between the positive water and negative earth first began the legitimate labor of its vast system of physical elaborations. This we infer, not only from its being the first field of inter-electro-chemical action, but from the peculiar nature of the fossil remains of that period. It is here that we find the germinal remains of the monocotyledons, or the single-lobed seeds of such inferior mosses, ferns, and sea-weeds as grew from without inward, and were originally engendered beneath the water by that character of thermo-electric action already referred to, as going on between the positive water and negative earth. Here are also found some few of the fossil remains of the lowest order of animals, which, like the sponge, attached themselves to foreign bodies.

It now becomes necessary to observe, in reference to the origin of germinal life, that electricity obtains entire control of polarized matter, after a process of physical development, as we have already seen in the case of the magnetism produced by electricity in motion, from which Nature seems to derive the apparently intuitive intelligence manifest in the origin and development of germi-

nal concentrations, which marks, and ever will mark, the progressive foot-prints of germinal development throughout all time.

Owing, however, to the low order of both the vegetable and animal remains of the transitional strata, germination is generally supposed to have been effected either beneath the water, or in low, marshy localities. But, as we approach the secondary or corboniferous group, we find about three hundred species of plants, all of which are now extinct. Two-thirds we judge, from vestige remains, to have been mosses, ferns, and sea-weeds, and the remainder pines and palms. We also infer, from the same reason, that, though the vegetable kingdom advanced most rapidly during this period, the animal kingdom remained comparatively stationary.

It seems that carbon, which constitutes the basis of these formations, has ever been an object of extreme interest, not only as a chemical element, but as the constituent basis of many apparently anomalous and wonderful organizations. In order, therefore, to place this remarkable element in its proper philosophic position, and to satisfactorily account for its apparently strange formations, let it be remembered that carbon, as an electrolyte, stands forty-three degrees positive to the negative earth; and, as before suggested, owes its important position, as an element involved in the great

elaborations of Nature, to those polar virtues which it derived from the inter-electro-chemical action by which it was concentrated in the form of vegetable productions.

The process of germination first became manifest in the monocotyledon, which was developed from without inward, and from which single-lobed seed sprang the mosses, ferns, sea-weeds, etc.

Let us now trace the true nature and character of the inter-electro-chemical action going on between the polar conditions of the earth and its surrounding elements. This chemical action eliminated electricity, which, when thus set in motion, involved the objects from and through which it was eliminated, in its circuit supervising or suspending chemical affinities, and thus assimilating, through the inherent intelligence of its magnetism, such elements as were necessary for a prototypical germination—originated, most probably, by virtue of the internal reality, assuming an outward form, and thus establishing that duality in Nature from which we derive the concentration of mind.

Many speculations might be offered respecting the nature of the inward intelligence or motion in matter; but the human mind is only secondary to this, its elder twin-brother in Nature, and can neither see nor comprehend more than its existence as an inherent cause of progression.

As the process of carbonization went on, and the

temperature of the earth receded, the oxydes of the developing formations increased, and gave greater force and effect to their inter-electro-chemical action, thus producing vegetable organization. When the carboniferous development was completed, it remained in a stationary condition, because its productions not being conductors, it retained its concentrated polarity, which was disturbed or affected only by such processes of decomposition as rust, decay, or fire—all of which are but the effects of different operations, or different stages of activity, of the same law.

The important Relation occupied by Carbon.—It indicates and leads to the Concentration or Origin of Mind.

Carbon, then, as the controlling element in this stationary condition, assumed a most important character and bearing to surrounding elements—the character and bearing of a new magnetic power, achieved rather by inter-electro-chemical action than by mere polar union—thus indicating and effecting that kind of concentration which has ultimated in the present character of the human mind.

Such is the most probable mode in which germinal matter and mind originated, that Nature, in her beautiful teachings, has ever suggested to human reason.

To return, however, to the inter-electro-chemic-

al action which produced the monocotyledons or single-lobed seeds as the duality of the inward spirit and the outward form. We next come to the germinal development of the dicotyledons or double-lobed seeds—prototyping both the inward and outward form of the monocotyledons, at that period, the highest product of inter-electro-chemical action. The dicotyledons, unlike the monocotyledons, are developed from within outward.

But, as we progress, we should observe and remember that, though the transitional formations present us with the humblest character of vegetable and animal life, as inter-electro-chemical results, they seem to have had a remarkable bearing upon the entire nature and character of the carboniferous formations that followed. This influence is probably attributable to the effectual development of that polar condition of carbon which we see continues to advance through the higher degrees of polar concentration, manifest from the crude cactus to the sweetest flower

Inter-Electro-Chemical Action Heightens in Character and Effect.

As the earth's temperature decreased, and these formations progressed, the whole range of inter-electro-chemical action heightened in character and strengthened in effect. The earth appeared at many points above the water, which had necessa-

rily left on dry land many of its carboniferous formations and oxyds—such as those of silicium, sodium, potassium, calcium, magnesium, aluminum, iron, etc.—whose radical polar conditions (the elements being thus, for the first time, exposed, not only to the pure light of the warm sun, but to the graduated moisture of the alternating dews) were, of themselves, sufficient to develop, by inter-electro-chemical action, an electric current that in its circuit involved the elements eliminating it, and, while thus in motion, displayed that inherent magnetic wisdom manifest in the concentration of germinal life, which was probably effected in the following manner: The electricity thus eliminated from these elements and set in motion, assimilated and controlled such of their properties as were, by its inherent magnetic wisdom, attracted to the germ under process of development through its instrumentality; or, in other words, the polar cause apparent in the elementary diversity referred to, was sufficient to evolve a current of electricity (that great originator of polar condition and result of chemical action), which, in its magnetic circuit, necessarily comprised and controlled, holding in solution, as it were, a sufficiency of inferior radical polar relations out of which to elaborate a proximate electrolyte, and impart to it the high magnetic impress of vital capacity which assumes, in germinal matter, a superiorly balanced series of relations,

and stands positive and distinct in polar conditions. On reaching the maximum of surrounding polar relations, however, the necessity for chemical action ceased, the electric current stopped, and this newly-originated magnetic electrolyte was left as a highly equi-ponderant product of all surrounding relations. It remained in this position until, through the influence of warmth and moisture, it began to yield on the outer surface to oxygenation, which produced an internal motion among all its polar relations, all of which, separately and collectively, sent forth an individual current as a unit of power. Thus, compounded of their several polar natures, this current—as the supervisor of all elementary relations without, and as the representative of the magnetic compact within—included both the source of its development and the object of its mission in its unceasing circuit, thus bearing from the nucleus the polar impress of the compact, and deriving from its elementary source, by the magnetism of its motion, those qualities necessary to its establishment as a germinal power. Hence, from a knowledge of all the facts, relations, and indications in point, we may reasonably infer this to be the most suggestive account of the order of germinal development; nor will the inference lose any of its virtual force when we come to analyze the philosophic nature and character of electrolytes—their supervisive power, and vitalizing ca-

pacities. Be the origin of germinal life what it may, however, we know that it did and does exist; and as the proposition in question is as clear of incumbrance as the human mind can present it, it comes up for a further and more mature consideration.

Order of Germinal Development.

The germ now to be developed embodies, in its own inherent nature, an epitome of all those polar elements and elementary relations originally assimilated and organized as before stated, or organically associated together under the intuitive magnetism of electricity in motion. The germ, we say, thus conditioned and now to be developed, is placed in the surrounding soil, where it remains until the warmth and moisture of the seasons gradually effect internal motion through the oxydation of its pericarp, which motion sends out the magnetic impress of its high polar condition in a definite and imperative form, which we will call the assimilative intelligence, or magnetism of the electricity thus put in motion. This assimilative intelligence, or magnetism, embodying the respective impress, and being the polar epitome of those internal elementary relations residing in the germ, has, of itself, the inherent power to dissolve all such elements as may contain properties that, through its agency, the germ would assimilate in the process

of its development, which properties, when thus liberated, pass on, upon the magnetic tide of electricity in motion, to such points in the germ as, through external elementary influence, conform to their chemical affinity.

Thus, we see that polar condition is really the architect that builds, as it were, by chemico-vital affinity, while the magnetism of electricity in motion is the hewer and drawer at work in the great temple of Nature. And, as we proceed, let it be borne in mind that the magnetism of electricity in motion is the beginning and ending of life in all things, and that the germ progresses in the manner we have indicated until, on coming in contact with the atmosphere, a new era necessarily dawns upon its progressive pathway.

On reaching the atmosphere, the seed-leaves of the germ, as the production of high polar power, and recipient of the magnetism of electric motion within, necessarily give off their excess of oxygen in exchange for those elements in the atmosphere requisite for development—such, for instance, as the carbon exhaled by the animal kingdom.

The question will naturally be asked here, Why is oxygen transferred from the root to the seed-leaf, if it is not wanted there? The answer is, that oxygen is invariably found connected with organic substances, which, as in the case under consideration, on coming in contact with the atmosphere—

the internal electric current, as already observed, being impressed with the polar wants of the germ —exchange their excess of oxygen at the surface for carbonic acid and such other elements as best suit their vital wants, which may be more easily assimilated from the atmosphere than from the soil, by polar action.

We here observe not only a policy of convenience subsisting as a relation between the vegetable and gaseous kingdom, but a most useful and abiding reciprocal dependence manifested between all three of the kingdoms. For instance, the carbonic acid gas resulting from the breathing of the animal kingdom would poison the atmosphere. This gas, however, with all others that would necessarily render the atmosphere poisonous and irrespirable, is absorbed by the vegetable kingdom, which in return gives out oxygen to the animal kingdom. Thus, while the vegetable is laboring for the animal kingdom, the animal labors for the vegetable kingdom; or, to be more simple, that which is useless to the one is vital to the other, as manure is to the plant, and a mutual exchange follows. But this is only one among thousands of the beautiful reciprocal relations which obtain in extenso throughout every department of Nature's universal economy.

To return to the leaves of the plant. By analytic examination, we find that on their absorbing

powers depends the constant inter-electro-chemical action manifest in their progressive development; and that their green color is an abiding evidence of their chemico-vegetable affinity as based upon inter-electro-chemical action or the magnetism of electricity in motion, and upon the polar epitome of the magnetic association thus developed through the simple agency of the minutest germ. And thus it is that the color of the leaves depends upon the character of the chemical associations effected in the *rete mucosm* or underskin of the leaf, at which point the electric current, in passing its round, gives off the oxygen and absorbs carbonic acid gas. This reciprocal action is effected in the presence of either light or moisture. As a proof of this character of action, the stem of the plant will continue green when deprived of its leaves. We have no time, however, to trace this interesting subject further, at present, than merely to remark that light, warmth, and moisture are all necessary to the development of vegetable forms—light, to give force and effect to the external, and heat and moisture to produce internal motion. The roots tend downward because of their magnetic impress and agencies, and the branches tend upward to receive the light and dews of heaven.

Q. Considering the germ and plant as an individual, what constitutes the source of its inherent action?

A. The polar relation it sustains between the negative earth and the positive atmosphere.

Q. Can you explain simply the nature of the polar condition of the plant?

A. The germ, in the first place, when embedded in the soil, is positive to the earth. This relation between the germ and the earth produces a chemical action; electricity is evolved, and in its circuit connects the germ with the earth by the magnetism of electricity in motion, which magnetic tie is the living architect that gives manifest life, form, and individuality to every type in creation. The current thus established, connecting the heart of the germ with the surrounding soil, produces a magnetic condition which has the power to suspend the chemical affinities of such elements of the soil as are necessary for the development of the germ. The elementary want of the germ is made known through the affiliative impress of the circulating current that produces the magnetic power which stands thus ready to perform its true functional duty, as occasion requires. The germinal development goes on until the plant reaches the atmosphere and becomes the connecting-link between it and the negative earth. The current of electricity thus made to revolve between the negative elements of earth and the positive elements of air, produces the magnetic condition that, upon strict polar principles, controls the chemico-vegetable

affinities established at the two extremes. Thus the electric current circulating in the germ, coming in contact with the oxyds of the soil, dissolves them and transports their elements through the structure of the plant, upon the tide of its magnetic circuit, to those parts that come in contact with the air, as the leaves, etc. On arriving at these points, the oxygen is given off to the atmosphere in exchange for the carbonic acid gas resulting from combustion, decomposition, exhalation, etc. The carbonic-acid gas unites with the more positive alkalies drawn by the electric current from the earth; and thus it is that the process of vegetable development goes on, the earth being the negative trinity plate, the air the positive trinity plate, and the plant the connecting trinity action.

Composition of the Atmosphere and the Earth.

Q. Please explain what is meant by these trinity plates, and why they are so called.

A. The earth is a compound of oxyds and alkalies united upon polar principles, with the oxyds in excess; the atmosphere is a compound of alkalies and oxyds polarly united, with the alkalies in excess; and the plant is a magnetic concentration of such elements of both the earth and atmosphere as are necessary for its harmonious development, the elements being so closely assimilated to each other as to not very readily yield up their affinity, even

after the life-principle has left the form—a most happy instance of that conservatism we so often see manifested in the operations of natural laws, for the benefit of the empire of intelligences they control. Otherwise, vegetable decomposition would often prove destructive to whole sections of country.

Such is the brief reference we have made to the most probable origin and development of germinal life; and, from all the facts observable in the premises, it is reasonable to infer that the lowest order of animal life was originated by the same character of action, though carried on under a more extended series of relations—one of which, it seems, was the introduction of vegetable electro-chemical carbonization, and another was a trace of iron derived from the metamorphic strata, both of which seem to have been necessary for imparting that polarity upon which the sensation of the rudest zoophyte seems to rest. The chief difference, then, in the origin and development of the primitive characters of vegetable and animal life was, that iron (the only native magnet then existent) and the carbon of vegetable organization were first united in the latter, and, being magnetized by inter-electro-chemical action, thus became the basis of sensation, or the point to which the nutriment was collected from surrounding relations by the magnetism of electricity in motion, the electricity residing in and

controlling the progressive affiliations of the thus established sensation, and the affiliative process going on in strict conformity with the requisitions of polar law. This character of action was the necessary product of the evident circumstances of that period, and inevitably resulted in the development of both the vegetable and animal tribes whose fossil remains mark that era of geological progression. We observe, however, that the progress of the vegetable and animal tribes kept pace with the general reduction of temperature until reaching the iron ores of the graywacke strata, where we find the specimens of shell-fish not only numerous but exceedingly beautiful and distinct, and numbering not only many species but the most singular varieties.

The Earlier Indications of the Human Organism in the Monsters of the Deep.

Having passed from the grand scale of radical condensation which gave the earth its magnetic individuality as well as inherent polar condition—having observed the polar unions effecting the grand balance relations of the atmosphere, of water, and of the granite formations, resulting from inter-electro-chemical action and the magnetism of electricity in motion, by which vegetable life was originated and developed—and having thus, in our progressive observations, come to the origin and

development of animal life in the carboniferous formations, we will now enter the succeeding era, dwelling upon its formations something more in detail, for the purpose of marking, with more impressive effect, that character of progressive development that leads directly to the concentration of the human mind.

Passing the carboniferous strata, we next come to the red-sandstone group, which comprises the red conglomerate, or fragments of earlier rocks thrown and baked together, probably by volcanic action, the zechstein or Germanic limestone, the variegated sandstone, of an argillaceous or clayey nature, and siliceous or primitive graywacke in a crystalline condition, the musclechalk, or species of limestone of variegated texture found in Germany and Poland, and the variegated marl-beds (such as red, blue, gray, etc.), chiefly composed of shell-fish remains, and the rock-salt, in which the oxyd of iron first makes its appearance in this group. The fossil remains of vegetables found here are similar to those of the preceding strata, while those of animal life appear to have received a new impulse during the musclechalk or shell-limestone period. Before proceeding with the enumeration of the then existent reasons for this remarkable change, however, it becomes necessary to refer to the fact that all polar conditions peculiar to matter advanced with its concentrating march towards perfection,

thereby becoming more active as well as more extended and energetic in their elaborative operations.

As we advance through the marl-beds of the new red-sandstone group, we observe the fossil remains of the reptile race beginning and progressing, both in numbers and dimensions, on through the oolitic and chalk groups. Many of these reptiles, which were mostly huge lizards, crocodiles, and tortoises, appear to have roamed the earth in swarms, the undisputed sovereigns of the marshy lands and prolific seas, for a much longer period of time than the present dominion of man.

Among others of the reptile tribe, we may mention the ichthyosaurus or fish-lizard, of which the fossil remains of seven species have been found. The head is like that of the crocodile, the two long, slender jaws sometimes containing one hundred and eighty teeth, the eyes measuring fourteen inches cavity, and the nostrils being near the anterior angle of the eye; the body resembles that of a fish, comprising a long column, with a broad tail, numbering over one hundred joints, and measuring over thirty feet, being equipped with four paddles, like the whale, and the breast-bone formation and paddles of the aquatic quadruped ornithorhynchus, of New Holland. Thus we find combined in the ichthyosaurus the anatomical structure of several animals—the head, jaws, and teeth of the future

crocodile, the body and paddles of the future whale, and the breast and paddles of the future ornithorhynchus—and, like others of its singular character, it strikingly manifests, in its remarkable organism, one of the most rapid grades of progression ever witnessed in the course of nature's transitional elaborations.

The next most remarkable reptile found in these marl-beds, is the one called plesiosaurus, which is of gigantic size, has a long neck like the body of the snake, short tail, and fins and head like the ichthyosaurus. The ribs describe a large circle, and, being formed in four parts, seem designed to contain large quantities of food as well as a capacious set of lungs, and to rise and fall as the lungs were inflated or emptied—resembling, in this latter respect, the ribs of the chameleon, whose changes of color, by which it eludes its enemies or decoys its prey, are known to be the result of its varied depths of inspiration.

This remarkable creature (the plesiosaurus) is not only singular in its outer appearance and probable mode of life—which seems to have been like that of those aquatic birds which swim upon the surface, breathe air and obtain their food from amid the waters—but is most singularly interesting from the fact that one part of its organization is peculiarly striking as foreshadowing, to some extent, the structure of the human anatomy. The

paddles, which may be considered an advance or improvement on the fins of fish, are at the same time typical of the legs of the future quadruped race and of the arms and limbs of man. The fore-paddle consisted of a shoulder-blade, and of the arm-bones, wrist-joint, and fingers, while the hinder paddles consisted of the various bones of the human legs. How singular is the sensation connected with the idea that we here first observe our organism, developing in this frightful monster of the deep! Such, however, is the fact indicating our embryo condition thus originally developed in the reptile tribe.

The next creature among the reptiles of the new red sandstone strata, or closing marly formations, is that of the pterodactyle, of the lizard kind, with the wings and claws of a bat, the neck of a bird, and the head and jaws of a crocodile, with enormous eyes—thus exhibiting not only a medley of configurative semblance and anatomical structure, but even the habits of the bat, the crocodile, the bird, and of the future mammalary race.

As we survey these interesting eras of physical progression, teeming with huge monsters of the swimming seas—foreshadowing the forthcoming development of land animals (and even of the human organization), which the fossil remains of the following strata prove to have come next in the onward course of progression—we can almost,

from these evidences, realize the concentration, the individuality and the immortality of the human soul, and of the laws by which we have been brought to our present realization of the realm from which we are derived; and we only need a little spirit-light from the positive spheres in order to know truly, spiritually, that the path of Nature leads to Nature's God, and that we, however perfect in our organization, in our minds, are but the vitalized epitome of all below, tending to all above as long as there shall be felt a progressive pulsation in infinity.

Passing thus briefly over the oolitic and chalk groups, and their respective vegetable and animal fossils, we next come to the tertiary strata. These comprise the plastic clay, the coarse limestone, the shelly millstone, and numerous marl-beds. These, when superficially examined, appear to have all been formed beneath fresh and salt water. Indeed, there has been much grave question entertained among geologists as to the true nature of these formations. This, however, is not the proper place to attempt an elucidation of that subject, since we are considering the general development of vegetable and animal life.

First appearance of the Fossils of Existing Animal Tribes.

The progress of the vegetable tribes through

these strata, though quite tardy, may be considered gradual, while the animal kingdom seems to have undergone the most rapid and astonishing development throughout the whole of these and the preceeding strata.

As yet, we have not witnessed a higher grade of animal organism than the members of the reptile tribe; but here we find every species of animal that form the connecting chain between the zoophyte and men—here we find every link has been developed from the simplest to the highest organism enthroned by mind.

First Fossil Remains of Man.

A large number of animal types came and passed away before those of the tertiary strata began to multiply, as if by the million, both in type and specie. But finally we arrive at the topmost strata, where we for the first time find the fossil remains of man. Like man, most of the animals whose remains are found in these strata, are still existing in all the varied multiplicity of their remarkable type and character.

Recapitulation.

In the course of the progress through which we have traced the development of the human organism and mind, we have observed the general advance of polar power, from the first to the last

—we have seen the original condensation of globes upon polar condition—we have seen the balance formation of air by the polar union of electricity and oxygen (not the element known to chemists, but composed of the first negative rays sent off by the earth to meet the positive rays of the sun)—we have seen the balance formation of water condensed in strict obedience to the polar requisition of oxygen (the element known in modern chemistry) and hydrogen—we have seen inter-electro-chemical action result from the compound polar relations which the earth, water, air, and sun sustain to each other, and which put in motion the electricity through the magnetic action of which vegetation sprang into material existence and passed on, in a course of gradual succession, from the crudest mosses, ferns, and sea-weeds, to the towering palms, and thence on to the sensitive formosa —we have here witnessed, as the result of this character of action, the polar condition of carbon manifesting itself, and, naturally tending to a co-operation with the other balance relations, becoming surrounded by them and forming the nucleus of a still higher character of inter-electro-chemical action; and finally, in the progress of time, we have seen it associating with the element of iron, and forming a permanent magnet, which became the consequent seat of *vital* inter-electro-chemical action and gave rise to the zoophyte tribes, which

have advanced through the same agency from the crude sponge, first manifesting mere sensation, to the present physical and mental powers of man, who exhibits not only the most wonderful organization, but, with it, the more beautiful spirit-bloom of time, awaiting its turn to be plucked from earth and woven in the garland wreath of Immortality.

No Miracles or Special Providences.—Immutable Law Rules Everywhere.

We have seen all these things not from the light of faith, based on those distant glimmerings of truth found in the Vedas, the Sastra, the Badegat, the Koran, the Zendavesta, the Bible, and other sources of figurative revelation, but by and through that *sensorium commune* that virtually links us to the past of what we are, and leads us to the future of what we are to be. And we have seen nothing effected in Nature save by the operation of fundamental law; and on turning supposed miracles, we find they were all, as far as comprehensible, the legitimate results of fundamental law, which were considered miraculous only because the nature and character of the laws producing them were not understood. Not being understood, they scarcely seemed possible, and were consequently pronounced miracles. It was not understood generally, in the days of these supposed miracles, that water combines the elements of fire,

that icebergs float on melted lava, that there is no color in anything save light, and that the human mind itself is the epitome of progression, in whose physical and mental structure may be seen as much wisdom and operative power displayed and exerted as in the movements of the millions of vast worlds that roll on eternal in the realms of space. The miracle-supposing teachers would not believe that the existence of these facts prohibits the idea of miracles, not even that these facts (which are demonstrable) have an existence; while the doctrines founded on the assumed anomalies and miracles of past ages have ever obtained a greater ratio of credence in relatively minor minds who cannot comprehend how a river may be set on fire, how we can pass fire through water, nor how we can suspend cohesive affinity and attraction of gravitation—all of which operations would be considered and pronounced by them miraculous, when, in truth, all of these, and thousands of other equally startling things can easily be performed at pleasure by the chemical philosopher.

The Signs of the Coming Future.—The Apathy of the World.

But a few years ago, all was death and darkness where now roll the life, light, and effect of the majestic steamer, the iron-horse, the magnetic telegraph, the printing-press, the arts, and the

sciences; and yet, amidst all these foreshadowings of the coming revolution, bringing to view the natural relation existing between the mind of earth and the spirit-spheres, the apathetic world folds its arms, and says: "A little more sleep, a little more slumber;" "Whatever is, is right;" "To me routinism has equal claims to my respect with any discovery that my reason can make of the relation I sustain to my God and fellow-man, and though I may have some conscientious scruples about my neglect of duty, others are in the same condition, and all will probably come right!"

The Arrogance of the Godfathers of Creeds.

Thus it is that the truth, which is almost merging into the light of mental day, as heralded in by the messengers of glad tidings who hourly arrive from the spirit-spheres, is daily scoffed at as humbug, or as delusion peculiar to imbecile minds; and, among others, the godfathers of religious creeds, cry out "rant!" "silly jargon!" and the like, and teach that a faith in merely recorded revelation requires not the test of reason—that this faith is right, and your reason and your revelations of Nature are wrong. Would these arrogant godfathers of blind faith pause for a moment and contemplate the equal arrogance of the four hundred millions of Budhists, the one hundred and seventy-five millions of Brahminists, the seventy-

five millions of Lamaists, the one hundred and twenty-five millions of Mohammedans, the fifty millions of Grecian, Egyptian, and Roman Mythologists, and of the multitudes of Anglo-Saxon and Scandinavian Superstitionists, and then reflect on the fact that of the remainder of the inhabitants of the earth —say seventy-five millions—only about forty-three millions are believers in this sectarian religion which denounces both the test of reason and the revelations of Nature, as well as the affectionate voice from the upper spheres, which says: "My dearly beloved earth-friend, improve the talent given you, for the light of Nature leads to Nature's God, and the light of your reason shall be your light leading to the spheres"—would these godfathers of sectarian exclusiveness and bigotry but contemplate and reflect on these things, they would learn a lesson of humility, charity, and wisdom that would be of incalculable value to themselves and to their unfortunate fellow-sufferers.

It is all well, however; and when shortly, in the course of time, the soaring soul shall have been released from the saurian routinism of the age, its instinct, intuition, hope, and reason will all realize and affiliate with the pure and the beautiful, even while here in the form, and it will only have to step across the stream of life to feast on the internal realities of its eternal home.

Nature of the Mind's Connection with the Spirit-Spheres.

Q. Having thus derived the human mind, may we not now inquire into the nature and character of its connection with the spirit-spheres?

A. This is the proper time and place to inquire into the true nature and character of the mind's connection with the spirit-spheres. The link of connection is the progressive concentrating magnetism resulting from electricity in motion, rising as it progresses, step by step, and giving off old and taking on new duality as it advances toward that great magnetic condition we call Light.

Q. Will you explain what you mean by throwing off old and taking on new duality?

A. We allude to the organization of the form through which the mind acts. For instance, the electric motion between the negative plate of the organism, and the positive plate of the mind, produces a magnetic condition on the reason. This magnetic condition is the balance-relation between the mind and the organism, and the connecting-link between the mind and the spirit-spheres, forming the future positive dual plate for the mind in the spheres of spirit-light.

Q. How can reason be the connecting-link between mind and the spirit-spheres?

A. Have we not said that reason is a magnetic condition, resulting from the electric action produced by the positive and negative plates of mind and body? If so, may it not, as a magnetic condition, being of the same nature but negative to the magnetic light or reason of the Great Mind, receive and record the beautiful and harmonious laws of Nature, just as the sun may, through the *camera-obscura* lenses, when artificially proportioned, adjusted, and managed, picture the beautiful laws of form.

Q. To what class of minds do you allude?

A. To every human mind or tenement of reason; for all minds are thus impressible, whether conscious of the fact or not.

The Different Characters of Medium Minds.

Q. What, then, is the condition of those minds through which we receive spirit-impressions on things ranging above our reason?

A. This character of, what we may term, medium-mind, is as an object-glass between the spiritual and material eye, the light producing the impression coming from and displaying the objects beyond.

Q. How are we to account for the different characters of the communications received through the same medium?

A. The finer the magnetic condition or reason

of the mind, the more remote and more positive is the light it receives and transmits; while the less refined the magnetic condition of the mind, the less remote and less positive is the light transmitted through it. The latter, too, like the most refracted colors of the spectrum that strike the eye of the novice in optics, are colored in accordance with the opacity or the depth of the prism through which they are transmitted, and of course are less reliable. For instance, the purest ray of light passes straightest, while the others diverge in a corresponding ratio to the increase of the thickness of the transmitting media, commencing at red, and ranging in order from it, through orange, yellow, green, blue, and indigo, to violet.

In order, however, the more clearly to understand the reason for the different characters of the communications received through different mediums, we should consider both the different sources of the light, and the comparative opacity or transparency of the objects transmitting it. Light and heat spring from the same sources—the sun, stars, chemical and mechanical action; but the light inherent in the most opaque bodies cannot be given out in any other manner than by the magnetic power or condition of heat—heat being the magnetism of the internal electric motion, and light the effect. So there are many sources of spirit-manifestations, those of the highest spheres coming

direct to all minds, as the light of the sun to all eyes, while those from the humbler spheres come less direct in truth or a straight line, and are to be received with due allowance for the opacity of the source whence they emanate, and of the medium through which they are transmitted.

We may classify the manifestations of light, and from our powers of analysis, determine that it contains all the properties of color, but can carry our investigation no further than to the media of reflection and refraction by which these colors become manifest. The Great Mind is an eternal magnetic light emanating, so to speak, from the sphere of all spheres. This light, therefore, though direct, pure, and irrefragible in the seventh sphere, necessarily meets with negative opacity in passing out into the less perfected regions of the universe, thereby producing all that remarkable variety of color peculiar to the various objects with which it comes in contact. For instance, if we take a mind on earth based upon an equilibrium of temperament, and comparatively well-balanced, the character of electric motion it produces originates a magnetic condition, which enables it to receive the magnetic light from the Great Mind, and transmit it in a state of purity corresponding to its own magnetic transparency. This explains the condition under which the purer lights of the spectrum are produced through the purer minds; and the

same principle gives every subordinate tinge to human nature in its less developed phases.

Range of the Great Mind, or Light and the Nature of Matter.

Such is the range, source, and effect of the first Great Light producing all the subordinate lights; and all varieties of matter, from the seraph to adamant, are produced by the different blendings of the different hues of spiritual sunshine and shade that pervade and beautify the entire universe.

The Different Characters of Spirit-Manifestations Explained.

It depends very much upon the opacity of the medium's mind as to what kind of spirit-light is attracted, or as to what character of spirit-manifestation is produced. For instance, minds of undeveloped and humble capacities, when found organized for mediumship, are generally available for the production of only the centradictory manifestations of undeveloped spirits, over which there is so much question pending with those who think that spirit-communion is one of the many new-fangled policies of the devil to effect the ruin of mind, peace, and competence. Yet, these same manifestations are generally of the most powerful physical effect—so powerful, in fact, that the human mind cannot do otherwise than witness

them in amazement, from whatever source they may emanate—thus in the form showing that there is consistency in everything.

You now and then find a mind adopted apparently as a reasoning medium; and this is a true seeming. A mind is thus adopted because it is in a fit magnetic condition to receive and transmit the light of truth pertaining to the texture of fundamental law and its effects, which light comes direct from the magnetic condition of the Great Mind and is transmitted through such a medium's mind, with but little if any refraction and with no material aberration other than a want of that degree of magnetic life in language necessary to make the Great Magnetic Mind, the lesser magnetic mind, and their polar effect harmonize and carry conviction as their mighty triune effect. We sometimes see the same kind of medium-mind, in its transmission of light, give peculiar textures of character, of mental bias, of language and of handwriting, of persons formerly known on earth. This appears to depend upon a natural arrangement of the spirit-mind between the Great Mind and its corresponding earth-lense or the medium-mind, the light shining through and representing on earth the peculiar detail of texture thus becoming the object of question. We have an outward representation in the ordinary manner of representing objects through or by the magic lantern, or in the object-

glass principle, which is more common as well as useful, though, with your present knowledge, less satisfactory. A parallel run from a knowledge of the laws and effects observed as peculiar to the magic lantern and object-glass, would, like a knowledge of earth-nature in all other respects, lift earth-minds to a satisfactory comprehension of all the effects of spiritualism as equally founded in and dependent on natural law.

There is another class of medium-minds which you observe adopted as agencies of communication. These appear to receive, and consciously reflect out on surrounding minds the objects passing before them, precisely as a mirror would reflect objects passing before it. The medium's mind is, in this instance, thus rendered an apparent mirror by the opacity of one of the series of battery actions belonging to the medium's system; and the reason why we sometimes find all three of these characters of mediumship manifested in one medium, is that the batteries, in the medium's organic system, can be controlled by spirit-power so as to produce either or all of the effects of different mediumship. Such a combination and such a power, however, are seldom seen.

Q. Will you endeavor to explain the philosophy of those raps, tips, and other remarkable manifestations daily witnessed in spirit-communion?

A. Yes. But you will consider our explanation

too simple to meet your exalted conjectures on the subject. You have seen the reason why carbon, after receiving its excess of electricity by inter-electro-chemical action, had the power of retaining that excess—you have seen and comprehended the true character of magnetism resulting from electricity in motion, and the manner in which and the reason why it maintains the individuality of all inter-electro-chemical concentrations. Spirits in the spirit spheres are but positive concentrations, variously modified, that stand out in the field of Nature as inter-electro-chemically individualized intelligences which, when coming in contact with the magnetic condition of certain minds or mediums, can individually manifest—in the operations of rapping, tipping, lifting, and so on—the leading characteristic traits of the magnetic conditions of both the medium and the spirit—the more material always giving the more powerful physical, though less reliable mental, manifestations.

As a general rule, the more elevated the spirit, the less physical force it manifests, but the more reliable its statements prove. To endeavor to simplify—the grosser the magnetism, the more manifest the physical effect. For instance, in the case of the combustion of a candle, the magnetism resulting from the polar condition of the carbon of the candle and the oxygen of the atmosphere, being of a gross character, readily burns the finger

if touched, and produces thousands of other remarkable effects of a most manifest character. This cause and these effects, then, all depend on the polar condition of the original elements of carbon and oxygen.

Again, bearing these facts in mind, we bring the concentrated character of carbon—in the form of alcohol, turpentine, gas, and the like—in contact with the oxygen of the atmosphere, and they all flash or burn in accordance with the greater or less excess of carbon they contain.

Nature of the Mind or Soul.

Now you are ready to be told, in both scientific and spiritual language, that all elements are dualities. For instance, carbon is the body which inter-electro-chemical action gave, and the electricity which it contains is the soul derived from the Great Spirit; and upon the same principle, the human mind, materially considered, is a magnetic form, derived from inter-electro-chemical concentration, which has within a soul or light of reason drawn from the spirit-spheres; while the spirit is an existence whose outward materiality is your inward soul, and whose inward soul is developed intuition more refined than you can conceive with your glimmering imagination. Hence it is that, these two magnetic conditions coming *en rapport*, the spirit or positive condition can, upon the same

polar principles that govern throughout nature, produce the same magnetic effects it could produce were it in the form, provided the semidual condition of reason, which is that feature of magnetism peculiar to earth-mind, is retained in excess. This, however, you will more fully comprehend when we come to speak of the four cardinal points or double duality, which, in undergoing the revolution of development, presents us with a trinity and a rule of action that in the trigonometry of progress requires us to *add three and carry one.* This idea is illustrated by the rolling snow-ball with three times the circumference of its diameter, its dimensions increasing with accelerated proportion until it in time increases as much in one revolution as it did in thousands of revolutions at first, the ball growing by mechanical adhesion instead of by inter-electro-chemical digestion and accretion.

The laws by which all the phenomena of nature are produced legitimately address themselves to the comprehension of human reason—all, save the polar conditions producing effects positive to our minds. For instance, such an effect as a God without a beginning or ending, and other to us literal abstractions, are beyond the pale of our conception and must rest as undigested points to us, perhaps forever.

You of earth have enough to do to perform your conscientious duties. If you do this, when you

pass the earth-life, it will be to attain a higher, nobler, and more glorious state of existence.

The Four Cardinal Points.—Trinity in Action.—The rule of Add Three and Carry One.—Philosophy of Spirit Progress or Death.

Q. Before passing from the subject of duality, please explain, if possible, more of what you mean by the four cardinal points, the manifest trinity in action, and the rule of add three and carry one.

A. It is almost a departure from order to merely show a curious child the pictures in nature without first learning it to read the solid text; but we may, in this case, where the mind has thus far shown obedience, yield to its young intuitional desires.

Duality is a term, in your earth-sense, which means two in number; but, in our spirit-sense, it expresses the polar condition between the outward and inward form, or between the body and spirit. Thus, mind is organism in form, and magnetism in spirit, the magnetism being developed by the electric motion in the organism. This is the first manifest duality which, rising from earth, as it were, meets the positive rays of impressible thought coming from the spheres, causing the mind here to manifest that character of duality we have called reason and intuition. This duality is evident in the fact that feeling follows as the inseparable companion of reason. Follow the naturalist, the chem-

ist, or the astronomer—watch the feelings which his reasonings produce, and you will at once perceive the nature and effect of this duality of reason and intuition, which stands as the positive plate to the negative plate formed by the organism and its magnetism in the immediate battery of mind.

Here we have four cardinal points—the outward organism and its inward magnetism of the negative duality, and the outward reason and its inward intuition of the positive duality. The hour of change comes, the outward form or organism passes away but leaves its impress in its internal magnetic condition, which is the remaining life of all the elementary intelligences of the form, and now becomes the outward dual-plate of internal reason; while intuition, the former partner of reason, becomes developed anew, and finds within its dual-plate, which, for the sake of convenience, we will call light. This is what is meant by adding three and carrying one, which one is the spiritual internal *life* of all external negatives, corresponding to the spiritual internal *light* of all internal negatives—the polar conditions of which internal life and light lead to the great positive duality of love and wisdom, both of which have their corresponding internal plates, whose range of development and action extends infinitely beyond the furthest reach of human conception.

The Sad Condition of Humbler Spirit-Life.—There still is Hope and Progress.

Q. What can we understand of the probable condition of humbler spirit-life?

A. The spirit-spheres are spirit-conditions, rather than literal localities. Hence, the next sphere to you, or the so-called second sphere, represents a condition where the magnetism of the physical form becomes the only body of the inner life and light of which the animal or organic impress was the chief source. Hence the reason why we find that the undeveloped spirit, when cut off from the physical form and all its resources of material action and sensation, rests in the second sphere in apparent darkness. The earth-life impressions and propensities all remain and constitute a part and parcel of spirit-life there. The impressions, being false, are dark; and the propensities, being animal, are repulsive; and hence these are the sources of anguish in the second sphere; and hence it is that the spirit has to pass through the elemental or fiery ordeal of time and contrition before its repulsive characteristics will permit it to enter a higher and more refined condition of being. Picture to yourself a spirit leaving the form with all its errors, vices, and propensities magnetically retained in its very life —errors, vices, and propensities that have no resting-place, and serve but to darken and disease its

every sensation—errors and darkness, vices and debasement, and propensities, with no means of satiation! Yet, thank God, the spirit still lives on; and, though the elemental fires rage, the dross shall be consumed, and the gold refined. The foot-prints of internal revolution are seen, the day-star of progression looms up before the spirit-eye, the moral circulation of the immortal soul bounds free, obstructions are broken up and cast off, chronic excrescences and idiosyncrasies are removed, and, as the spirit's opacity thus recedes, it passes on through all the spheres or conditions to the great condition of light or truth, which constitutes the seventh sphere—the stopping-point of human investigation. Thus led by the light of Nature to Nature's God, the soul becomes, by reason of a necessity in the nature of things, an individuality, representing the intelligence, the glory, and the magnificence of the Great Mind; and yet the soul is but a comparative atom of an inconceivable universe!

The Philosophers of other Ages and Nations have had Glimmerings of Great Truths.—Hence have originated all Bibles and Religions.

Q. Have the laws, relations, and effects, which you have here set forth, been understood by the philosophers of other ages and nations?

A. Only to a limited extent; yet just enough

to produce those glimmerings of theism upon which the Bibles, creeds, and sects of all ages and nations are based.

Q. This presents divine revelation in a new light. Please explain.

A. Such teachers as Confucius, Zoroaster, Plato, Mahomet, Swedenborg, and others, had an internal perception of the laws of nature, which were given out to their respective schools in the best and most available kinds of figures which they could use to express their exalted conceptions. These teachers, you can now see, were thousands of years in advance of their age; but the schools saw there was something pure, beautiful, and attractive in their teachings; and, not being able to understand them, the schools deified most of their teachers, and wove their personal exploits into a mythical wreath with which to bedeck the faithful brows of coming posterity. Even your Bible, the beacon-light of Christendom, sprang from such a source, and is the living representative of the truth that universal law is the spirit, and form is the body, of the God of the universe; that every outward form has its internal reality, and that Christ was a literal and spiritual representative of that light within our nature that will ultimately lead every living soul up to its abiding place in the bosom of our common Father.

Philosophical Explanation of the Idea of Father, Son, and Holy Ghost.

To be more plain, however, the teachers or seers saw the operation of Power, Principle, and Effect, which, they seeing them as general conditions, without comprehending their internal natures, they called Father, Son, and Holy Ghost.

But analysis has gone on, and effects have been traced to their causes, until now the spiritualist can commence at the cause, and, reasoning from within, outward, demonstrate to every truly rational mind the internal reality of every outward form, and thus, with the faith growing out of the conviction of reason, and with the light of hope increasing at every step of progression, stand forth the legitimate heir to the Father's kingdom, as well as a living light and example to all considerate observers.

The Bibles and Religions have served their Purpose of nourishing the infant Mind of Man.—His Reason is now capable of digesting stronger, higher, and holier Food.

Q If all scriptures of all ages and nations have thus had their origin, what do you conceive to have been the design in the policy?

A. The gradual and consistent development of reason, as the necessities of the case might require.

Q. If the Bibles and Creeds of all ages and nations have been devised by law for the development of human reason, why not continue its development by the same process?

A. The Bibles and Creeds, heretofore compounded of positive mind and negative propensity, gave truth, food, and vitality to reason, and have so far developed it that it is now mature enough in the more enlightened minds of earth, to be weaned from the Mother's bosom (Love), and partake of the Father's bounty (Wisdom), and thus, in its onward course, become the Christ within that will, though crucified in the form, rise beyond the thraldom of its grosser organism, and lead all (though sad obstructions may arise in the humbler spheres) to Happiness and Heaven in the true spiritual signification of these terms.